PURĀṆIC ENCYCLOPAEDIA

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A Comprehensive Dictionary with Special Reference to the Epic and Purāṇic Literature

VETTAM MANI

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FOREWORD

I feel flattered and consider it to be great privilege to have been asked by Shri Vettam Mani to contribute a foreword to his Purāṇic Encyclopaedia, a really magnificent literary production, massive in size and rich and invaluable in contents. This is the first attempt in Malayalam and for the matter of that in any Indian or foreign language, so far as I know, to produce a comprehensive and well-nigh exhaustive book of study and reference with regard to episodes, incidents, characters etc. occurring in the many Purāṇas and such other works in Sanskrit. In the field of mythology, with regard to variety and contents as also sheer bulk, Greece stands first. Egypt comes only next. But Indian mythology—the epics and the purāṇas—far exceeds and excels both Greek and Egyptian mythologies put together in merit and size. Even the preparation of a complete list of characters mentioned in our epics, purāṇas etc. will be a stupendous and well-nigh impossible task calling for the combined efforts of a number of scholars. But, fortunately for us, each and every such name, one need not necessarily know or be acquainted with. At the same time there are great names which compel attention and should not escape a proper study. And, such names are legion, and Shri Mani has not omitted mention of even one such name in his great work. I looked up the encyclopaedia for a few such random names, and was really surprised to find detailed treatment of the same in the book. Moreover, with reference to really important names, incidents and episodes connected with them and the whole genealogy are given. Everything is fully documented and quite authoritative. And, deep, extensive and exhaustive study, patient and untiring research and above all absolute dedication to the cause are so very patent on every page of the book. Literally and in effect Shri Mani's is a unique contribution, the first and foremost book, in the magnificent spheres of religion, culture, scholarship and history all put together. As the pioneer in the field he can justly feel happy and proud about his rare achievement, and he deserves in ample measure the unstinted praise and appreciation of all lovers of learning and culture.

Shri Mani has already earned well-deserved reputation as a teacher, especially in Malayalam, and also as a diligent student of literature and author of talent. He evidently possesses a flair for research. All such distinguished talents and attainments of his have been fully and quite successfully commissioned in the preparation of this marvellous encyclopaedia. He has put every lover of learning and knowledge everywhere, under an eternal debt of gratitude by the publication of this noble work.

P.R. MENON
Retired Judge, Chief Court, Cochin and
Ex-President Keral Sahitya Academy.

PREFACE

It is a matter of profound pleasure and pride for me that the internationally famous publishers in the field of Indology, M/s Motilal Banarsidass of Delhi are publishing the English translation of my Purāṇic Encyclopaedia, which was originally published in Malayalam, and which has already run into four editions.

The Purāṇas along with the Great Epics—the Rāmāyaṇa and the Mahābhārata, have for centuries, profoundly influenced Indian life and Culture. The well-known definition of a Purāṇa as a work having five characteristic features—*purāṇam pañcalakṣaṇam*—namely, primary creation, secondary creation, the genealogies, the ages of Manu, and the dynastic account hardly does justice to the full significance of these works. They are much more than that. While their genealogies and the dynastic account form the bed-rock of the political history of ancient India, they throw a flood of light on all aspects of Indian Culture—its religion, social practices, art, literature and sciences. They serve as the key to the proper understanding of the various aspects of Hinduism—its beliefs, its modes of worship, its mythology, its festivals, feasts, and fasts, its sacred shrines and places of pilgrimage, its philosophy and ethics and its theogony. Truly it has been said that a Brahmin was not really wise if he did not know the Purāṇas. The study of ancient Indian history, and culture—particularly religion—is impossible without a proper knowledge of the Purāṇas. As a matter of fact, it is virtually impossible to understand not only ancient Indian culture and life, but also the literature in modern Indian languages, as it largely draws upon the ideas and ideologies as embodied in the contents of the Purāṇas and the epics.

The literary writings in all Indian languages are indebted to the Epics and the Purāṇas in more than one way—their form, content, ideas and ideologies are all influenced to a greater or lesser extent by these ancient works. Direct and indirect allusions to Purāṇic episodes, characters, events, are frequently to be met with in the literary writings of all Indian languages. Teachers engaged in imparting instruction in the literature in modern Indian languages must therefore be conversant with the contents of the Purāṇas and Epics in order to be able to explain these allusions wherever they occur in the writings in modern Indian languages. However, it is well nigh impossible for an average teacher to go through the whole of this vast literature. Thus the need for a handy work of reference like the present Encyclopaedia is apparent.

The desire to compile a Purāṇic Dictionary that should solve many of the day to day problems of the Indian language teacher, took root in me, several years ago, but I could not arrogate to myself the capacity to fulfill this urgent need. I waited for many years, for more competent and better equipped scholars to come forward and produce a work of my dreams. But since no one appeared to quench this thirst, I plunged myself into this vast ocean of Sanskrit literature, and for thirteen years I dived deep into it, studying not only the original texts but also modern works in English, Sanskrit, Malayalam and Hindi. This took me five years, and I spent about twenty thousand rupees on books and travelling for this project. I started the compilation on 1st of January, 1955, and it took me seven years to start preparing the Press copy of my work. The first volume of my 'Purāṇic Nighaṇṭu' was released in February 1964 and the remaining four were published after an interval of six months in each case. The second edition of all the five volumes was brought out in May 1967, still under the original title 'Purāṇic Nighaṇṭu'. However, in the third revised and enlarged edition in one volume published in October, 1971, the name was changed to 'Purāṇic Encyclopaedia'.

In an endeavour like this imperfections and drawbacks are only inevitable, and I am fully conscious of the same. But as a pioneer effort, and as a much needed aid to the teaching and study of Malayalam language and literature, it will, I hope, be found useful. Scholars and general readers in Malayalam have been generous in welcoming the encyclopaedia. That four editions of the work had to be brought out within a period of seven years from 1967 to 1974 speaks eloquently for the merit, and utility of the work and I feel my labour and expense amply rewarded. I felt still more flattered when the celebrated firm of M/s Motilal Banarsidass of Delhi, who have already laid the world of Indology under a deep debt of obligation by their monumental publications in all fields of Indian Culture and history, mooted a proposal for publishing an English translation of the Malayalam original. I am deeply indebted to them for bringing my work before a much wider circle of readers. The onerous task of translating the work into English was entrusted to a committee of five scholars : 1. Mr. P. Rajaram

Menon, Professor of English, Basel mission College, Kottayam; 2. Mr. K. R. Atchutan Nayar, retired Professor of English, C.M.S. College, Kottayam; 3. R. K. Kartha, ex-Chief Editor, Deshbandhu, Kottayam; 4. P. I. John, Retired Headmaster, Kurichi ; and 5. Mr. P. N. Menon, Ollur. I need hardly point out that these members of the editorial committee are highly qualified for this work and I must gladly acknowledge the fact that they have more than amply justified the trust placed in them.

Finally, I cannot adequately express my feelings of deep gratitude to Shri Puthezathu Rama Menon, the doyen of Malayalam literature, for writing an excellent introduction to the original Malayalam edition of the work. I am also beholden to many scholars and the reading public who have been pleased to extend a most generous welcome to the Encyclopaedia.

Kottayam
22.2.1975

VETTAM MANI

Vettam Mani

Puranic Encyclopaedia

A

A (अ). The first letter (Vowel) of all Indian languages. According to the Nānārtharatnamālā this letter has the following meanings:—Brahmā, Viṣṇu, Śiva, tortoise, courtyard, battle, harem, jewellery, sea, Pārvatī and bow-string.

ABALA is one of the fifteen devas who were the sons of Pāñcajanya. (M.B. Vana Parva, Chapter 22, Verse 11).

ABHAYA was one of the sons of Dhṛtarāṣṭra. He was killed by Bhīmasena. (M.B. Ādi Parva, Chapter 67, Verse 104; Droṇa Parva, Chapter 127, Verse 62).

ABHAYAM. King Idhmajihva divided his kingdom Plakṣadvīpa into seven parts and gave them to his seven sons. Abhayam is one of the parts. The other six parts are:—Śivaṁ, Yamasaṁ, Subhadraṁ, Śāntaṁ, Kṣemaṁ and Amṛtaṁ. See "Idhmajihva". (Bhāgavata, 5th Skandha, Chapter 20, Verse 2). It is seen (from M.B. Sabhā Parva, Chapter 30, Verse 9) that the territory known as Abhayam was conquered by Bhīmasena. (See Foot-note)

ABHIBHU. He was a King, the son of the King of Kāśī and a relative of the Pāṇḍavas. He was killed by the son of King Vasudāna. He had a most wonderful horse. (M.B. Udyoga Parva, Chapter 151, Verse 63; Karṇa Parva, Chapter 6, Verses 23-24; Droṇa Parva, Verses 26-27).

ABHIMANYU I. He was the heroic son of Arjuna the central figure of the Mahābhārata, by his wife Subhadrā.

1) *Genealogy*. He was descended from Viṣṇu in this order: Brahmā-Atri-Candra-Budha-Purūravas - Āyus - Nahuṣa-Yayāti-Pūru-Janamejaya- Prācinvā - Pravīra - Namasyu-Vītabhaya-Śuṇḍu-Bahuvidha-Saṁyāti-Rahovādi - Raudrāśvā-Matināra-Santurodha-Duṣyanta - Bharata - Bṛhatkṣatra-Hasti - Ajamīḍha-Ṛkṣa-Saṁvaraṇa - Kuru-Jahnu-Suratha - Vidūratha-Sārvabhauma - Jayatsena - Ravīya - Bhāvuka-Cakroddhata-Devātithi - Ṛkṣa-Bhīma - Pratīya-Śantanu-Vyāsa-Pāṇḍu-Arjuna-Abhimanyu.

2) *Pūrvajanma (Previous Birth)*. There is a story about Abhimanyu's Pūrvajanma in the Mahābhārata. It was Varcas, son of Candra, who incarnated as Abhimanyu, son of Arjuna. A conference took place between the Devas and Candra about the incarnation of the Devas in the world for the destruction of the wicked people. Candra told the Devas: "I do not like to send Varcas, whom I love more than my life, to the earth. Still, I think it is not right to stand in the way of the plans of the gods. You must agree to one condition if I am to send my son. Let him be born as the son of Arjuna. I am unable to be separated from him for more than sixteen years. My son will enter into the Cakra Vyūha of the enemies to be killed by them and return to me in the sixteenth year." The devas (gods) accepted this condition. That is why Abhimanyu was killed in his sixteenth year. (M.B. Ādi Parva, Chapter 67).

3) *Military Training and War*. Abhimanyu received his training in arms from his father Arjuna. Later, he went with his mother Subhadrā to Dvārakā and lived for some time with his uncle Śrī Kṛṣṇa. There he is said to have received training in arms from Pradyumna, son of Śrī Kṛṣṇa. After the incognito life of the Pāṇḍavas, Abhimanyu married Uttarā, daughter of the King of Virāṭa. War broke out between Kauravas and Pāṇḍavas. On the first day itself Abhimanyu entered into a duel with Bṛhatbala, King of Kosala. In the terrible conflict with Bhīṣma, Abhimanyu broke Bhīṣma's flagstaff. After that he assisted his father Arjuna to fight against Bhīṣma. Verses 8-13 of Chapter 55 of Bhīṣma Parva of the Mahābhārata describe Abhimanyu's fight with Lakṣmaṇa in the second day's battle. Then he took his place in the Ardha Candra Vyūha (semi-circular phalanx) formed by Arjuna. He fought fiercely with the Gandhāras. He attacked Śalya and killed Jayatsena, King of Magadha, along with his elephant. We find Abhimanyu assisting Bhīmasena in M.B. Bhīṣma Parva, Chapters 63, 64, 69 and 94. After that Abhimanyu defeated Lakṣmaṇa in battle. Then he defeated Vikarṇa, Citrasena and others also. Later he took his position in the Śṛṅgāṭaka Vyūha created by Dhṛṣṭadyumna. He started fighting with Bhagadatta. He defeated Aṁbaṣṭha and Alaṁbuṣa. Next he fought a duel with Sudīṣṇa. After that he encountered Duryodhana, Bṛhatbala and others. M.B. Droṇa Parva, Chapter 10, Verses 47-52 are a description of Abhimanyu's heroism by Dhṛtarāṣṭra. He snatched Paurava's weapon and threw it on the ground. Next he fought with Jayadratha and Śalya. Then he was caught in the Cakra Vyūha (circular phalanx) of the enemies. There he inflicted great losses upon the enemy forces. Śalya was stunned and his brother was killed by Abhimanyu. M.B. Droṇa Parva, Chapter 38, Verses 23 and 24 describe the flight of the Kauravas in fear. At this stage, even Droṇācārya praised Abhimanyu's valour. Duśśāsana fainted during his fight with Abhimanyu. Karṇa was defeated. Vṛṣasena, Satyaśravas and Śalya's son, Rugmaratha were slain. Duryodhana fled. Lakṣmaṇa was killed. Vṛndāraka, Aśvatthāmā, Karṇa and others were amazed by this terrible valour of Abhimanyu. Six ministers of Karṇa were slain. Next, Aśvaketu, son of the King of Magadha was killed. King Bhoja was also killed. Śalya was again defeated. Śatruñjaya, Candraketu, Meghavega, Suvarcas, Sūryabhāsa—who were all kings—were beheaded by Abhimanyu. Śakuni was wounded by Abhimanyu's arrow. Kālakeya, son of Subala was slain. M.B. Droṇa Parva, Chapter 40, Verses 13 and 14 say that at this stage, Prince Duśśāsana beat Abhimanyu to death with his mace.

4) *After Death*. M.B. Droṇa Parva, Chapter 71, Verses 12-16 say that after death Abhimanyu attained the immortal world of the Munis (Saints). King Parīkṣit was the son of Abhimanyu. In M.B. Svargārohaṇa Parva, Chapter 5, Verses 18-20, we find that after his death, Abhimanyu entered the moon in his former form of Varcas.

5) *Other names of Abhimanyu*. In the Mahābhārata Abhimanyu has been referred to by several other names, such as ĀRJUNI, Saubhadra, Kārṣṇi, Arjunātmaja, Śukrātmajātmaja, Arjunāpara and Phālguni.

6) *Other details*. King Parīkṣit was the son of Abhimanyu. Janamejaya was born as his son. It was Janame-

There seems to be some difference of opinion regarding the number of parts into which King Idhmajihva divided Plakṣadvīpa. In the Bhāgavata the number mentioned is seven; but in the Malayalam version of the Bhāgavata (By Ramanujan Eluttacchan) the number is eight. The original Bhāgavata says: "Śivaṁ Yamasaṁ, Subhadraṁ, Śāntaṁ, Kṣemaṁ, Amṛtaṁ Abhayam iti Varṣāni teṣu girayo nadyaśca saptaivabhijñātāḥ". In the Malayalam Bhāgavata an eighth division called Śivadaṁ is seen.

jaya who performed Sarpasatra. (A yāga) Śatānīka was the son of Janamejaya. Śatānīka had a son named Sahasrānīka. King Udayana, the jewel of the Candra Vaṁśa (Lunar dynasty) was born to Sahasrānīka by the goddess Mṛgāvatī (See 'Udayana', stories about this Udayana are very famous. Kālidāsa has mentioned in his "Meghadūta" about the old rustics who thronged the country-sides to tell and listen to Udayana stories). (Kathāsaritsāgara, Madana Kañcukalaṁbaka, 4th Taraṅga).

ABHIMANYU II. One of the sons of Manu. The ten sons born to Manu by Nadvalā were: Kuru, Puru, Śatadyumna, Tapasvī, Satyavān, Śuci, Agniṣṭoma, Adhirātra, Sudyumna and Abhimanyu. (Viṣṇu Purāṇa, Section 1, Chapter 13).

ABHIMANYU VADHA PARVA. A part (branch) of Droṇa Parva. (See "Mahābhārata").

ABHINAYA. In Agni Purāṇa, Chapter 342, Abhinaya has been defined as follows: Abhinaya is the art of presenting before the people the ideas that are to be communicated to them. There are four divisions of this art known as Sāttvika, Vācika, Āṅgika and Āhārya depending on Sattva, Vāk, Aṅga and Āhārya. Besides these, another division known as Abhimānika (Abhimānottha) may also be mentioned. This signifies the expression of rasas like Śṛṅgāra. There are two kinds of Śṛṅgāra known as Saṁbhoga and Vipralambha. Four varieties of Vipralambha called Pūrvānurāga Vipralambha, Māna Vipralambha, Pravāsa Vipralambha and Karuṇa Vipralambha are mentioned. The union after Vipralambha is Saṁbhoga-Śṛṅgāra. All Sāttvika bhāvas are included in Śṛṅgāra. All these have to be expressed through Abhinaya.

ABHĪRU. A Rājarṣi who was born of the sixth Kālakeya. (M.B. Ādi Parva, Chapter 67, Verse 53).

ABHĪṢĀKAM. A Janapada (Village) of ancient India. The warriors of this Janapada were called Abhīṣākas. (M.B. Bhīṣma Parva, Chapter 18, Verse 12; Chapter 93, Verse 2).

ABHISĀRAM. A Janapada of ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 94).

ABHISĀRĪ. Arjuna conquered this city, which was one of the ancient cities of India, in the course of his Digvijaya (conquest of the world).

ABHIṢYANTA. A son born to Mahārāja Kuru by Vāhinī. He had three brothers named Caitraratha, Muni and Janamejaya. Abhiṣyanta was the younger brother of Aśvavān and elder brother of Caitraratha. (M.B. Ādi Parva, Chapter 94, Verses 50-51).

ACALA I. 1) *General.* Acala was the son of Subala, a King of Gāndhāra. He was Śakuni's brother and a heroic Charioteer on the side of the Kauravas. (M.B. Udyoga Parva, Chapter 168, Verse 1).

2) Acala had also taken part in Yudhiṣṭhira's Rājasūya. (A very expensive sacrifice—yāga—performed by an emperor.) (M.B. Sabhā Parva, Chapter 34, Verse 7).

3) Acala had a brother named Vṛṣaka. In the battle between the Kauravas and Pāṇḍavas, Arjuna killed Acala and Vṛṣaka. (M.B. Droṇa Parva, Chapter 30, Verse 11).

4) One night Vyāsa summoned the departed holy souls and Acala also was among them. (M.B. Āśvamedhika Parva, Chapter 32, Verse 12).

ACALA II. Name of a bull. Among the pārṣadas of Skanda we see the bull named Acala. (M.B. Śalya Parva, Chapter 85, Verse 74).

ACALA III. An epithet of Mahāviṣṇu. Among the thousand names of Mahāviṣṇu we see the name Acala also. (M.B. Anuśāsana Parva, Chapter 149, Verse 92).

ACALĀ. Subrahmaṇya, who was born from Śiva's semen which fell into the fire, was made Commander-in-Chief (Generalissimo) by the gods to kill Tārakāsura. A large number of warriors and mothers were assigned to assist him. A woman named Acalā was included among those mothers. (M.B. Śalya Parva, Chapter 40, Verse 14).

ACCHODĀ. A spiritual daughter of the Pitṛs. (For further details see "Amāvasu").

ACCHODASARAS. A river, who was the daughter of the Pitṛs called Agniṣvāttas. (Hari Vaṁśa, Chapter 18, Verse 26).

ACYUTA. (See Viṣṇu).

ACYUTĀYU. He was a heroic warrior on the Kaurava side. Śrutāyu was the brother of Acyutāyu. Both of them were killed by Arjuna in the Kaurava-Pāṇḍava battle. These heroes attacked Arjuna and Śrī Kṛṣṇa furiously with their arrows and Arjuna had some difficulty in killing them. (M.B. Droṇa Parva, Chapter 93, Verses 7-42).

ACYUTA STHALA. This is an ancient village in India. In ancient times Śūdras of mixed castes inhabited this region. (M.B. Vana Parva, Chapter 129, Verse 9).

ADHARMA. A description of the lineage of Adharma is found in Agni Purāṇa. Hiṁsā (violence) is the consort of Adharma. The couple procreated two children, Anṛta and Nikṛti, and from them sprang up Bhaya (fear), Naraka (Hell), Māyā (illusion), Vedanā (pain) etc. And, out of them Māyā brought forth Death, the destroyer of (all) objects. Vedanā, in its turn produced Sorrow and Grief out of Raurava. From Death were born Disease, Senility, Sorrow, Intense desire and Anger. (Agni Purāṇa, Chapter 20).

ADHARMA. Adharma is a person who is an embodiment of Adharmas. (M.B. Ādi Parva, Chapter 66, Verse 53). Adharma's wife Nirṛti delivered 3 children; Bhaya, Mahābhaya and Mṛtyu. Adharma had another son, Darpa (conceit) born of Wealth. (M.B. Śānti Parva, Chapter 90, Verse 27).

ADHAŚŚIRAS I was a great sage. Śrī Kṛṣṇa is said to have met the sage on his way to Hastināpura. (M.B. Udyoga Parva, Chapter 33, Verse 64).

ADHAŚŚIRAS II. There is a reference in Viṣṇu Purāṇa to a hell called Adhaśśiras. (Viṣṇu Purāṇa, Part 2, Chapter 6).

ADHĪRA. A King; also a great devotee of Lord Śiva. Once he decreed death penalty on an innocent woman. He also destroyed with his own hands a temple of Śiva. As a consequence of those two sinful deeds he became a devil after death. Ultimately by the grace of Śiva he cast off the devil's form and became an attendant of Śiva. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 111).

ADHIRĀJYA. A Kingdom in ancient India, described in Bhīṣma Parva, Chapter 9, Verse 44. Today this place is known as Rewa.

ADHIRATHA. Foster father of Karṇa.

1) *Lineage.* Descended from Viṣṇu thus : Brahmā-Atri-Candra-Purūravas-Āyus - Nahuṣa - Yayāti - Anudruhyu-

Sadānara-Kālanara-Sṛñjaya-Titikṣa-Kṛśadratha-Homa-Sutapas - Bali - Aṅga - Dadhivāhana - Draviratha-Dharmaratha - Citraratha - Satyaratha - Romapāda-Caturaṅga-Pṛthu - Camba - Haryaṁga - Bhadraratha-Bṛhadratha-Bṛhanmanas-Jayadratha - Dhṛtavṛta - Satya-karmā-Adhiratha-Karṇa (foster son).

2) *Foster father of Karṇa.* Sage Durvāsas had taught Kuntī some mantras to get children, and Kuntī, then unmarried, tested the first mantra with the Sun-god as her object. The Sun-god appeared before Kuntī and from his power she conceived and duly delivered a child, Karṇa. Fearing obloquy Kuntī concealed the child in a box and floated it on the river, Ganges. At the time Adhiratha, a great comrade of Dhṛtarāṣṭra came to the river for a bath. His wife was one grieving over not having a child of her own. So, when Adhiratha found a child in the floating box, he took it home, and himself and his wife Rādhā brought up the child with pleasure. The child was named Vasusena, and the child grew up to become the famous Karṇa and favourite friend of Duryodhana. (M.B. Ādi Parva, Chapters 67 and 130; Vana Parva, Chapter 309; Devībhāgavata, Skandha 2).

3) *Some particulars.* Adhiratha was King of Aṅga. He was a Sūta (charioteer) and Karṇa grew up as his son. Karṇa was sent to Hastināpura to be trained in the use of weapons, and it was here that Duryodhana and Karṇa developed their friendship and alliance. (M.B. Ādi Parva, Chapter 147, Verse 3). Śrī Mahādevībhāgavata, in Chapter 3 relates the following incident : "Thus lamenting Kuntī sent the box concealing Karṇa, by the nurse, to be floated in the river, and after bath, food etc. she spent the hours in the normal way within the inner apartment. Rājā Adhiratha bathing in the river saw the box floating in the river". These facts prove that Adhiratha was not only the King of Aṅga but a good charioteer as well, and further a very good friend of Dhṛtarāṣṭra.

4) We come across Adhiratha on the occasion of the trial of skill in the use of arms between the Kauravas and the Pāṇḍavas. When Karṇa entered the lists the Pāṇḍavas questioned his nobility of birth. Seeing Karṇa's great humiliation and discomfiture Duryodhana enthroned him immediately as King of Aṅga. Vyāsa, who witnessed the scene has given a picturesque description of it.

ADHOKṢAJA. A synonym of Mahā Viṣṇu. (Kaṁsāri-radhokṣajaḥ—Amarakośa).

ADHRIGU. A great sage (Maharṣi) who lived during the Ṛgvedic period. (Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112).

ADHṚṢYĀ. A river. (M.B. Bhīṣma Parva, Chapter 9, Verse 24).

ADHYAPĀYANA. A disciple of the great preceptor of Atharvaveda, Sumantu. He divided Atharvaveda into two parts and gave one to Utatthya and the other to Vedadarśana. (Bhāgavata, Skandha 12).

ADITI. 1) *Genealogy.* Kaśyapa, grandson of Brahmā and son of Marīci married Aditi, daughter of Dakṣaprajāpati. Aditi had twelve sisters: Diti, Kālā, Danāyus, Danu, Siṁhikā, Krodhā, Pṛthā, Viśvā, Vinatā, Kapilā, Muni and Kadrū. (Mahābhārata, Ādi Parva, Chapter 65, Verse 12). Devas are sons born to Kaśyapa by Aditi and hence they are known as Āditeyas also. Kaśyapa married all the thirteen sisters including Aditi, and all living beings owe their origin to them. (See Kaśyapa).

2) *Descendants.* 33 sons were born to Aditi. 12 of them are called Dvādaśādityas, viz. Dhātā, Aryamā, Mitra, Śakra, Varuṇa, Aṁśa, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu. Amongst the other 21 sons are the 11 Rudras and 8 Vasus. (See M.B. Ādi Parva, Chapter 65, Verse 15).

3) *Main incidents.* 1. *How Mahāviṣṇu was born as the son of Aditi.* The Mahābhārata and the Rāmāyaṇa refer to a story about the birth of Mahāviṣṇu as the son of Aditi. Viṣṇu entered the womb of Aditi as Vāmana (Dwarf). This story was related by the sage Viśvāmitra to the boys Rāma and Lakṣmaṇa while they were accompanying the sage in the forest. When they entered Siddhāśrama Viśvāmitra pointed to the latter that the Āśrama was sacred, because Mahāviṣṇu had stayed there for long as Vāmana. The Devas induced Mahāviṣṇu to obstruct the sacrifice (yāga) being performed by Emperor Mahābali, son of Virocana. At that time Aditi, the wife of Kaśyapa was doing penance so that Mahāviṣṇu might be born as her son, and accordingly he entered her womb. 1000 years later she gave birth to Viṣṇu, and that child was known as Vāmana. (See Vāmana; also M.B. Vana Parva, Chapter 272, Verse 62, Anuśāsana Parva, Chapter 83, Verses 25 and 26, as also Vālmīki Rāmāyaṇa, Canto 29).

2. *Rebirth of Aditi.* Once Kaśyapa made all arrangements to perform a sacrifice (yāga). Having failed to get the suitable cow for it, he stole Varuṇa's cow and conducted the yāga. Not only that, Kaśyapa refused to return the cow even after the yāga was over. Varuṇa in hot anger rushed to Kaśyapa's hermitage. Kaśyapa was absent, and his wives, Aditi and Surasā did not treat Varuṇa with due respect. The enraged Varuṇa cursed them to be born in Gokula. He also complained about the matter to Brahmā. Brahmā told Kaśyapa : "Since you, a learned person, have stolen the cow, may you along with your wives be born in Gokula and tend cows". Accordingly Kaśyapa and his wives, Aditi and Surasā, were born respectively as Vasudeva, Devakī and Rohiṇī in Gokula in the 28th Dvāpara yuga. (This story has been told by Vyāsa to Rājā Janamejaya). (Devībhāgavata, Skandha 4).

3. *Aditi in prison.* Devakī is Aditi reborn. There was reason for Devakī being imprisoned on the orders of Kaṁsa. When Kaśyapa was living in an Āśrama with Aditi and Diti he was so much pleased with the services of Aditi that he asked her to beg for any boon she wished. Accordingly she prayed for an ideal son. The boon was readily granted, and Indra was the son thus born to her. The birth of Indra engendered jealousy in Diti towards Aditi, and she also demanded a son equal to Indra. Kaśyapa obliged Diti also. As Diti advanced in pregnancy and her beauty also increased Aditi got jealous of the former and she called her son Indra and told him that unless something was done in time, Diti would deliver a child equal to him (Indra) thus relegating him probably to the place of second Deva. Thus admonished by his mother the artful Indra approached Diti and told her: "Mother, I have come to serve you". Diti was greatly pleased. Indra's services drove Diti to sleep very quickly, and Indra used the opportunity

to enter the womb of Diti and cut into 49 pieces the child with his weapon, the Vajra. The child in the womb began crying on receiving cuts with Vajra when Indra asked it not to cry. (Mā ruda, don't cry) and so the child got out of Diti's womb as 49 Mārutas (winds). Then did Diti wake up and cursed Aditi as follows : "Your son did treacherously kill my offspring in the womb itself. So he will forfeit the three worlds. You were responsible for the murder of my child. You will, therefore, have to spend days in prison grieving over your children. Your children also will be annihilated". Because of this curse of Diti, Indra once lost Devaloka and had to live elsewhere, and Nahuṣa functioned, for a time as Indra. (See Nahuṣa). In the 28th Dvāpara yuga Aditi transformed as Devakī had to be a captive of Kaṁsa, and Kaṁsa killed her children by dashing them on the ground. (Devībhāgavata, Skandha 4).

4. *Narakāsura stole the earrings of Aditi.* Narakāsura, who turned out to be a curse and menace to the three worlds consequent on the boon he got from Viṣṇu, attacked Devaloka once, and carried off Indra's royal umbrella and Aditi's earrings. Mahāviṣṇu incarnated himself as Śrī Kṛṣṇa, killed Narakāsura in battle and got back the earrings etc. (M.B. Udyoga Parva, Chapter 48, Verse 80; Sabhā Parva, Chapter 38, Verse 29; Bhāgavata Daśama Skandha).

5. *Mahāviṣṇu became seven times son to Aditi.* Once, desirous of having children Aditi cooked food (rice) sitting herself in the entrails of Mount Mynaka (M.B. Āraṇya Parva, Chapter 135, Verse 3). Dharmaputra, in the course of singing the glories of Lord Kṛṣṇa after the great war refers to Viṣṇu having taken birth seven times in the womb of Aditi. (M.B. Śānti Parva, Chapter 43, Verse 6).

6. *Budha cursed Aditi.* A story in the Mahābhārata refers to Budha's once cursing Aditi. The ever increasing power of Asuras made the Devas anxious. Aditi, the mother of the Devas decided to send them all to annihilate the Asuras. She had finished cooking food for her sons, and lo ! there appeared before her Budha and asked for food. Aditi asked him to wait pending her sons taking their food hoping that there would be some food left after that. This caused Budha to lose his temper and he cursed her that (Aditi) she would become the mother of Vivasvān in his second birth as Aṇḍa, when she would suffer pain in her abdomen. (M.B. Śānti Parva, Chapter 34, Verses 96-98).

7. *Former birth of Aditi.* During the former years (period) of Svāyambhuva Manu the Prajāpati called Sutapas, along with his wife Pṛśni did Tapas for 12000 years. Then Mahāviṣṇu appeared before them, and Pṛśni prayed for a son like Viṣṇu himself, and Mahāviṣṇu was born as her son named Pṛśnigarbha. This story is related by Śrī Kṛṣṇa to his mother on his birth as the son of Vasudeva. (Bhāgavata, Daśama Skandha, Chapter 3).

She, who became the wife of Prajāpati as Pṛśni before Svāyambhuva Manu, and was born again as Devakī, the wife of Vasudeva is one and the same person.

ADRA. A King of the Solar dynasty. (See Sūrya Vaṁśa).

ADRI was a King, the son of Viśvagaśvā and father of Yuvanāśvā. (M.B. Vana Parva, Chapter 202, Verse 3).

ADRIKĀ. A nymph (devastrī). There is a story in Devībhāgavata about her being cursed by a Brahmin and turned into a fish.

ADṚṢṬABHAYA is the curse put on King Janamejaya by Saramā, the dog of the Devas. While Janamejaya, son of Parīkṣit was conducting, along with his brothers, a yāga of long duration at Kurukṣetra the son of Saramā went to the place and was thrashed by the brothers of Janamejaya. Seeing her weeping child Saramā naturally got angry. She cursed the king thus : "My son did not commit any offence; he did not even look at the havis (oblations), nor did he lick it. For having thrashed the innocent child you will experience Adṛṣṭabhaya. When the yāga was over Janamejaya got rid of the curse by getting sage Somaśravas do certain proper rites.

ADṚŚYANTĪ, wife of sage Śakti, the son of Vasiṣṭha and mother of sage Parāśara.

Kalmāṣapāda, a king of the Ikṣvāku dynasty reached the hermitage of Vasiṣṭha during a hunting expedition when Śakti, eldest of the hundred sons of Vasiṣṭha came walking towards him. False pride prevented either of them from giving way to the other. The King got angry and whipped Śakti. Śakti cursed the king and he was converted into a demon. This happened at a period when sages Vasiṣṭha and Viśvāmitra were at logger-heads. Viśvāmitra got admitted into the body of King Kalmāṣapāda a demon called Kiṁkara, and the king set out to take revenge upon Śakti, the son of Vasiṣṭha. The King was further promised all support by Viśvāmitra. Kalmāṣapāda ate up all the hundred sons of Vasiṣṭha. Overcome with grief Vasiṣṭha attempted suicide many a time. But the spirit (Ātman) did not quit the body. Thus sunken in grief Vasiṣṭha lived in his hermitage with Adṛśyantī, wife of Śakti. One day Vasiṣṭha heard distinct sounds of the chanting of the Vedas and Adṛśyantī told him that a child of his son, Śakti, was developing in her womb and that the vedic sounds heard were sounds produced by that son chanting the vedic hymns. Vasiṣṭha thus was happy to hear that the dynasty will not become extinct and, so, gave up all ideas of suicide. Another day Kalmāṣapāda in the guise of the demon hurriedly came to devour Adṛśyantī and Vasiṣṭha gave him redemption from the curse. He was restored to his old state and form. Adṛśyantī duly gave birth to a son, and the child grew up to become Parāśara, father of Vyāsa.

While the Pāṇḍavas, in the course of their forest life, were passing the banks of river Gaṅgā at midnight, a Gandharva named Aṁgāraparṇa enjoying in the river-water clashed with Arjuna, and he was defeated. The story of Adṛśyantī is one of the many stories told by Aṁgāraparṇa to the Pāṇḍavas. (M.B. Ādi Parva, Chapters 175-178).

AGASTYA.

1) *Genealogy.* Descended from Viṣṇu in this order Brahmā-Marīci-Kaśyapa-Sūrya-Agastya.

2) *Birth.* A story occurs in Uttara-Rāma-Carita about the birth of Agastya. Nimi was the son of Ikṣvāku of the Sūrya dynasty. When he ascended the throne he decided to celebrate a sacrifice of long duration. He invited Vasiṣṭha to perform the sacrifice. But Vasiṣṭha, who had to participate in the sacrifice

of Indra, could not accept the invitation and Nimi had to return disappointed. At this he got angry, sought the help of Śatānanda, the son of the great hermit Gautama and the sacrifice was begun. Vasiṣṭha did not like this. He cursed Nimi that life might be separated from his body. Nimi retorted with the same curse. Vasiṣṭha's spirit separated itself from his body and began to roam about in the sky. At last he requested Brahmā to provide him with a body. Brahmā granted his wish and said that he would be born again from Mitra and Varuṇa.

When the spirit of Vasiṣṭha returned to the earth it was Mitra and Varuṇa moving about, having only one body for both. Vasiṣṭha's spirit entered into that body. One day Mitra-Varuṇa happened to see the celestial beauty, Urvaśī on the seashore. They embraced Urvaśī and immediately the spirit of Vasiṣṭha entered the body of Urvaśī.

After this Mitra and Varuṇa separated themselves from one another and assumed two different bodies. Varuṇa approached Urvaśī with lustful desire, but rejecting him Urvaśī accepted Mitra. Varuṇa had seminal flow and this semen was taken and kept in a pot. At the sight of this, remorse and passion arose in Urvaśī and the semen of Mitra already received in her womb oozed out and fell on the ground. This also was collected and kept in the same pot along with that of Varuṇa. After a few days the pot broke open by itself and two babies came out. One was Agastya and the other Vasiṣṭha. As these two were born of the semen of Mitra and Varuṇa, they came to be known as Maitrāvaruṇis later. This story partly occurs in Śānti Parva of Mahābhārata, Verse 343 of Chapter 88.

3) *Education.* Very little is mentioned in the Purāṇas about the education of Agastya. Still there are ample proofs that he was well-versed in the Vedas and sciences and well skilled in the uses of diverse weapons. In Verse 9, Chapter 139 of Mahābhārata, Ādi Parva, Droṇa says to Arjuna as follows:

"Agniveśa, my teacher was the disciple of Agastya, in the art of using bows and arrows and I am his disciple".

When it is said that even Agniveśa the teacher of Droṇa was a disciple of Agastya, his proficiency in the art of using weapons could easily be discerned.

4) *Marriage.* There is an interesting story behind the marriage of such an austere man as Agastya, who had brought all the passions under control. As the hermit Agastya was walking along the forest, he saw his ancestors (Pitṛs) hanging head downwards in a canyon. He wanted to know the reason and they replied : "Child; we would be allowed to enter heaven only if sons are born to you. So get married as soon as possible". The necessity of marriage occurred to him only then. But will there be any woman who could be patient enough to become the wife of this bearded dwarfish hermit? Agastya did not lose heart. At that time the King of Vidarbha was doing penance to obtain a son. Agastya collected the quintessence of all living beings, with which he created an extremely beautiful lady and named her Lopāmudrā. Agastya gave Lopāmudrā as daughter to the King of Vidarbha. The King who was delighted at getting such a daughter, employed hundreds of maids to look after the child, who soon grew up to be a young lady. Agastya once approached the King of Vidarbha and expressed his wish to have Lopāmudrā as his wife. The King was in a dilemma. On the one hand he did not like his beautiful daughter having the brightness of fire, to be given as wife to the hermit, clad in the bark of trees and wearing tufts of matted hair. On the other hand he was afraid of the curse of the hermit Agastya. As the King was trying hard to find a solution, Lopāmudrā herself came to the King and said "Father, I am happy to say that I shall willingly become the wife of the hermit Agastya." At last her father consented and discarding royal garments and ornaments, Lopāmudrā accompanied Agastya. It is mentioned in Vana Parva, Chapter 130, Verse 5, that they were married at Mahāsindhutīrtha. After their marriage they went to Gaṅgādvāra. (Mahābhārata, Vana Parva, Chapter 96).

5) *The story of how Agastya ate Vātāpi.* While Agastya was doing severe penance, Lopāmudrā attained puberty and had menstruation. Longing for a child, she went and stood beside Agastya. She expressed her wish to lead a family life. Her demands did not stop there. During conjugation, Agastya should wear flower garlands and ornaments, and she must be provided with divine ornaments. Agastya was surprised at the enormity of her demands. Poor, penniless Agastya ! Leaving Lopāmudrā in the hermitage he went in search of money. He at first approached King Śrutarvā, who produced accounts of his income and expenditure and convinced Agastya that he was having no balance at all. Agastya, accompanied by Śrutarvā, then proceeded to King Bradhnāśva. He also produced accounts and refused to help Agastya, who then followed by Śrutarvā and Bradhnāśva went on to the wealthy King Trasadasyu, who also producing his accounts refused to render any help to Agastya. Finally Agastya accompanied by the three Kings, went to the house of Ilvala, a noble asura of immense wealth.

This asura Ilvala lived in Manimatpattana with his younger brother Vātāpi. Once Ilvala approached a hermit Brahmin and requested that his wish for a son, having the power and status of Indra, be granted. The Brahmin refused to grant such a boon. Since then Ilvala and Vātāpi considered Brahmins as their enemies. The elder brother converted the younger one (Vātāpi) into a goat and whenever a Brahmin visited his house, he would kill the goat, prepare mutton dishes and set them before his guest. When he had finished eating, Ilvala would call aloud. "Vātāpi, come out". Breaking the stomach of the guest open, Vātāpi would come out. In this way Ilvala had killed a good number of Brāhmins. It was at this juncture that Agastya and the Kings came to beg money of him.

Ilvala welcomed the guests with hospitality and as usual killed the goat, prepared food with it and served the food before Agastya. When Agastya had finished eating, Ilvala called Vātāpi loudly. But Agastya slowly said, "Vātāpi, jīrṇo bhava" (Let Vātāpi be digested) and immediately Vātāpi was digested in the stomach of Agastya. The awe-stricken asura Ilvala gave each Brahmin ten thousand cows and as much gold and to Agastya he doubled the quantity of alms. Over and above this, he presented Agastya with a chariot hitched with two fine horses called Virāvān and

Surāvān. Agastya returned to his hermitage and adorned himself as Lopāmudrā had demanded. (Mahābhārata, Vana Parva, Chapter 99).

6) *Birth of a son.* Lopāmudrā became pregnant. Agastya told her, "A thousand ordinary sons, or hundred sons, each having the strength of ten ordinary sons, or ten sons, each having the strength of hundred ordinary sons, or a son, greater and nobler than one thousand sons—which of these do you prefer ?" Lopāmudrā preferred one son. When she was with child Agastya again went to the forest to do penance. After seven years of pregnancy Lopāmudrā gave birth to a lustrous son. The hermit Dṛḍhasyu, who is also called Idhmavāha, is this son. This child is said to have chanted the Vedas (Holy Scriptures) immediately on his birth. He used to gather twigs for kindling the sacrificial fire of his father, and hence he got the name Idhmavāha.*

7) *How he stamped the Vindhya mountain down.* Once the talebearer Nārada happened to come to the Vindhya Mountain, who gladly welcomed Nārada, gave him a seat, showed hospitality and asked for news. Nārada said "May you be blessed. Just now I am coming from the Mahameru. Indra, Agni (fire) and other gods live there. Kailāsa, Niṣadha, Nīla, Gandhamādana etc. are mountains far nobler than this Meru. But they are not so haughty as him. That the Sun and the Moon and such others revolve round him, is the reason for his arrogance". On hearing these tales, Vindhya thought that Meru should be taught a lesson. Once Vindhya made his peaks grow higher and higher till they touched the sky. The Sun, the Moon and others found it very difficult to pass over the high peaks in their usual journeys to the West, and so they had to roam about in the sky. When the journeys of the Sun and the Moon were hindered, everything in the world fell into chaos. The gods came to Vindhya in groups and tried to pacify him. But their attempts were futile. So they approached Agastya and made their petition to him. He agreed to pacify Vindhya somehow or other. Agastya and his wife came to Vindhya from Kāśinagara. When Vindhya saw Agastya he began to shiver with fear. Contracting all his high peaks, he bowed before Agastya, who said to Vindhya thus "Vindhya, I am going to South Bhārata. Let your heads be low till I come back". Vindhya agreed. Agastya passed on to the South and built a hermitage in the Malayācala and lived there. Since then Agastya had never gone to the North and Vindhya had never risen up. As he had made the mountain (Aga) bow its head he got the name Agastya. (Tenth Skandha of Devībhāgavata).

8) *Nahuṣa transformed to a huge serpent by Agastya.* Devendra killed Vṛttrāsura, an enemy of the gods. As Devendra had resorted to treachery for killing the enemy (see the word Vṛttrāsura) he incurred the sin of 'Brahmahatyā'. Once Indra went to the Mānasasaras, without the knowledge of anybody and hid himself in the petal of a lotus flower. The gods and especially Śacīdevī were much alarmed at the disappearance of Devendra. Heaven was without a King. Bad omens began to appear. Indra, who had hidden in the lotus stalk in the shape of a water-snake, was not at all visible as the petals had closed over him. It was at this critical moment that King Nahuṣa had completed hundred horse-sacrifices and became eligible for the throne of Devendra. At a great gathering of the Gods Nahuṣa was elected as Devendra. Though Nahuṣa got all the celestial maids at his disposal in the Nandanodyāna (Nandana Garden) his passion for women was not satiated. So he began to have an eye on Indrāṇī. She was in sorrow and misery at the disappearance of her husband Indra, and did not at all look with favour on this new move on the part of the new Indra. She sought the help of Bṛhaspati, who agreed to protect her from Nahuṣa. The newly-elected Indra could not tolerate this disloyalty on the part of Indrāṇī. He became furious and threatened Bṛhaspati with death, if Indrāṇī was not sent to him forthwith. All hermits gathered round Nahuṣa and tried with their advice to dissuade him from this attempt, but he would not be dissuaded. Nahuṣa belittled Bṛhaspati and all the hermits and was rude to them. Finally the hermits, being afraid of Nahuṣa, went to Bṛhaspati to persuade him to send Indrāṇī to Nahuṣa. Bṛhaspati suggested to Indrāṇī a way of safety. Accordingly she came to Nahuṣa and said to him "Lord, to become your wife, is a matter of great pleasure to me. But before that I must make sure if my husband is living anywhere. So allow me to make a search". Nahuṣa agreed to this and by the blessings of Devī, Indrāṇī found out her husband. But Indra would not return to the court, with Indrāṇī, who then complained about Nahuṣa's outrageous behaviour. Indra advised her a new way to protect herself from Nahuṣa's onslaught.

Indrāṇī returned to Nahuṣa and told him "Lord, women generally love pomp and glory. I have a mania for vehicles. You should make a palanquin. Let the palanquin bearers be hermits. You must come to my house in that palanquin with hermits as your palanquin bearers and then I will accept you as my husband." Nahuṣa agreed. He employed Agastya and such other hermits to bear his palanquin. He got into his palanquin and started for Indrāṇī's house. His desire to reach Indrāṇī was such that he thought the hermits to be very slow. To make them quick enough he ordered "Sarpa, Sarpa" (walk quick, walk quick). The hermits began to run. Still Nahuṣa was not satisfied. He kicked at the heads of the hermits and whipped the dwarfish Agastya.

Agastya got angry and cursed Nahuṣa thus: "Since you have whipped me saying 'Sarpa Sarpa', may you be transformed into a mahāsarpa (huge serpent) and fall into the great forest."**

The horror-stricken Nahuṣa pleased Agastya by praise. Agastya said that Nahuṣa would be freed from the curse and attain heaven when he happened to meet Dharmaputra. Nahuṣa instantly changed into a serpent of immense size and slided into a great forest in the Himālayās. (Devībhāgavata, 8th Sarga).

During their sojourn in the forest, the Pāṇḍavas visited many holy places and reached the Yāmuna mountain in the Himālayās. When Bhīma was passing by the mouth of a cave he was attacked by a huge serpent. In spite of his immense strength Bhīma could

*Idhma—twigs of firewood. (Idhma=twigs of firewood) (vāha=carrier).

**It is mentioned in the Mahābhārata, Anuśāsana Parva, Chapter 100, that the person who cursed Nahuṣa and turned him into a huge serpent, was the hermit Bhṛgu, who had been hiding in the hair of Agastya.

not extricate himself from the hold of the snake, who eventually informed Bhīma of its previous history. When Bhīma understood that the serpent was none other than Nahuṣa, a King of the Sūrya dynasty (Solar), he felt sorry for him. Dharmaputra, who came there in search of Bhīma, talked with Nahuṣa, who immediately regained his original form and went to heaven. (Mahābhārata, Chapter 17 of Udyoga Parva; Chapter 179 of Vana Parva; Chapter 342 of Śānti Parva).

9) *How Agastya drank up the ocean.* Indra ruthlessly killed Vṛttrāsura, who had been harassing the Gods, with the help of the Kālakeyas. The frightened Kālakeyas got into the ocean and hid themselves at the bottom. From that hideout they decided to destroy the three worlds. At night they came out on the earth and ate a good deal of Brahmins, and caused much damage to the hermitages of Vasiṣṭha and Cyavana. All the Brahmins on the earth were terribly afraid of the Kālakeyas. The gods went to Viṣṇu and prayed for protection. Viṣṇu informed them that the Kālakeyas could not be caught unless the ocean was dried up, and this task could be performed only by Agastya. So the Gods approached Agastya and told him what Viṣṇu had informed them. With pleasure Agastya accepted the job. Accompanied by the Gods and hermits he neared the swaying and surging ocean. While all were watching unwinkingly Agastya brought the great ocean into his palm and drank it up very easily and subsequently the Kālakeyas were killed. Now the Gods again approached Viṣṇu and made representation about the loss of the ocean. Viṣṇu told them that by the penance of Bhagīratha the divine Gaṅgā would fall into the earth and then the ocean will be filled. In this way the earth regained its lost ocean. (Mahābhārata, Vana Parva, Chapters 101 to 105).

10) *Agastya cursing Kubera and his companion.* In the course of their sojourn in forest, the Pāṇḍavas visited several holy places and reached the proximity of the Himālayas. Leaving his brothers behind, Arjuna went up the Mahāmeru to worship Śiva. Years passed by. At last his brothers also started for the Mahāmeru in search of Arjuna and with the help of the hermits Vṛṣaparvā and Ārṣṭiṣeṇa, they reached Kuberapurī (the capital of Kubera). There Bhīma destroyed the army of Kubera and killed Maṇimān, his friend and favourite. Dharmaputra, repenting of his younger brother's iniquity bowed before Kubera and asked him with politeness, why the power of Gods gave way to the power of man. Kubera replied that it was due to the curse of Agastya and began to depict the event thus : Once my friend Maṇimān and myself were going, in a chariot, to be present at the singing and chanting just begun at Kuśavatī. At that time Agastya was standing in his hermitage on the bank of Kālindī, performing Sun worship. When Maṇimān saw this from the sky, he spat on the head of Agastya, who instantly getting wild cursed me. "Lo, Kubera, your friend Maṇimān spat on my head in your sight. So this Maṇimān and your army will meet with death at a man's hand. When they die you should not feel sorry for them. If it becomes possible for you to meet the man who killed Maṇimān you will be liberated from the curse." It is this curse that brought about the death of Maṇimān and the army. When Kubera saw Bhīma face to face his curse was revoked. (Mahābhārata, Vana Parva, Chapter 160).

11) *Agastya cursing Mārīca and Tāḍakā.* The boys Rāma and Lakṣmaṇa went to the forest with Viśvāmitra for protecting sacrifice. When they entered the Tāḍakā forest Viśvāmitra told them the story of Tāḍakā thus:—

Tāḍakā is the daughter of Suketu, a semi god of the tribe Yakṣa. Being childless for a long time Suketu was miserable and began to do penance before Brahmā, who blessed him and granted his wish and a daughter was born to him. This daughter was named Tāḍakā. Brahmā blessed her, giving her the strength of one thousand elephants. Tāḍakā grew up and became a young woman. Suketu gave her in marriage to Sunda, son of Iharjha. Tāḍakā gave birth to a son called Mārīca. When Sunda was killed, Tāḍakā got wild and ran into the hermitage of Agastya causing much havoc there. At this Agastya got angry and cursed her to become a Rākṣasī (giantess) and instantly the bodies of Tāḍakā and Mārīca were deformed. Tāḍakā could not control her anger and she demolished the hermitage of Agastya. (Vālmīki Rāmāyaṇa, Bālakāṇḍa).

12) *The story of the theft of lotus.* Once Bhṛgu, Vasiṣṭha and other hermits went on a pilgrimage, with Indra as their leader. On the way they reached Brahmasaras, in the holy place of Kauṣikī. Agastya had grown some lotus flowers there. The pilgrims plucked stealthily all the lotus flowers nurtured by Agastya and ate them. The furious Agastya got into the midst of the hermits in search of the culprit. None admitted the theft. Finally he caught hold of Indra, as the thief. Indra said "O, Lord, had it not been for my eagerness to hear discourses on duty from your face, I would not have stolen your lotus flowers." Saying thus Indra returned the lotus flowers. Agastya was pleased and let Indra and the hermits depart in peace. (Mahābhārata, Anuśāsana Parva, Chapter 94).

13) *How Agastya burned the Asuras (demons).* (This story occurs in the Mahābhārata as, having been told by the God Vāyu to Bhīṣma as a discourse on the greatness of Agastya, and Bhīṣma reiterating it to Arjuna).

Once the Gods had to accept defeat at the hands of the Asuras (Demons) and they approached Agastya and said thus : Oh, hermit, since we have been defeated by the Asuras, our prosperity is at an end. There is none to help us but you." Hearing this Agastya became angry and began to burn the Asuras to death, by the merits of his penance. Many of them fell down on the earth and some fell into Pātāla (the nether world). The asuras who thus fell were not killed by Agastya. Thus the menace of the Asuras in heaven was warded off, and the Gods lived in peace and prosperity. (Mahābhārata, Anuśāsana Parva, Chapter 155, Verses 1 to 13).

14) *Indra's conflict with Agastya.* Once Agastya commenced a sacrifice of twelve years' duration. Many hermits participated in this sacrifice. No sooner had the hermit begun the sacrifice, than Indra, (the God of Thunder and Rain) stopped rain in the world. Crops

could not be raised. But Agastya provided everybody who took part in the sacrifice, with sumptuous meals. The hermits wondered how Agastya could do this. Some of the hermits feared that the sacrifice would have to be stopped before the stipulated time, if the drought continued. Agastya told them not to fear, and that if Indra refused to send rain, he himself would become Indra and protect the subjects. Indra was horrified, when he heard this and he began to send rain regularly. (Mahābhārata, Āśvamedhika Parva, Chapter 92).

15) *Story of Gajendramokṣa (The redemption of an elephant).* In the Bhārata a story occurs, as to how Agastya cursed King Indradyumna, and turned him to an elephant. While Indradyumna, the King of Pāṇḍya was absorbed in deep meditation on Viṣṇu, Agastya reached the palace. Being immersed in meditation the King failed to notice the arrival of the great hermit, who getting angry with the King, cursed him to become an elephant, for one thousand years. Instantly the King was deformed into a big tusker and quitting the palace it went to a big forest and lived there happily with the she-elephants there. At that time a hermit named Devala was doing penance in that forest. One day Hūhu, a gandharva (a class of semi-gods) enjoying the company of some celestial maids came to the place where Devala had put up his hermitage. The hermit saw the Gandharva and the maids playing and bathing in the pond in front of his hermitage in complete nudity. Getting angry Devala cursed Hūhu and he was deformed into a crocodile. This pond which was in the Trikūṭa Mountain was thus under the suzerainty of the crocodile. The tusker (Indradyumna) entered the pond to drink water. The crocodile caught hold of the leg of the elephant. Each tried to pull the other with equal force. This fight is said to have lasted for a thousand years. When both were tired, godly feelings began to dawn in their minds. Then, riding on an eagle Mahāviṣṇu appeared before them, cut them asunder with his Cakrāyudha (the wheel-weapon) and both were given deliverance. (Bhāgavata, 8th Skandha, Chapter 2).

16) *Agastya teaching Śrī Rāma the Āditya-hṛdaya Mantra (A hymn in praise of the Sun).* When Śrī Rāma was fighting with Rāvaṇa in Laṅkā, dejection befell him, his heart being weighed down with faintness, for a little while. Rāvaṇa made the best use of this opportunity and began to advance. The gods had gathered in the sky above to witness the fight. Agastya, at that particular moment, taught Śrī Rāma the Āditya-hṛdaya Mantra, a hymn in praise of the Sun-god and when Śrī Rāma chanted that mantra, he resumed fight with Vigour and Rāvaṇa was defeated and slain. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 107).

17) *How the slant of the earth was rectified by seating Agastya.* The matrimonial ceremony of Śrī Parameśvara and Pārvatī was held in the Himālayas. On that auspicious occasion all the living beings of the world were present, and as a result the Himālayan region sank down and the earth slanted to that side. To keep the equilibrium of the earth, Śiva sent Agastya to the south. Accordingly Agastya reached Kuttālam, where there was a temple dedicated to the worship of Viṣṇu. Agastya had besmeared his forehead with ashes and so admission to the temple was denied to him, by the devotees there who were Vaiṣṇavites. By his own power Agastya turned himself into a vaiṣṇavite and got into the temple, and immediately the image of Viṣṇu in the temple changed by itself into a Śivaliṅga (idol representing Śiva). Since then the temple at Kuttālam has remained a temple of Śiva. Agastya proceeded to the southernmost point of the earth and sat there and because of his weight the earth regained its normal position. (Skanda Purāṇa).

18) *Agastya and the Krauñca Mountain.* When Agastya passed the Vindhya mountain and proceeded to the South a Rākṣasa (giant) called Krauñca hindered his way. By his power the Rākṣasa caused to fall everywhere a very heavy rain. Agastya sprinkled a few drops of water from his waterpot on Krauñca, who instantly became a mountain. Telling him that he would get deliverance from the curse when the weapon of Subrahmaṇya struck him, Agastya continued his journey to the South. (Skanda Purāṇa.).

19) *Agastya and the River Kāverī.* Once Sūrapadmā, an Asura (demon) drove the Gods out from heaven. Indra came to Śiyāli a place in the district of Tanjāvūr (Tanjore) and began to do penance to please Śiva. Rain was completely stopped. Agastya had compressed the river Kāverī and held the water in his waterpot. Gaṇapati having come to know of this, came in the form of a crow and toppled the waterpot. Agastya got angry and ran after the crow, which immediately assumed the form of a boy. Agastya caught hold of him. The boy instantly revealed himself as Subrahmaṇya and granted Agastya a boon. "Your waterpot will always be full". Since then there had never been shortage of water in the Kāverī. (Skanda Purāṇa).

20) *Agastya in the palace of Bhadrāśva.* Once Agastya lived in the palace of Bhadrāśva as his guest for seven days. Agastya praised Kāntimatī the queen on several occasions. The King wanted to know the reason. Agastya said : During her previous birth Kāntimatī was the handmaid of a rich man. On one occasion of dvādaśī (twelfth night after full moon) in the month of Tulā (second half of October and first half of November) the rich man had asked his handmaid to see that the lights in a certain temple did not go out and she did so, in consequence of which, during her current birth she has become your queen, bearing the name Kāntimatī. The King and the queen were much pleased at this explanation of Agastya and thenceforward they began to observe dvādaśī as a day of fasting. (Vāyu Purāṇa).

21) *Agastya cursing Urvaśī, Jayanta and Nārada.* Once Agastya went to the realm of the Gods, as a guest of Indra. On that day a performance of dance by Urvaśī was held in honour of Agastya. In the midst of the dance Urvaśī's eyes fell on Jayanta and she fell in love with him; her steps went out of beat. Nārada also went wrong slightly in playing on his famous lute called Mahatī. Agastya got angry and cursed Urvaśī, Jayanta and Nārada. According to the curse Jayanta became a bud. Urvaśī was born in the earth as a woman called Mādhavī and 'Mahatī' the lute of Nārada became the lute of the people of the earth.

22) *Agastya cursing Duṣpanya.* Duṣpanya was the last son of the King of Pāṭaliputra. The wicked Duṣpanya had slain a large number of babies, and the King therefore expelled him from the palace. Duṣpanya went into the forest, where he caught hold of the child of Ugraravas and killed it by putting it under water. Ugraravas cursed him and accordingly he fell into water and died and his spirit became a ghost and wandered about tormented with pain and anguish. At last the spirit approached Agastya, who called his disciple Sutīṣṇa and asked him to go and bathe in the Agnitīrtha (a bath) in the Gandhamādana mountain and bring some water from the tīrtha and sprinkle it on the spirit of Duṣpanya. Sutīṣṇa acted accordingly and immediately the spirit of Duṣpanya received divine figure and entered heaven. (Setu Māhātmya).

23) *How Agastya got golden Bangle.* Once Agastya entered a forest of about a hundred yojanas wide. The forest was devoid of life. When he had walked a few more steps some Gandharvas (semi-gods) and celestial maids came there singing and dancing. From among them a noble male being came forward to the bank of a lake in the forest and ate without any hesitation, the corpse of a man that was lying there. After that he walked round Agastya and made obeisance to him. Agastya asked him why he had eaten the corpse of a man. The noble man told Agastya thus: "In tretā yuga (the third age) there lived a King named Vidarbha. I am his son and my name is Śveta. After having ruled. over my kingdom for a long time, I came to the bank of this lake and began to do penance. After that discarding my body I entered heaven. Though I attained heaven my hunger was not appeased. I asked Brahmā how, I, a dweller of heaven, got this hunger. Brahmā said that when I was King I had given nothing to anybody and so I got this hunger even after entering heaven. As a remedy Brahmā suggested that I should come here everyday and eat corpse and when I had completed ten thousand days the hermit Agastya would come here and that when I offered him a golden bangle my sin would be washed away." Saying thus Śveta offered to Agastya the golden bangle given by Brahmā and then he vanished and the corpse also disappeared. Śveta went to heaven. (Uttara Rāmāyaṇa).

24) *Other informations concerning Agastya.*

(1) Agastya had a brother called Sutīṣṇa. (Agnipurāṇa, Chapter 7).

(2) Sutīṣṇa was Agastya's disciple too. (Setu Māhātmya).

(3) Ilvala and Vātāpi were the sons of the giantess Ajamukhī. In the valley of a mountain Ajamukhī prayed to Durvāsas for love and thus Ilvala and Vātāpi were born from Durvāsas. These two sons demanded that Durvāsas should impart to them all his merits of penance. Getting angry Durvāsas cursed them that they would meet with death at the hands of Agastya. (Skandapurāṇa, Āsura Kāṇḍa).

(4) Agastya had been the priest of the King Khela. (Ṛgveda, 112th Sūkta).

(5) When Śrī Rāma returned to Ayodhyā, with Sītā from Laṅkā, hermits from various parts visited him, among whom, Dattātreya, Namuci, Pramuci, Śrī Vālmīki, Soma, Kaṇḍu, Agastya and their disciples were from the South. (Uttara Rāmāyaṇa).

(6) Agastya gave Śrī Rāma an arrow, which, when shot at an asura (demon) would pierce his heart, pass on to the other side, fly to the sea and bathe in the sea-water and return to the quiver, it is said. (Uttara Rāmāyaṇa).

(7) Once Agastya visited the hermitage of Āpastamba. He asked Agastya, who, of Brahmā, Viṣṇu and Śiva, was the Supreme deity. Agastya replied: "These three are only three different manifestations of the one supreme Being". (Brahmapurāṇa).

(8) For the story of how Agastya cursed the sons of Maṇibhadra and transformed them to seven palms, see the word 'Saptasāla'.

(9) There was a hermit called Sutīṣṇa, to whom Śrī Rāma and Lakṣmaṇa paid a visit when they were wandering in the forest. This Sutīṣṇa is the younger brother of Agastya. (See the word Sutīṣṇa).

(10) Agastya cursed Śuka and deformed him into a Rākṣasa. (See the word Śuka ii.).

25) *Conclusion.* It is believed that the great hermit Agastya, who had performed such wonderful deeds by the merits of his penance, is still doing penance in the Agastya Kūṭa hills. Agastya who had travelled throughout the length and breadth of Bhārata had several hermitages. In the Vālmīki Rāmāyaṇa, Āraṇyakāṇḍa, Sarga 11, a description is given, of a beautiful hermitage of Agastya, and the peaceful atmosphere that prevailed in and around it. Agastya had presented to Śrī Rāma a bow got from Viṣṇu, when the brothers visited his hermitage. Agastya had accompanied Śrī Rāma and his followers on his return journey to Ayodhyā from Laṅkā, with Sītā after killing Rāvaṇa. There is a legend in the Tamilnād that Agastya was a member of the first two 'Saṅghas' (groups) of the "three Saṅghas", mentioned in Tamil literature. As Agastya was dwarfish he is mentioned as Kurumuni, (short hermit) in Tamil works. He has written a Tamil grammar on music, literature and drama. But this work is not available now. The Tamil Grammar 'Tolkāpyam', which is considered to be the oldest grammar, was written by Tolkāpyār, one of the twelve disciples of Agastya. Even today in certain temples in the Tamilnād, Agastya-worship is carried on. Kambar, has mentioned about Agastya in his Rāmāyaṇa. A great Tamil author Villiputturan says that the Tamil language is the beautiful maiden presented by Agastya.

It is believed that the following works have been composed by Agastya:

1) Agastya Gītā ; in the Varāhapurāṇa, Paśupālopākhyāna.
2) Agastya Saṁhitā; in Pañcarātra.
3) Agastya Saṁhitā, in the Skandapurāṇa.
4) Śiva Saṁhitā, in Bhāskara Saṁhitā.
5) Dvaidha-nirṇaya Tantra.

AGASTYA KŪṬA. This is the sacred mount where the sage, Agastya, sat and did penance during his sojourn in the southern parts of India. In the Kiṣkindhā Kāṇḍa of Vālmīki Rāmāyaṇa we find King Sugrīva commanding that all his soldiers going in search of Sītā should pay homage to the sage Agastya.

AGASTYA PARVATA. This is a mountain in South India believed to belong to the Kālañjara mountain range. Agastya Kūṭa is in this mountain.

AGASTYA SARAS. This is another name for Agastya tīrtha.

AGASTYA-ĀŚRAMA. The Purāṇas make mention of several āśramas connected with sage Agastya. The Pāṇḍavas during their exile visited an āśrama of this name. This is situated near Pañcavaṭī twentyfour miles to the south-east of Nāsik. It is known as Agastya-giri now. (Śloka 20, Chapter 80; and Śloka 1, Chapter 96 of Vana Parva, M.B.).

The Mahābhārata mentions another Agastya-Āśrama near Prayāga. Dharmaputra along with Saint Lomaśa stayed here for some time. Vālmīki describes an āśrama of this name which Rāma and Lakṣmaṇa visited during their exile in the forests. (Chapter 11, Āraṇya Kāṇḍa of the Rāmāyaṇa).

AGASTYA TĪRTHA. This is one of the five tīrthas or sacred places of worship lying scattered in the southern ocean. The other four are the following: (1) The Saubhadra tīrtha (2) The Pauloma tīrtha (3) The Kārandhama tīrtha and (4) the Atipāvana tīrtha. These five were known as Pañca tīrthas and many saints used to live there. There lived in each of these tīrthas one huge and fierce crocodile and all the saints living there, afraid of these crocodiles, deserted their places one by one. (Ref : Śloka 3, Chapter 220 of Ādi Parva, M.B. For more details see under Pañca tīrtha).

AGASTYA VAṬA. This is a sacred shrine in the neighbourhood of the Himālayas. Arjuna paid a visit to this place while he was living with his brothers in the forests during their period of exile. (Śloka 2, Chapter 214 of Ādi Parva, M.B.).

AGATI. A city. Two sons Takṣaka and Chattraketu were born to Lakṣmaṇa (the brother of Śrī Rāma) by his wife Urmilā. The court of the eldest prince Takṣaka was situated in the city of Agati. Formerly this place was known as Kanakhala and was occupied by forest tribes. Exterminating these forest tribes, Lakṣmaṇa built a city there and apportioned it to his eldest son Takṣaka. (Uttara Rāmāyaṇa).

AGHA. The name of an asura. This asura was one of the followers of Kaṁsa. According to the instructions of Kaṁsa, Agha once set out to Gokula to kill Śrī Kṛṣṇa. At that time Śrī Kṛṣṇa was playing on the banks of the river Kālindī with other cowherds. Aghāsura watched the games of the children from the sky above. Then he transformed himself into a colossal serpent and lay with his mouth wide open; his open mouth looked like an immense cave. The foul smell coming from his mouth soon spread over the whole place. Śrī Kṛṣṇa and the other children did not know anything about this. In the course of their games they walked into the cave-like mouth of Agha and were soon trapped in his belly. Agha then closed his mouth and all the boys including Śrī Kṛṣṇa were now imprisoned inside his body. Some of the boys died. Realizing the situation Śrī Kṛṣṇa now enlarged his body. His body grew larger and larger until at last it burst open the body of the serpent (Agha). Thus Agha was killed. Śrī Kṛṣṇa then restored the dead boys to life by his divine looks (Kaṭākṣa). This Aghāsura was the brother of Bakāsura and Pūtanā. (Bhāgavata, Skandha 10, Chapter 12).

AGHAMARṢAṆA. He was a great hermit of austerity, who had observed the duties pertaining to Vānaprastha (the third of the four stages of life—forest hermit). (M.B., Śānti Parva, Chapter 244, Stanza 16).

AGHAMARṢAṆA SŪKTA. This is a hymn in the Ṛgveda. It is said that all sins will be eliminated, if this hymn is recited three times, standing in water.

AGHĀRDDANAVAMI. (See the word NAVAMĪ VRATA).

AGHĀŚVA. A King hermit (Rājarṣi) named Pedu. (Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 116).

AGNI.

1) *Genealogy.* Agni was descended from Viṣṇu in this order : Viṣṇu-Brahmā-Aṅgiras-Bṛhaspati-Agni.

2) *Birth.* We come across several contradictory statements in the Purāṇas regarding the birth of Agni. There is some real difficulty, therefore, in tracing correctly the true genealogy of Agni. The one given above is based on statements in Bhāgavata and Mahābhārata. Aṅgiras is one of the six mind-born sons of Brahmā.* Aṅgiras married Śraddhā and got four daughters and two sons. Bṛhaspati was one of the sons and Utatthya was the other. The daughters were Sinīvālī, Kuhū, Rākā and Anumati. (There is a mention of a third son named Saṁvarta in the Bhāgavata by Eluthassan though the original quoted below does not say so)

Śraddhā tu aṅgirasaḥ patnī
Catasro ' sutakanyakāḥ
Sinīvālī Kuhū Rākā
Caturthya ' anumatistathā
Tatputrāvaparāvāstām
Khyātau svārocise'ntare
Utatthyo bhagavān sākṣāt
Brahmiṣṭhaśca Bṛhaspatiḥ.

Bṛhaspati married Cāndramasī and got six divine sons. Of these Saṁyu, the eldest, married Satyā and Agni was born to Saṁyu of Satyā. (Ślokas 1 to 4, Chapter 219, Āraṇya Kāṇḍa of Malayālam Mahābhārata).

3) *Agni—One of the Aṣṭa-dik-pālakas.* (Aṣṭa = eight, dik = zone, pālaka = guardian). The Devī Bhāgavata states in its eighth chapter that Agni is one of the eight guards posted at the eight different zones to protect the universe. Indra guards the east; Agni, the south-east; Yama the south; Nirṛti, the south-west; Varuṇa, the west; Vāyu, the north-west; Kubera, the North and Śiva, the north-east. The place where Agni sits on guard is known as tejovatī.

4) *Agni—One of the five elements.* The universe is believed to be composed of five elements of which Agni is one. The other four are Water, Earth, Ether and Air.

5) *The story of how Agni gave a Māyā Sītā (Phantom Sītā) to Śrī Rāma.* During their exile in the forests Rāma and Lakṣmaṇa were for some time living in an āśrama built on the shores of the ocean. One day Agni disguised as a Brāhmin approached them and said "O, Śrī Rāma, thou art born to kill the demon Rāvaṇa and save the world from his atrocities. Sītā is going to be a cause for that. Time is not far for you to finish this duty of yours. Rāvaṇa is soon to come and kidnap your wife, Sītā. You must, therefore, allow me to play a trick on Rāvaṇa. Entrust Sītā with me and I shall keep her safe. In her place here you can keep a Māyā Sītā (Phantom Sītā) which will be a live replica of your real wife. In the end when you take back Sītā after killing Rāvaṇa you will be compelled to throw your wife into the fire to test her chastity. At

*Manas = Mind. Putra = Son. Mānasa-putras are sons created from the mind of Brahmā, Śloka 10, Chapter 65, Ādi Parva, M.B.

that time I will take back the replica and give you back your real wife". Śrī Rāma was very much pleased to hear this. Agni then, by his yogic powers created a Phantom Sītā and gave her to him. Rāma kept this as a secret even from Lakṣmaṇa. In the great Rāma-Rāvaṇa battle Rāvaṇa was killed and Śrī Rāma took back Sītā to his kingdom. Then respecting public opinion and wishing to establish in public the purity of his queen King Śrī Rāma put her into the fire. At that moment Agni took back the replica and gave back the real Sītā to Śrī Rāma. Sītā thus came out from the fire unscathed. Later, on the advice of Rāma and Agni, the Phantom Sītā went to the sacred place Puṣkara and started doing tapas (penance) there. After doing tapas for a long period of three lakhs of divine years this Phantom Sītā became known as Svargalakṣmī. It was this Svargalakṣmī that later on in the Dvāpara yuga came out from the yajña kuṇḍa of King Pāñcāla as Pāñcālī and became the consort of the Pāṇḍavas. Vedavatī, daughter of Kuśadhvaja in Kṛtayuga, Sītā, daughter of Janaka in the Treta yuga, and Pāñcālī, daughter of Drupada in Dvāpara yuga are one and the same person. On account of this she is known as trihāyaṇī also. (Chapter 9 of Devī Bhāgavata).

6) *The story of how Agni got indigestion.* In olden times there was a bold and mighty King called Śvetaki. He conducted several different types of yajña. Afflicted by the unending dense smoke in the yajña hall all the ascetics left the place and went their way. Undaunted by this, Śvetaki started another twelve-year sacrifice in which not a single sage took part. The sages rebuked him and said if he wanted to conduct a sacrifice again he could invite śūdras to help him. (Śūdras belong to the lowest caste among Hindus and are not allowed to participate in sacrifices generally.) Enraged by this insult Śvetaki went to Kailāsa and did fierce penance. Lord Śiva appeared before him and gave him Durvāsas as a priest for his yajña. For twelve years sage Durvāsas performed the yajña pouring into the mouth of Agni through the sacrificial pit unlimited materials of food. Agni was overfed and he got indigestion. He lost all appetite for food, became weak and the brilliance of his face faded. (Chapter 235, Ādi Parva, M.B.).

7) *The story of how Agni burnt the big forest, Khāṇḍava.* When the indigestion continued without abate for some time Agni approached Brahmā and asked for a cure. Brahmā declared that his indigestion would be cured if Agni could burn the huge forest, Khāṇḍava, the abode of the enemies of the Devas. Agni immediately started consuming the forest. But the inhabitants of the forest soon quenched the fire. Disappointed Agni went to Brahmā again and the latter advised him to wait for some time till the advent of Nara-Nārāyaṇas to that forest. They would then help Agni to burn the forest. Agni waited for the time to come. At that time the Pāṇḍavas were living in Indraprastha with Śrī Kṛṣṇa. When the heat became unbearable there Arjuna and Kṛṣṇa came to the banks of river Yamunā. Hearing about the arrival of Kṛṣṇa and Arjuna who were none but the incarnations of Nārāyaṇa and Nara, Agni disguised as a brahmin approached them and requested them to help him to burn the Khāṇḍava forest. Agni added that any attempt of his to burn the forest was always foiled by Indra who would send a heavy downpour of rain to quench the fire because Takṣaka, an intimate friend of Indra, was living there.

To gain his end Agni gave Arjuna an arrow-case which would never be empty, a chariot bearing a monkey flag, four white horses adorned with gold chains and also the famous Gāṇḍīva bow. To Śrī Kṛṣṇa he gave the cakrāyudha or the divine wheel-weapon. (All these military equipments were once given to Agni by Varuṇa.) When all these were given to them Kṛṣṇa and Arjuna got ready to help Agni to burn the forest. Agni started burning the forest, Indra at once sent a heavy downpour of rain and Arjuna created a canopy of arrows above the forest preventing the rains from falling on the forest. Agni carried on his work undisturbed, the forest was burnt and Agni was cured of his indigestion. (Ślokas 233 to 239, Ādi Parva, M.B.).

8) *Agni falls in love.* As an inaugural procedure to the great Rājasūya which Dharmaputra performed at Indraprastha his four brothers Bhīma, Arjuna, Nakula and Sahadeva conducted a victory march to the four different sides of the kingdom. Sahadeva who turned south conquered many kings including Dantavaktra and Bhīṣmaka and reached a country called Māhiṣmatīpura. There he had to encounter a powerful king called Nīla. Before long there broke a fire in his camp. Disheartened, Sahadeva prayed to the God, Agni, for help. It was then that Sahadeva came to know about the ties between Agni and Nīla.

King Nīla had a beautiful daughter named Sudarśanā. Once when she was talking to her father after having entered the Agni-hotra Agni fell in love with her. From that day onwards Agni became dreamy about the beautiful lips of Sudarśanā. It reached a stage when Agni would burn only if it was blown by the lips of Sudarśanā. This ended in Agni marrying Sudarśanā. After the marriage Agni lived in the palace of his father-in-law, King Nīla, as a useful ally. It was at this time that Sahadeva came to conquer Nīla. But Agni knew that for the proper conduct of the Rājasūya of Dharmaputra his father-in-law had to surrender to Sahadeva and so advised his father-in-law to do so. What appeared to be a difficult problem was thus easily solved. (Chapter 31, Sabhā Parva, M.B.).

9) *How Emperor Śibi was tested by Agni.* Once Agni and Indra thought of testing how strong and deep was the sense of charity in Emperor Śibi. Indra took the shape of a hawk and Agni that of a dove and the dove flew and dropped down into the lap of the Emperor who was at that time doing a yāga. The hungry hawk came chasing its prey and finding the dove in the lap of the Emperor said : "O King, is it proper on your part to withhold my food from me, and keep it in your lap ?" Hearing this Śibi replied: "This dove has sought refuge in me. It is my duty to give it protection. If it is only food you want I shall give you food." Śibi then offered many things including his kingdom to the hawk in return for the dove. But the hawk refused them all and finally agreed to accept an equal weight of flesh from the body of the Emperor. Śibi without any hesitation cut a portion of his thigh and weighed it against the dove in a scale. The dove weighed more and the Emperor started putting more and more flesh from his body to make the weight equal. But the dove

always weighed more and at last the Emperor said he would weigh himself against the dove. As the weak and fleshless Emperor was about to get into the pan of the scale Agni and Indra emerged from the bodies of the dove and hawk and appeared before the Emperor. They blessed him and immediately took him to heaven. (Chapter 131, Vana Parva, M.B.).

10) *Agni and the testicles of a goat.* The occasion is when sage Viśvāmitra is taking Rāma and Lakṣmaṇa to the forests to give protection to the sages against the demons. They reached the place where Ahalyā lay as a stone cursed by Gautama. Viśvāmitra told them the story: "It was here that the great sage, Gautama, lived with his beautiful consort, Ahalyā. Once Indra had an intercourse with her privately and Gautama coming to know of the misdeed cursed her and turned her into stone. By the curse of the same sage Indra lost his testicles. Greatly aggrieved by this loss Indra prayed to god Agni for help and on the advice of Agni the devas removed the deformity by placing a goat's testicles instead." (Ślokas 48 & 49, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

11) *How sage Bhṛgu cursed Agni.* Sage Bhṛgu was living with his wife Pulomā in his āśrama. Pulomā became pregnant. One day when Bhṛgu wanted to go out for a bath in the river he asked Agni to keep a watch over his pregnant wife. There was a demon by name Puloma who was once in love with Pulomā. On this particular day Puloma entered the āśrama to see his former love. When he entered the āśrama Puloma saw Agni there burning with a brilliant flame in the fire-pit. Puloma said : "O God of fire, if I ask you a question you must give me an impartial reply. I was in love with this Pulomā and I had accepted her as my wife spiritually. But, then, her father gave her to Bhṛgu. Who, then, is the true owner of Pulomā ?" Agni was afraid of Bhṛgu. Yet he explained the position honestly. "It is true that Pulomā has married Bhṛgu. But he has not married her according to Hindu rites." Hearing this the demon changed himself into the shape of a swine and carried away Pulomā. On the way Pulomā delivered a male babe and it fell on the ground. The boy was named Cyavana. It was this boy that became later on the famous Cyavana Maharṣi. Even at birth the boy was brilliant as the Sun to look at and Puloma, the demon, noticing the unusual brilliance of the child left the mother and child on the way and fled frightened. Pulomā returned to the āśrama carrying the child weeping profusely all the way and creating a lanchrymal river called Vadhūsaras. As soon as she entered the āśrama the angry sage asked "Who told Puloma that you are my wife ?" Pulomā then told her husband all that happened there and Bhṛgu called Agni and cursed him thus : "May you be a consumer of all things on this Earth". Greatly aggrieved Agni went away and hid himself. The absence of Agni created chaos in all the three worlds; Heaven, Earth and the Nether-world. A deputation of all the afflicted people waited upon Brahmā and Brahmā modified the curse and declared that all that Agni touched would become pure. Agni was consoled and he started his work as usual.

12) *How Agni cursed frogs, birds and elephants.* Many important events took place while Agni was underground cursed by Bhṛgu. It was during that time that Pārvatī cursed all the Devas and the Devas were defeated by the asuras (demons). The necessity of a warrior capable of defeating the asuras arose then. The idea of creating Lord Subrahmaṇya came up and Brahmā said that only Agni could help them in this matter since Agni was the only one who escaped from the curse of Pārvatī, being underground at the time of the curse. The Devas started a vigilant search but Agni was not to be found. Agni was then hiding inside the ocean. The ocean was getting hot and the animals living there found their life unbearable. Frogs went to the devas and told them where Agni was hiding. Enraged at this Agni cursed the frogs saying that they would never be able to find the taste of anything. Frogs went weeping to the devas who in turn blessed the frogs saying that they would acquire the ability to move about easily in any darkness. Agni changed his place of hiding and went and hid in a big banyan tree. An elephant going by that way found him out and informed the devas; knowing this Agni cursed the elephants saying that its tongue would go deep inside. But the devas blessed the elephants saying that the position of the tongue would never be a hindrance to free eating and that elephants would be able to eat anything and everything. Agni left the banyan tree and hid himself in the hollow of a Śamī tree. A little bird living in that tree gave information to the devas and the devas found him out before he got time to leave the place. Agni cursed the bird saying that its tongue would always be curved inside and the devas blessed it saying that the curvature would help it to sing beautiful songs. Since Agni was found out from Śamī tree this tree became sacred. Since this finding out of Agni after a long absence is like a re-birth of Agni the Purāṇas mention that Agni was born from the Śamī tree. The Devas then requested Agni to help them to create a son capable of conquering the demons.* (Chapter 85, Anuśāsana Parva, M.B.).

13) *Birth of Subrahmaṇya.* At that time Varuṇa performed a yāga. All the dikpālakas (zone guardians of the universe) including Śiva participated in the yāga. Seeing the beautiful wives of the sages Śiva had emission. Taking the semen in his hand he put it into the fire. Agni carried it to Gaṅgā and requested her to take it for conception. Though she at first refused she took it, became pregnant and finally delivered a male child whom she threw into the forest Śaravaṇa. It was this child who became known as Kārttikeya or Subrahmaṇya later on. (Chapter 85, Anuśāsana Parva, M.B.).

14) *How Agni blessed Nala.* While Nala was going to the wedding of Damayantī Indra, Agni, Varuṇa and Kāla accosted him on his way and asked him to go as a messenger of theirs and advise Damayantī to marry one

*Kathāsaritsāgara gives another version of why Agni went and hid himself under the ocean. When Kāma, the God of Love, was burnt to death by Śiva, Pārvatī, Śivā's wife, did not find a way to get a child for her from her husband. At last Brahmā approached Śiva and told him that the absence of Kāma was making creation difficult. Śiva then declared that thereafter Kāma would find a place in the minds of all living beings including himself. Pārvatī and Śiva immediately commenced a sexual life which went on incessantly for a hundred years without reaching the climax. The world was agitated and the universe stood on the verge of ruin. The Devas decided to send Agni to intervene But Agni was afraid of Śiva and so went and hid himself under the ocean. (Chapter 6, Lāvāṇakalambaka of Kathāsaritsāgara).

of them. Nala did so but Damayantī was adamant and said she would marry none other than Nala. So all the four gods appeared as Nala in the wedding hall. Damayantī who was confused prayed that she should be shown the real Nala. The gods then changed into their original forms and blessed Nala. Agni said he would come and help him the moment he wanted him. Thus Nala became a good cook and Nala Pācakaṁ (Pācakaṁ = cooking) became famous. Even now it is a synonym for good cooking. (Chapter 57, Vana Parva, M.B)

15) *Agni and Raṁbhā.* There was once a dānava called Danu. He had two sons named Raṁbha and Karaṁbha. They had no children and tormented by this they went to Pañcanada and started doing penance. Raṁbha sat in the centre of Pañcāgni (five fires) and Karaṁbha in water to do penance. Indra afraid of the severe and powerful tapas of the two took the form of a crocodile and killed Karaṁbha who was doing penance in water by dragging him down to the water. Bereaved Raṁbha started to commit suicide by jumping into the fire. God Agni appeared before him then and asked him what he wanted. Raṁbha then said that he should get a son who would be famous as a warrior in all the three worlds. Agni agreed. Raṁbha on his way back saw a voluptuous she-buffalo and married her at yakṣa kavāṭa. They lived a happy married life and one day a he-buffalo envious of their life attacked Raṁbha and killed him. Grief-stricken Raṁbha's wife jumped into the funeral pyre and committed suicide. Then from the fire arose a demon named Mahiṣāsura (Mahiṣa = Buffalo. Asura = Demon). This buffalo-demon became a terror to all in the three worlds later on. (Chapter 5, Devī Bhāgavata).

16) *Difference of opinion between Agni and Aṅgiras.* Bhagavān Aṅgiras did penance in his own āśrama and became more brilliant than Agni. The whole world was submerged in his brilliance. Agni felt a bit depressed at this. Agni argued that it was not proper on the part of Brahmā to give anybody else more brilliance than himself. So as a protest against this Agni disappeared from the world. Even Aṅgiras was annoyed at Agni's disappearance and so he went and consoled Agni and took him to Brahmā. Brahmā declared that henceforth the world would recognize Agni as the father and Aṅgiras as his son. Thus Agni got the first place in effulgence. This is a story told by sage Mārkaṇḍeya to Dharmaputra. (Chapter 217, Vana Parva, M.B.).

17) *Agni and Mahābali.* On their way to the forest sage Viśvāmitra took Rāma and Lakṣmaṇa to Siddhāśrama. The sage explained to the princes the importance of that āśrama. He said: "Mahāviṣṇu lived in this āśrama for a number of years. It was at that time that the Emperor of the asuras (demons), Mahābali, son of Virocana, was ruling the world conquering even the devas. After having conquered all the three worlds Mahābali decided to conduct a yāga. A deputation of the Devas headed by Agni then waited upon Mahāviṣṇu and Agni said: "O Lord, Mahābali has commenced a yāga and before it is finished you should go to him and do something for the benefit of the devas". It was at this request of Agni that Mahāviṣṇu took the form of Vāmana and sent Mahābali to the nether-world. (Chapter 29, Bālakāṇḍa, Vālmiki Rāmāyaṇa).

18) *Agni and Nahuṣa.* Repenting for his act of killing Vṛtra Indra unknown to anybody went and hid in a lotus in the Mānasa Saras (Lake Mānasa). Perplexed by the disappearance of their leader the devas brought Nahuṣa from the Earth and made him their leader. Nahuṣa became very proud and arrogant of his new position and tried to make Indrāṇī his wife. Indrāṇī went to Bṛhaspati for help. Bṛhaspati commanded Agni to go and find out Indra. Agni searched for him in forests, rivers and oceans. At last he went to Mānasa Saras and searched among the lotuses. There he found Indra hiding in a lotus and Bṛhaspati was duly informed. Then Bṛhaspati gave Indrāṇī some clever directions to kill Nahuṣa and Nahuṣa was killed. (See Agastya). There is a story in Śānti Parva, Chapter 28, of how Agni took for himself a quarter of the sin which Indra acquired because of his killing Vṛtra, a brahmin by birth. (Chapter 14, Udyoga Parva, M.B.).

19) *Agni Deva and Kārttavīryārjuna.* After the great Kurukṣetra battle the Pāṇḍavas went again to Kurukṣetra along with Śrī Kṛṣṇa. On their way Kṛṣṇa showed them the Paraśurāmahradas and narrated to them several stories of Rāma. Reference to Agni comes when Kṛṣṇa explains the reason why Paraśurāma cut off the thousand hands of Kārttavīryārjuna. It was at the time when Kārttavīryārjuna was ruling the three worlds by his might that Agni went and asked for alms from him. Kārttavīrya gave Agni mountains and forests for his food which Agni burnt and ate. In one of the forests was the āśrama of sage Āpava and that also was burnt. Enraged at this the sage cursed Kārttavīrya saying that his thousand hands would be cut off by Paraśurāma. Though the curse was not seriously minded by the King then, it so happened that before long Kārttavīrya had to encounter Paraśurāma in a battle when the children of the King stole a sacrificial cow belonging to Jamadagni, father of Paraśurāma. In the battle all the thousand hands of Kārttavīryārjuna were cut off by Paraśurāma. (Chapter 43, Śānti Parva, M.B.).

20) *How Agni was duped.* Once the wives of the Saptarṣis (seven Saints) attended a yāga where Agni was also present. Agni fell in love with them but knowing it to be futile to make any attempt to fulfil his desire he went to the forests dejected. Svāhādevī, daughter of Dakṣa was for a long time craving to marry Agni and she decided to take advantage of the opportunity thus offered. Disguising herself as the wife of Aṅgiras, one of the seven saints, she approached Agni and said : "O Lord, I am Śivā, wife of Aṅgiras. We were all excited when you darted cupids' arrows against us and they have now selected me to come to you for fulfilling your desire". Agni believed her and took her as his consort. (Chapters 223 to 227 of Vana Parva, M.B.).

21) *How Agni became a doctor.* There was once a sage called Dattātreya who had a son called Nimi. Nimi had a son and he died after thousand years. The bereaved sage performed a Śrāddha which was attended by all devas. The feast was so sumptuous that the devas got indigestion after that. Consulting Brahmā Agni prescribed a remedy for their indigestion. He said: "whenever you take any food make me also a participant in that. If you do so you will never get indigestion". That is why a very small portion of any cooked

food is first thrown into the fire before given for eating. This story is part of Bhīṣma's oration to Dharmaputra on the origin of Śrāddha (The ceremony conducted on the anniversary of the death of a person by his son). (Chapter 92, Anuśāsana Parva, M.B.).

22) *How Agni became a horse.* There was once a preceptor named Āveda. He got a disciple named Uttaṅga. One day Āveda left his āśrama for a distant place leaving his disciple in charge of the management of the āśrama. The preceptor was absent for a long time and his wife started making love to Uttaṅga. The dutiful disciple strongly objected to this. When Uttaṅga completed his course of study under Āveda he enquired what he should give to his preceptor. The preceptor directed him to his wife. The wife who bore a grudge against Uttaṅga resolved to tease him and said that he should go to King Pauṣya and beg of him the earrings worn by his wife. Uttaṅga started immediately and getting the earrings was coming back when on the way Takṣaka wrested the ornament from him and went and hid in the nether-world. Uttaṅga followed Takṣaka and there Agni in the form of a horse appeared before him and asked Uttaṅga what he wanted. He replied that he wanted to subdue all the serpents in the nether-world. Agni then advised him to blow thro' the nostrils of the horse. As he did so flames burst forth from all the openings of the horse making the nether-world hot and smoky. Takṣaka was frightened and he at once gave back the earrings to Uttaṅga. Uttaṅga was again worried for he had very little time to carry the earrings to the preceptor in time. Here again Agni helped him by carrying him swiftly on his back to the āśrama. When the preceptor and his wife found that Uttaṅga had carried out their wish they blessed him. (Chapter 3, Ādi Parva, M.B.).

23) *Agni becomes a messenger.* Once there arose a misunderstanding between Bṛhaspati and Saṁvarttaka, sons of Aṅgiras. Bṛhaspati went to devaloka as priest while the other remained in the world as a mad saint. At that time a King called Marutta invited Bṛhaspati to officiate as priest for a yajña of his. But Bṛhaspati refused to accept it. Nārada saw Marutta in despair and told him thus: "You go to Kāśī (Benares) and there at Puradvāra place a dead body and wait there. Saṁvarttaka, Bṛhaspati's brother will come and reprimand you. Without minding his scoldings follow him and request him to become the chief priest for your yāga. He will then ask you who advised you to do like this. Tell him that Nārada did so and if he asks where he could find Nārada do tell him that Nārada is hiding inside Agni". Hearing this Marutta went to Kāśī and did all as directed. Saṁvartta agreed to become the priest but wanted Marutta to bring some gold from Kailāsa before that. Marutta brought that also and the yajña started. Bṛhaspati when he came to know of all these developments became sorry for his refusal first and decided to become the priest of Marutta for his yāga. It was Agni who carried this message of consent to King Marutta. Thus Marutta's yajña was performed in a grand way. (Chapter 9, Aśvamedha Parva, M.B.).

24) *Agni takes back the Gāṇḍīva.* At the time of Khāṇḍava dahana (burning of Khāṇḍava forest) Agni gave Arjuna the famous Gāṇḍīva bow which Varuṇa had given him. After the great Mahābhārata battle Agni took back this bow from Arjuna. The Pāṇḍavas at the fag end of their life started on a pilgrimage to the south with their consort Pāñcālī. Marching along slowly they reached the shores of Aruṇa Samudra (Aruṇa Ocean). Arjuna had with him then the Gāṇḍīva and also the arrow-case which never becomes empty. When they reached the shores of the ocean Agni blocked their way standing before them in the form of a huge mountain and said, "O Arjuna I am god Agni. It was I who gave this famous Gāṇḍīva bow to you. The bow belongs to Varuṇa. So please throw it into the ocean and proceed on your way". On hearing this Arjuna threw both the bow and the arrow-case into the ocean and continued the march. (Ślokas 33 to 43, Chapter 1, Mahāprasthānika Parva, M.B.).

25) *Additional information about Agni, the God of fire.*

1) Svāhādevī, wife of Agni, gave birth to three sons, named Dākṣiṇam, Gārhapatyam and Āhavanīyam. (Chapter 9, Devī Bhāgavata).

2) Agni, the God of fire, got three sons by his wife Svāhādevī named Pāvaka, Pavamāna and Śuci. These three sons had all together fortyfive sons. These fortyfive grandsons, three sons and Agni himself constitute the fortynine Fires mentioned in the purāṇas (Aṅgirasaṁ).

3) Nīla, the monkey, is born of Agni. (Sarga 41, Chapter Kiṣkindhā, Rāmāyaṇa).

4) Dhṛṣṭadyumna, the great archer, was born of Agni. (Śloka 126, Chapter 67, Ādi Parva, M.B.).

5) Subrahmaṇya was born as the son of Agni. (Chapter 225, Vana Parva, M.B.).

6) Agni, the God of fire, loved all prajāpatis like his sons. (Chapter 85, Anuśāsana Parva, M.B.).

7) The sage, Bhṛgu, was born from Agni. (Śloka 8, Chapter 5, Ādi Parva, M.B.).

8) All Devatās are Agni himself. (Śloka 109, Chapter 85, Anuśāsana Parva, M.B.).

9) God Agni loved God Skanda more than anybody else. (Chapter 226, Vana Parva, M.B.).

10) At the time when Śrī Rāma after killing Rāvaṇa was putting Sītā to a purity test by throwing her into the fire, Agni witnessed that Sītā had done no wrong and was pure and chaste as before. (Śloka 28, Chapter 201, Vana Parva, M.B.).

11) In the beginning Brahmā created the universe. There was no death then and the Earth became overcrowded. Brahmā got worried and he sent fire from his body to burn all beings. The world was on the verge of extinction when Lord Śiva intervened and requested Brahmā to withdraw Agni and create the god of Death. (Chapter 52, Droṇa Parva. M.B.).

12) Agni is one of the Aṣṭa Vasūs which are eight in number. The others are : Āpa, Dhruva, Soma, Dharma, Anila, Pratyuṣa and Prabhāsa. (Chapter 15, Viṣṇu Purāṇa).

13) Śuci, son of Agni, born of Svāhādevī is Baḍavāgni himself. (Chapter 20, Agni Purāṇa).

14) The God, Agni, uses a spear as his weapon and the vehicle he uses is a goat. (Chapter 51, Agni Purāṇa).

15) The sage, Agastya, converted the Viṣṇu idol at the Kuttālam temple into one of Śiva and when people around started an agitation Agastya sent forth flames of fire through his eyes. (Asura Kāṇḍa of Skānda Purāṇa).

16) Agni was born to Purūravas as a son named Jātavedas. (Chapter 14, Navama Skandha of Bhāgavata).

17) The Devas wanted help to clean their hands when oblated materials stuck to their hands and Agni created from water three sons named Ekata, Dvita and Trita for this purpose. Of these Trita fell into a well while drawing water. Seeing him fall the demons closed the well but Trita broke the top and came out. (Sūkta 52, Anuvāka 10, Maṇḍala 1 of Ṛgveda).
18) Once the earth looked like heaven because of the innumerable celestial beings who came to earth in search of Agni. (Sūkta 65, Anuvāka 12, Maṇḍala 1 of Ṛgveda).
19) The Sun hands over his effulgence to Agni in the evening and takes it back from him in the morning. (A fact from Śruti—Sūkta 71, Anuvāka 12, Maṇḍala 1 of Ṛgveda).
20) For making fire for the sacrificial ceremony the sages use two Araṇi sticks (These are two pieces of wood, one upper and another lower, and fire is produced by attrition). It is believed that the sages get the strength to produce fire from it through Vyāna, one of the forms of Vāyu (air). So Ṛgveda describes Agni as the son of Vāyu. (Sūkta 112, Anuvāka 16, Maṇḍala 1).
21) In the times of the Ṛgveda Agni was worshipped as a God. (Sūkta 1, Anuvāka 1, Maṇḍala 1, Ṛgveda).
22) Lord Śiva entered into an elaborate and long conjugal play for creating Subrahmaṇya. Hundred years went by and still the preliminaries never ended. The universe was on the verge of a collapse and so the devas decided to send Agni to put a stop to this libidinal play of Śiva. But Agni was afraid of Śiva and therefore absconded and hid himself in the ocean. The ocean became hot and the water-animals unable to bear the increasing heat went and informed the devas of Agni's hiding place. Agni cursed them all saying that all of them would go dumb. He then went to the Mandara mountain in the shape of an owl and hid there. But the devas went there also and picked him up. Agni then by his terrible heat stimulated Śiva into action. Śiva threw his semen into Agni and Agni poured it into Gaṅgā and Gaṅgā delivered a child which later on became Subrahmaṇya. (Taraṅga 6, Lāvāṇakalaṁbaka of Kathāsaritsāgara).
26) *Conclusion.* Agni stands next to Indra in importance in the Vedas. Because Agni was indispensable for yāgas the care of Agni became very important. According to the Ṛgveda the birth of Agni is different. Born of the clouds Agni reaches the earth as lightning. Then Agni forsakes its form and becomes invisible. It was Mātariśvā who gave form to Agni and gave him to the Bhṛgu family. From that day onwards it became possible to produce fire and the Ṛgveda describes how Agni is produced by sages by the use of Araṇi sticks. The main job of Agni is to receive the oblations from devas when they conduct yāgas.
27) *Synonyms of Agni.*

Agnirvaiśvānaro' Vahniḥ
Vītihotro Dhanañjayaḥ
Kṛpīṭayonir jvalano
Jātavedāstanūnapāt
Barhiśśūṣmā Kṛṣṇavartmā
Śociṣkeśaḥ Uṣarbhudhaḥ
Āśrayāśo Bṛhadbhānuḥ
Kṛśānuḥ Pāvako'nalaḥ
Rohitāśvo Vāyusakhaḥ
Śikhāvānāśuśukṣaṇiḥ
Hiraṇyaretaḥ hutabhuk
Dahano Havyavāhanaḥ
Saptārcirdamunāḥ Śukra-
Ścitrabhānurvibhāvasuḥ
Śucirappittamaurvastu
Bāḍavo Baḍavānalaḥ
Vahnerdvayorjvālakīlā-
Varcirhetiḥ śikhā striyām
Triṣu sphuliṅgognikaṇaḥ
Kṣantāpaḥ Sajvaraḥ samau
Ulkāsyānnirgata jvālā
Bhūtir Bhasita Bhasmanī
Kṣāro rakṣā ca dāvastu
Davo vanahutāśanaḥ.

(Amarakośa)

The synonyms:
1) Agni, Vaiśvānaraḥ, Vahniḥ, Vītihotra, Dhanañjaya, Kṛpīṭayoni, Jvalana, Jātavedas, Tanūnapāt, Barhis, Śūṣmā, Kṛṣṇavartmā, Sociṣkeśa, Uṣarbhudha, Aśrayāśa, Bṛhadbhānu, Kṛśānu, Pāvaka, Anala, Rohitāśva, Vāyusakha, Sikhāvān, Āśuśukṣaṇi, Hiraṇyaretas, Hutabhuk, Dahana, Havyavāhana, Saptārcis, Damuna, Śukra, Citrabhānu, Vibhāvasu, Śuci, Appitta.
2) Baḍavāgni : Aurva, Bāḍava, Baḍavānala.
3) Agnijvālā: Jvalā, Kīla, Arcis, Heti, Sikhā. (Flame)
4) Sparks : Sphuliṅga, Agnikaṇa.
5) Heat : Santāpa, Sajvara.
6) Firebrand : Ulkā.
7) Ashes: Bhūti, Bhasita, Bhasma, Kṣāra, Rakṣa.
8) Wild-fire : Dāva, Dava, Vanahutāśana.

AGNIBĀHU. A son of the first Manu.

AGNIDATTA. See under the word Devadatta.

AGNIDATTA. (See under GUṆAŚARMĀ).

AGNIDHĀRA TĪRTHA. This is the name of a sacred place near Gautamavana. (See Śloka 146, Chapter 84, Vana Parva, M.B.).

AGNĪDHRA (AGNĪDDHRA).

1. *Genealogy.* Descended from Viṣṇu thus : Viṣṇu-Brahmā-Marīci-Kaśyapa - Vivasvān - Vaivasvatamanu-Priyavrata-Agnīdhra.
2. *Birth.* Priyavrata, son of Vaivasvatamanu, married Barhiṣmatī, daughter of Viśvakarmā. Agnīdhra was one of their ten sons. The other nine sons were : Idhmajihvā, Yajñabāhu, Mahāvīra, Hiraṇyaretas, Ghṛtapṛṣṭha, Sava, Medhātithi, Vītihotra and Kavi. A daughter also was born to Priyavrata and Barhiṣmatī named Ūrjjasvatī. Śukra married her and Devayānī was their daughter.
3) *Married life.* Agnīdhra married a nymph named Pūrvacitti. They had nine children : Nābhi, Kiṁpurusa, Hari, Ilāvrata, Ramyaka, Hirañcaya, Kuru, Bhadrāśva, and Ketumāla. It was from this Kuru that the Kuru Vaṁśa began.
4) *Other incidents.* (1) Agnīdhra ruled over Jambudvīpa for a long time. (Devī Bhāgavata, Skandha 8).
(2) While he was the ruler of Jambudvīpa Agnīdhra once went into a cave and did hard tapas there without eating any food. Brahmā then sent a beautiful nymph (Apsarā maiden) to him to tempt him and thwart his tapas. Agnīdhra fell a victim to the temptation. His penance was shaken by that nymph named Vipracitti. He married her. (Bhāgavata, Skandha 5, Chapter 2).

AGNIHOTRA (M). This is a sacrifice offered to Agnideva. This has two parts, nitya and Kāmya.

AGNIKETU. A demon (Rākṣasa) who was a close friend and supporter of Rāvaṇa. Rāma killed him in the course of his battle with Rāvaṇa.

AGNIKUMĀRA. An epithet of Lord Subrahmaṇya.

AGNILOKA. One of the devalokas situated on the summit of Mount Mahāmeru. There are a few other devalokas on the same mountain. They are : Indraloka, Yamaloka, Śivaloka or Kailāsa, Satyaloka and Vaikuṇṭha. (Devī Bhāgavata).

AGNIMĀN. Name of one Agni.

AGNIMITRA. The hero of Kālidāsa's play, Mālavikāgnimitra. He was a King of the Śuṅga dynasty and the son of Puṣyamitra. Kālidāsa's play deals with the marriage of Mālavikā and Agnimitra.

AGNIMUKHA. An Asura.

1. *Genealogy.* He was descended from Viṣṇu in this order: Viṣṇu - Brahmā - Marīci - Kaśyapa - Śūrapadma-Agnimukha.

2. *Birth.* Śūrapadma married Maya's daughter and Agnimukha was born as their son. In the battle between the devas and asuras, the latter were defeated and one of them sought shelter in Pātāla (the lower world). Kaśyapa married his daughter, Surasā. They had six children ; they were : Śūrapadma, Siṁhika, Siṁhavaktra, Tārakāsura, Gomukha, and Ajāmukhī. Śūrapadma married Maya's daughter. Agnimukha was one of their four sons, the other three being Bhānugopa, Vajrabāhu and Hiraṇya. (Skanda Purāṇa, Āsurakāṇḍa). In the Skanda Purāṇa there is a vivid description of the valiant way in which Agnimukha fought in the battle between the devas and asuras.

AGNIPA. Son of a Brahmin named Vedanidhi. Once five gandharva maidens named Pramodinī, Suśīlā, Susvarā, Sutārā and Candrikā fell in love with him and requested him to marry them. Being a strict Brahmacārin Agnipa was offended by this request and so he cursed them and turned them into fiends. Vedanidhi pitied them and sought the advice of sage Lomaśa as to how those unfortunate maidens could be redeemed from the curse. According to Lomaśa's advice the five maidens bathed in the holy lake of Prayāgatīrtha and regained their original forms. Then obeying the instructions of sage Lomaśa Agnipa married all these five gandharva maidens. (Chapters 128 and 129, Uttarakhaṇḍa, Padma Purāṇa).

AGNIPRAVEŚA(M). Entering fire. In the Yuddha-Kāṇḍa of the Rāmāyaṇa, Vālmīki has described Sītā's entering and standing in fire (Agnipraveśam) as a test of her purity. Though Rāma recovered Sītā from Rāvaṇa, he wanted to accept her as his wife only after her purity had been tested and proved. So he decided to test her by fire (Agniparīkṣaṇa). Sītā shed tears at the thought that her husband doubted her chastity. Lakṣmaṇa, at Rāma's bidding, made a pyre. Sītā jumped into it after praying to the gods. She remained unscorched by the fire and Rāma gladly received her once more as his wife.

AGNIPURA(M). A sacred place (Puṇya tīrtha) in Indore on the banks of the river Narmadā. Many scholars identify this with the place Maheśvaram. (Śloka 43, Chapter 15, Anuśāsana Parva, M.B.).

AGNIPURĀṆA(M).

1) *General information.* This is one of the eighteen Purāṇas ascribed to Vyāsa. It is believed that this Purāṇa was originally given orally (as advice) by Agnideva to many sages, devas and Sage Vasiṣṭha. It is a vast comprehensive work dealing with every subject of importance. To give a copy of this book to a good Brahmin on the Full Moon day in the month of Mārga Śīrṣa is supposed to be a highly virtuous and meritorious deed.

2) *Contents.* This large Purāṇa consists of about 420 chapters. It deals in detail with the following subjects: The Daśāvatāras of Mahāviṣṇu ; Rāmāyaṇa ; Mahābhārata; rules and injunctions relating to the worship of various gods (devapūjāvidhis) ; installation of idols in temples (devatāpratiṣṭhā); Svapnamantras ; astrology ; architecture and sculpture; Āyurveda ; Viṣavaidya (treatment of poisons from Snakebite etc.) ; the principles of the drama (Nāṭaka) and other allied arts ; figures of speech and all alaṁkāras in general ; and physiology of the human body. All these subjects are treated in a detailed and scientific manner.

AGNIPŪRṆA. A King of the Solar dynasty (Sūryavaṁśa).

1) *Genealogy.* Agnipūrṇa was descended from Viṣṇu in the following order : Brahmā - Marīci - Kaśyapa-Vivasvān - Vaivasvatamanu - Ikṣvāku-Vikukṣi - Śaśāda-Purañjaya-Kakutstha-Anenas - Pṛthulāśvan-Prasenajit-Yuvanāśvan - Māndhātā - Purukutsa - Trasadasyu-Anaraṇya - Aryaśvā-Vasumanas-Sutanvā-Traiyyāruṇa-Satyavrata - Triśaṅku-Hariścandra - Rohitāśva-Harita-Cuñcu - Sudeva-Bharuka-Bāhuka - Sagara - Asamañjas-Aṁśumān-Dilīpa - Bhagīratha-Śrutanāda-Sindhudvīpa-Ayutāyus-Ṛtuparṇa - Sarvakāma - Sudāsana - Mitrasakha-Kalmāṣapāda - Aśmaka - Mūlaka-Khaṭvāṅga-Dīrghabāhu-Raghu-Aja - Daśaratha - Śrī Rāma-Kuśa-Aditi-Niṣadha-Nabhas-Puṇḍarīka-Kṣemadhanvā -Devānīka - Ṛkṣa - Pāriyātra - Bala-Vindorala - Vajranābha-Khagaṇa - Vidhṛti - Hiraṇyanābha - Puṣya- Dhruva - Sudarśana - Agnipūrṇa. Agnipūrṇa had two descendants—Sīghra and Maru and with them the Sūryavaṁśa came to an end.

AGNISAMBHAVA. A King of the Solar dynasty.

Genealogy. Viṣṇu-Brahmā-Marīci-Kaśyapa-Vivasvān - Vaivasvatamanu - Ikṣvāku - Nimi-Janaka - Nandivārdhana-Suketu-Devarāta-Bṛhaddhṛta - Mahāvīra-Dhṛti-Ketu-Haryaśvā-Maru-Pratisvaka - Kraturatha - Devamīḍha-Vidhṛta-Mahādhṛti-Kṛtirāta-Mahāromā-Svarṇaromaprastharoma - Sīradhvaja - Kurudhvaja - Dharmadhvaja - Kṛtadhvaja - Bhānumān - Śakradyumna-Śuci-Vanadhvaja - Ūrjjaketu - Aja - Kurujit - Ariṣṭanemi-Kṛtāyus-Supārśvaka-Citraratha-Kṣemāpi - Homaratha-Satyaratha-Gurunandana-Upagupta-Agnisaṁbhava.

There are no other references to this King of the Solar dynasty in the Purāṇas.

AGNIŚARMĀ. (See the word VIDYUDDYOTA).

AGNIŚIKHA. Father of Vararuci. He is also known by the name Somadatta. (Kathāsaritsāgara-Kathāpīṭhalambaka-Taraṅga 1. See also the word GUṆAVARA).

AGNIŚIRATĪRTHA. A holy place on the plains of the river, Yamunā. Arjuna's brother, Sahadeva, performed a yāga at this place. (M.B., Vana Parva, Chapter 90).

AGNIṢOMA. A deity born of the union of two devas, Agnideva and Somadeva. He is one of the devas who receive the havis (oblations) poured into the sacrificial fire in a homa.

AGNIṢOMA(S). Agni and Soma. Agni had two sons by his third wife Bhānu (also called Niśā). They were

Agni and Soma. These two sons were collectively called Agnisomas.

AGNIŚAUCA(M). A cloak with magical properties given to Nala by the serpent, Kārkoṭaka. After separating himself from Damayantī, Nala was wandering in the forest. Then he was bitten by the poisonous serpent, Kārkoṭaka. This deformed Nala beyond recognition. Then the serpent gave him this shawl (Agniśauca). Anybody who wore that cloak would regain his original form and colour. (Kathāsaritsāgara-Alaṅkāravatī-lambaka-Taraṅga 6).

AGNISTHALĪ. (See the word PURŪRAVAS).

AGNISTHAMBHA(M) A mantra that will reduce the burning power of Agni.

AGNIṢṬOMA. (See AGNIṢṬU).

AGNIṢṬU. (AGNIṢṬOMA).

1) *Genealogy.* Descended from Viṣṇu in this order:—Viṣṇu-Svāyambhuvamanu - Uttānapāda-Dhruva-Sṛṣṭi-Ripu-Cākṣuṣamanu-Agniṣṭu.

2) *Birth.* Ten good sons were born to Manu by his wife, Nadvalā and Agniṣṭu was one of them. The other nine sons were: Ūru, Pūru, Śatadyumna, Tapasvī, Satyavāk, Kavi, Atirātra, Sudyumna and Atimanyu. (Agni Purāṇa, Chapter 18).

AGNIṢVĀTTA. One of the seven Pitṛs. The other six Pitṛs are: Vairāja, Gārhapatya, Somapa, Ekaśṛṅga, Caturveda and Kāla. (M.B., Sabhā Parva, Chapter 11, Verses 44, 45 and 46).

AGNIVEŚA. A Sage. He was the preceptor of Droṇa and Drupada. It is believed that he learned archery and the military arts from Sage Agastya. Droṇa had the greatest respect for this guru, Agniveśa. He was a master in the use of all weapons. There are references to this in Chapter 139, Ādi Parva of the Mahābhārata.

AGRAHA. The name of an Agni, a son of the Agni named Bhānu. Bhānu married Suprajā, daughter of the sun and Agraha was one of the six children born to them. In the Cāturmāsikayajña Agraha receives eight kinds of havis (Oblations). (M.B., Vana Parva, Chapter 221).

AGRAṆI. The name of an Agni. He was the fifth son of the Agni named Bhānu and his wife, Niśādevī. (M.B., Vana Parva, Chapter 221, Ślokas 15 to 22).

AGRASANDHANĪ. The name of the book which Yama (the God of Death—Kāla) keeps in which all the virtuous and sinful actions of men are recorded.

AGRAYAṆĪ. One of the hundred sons of Dhṛtarāṣṭra. He is also known by the name, Anuyāyī. (M.B., Ādi Parva, Chapter 116, Verse 11).

AHA I. One of the aṣṭavasus. His father was Dharma and mother, Ratidevī. (M.B., Ādi Parva, Ślokas 17 to 20, Chapter 66).

AHA II (AHAH). A sacred pond. If one bathes in it he will go to the land of the Sun. (M.B., Vana Parva, Śloka 100, Chapter 83).

AHA III. One born of the dynasty of demons (asuravaṁśa). (See under Heti, the genealogy chart of the demon dynasty).

AHARA. A son born of Danu to Kaśyapa. (M.B., Ādi Parva, Śloka 25, Chapter 65).

AHALYĀ. Turned into stone by the curse of her husband, Gautama. Ahalyā was a princess of the Pūru dynasty.

1) *Genealogy.* Descended in order from Viṣṇu as follows: Brahmā-Atri-Candra-Budha - Purūravas-Āyus-Nahuṣa-Yayāti-Pūru-Janamejaya - Prācinvā - Pravīra-Namasyu-Vītabhaya - Śuṇḍu - Bahuvidha - Saṁyāti - Rahovādi-Raudrāśva-Matināra-Santurodha - Duṣyanta - Bharata-Bṛhatkṣetra-Hasti-Ajamīḍha-Nīla-Śānti-Suśānti-Puruja-Arka-Bharmyaśva-Pāñcāla-Mudgala-Ahalyā.

2) *How Ahalyā got a curse and became a stone.* The story of how Ahalyā was cursed by her husband, Gautama, and was turned into a stone is told in different versions in different purāṇas. The following is the version in the Vālmīki Rāmāyaṇa. When Viśvāmitra was taking back Rāma and Lakṣmaṇa from the forest to the palace of Janaka they came across an āśrama on their way. Giving details about that āśrama Viśvāmitra told the princes thus: "This is the āśrama where the sage, Gautama, was living with his wife, Ahalyā. Indra fell in love with the beautiful Ahalyā and while the sage was out for bathing Indra entered the āśrama in the disguise of the sage himself and took bed with her. But before Indra could get out Gautama himself came to the āśrama and enraged at what he saw, cursed them both. Indra was to lose his testicles and Ahalyā was to turn into a stone. But taking pity on her the sage declared that she would take her original form the moment Rāma of tretā yuga came to that place and touched the stone by his foot. Testicleless Indra went to devaloka and there his friends feeling sorry for him, substituted a goat's testicle and got him to normal." While Viśvāmitra was talking to the princes, Śrī Rāma's foot touched the stone and Ahalyā stood up in all beauty. Ahalyā and Gautama lived in the same āśrama again for another long period.

In Kathāsaritsāgara this story is told in a slightly different yet more interesting way. As soon as Gautama entered the āśrama Indra turned himself into a cat. Angrily the sage questioned Ahalyā, "who was standing here when I came in?" Ahalyā replied, "Eso thiyo khu majjara" (Eṣaḥ sthitaḥ khalu mārjjāraḥ). It was a cat which was standing there. Here Ahalyā used a pun on the word 'majjara' and tried to be honest. 'Majjara' is the Prakrit form of the word 'mārjjāraḥ' which means cat. But 'majjara' has another meaning also. (ma = mine jāra = lover i.e. majjāra = my lover). So Ahalyā did not lie to her husband. (Kathāsaritsāgara, Lāvāṇakalambaka).

3) *How Ahalyā happened to bring up the mighty monkeys, Bāli and Sugrīva.* Once Aruṇa, the charioteer of Sūrya (the Sun) went to devaloka to see the dance of the celestial maidens there. Since there was no admission to the dance for men Aruṇa disguised himself as Āruṇidevī and sought admission; seeing the beautiful form of Āruṇidevī Indra fell in love with her and that night a child was born to Indra by her. On the advice of Indra Āruṇidevī took the child to Ahalyā before daybreak and left it there to be looked after by her. It was this child which later on became the famous Bāli.

Aruṇa went a bit late that morning to his master, the Sun. The latter wanted an explanation and Aruṇa told him what had happened. The Sun then asked Aruṇa to become Āruṇidevī again and seeing the enchanting figure the Sun also got a child of her. This child also was taken to Ahalyā and it was this child that later on became the famous Sugrīva.

AHALYĀHRADA (M). A sacred pond in the tapovana

(precincts of an āśrama) of Gautama Ṛṣi. It is believed that one would go to heaven if one bathes in it.

AHARA. A son born of Danu to Kaśyapa. (M.B., Ādi Parva, Śloka 25, Chapter 65).

AHICCHATRA. This was the capital of the state Ahicchatra which Droṇa got from Drupada, the King of Pāñcāla.

AHICCHATRA (M). A state under the sovereignty of King Pāñcāla. On the completion of his studies under Droṇa Arjuna brought before his preceptor King Drupada as a captive in discharge of the duty he owed to him as his master. Drupada then gave the state of Ahicchatra to Droṇa and got his release. (M.B., Ādi Parva, Ślokas 73 to 76, Chapter 137).

AHIMSĀ. Non-injury. There are opinions both in favour of and against Ahiṁsā in the purāṇas. Śukrācārya extols the importance of Ahiṁsā to the asuras (demons) thus :

Bho ! Devaripavaḥ satyaṁ
Bravīmi bhavatāṁ hitam
Ahiṁsā paramo dharmo
Hantavyā hyātatāyinaḥ
Dvijairbhogaratairvede
Darśitaṁ hiṁsanam paśoḥ
Jihvāsvādaparaiḥ Kāma—
Mahiṁsaiva parā matā.

"Oh, foes of the devas, I shall tell you the truth which is good for you. Non-injury to any living being is the most righteous thing. Do not molest even those who come to kill you. Even that act would be 'hiṁsā' (injury). It was those brahmins who were attached to worldly pleasures and addicted to overeating that enjoined in the Vedas that hiṁsā is permissible for yāgas." (Devī Bhāgavata, Skanda 4). Mārkaṇḍeya Muni (sage) says thus : "Why should I mind the innumerable killings going on unnoticed in this world full of life. People of old speak very sacredly about Ahiṁsā. But O best of brahmins, who can live in this world without injury to another life ?" (M.B., Araṇya Parva, Ślokas 32 & 33, Chapter 208).

AHIRATHA. A King of the Pūru dynasty. (See under Pūru vaṁśa).

AHIRBUDHNYA. One of the sons of Viśvakarmā. Five sons and one daughter were born to Viśvakarmā of his wife Surabhī. They were Ajaikapāt, Ahirbudhnya, Tvaṣṭā, Rudra, Barhiṣmatī and Saṁjñā. (See under genealogy of Viśvakarmā).

AHITĀ. A river of ancient Bhārata. (M.B., Bhīṣma Parva, Śloka 21, Chapter 9).

AHORĀTRA (M). (See under Kālamāna).

AHOVIRA. A sage who adhered strictly to the injunctions associated with the Vānaprastha stage of life. (M.B., Śānti Parva, Śloka 17, Chapter 144).

AI (ऐ). This diphthong means a female sage (yoginī) according to the Agni Purāṇa (Chapter 348 of Agni Purāṇa).

AIKṢVĀKI. Wife of Suhotra who was a son of Emperor, Bhumanyu. Suhotra had three sons by Aikṣvāki. They were Ajamīḍha, Sumīḍha and Purumīḍha. (See Chapter 94 of Ādi Parva of the M.B.).

AILA I. Son of Ilā; Purūravas. (See under Ilā).

AILA II. A member of the court of Yamarāja. (See Śloka 16, Chapter 8, Sabhā Parva, M.B.). In Śloka 65, Chapter 115 of Anuśāsana Parva, it is said that he never ate non-vegetarian food in his life.

AINDAVA. (See paragraph 13 under the word BRAHMĀ).

AIRĀVATA I. A large elephant, son of Irāvatī.

1) *Genealogy.* Descended from Viṣṇu in this order :— Viṣṇu - Brahmā - Kaśyapa - Bhadramatā-Irāvatī-Airāvata. Kaśyapa married Dakṣa's daughter, Krodhavaśā who bore him ten daughters. They were : Mṛgī, Mṛgamandā, Harī, Bhadramatā, Mātaṅgī, Śārdūlī, Svetā, Surabhī, Sarasā and Kadru. Of these Bhadramatā had a daughter named Irāvatī and Airāvata was her son. Airāvata was not human in shape; he was a large elephant. (See Sarga 14, Araṇyakāṇḍa, Rāmāyaṇa).

2) *Indra's Vāhana.* Indra made Airāvata his conveyance (vāhana). Indra was Kaśyapa's son by Aditi. Airāvata also was descended from Kaśyapa. So Indra took Airāvata as his vāhana.

3) *Airāvata caused the churning of the ocean of Milk.* There is a story of how Airāvata was responsible for the churning of the milk-ocean (Kṣīrābdhi-mathanam). Once some maidens of devaloka presented a garland of flowers to sage Durvāsas. When Durvāsas visited Indra's court he gave that garland to Indra. Indra put it on the tusks of his vāhana, Airāvata. The fragrance of the flowers attracted a swarm of bees which became an intolerable nuisance to Airāvata. So Airāvata tore the garland off his tusks and hurled it away. When Durvāsas heard this, he took it as an insult. In his anger he cursed all the gods—the curse was that all gods should become subject to old age and the decrepitude and infirmities of old age. But though Durvāsas cursed the gods, he also prescribed a remedy. The gods could redeem themselves from the curse by drinking Amṛtam obtained from the ocean of Milk (Mahāviṣṇu lies on the serpent, Śeṣa on this ocean). The curse began to operate and the gods lost their perennial youth. The gods then befriended the Asuras and with their help they churned the ocean of Milk. They got the nectar (Amṛtam), drank it and regained their youth. (See under the word AMṚTAM).

4) There is another story about Airāvata—A story of how he also rose out of the ocean of Milk. It is said that when the devas and asuras churned the ocean of Milk, Airāvata also came up along with the other good things. This story is narrated in the 18th Chapter of Ādi Parva of the Mahābhārata. The explanation given is that when Durvāsas cursed the gods, Airāvata was oppressed with a sense of guilt because he was responsible for the curse. So he took refuge in the ocean of Milk and there started propitiating Mahāviṣṇu. There is however no warrant for such an explanation in the purāṇas. But the explanation sounds plausible because it explains the absence of Airāvata during the interval between Durvāsas's curse and the churning of the sea. Airāvata is represented as a white elephant. It is probable that he became white after his long residence in the ocean of Milk. This lends some additional plausibility to the above explanation.

5) *Airāvata, the Lord of the elephant.* In the Viṣṇu Purāṇa we are told how Airāvata was made the chief of all elephants. When the Maharṣis had crowned Pṛthu as the sovereign King, Brahmā gave new posts of honour to many of the devas. He made SOMA (Moon) the lord of the Stars and Planets, of Brahmins, Yajñas and herbs. Kubera was made the overlord of all Kings; Varuṇa was made the master of the seas and all water; Viṣṇu, the lord of the Ādityas and Pāvaka (Fire) the lord of

the Vasus. Along with these Brahmā made Airāvata the lord of all elephants. (Chapter 22, Viṣṇu Purāṇa).

6) *The breaking of Airāvata's tusks.* There is a story of how the tusks of Airāvata were broken narrated in the Āsura-kāṇḍa of Skanda Purāṇa. Once an asura (demon) named Śūrapadma attacked devaloka. A fierce battle ensued between the gods and asuras. In the course of this battle, Jayanta, Indra's son, was hit by an arrow and at once he fell dead. Enraged by this Airāvata rushed at Śūrapadma's chariot and shattered it to pieces. Airāvata then attacked Śūrapadma who broke his tusks and hurled him down to the earth. Airāvata lay paralysed for a long time; then he got up, retired to a forest and prayed to Lord Śiva. With the grace of Śiva Airāvata regained his lost tusks and was able to return to devaloka.

7) *Other details about Airāvata.* (1) There is a belief that Airāvata is one of the eight elephants guarding the eight zones of the universe. These eight elephants are called the Aṣṭadiggajas. Airāvata is supposed to guard the eastern zone. (Chapter 66, Ādi Parva, Mahābhārata).

(2) Airāvata and three other diggajas are supposed to reside in Puṣkara Island. (Chapter 12, Bhīṣma Parva, M.B.).

AIRĀVATA II. Name of a serpent born to Kaśyapa and his wife Kadru. This is mentioned in Śloka 5, Chapter 35, Ādi Parva of the Mahābhārata. Arjuna's father-in-law and Ulūpi's father, Kauravya belonged to the family of this serpent. (See Śloka 18, Chapter 213, Ādi Parva).

AIRĀVATA. An asura who was killed by Śrī Kṛṣṇa. (See Chapter 38, Sabhā Parva, Mahābhārata).

AIRĀVATAGHAṬṬA. Name of a place near the sea-shore, lying to the north of the mountain, Śṛṅgavān. (See Śloka 37, Chapter 6, Bhīṣma Parva).

AIṢĪKAM. Name of a small division of a parva of the Mahābhārata. (See under Mahābhārata).

AITAREYA I. A great scholar with profound knowledge of the Vedas. Being a non-brahmin he was not able to learn the Vedas from a guru. In spite of this handicap he acquired considerable scholarship and wrote a learned commentary on the Ṛgveda. This commentary ranks high among the various commentaries on the Vedas.

AITAREYA II. Son of Sage, Māṇḍuki by his first wife, Itarā. Being the son of Itarā he came to be called Aitareya. As a boy he was very pious and used to chant the mantra "Namo Bhagavate Vāsudevāya" frequently. But he was a shy and silent boy and his father mistook his silence to be a sign of stupidity. Dissatisfied with him and being desirous of having learned sons, Māṇḍuki married another woman named Piṅgā and had four sons by her who all became very learned. Once Itarā called her son and told him that his father regarded him as an unworthy son and was often twitting her using insulting words for having given birth to so unworthy a son. She then told him of her resolve to sacrifice her life. Aitareya then made an enlightening discourse to her and dissuaded her from her determination to commit suicide. Some time later Lord Viṣṇu appeared before them and blessed the mother and son. On the advice of Viṣṇu Aitareya participated in the yajña conducted by Harimedhya at Koṭitīrtha and there he made a learned speech on the Vedas. Harimedhya was so pleased with him that he gave his daughter in marriage to him. (See Skanda Purāṇa, Chapters 1, 2 and 42).

AJA I. A king of the Solar dynasty.

1) *Genealogy.* From Viṣṇu were descended in order: Brahmā, Marīci-Kaśyapa-Vivasvān - Vaivasvata - Ikṣvāku-Vikukṣi - Saśāda - Purañjaya - Kukutstha -Anenas-Pṛthulāśvā - Prasenajit - Yuvanāśva - Mandhātā - Purukutsa-Trasadasyu - Anaraṇya - Aryaśva - Vasumanas-Sudhanvā - Traiyāruṇa - Satyavrata - Triśaṅku - Hariścandra - Rohitāśva - Harita - Cuñcu - Sudeva - Bharuka-Bāhuka - Sagara - Asamañjas - Aṁśumān - Dilīpa - Bhagīratha - Śrutanābha - Sindhudvīpa - Ayutāyus - Ṛtuparṇa - Sarvakāma - Sudāsana - Mitrasakha - Kalmāṣapāda - Aśmaka - Mūlaka - Dilīpa - Dīrghabāhu - Raghu - Aja - Aja's son Daśaratha-Daśaratha's son, Śrī Rāma.

M.B., Anuśāsana Parva, Chapter 115, Verse 75 says that Aja never used to take meat.

AJA II. Among the different kinds of Ṛṣis mentioned by Yudhiṣṭhira, we find a class of Ṛṣis called Ajas. (M.B., Śānti Parva, Chapter 26). These Ajas had attained Heaven by Svādhyāya (self discipline) alone.

AJA III. King Jahnu had a son named Aja. Uśika was the son of this Aja. King Uśika prayed to Indra for a son. Indra himself was born as the son of Uśika assuming the name Gādhi. Satyavatī was born as the daughter of Gādhi. She was married to Ṛcīka. Paraśurāma's father, Jamadagni was the son of Ṛcīka. (M.B., Śānti Parva, Chapter 49).

AJA IV. By the grace of Śiva Surabhī was able to purify herself by penance. She then gave birth to Aja, Ekapāt, Ahirbudhnya, Tvaṣṭā and Rudra. (Agni Purāṇa, Chapter 18).

AJA V. In the first Manvantara* Svāyambhuva, in the second Manvantara Svārociṣa and in the third Manvantara Uttama, were Manus. To the third Manu, Uttama, were born as sons Aja, Paraśu, Dīpta and others. (Viṣṇu Purāṇa, Part 3, Chapter 1).

Besides the above, the term Aja has been used to mean Sūrya, Śiva, Brahmā, Viṣṇu, Śrī Kṛṣṇa and Bīja (seed).

AJAGAVA. Ajagava is a bow made of the horns of a goat and a cow. Brahmins tormented the right hand of the King Vena. From it the brilliant Pṛthu who shone brightly like the God Agni, appeared as the son of Vena. At that time the very first Ajagava bow, divine arrows and armours dropped from the sky. (Viṣṇu Purāṇa, Part I, Chapter 13).

AJAIKAPĀT I. He was one of the eleven Rudras, who were born to Sthāṇudeva, the son of Brahmā. The eleven Rudras are:—

1. Mṛgavyādha
2. Nirṛti
3. Ahirbudhnya
4. Pināki
5. Sarpa
6. Ajaikapāt
7. Dahana
8. Īśvara
9. Kapāli
10. Bharga
11. Sthāṇu.

(M.B., Ādi Parva, Chapter 66, Verse 2).**

AJAIKAPĀT II. Among the sons of Viśvakarmā, we find one Ajaikapāt. Brahmā created Viśvakarmā. Viśvakarmā had four sons—Ajaikapāt, Ahirbudhnya,

* One Manvantara is a period equal to 4,320,000 human years or equal to 1/4th day of Brahmā.

** The names of the Eleven Rudras given in the Viṣṇu Purāṇa, Part I, Chapter 5 are: Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardi, Raivata, Mṛgavyādha, Śarva, Kapāli. A total number of 100 Rudras are mentioned in the Purāṇas.

Tvaṣṭā and Rudra. (Viṣṇu Purāṇa, Part I, Chapter 15). This Ajaikapāt is one of those who are in-charge of preserving all the gold in this world. (M.B., Udyoga Parva, Chapter 114, Verse 4).

AJAKA. An Asura.

Birth. Kaśyapa was born the son of Marīci, son of Brahmā. Kaśyapa married Danu, one of the daughters of Dakṣa and had two sons by her. They were Ajaka and Vṛṣaparvā. (M.B., Ādi Parva, Chapter 65, Verse 24; Chapter 67, Verse 16).

AJAKĀŚVA. A king of the Pūru Vaṁśa. The mighty Jahnu was born to Ajamīḍha by his wife Keśinī. Two sons, Ajakāśva and Balakāśva were born to Jahnu. Kuśika is the son of Balakāśva. Kuśika is the grandfather of Viśvāmitra. For genealogy see Pūru Vaṁśa. (Agni Purāṇa, Chapter 278).

AJAMĪḌHA I. A famous king of the Pūru Vaṁśa.

1) *Genealogy.* Descended from Viṣṇu in this order:— Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Pūru - Janamejaya - Prācinvā-Manasyu - Vītabhaya - Śuṇḍu - Bahuvidha - Saṁyāti - Rahovādı - Bhadrāśva - Matınāra - Santurodha - Duṣyanta - Bharata-Bṛhatkṣetra-Hasti-Ajamīḍha.

2) *Birth.* Several dynasties like Yadu Vaṁśa, Pūru Vaṁśa etc. take their origin from Yayāti. Duṣyanta belongs to that dynasty. King Bharata was born as Duṣyanta's son by Śakuntalā. Suhotra - Suhota - Gaya - Gardda-Suketu and Bṛhatkṣetra were Bharata's sons. Bṛhatkṣetra had four children, who were : Nara, Mahāvīra, Garga and Hasti. Of them Hasti had three sons: Purumīḍha, Ajamīḍha and Dvimīḍha.

3) *Other details.* Ajamīḍha had three queens—Dhūminī, Nīlī and Keśinī. Of them, Dhūminī had a son, Ṛkṣa and Nīlī's son was Duṣyanta (This was not Śakuntalā's husband, Duṣyanta) and Keśinī's sons were Jahnu, Praja and Rūpiṇa. Parameṣṭī was another name of Keśinī. (M.B., Ādi Parva, Chapter 94, Verses 30-32; Anuśāsana Parva, Chapter 4, Verse 2).

AJAMĪḌHA II. We come across another Ajamīḍha also in the Lunar Dynasty. He married Sudevā, daughter of Vikaṇṭha a King of the Lunar Dynasty. This Ajamīḍha had 2400 children by his four wives, Kaikeyī, Gāndhārī, Viśālā and Ṛkṣā. Of them Saṁvaraṇa married Tapatī, the daughter of Vivasvān. See Tapatī Saṁvaraṇa. (M.B., Ādi Parva, Chapter 95, Verses 35-37).

AJĀMILA. Ajāmila's story is given in the Bhāgavata as an example to illustrate that even the most wicked person can attain Viṣṇupāda (Salvation).

Ajāmila was a Brahmin who was once sent by his father to the jungle to fetch samit (leaves and twigs to make the sacrificial fire). Ajāmila met there a beautiful Śūdra woman. Forgetting everything, the Brahmin made her his wife and children were born to them. When that Brahmin, who was the very embodiment of all vices, reached the age of eightyseven, the time came for him to die. Yamadūtas (Agents of Yama—the god of death) had arrived. The frightened Ajāmila shouted loudly the name of his eldest son, 'Nārāyaṇa'. Hearing the repeated call of his name 'Nārāyaṇa', Mahāviṣṇu appeared there and dismissed the agents of Yama. From that day Ajāmila became a devotee of Viṣṇu and did penance on the bank of the Ganges and after some years attained salvation. (Bhāgavata, Aṣṭama Skandha, Chapter 1).

AJAMUKHA (AJAVAKTRA). He was one of the soldiers in Skanda's army. (M.B., Śalya Parva, Chapter 45, Verse 75). In the battle between Skanda and the Asuras, Ajamukha killed the Asura, Madhu. (Skanda Purāṇa, Yuddha Kāṇḍa).

AJAMUKHĪ (AJĀMUKHĪ).

1. *Genealogy.* Descended from Viṣṇu thus : Brahmā-Marīci-Kaśyapa-Ajāmukhī.

2) *Birth* Long ago in the battle between Devas and Asuras one of the routed Asuras had fled to Pātāla (Hell). Surasā was his daughter. Brahmā's grandson, Kaśyapa married Surasā. She gave birth to six children—Śūrapadmā, Siṁhikā, Siṁhavaktra, Tārakāsura, Ajāmukhī and Gomukha. The Asura woman Ajāmukhī is one of them.

3) *Chief events.* (1) *Marriage with Durvāsas.* Once Śūrapadmā called his two brothers, Siṁhavaktra and Tārakāsura and ordered them to set up two cities, one to the north and the other to the south, of Mahāmeru. In obedience to his elder brother, Tārakāsura started with one half of the army and set up a city to the south of Mahāmeru. That city was named Māyāpura. Siṁhavaktra lived in the city on the northern side of Mahāmeru. Their sister Ajāmukhī went about enticing men to satisfy her lustful passion. Once, in the course of her wanderings, she met Durvāsas in the Himālayan valley. They fell in love and even married. The two Asuras, Ilvala and Vātāpi were born from their union. They insisted on sharing their father's achievements between them. Durvāsas cursed them that they would die at the hands of Agastya. (Skanda Purāṇa, Asura Kāṇḍa).

(2) *The cutting off of Ajāmukhī's hands.* While wandering with her lustful passion, Ajāmukhī once went to the Śiva temple at Kāśi. There she happened to meet Indra's wife, Śacīdevī. In order to give her to her brother, Śūrapadmā, Ajāmukhī caught hold of Śacīdevī. Śacīdevī screamed aloud. Suddenly Śiva appeared there with His sword. Even then Ajāmukhī refused to release Śacīdevī. Śiva rescued Indrāṇī (Śacīdevī) by cutting off Ajāmukhī's hands. Hearing this, Śūrapadmā sent his army and imprisoned the Devas. The imprisoend Brahmā at the instance of Śūrapadmā, restored Ajāmukhī's hands. Śūrapadmā's son, Bhānugopa fought against the remaining Devas and defeated them. (Skanda Purāṇa, Asura Kāṇḍa).

AJĀMUKHĪ. See AJAMUKHĪ.

AJANĀBHA. A mountain. A reference to this is seen in the M.B., Anuśāsana Parva, Chapter 165, Verse 32. Another name, Ajanābha Varṣa for the territory ruled over by Ajanābha, is also found in Bhāgavata, Fifth Skandha, Chapter 1.

AJARA. Tapantaka, the minister of King Vatsa, told him the story of a man named Ajara to illustrate the law that all people will have to suffer the consequences of their actions in a previous birth. The story is given below:—

Once upon a time, there lived a King named Vinayaśīla in Vilāsapura, in the city of Śrīkaṇṭhanagarī. After some years, the King was affected by wrinkles of old age. A physician named Taruṇacandra came to the palace to cure the King of his wrinkles. "The King should remain alone in the interior of the earth for full eight months. He has to use a medicine while remaining there. It should not even be seen by anyone else. I myself am to administer the medicine"—This was the physician's prescription. The King agreed. Accordingly the King

and the physician spent six months in the interior of the earth. After that the physician, after a search, found a man who exactly resembled the King and brought him to the interior of the earth. After two more months, the physician murdered the King and came out with the new man. The people welcomed him with honour as the King who was cured of his wrinkles. This man was Ajara. After some time, the physician approached Ajara for his reward. Ajara said: "It is by my Karmaphala (consequence of my actions in my previous birth) that I have become King. In my previous birth I renounced my body after doing penance. According to the boon which God gave me on that occasion, I have become King in my present birth". The physician returned empty-handed. (Kathāsaritsāgara, Ratnaprabhālambaka, 6th Taraṅga).

AJAVINDU. He was a King, born in the dynasty of the Suvīras. (M.B., Udyoga Parva, Chapter 74, Verse 14).

AJEYA. He was a King in ancient Bhārata. Ajeya's name is found among the names of the Kings mentioned by Sañjaya to Dhṛtarāṣṭra. All these Kings were mighty and generous rulers who were the recipients of divine arrows. (M.B., Ādi Parva, Chapter 1, Verse 234).

AJĪGARTA (ṚCĪKA). He was a greedy Brahmin. (See ṚCĪKA I

King Hariścandra who was distressed by having no children, propitiated god Varuṇa. Varuṇa blessed him saying that a son would be born to him. But the condition was that the child should be sacrificed to Varuṇa. When the child was born, Hariścandra did not like to sacrifice the boy. The sage Viśvāmitra suggested that instead of sacrificing his own son it would be enough if he bought another boy and sacrificed him. Accordingly, Hariścandra sent his minister to find out and purchase a Brahmin boy for the sacrifice. At that time there lived in Ayodhyā a greedy Brahmin named Ajīgarta. He had three sons. In the course of his search, the minister came across this needy Brahmin and asked him whether he was willing to sell one of his three sons. He continued: "Why should you be in this wretched state of poverty and misery? Sell one of your sons and you will get 100 cows as the price". The minister's words and the price offered for the son made a deep impression on the Brahmin's mind. He thought: "It is impossible for me to earn 100 cows. Even if it were possible how long would it take? If I sell him I shall get hundred cows at once. What a lucky chance! The loss of a son is nothing." So thinking, he sold his son Śunaśśepha. (For the rest of the story, see the word "Śunaśśepha". Devī Bhāgavata, Skandhas 7, 8).

AJINA. 1) *Genealogy* From Viṣṇu, Brahmā, Marīci, Kaśyapa, Vaivasvata, Uttānapāda, Dhruva, Śṛṣṭi, Ripu, Cākṣuṣa, Manu, Uru, Aṁga, Vena, Pṛthu, Antardhāna, Havirdhāna and Ajina.

2) *Birth.* Pṛthu had two sons, Antardhāna and Vādi. Antardhāna had a son, Havirdhāna, by Śikhaṇḍinī. Dhiṣaṇā, who was born in the Agnikula became Havirdhāna's wife. Six sons were born to them, Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. (Viṣṇu Purāṇa, Part I, Chapter 14).

AJIŚAKA. (See the word (ŚAKAVARṢA).

AJODARA. There was an individual called Ajodara in Skanda's army. (M.B., Śalya Parva, Chapter 45, Verse 60).

AKAMPANA. (A mighty warrior among the demons).

1) *Genealogy.* Descended from Viṣṇu in the following order: Viṣṇu - Brahmā - Heti - Vidyukeśa - Sukeśa Sumāli-Akampana.

2) *Other details.* Sumāli married Ketumatī and got fourteen children. They were 1) Prahasta 2) Akampana 3) Vikaṭa 4) Kālakāmukha 5) Dhūmrākṣa 6) Daṇḍa 7) Supārśvā 8) Sāṁhrāda 9) Prākvāta 10) Bhāsakarṇa 11) Vekā 12) Puṣpotkaṭā 13) Kaikasī and 14) Kumbhīnadī. Of these the last four are daughters. Prahasta was one of the ministers of Rāvaṇa. The thirteenth child Kaikasī was married to Viśravas, son of Pulastya. Viśravas got three sons and a daughter. They were Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa and Śūrpaṇakhā. It was Akampana who informed Rāvaṇa that Rāma and Lakṣmaṇa had killed his three allies, Khara, Dūṣaṇa and Triśiras (Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

3) *Death.* Akampana fought a fierce battle with Hanūmān and in the end Hanūmān plucked a big tree and hit Akampana on the head with it and killed him. (Sarga 56, Yuddha Kāṇḍa of Rāmāyaṇa)

AKAMPANA II. He was a king who lived in the Kṛtayuga. He had a son named Hari who was a fierce fighter. He was killed in a battle and the King became much depressed. Nārada consoled him with other stories and Vyāsa told this story to Dharmaputra when he found the latter greatly dejected and gloomy after the great battle was over. (Chapter 52, Droṇa Parva of M.B. also makes mention of Akampana).

AKARKKARA. A serpent, son of Kadru.

1) *Genealogy.* Descended from Viṣṇu in this order: Brahmā-Marīci-Kaśyapa-Akarkkara.

2) *Birth.* Kaśyapa married the eight daughters of Dakṣa named Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā. Krodhavaśā got ten sons. One of them is Kadru. Ananta and Akarkkara were born of Kadru. (Śloka 16, Chapter 35, Ādi Parva, M.B.).

AKRODHA. A King of the Pūru dynasty. He was born to King 'Ayutanāyi' and his Queen, Kāmā. Kāmā, mother of Akrodha, was the daughter of Pṛthuśravā. (Śloka 21, Chapter 95, Ādi Parva, M.B.).

AKṚTAŚRAMA. He is one of the few sannyāsins who have gone to heaven after completing the fourth āśrama of life namely, Sannyāsa. The Kaurava-Pāṇḍava battle was over. As the eldest, Dharmaputra performed obsequies to all those of his kith and kin dead in the war. He was then met by many sages including Vyāsa and Nārada who comforted him in his bereavement. When Dharmaputra later met Bhīṣma the latter among many other stories told him the story of Akṛtaśrama also. (Śloka 17, Chapter 244, Śānti Parva, M.B.).

AKṚTAVRAṆA.

1) *General information.* Akṛtavraṇa was a great sage of erudition and was a disciple of Paraśurāma. He is extolled in the Purāṇas and it is said that Sūta who recited first the story of Mahābhārata to an assembly of sages in the forest of Naimiśa was a disciple of Akṛtavraṇa. (Skandha 12 of Bhāgavata).

2) *How he became a disciple of Paraśurāma.* Paraśurāma was returning after obtaining arrows from Lord Śiva after pleasing him by fierce penance. He was walking briskly through the dense forests anxious to be at the side of his preceptors to get their blessings. As he passed a great cave he heard a moan and on getting to the site of the sound found a brahmin boy being attacked by a tiger. The tiger immediately fell dead by an arrow from

Paraśurāma. Lo ! the tiger turned into a gandharva freed now from a curse because of which he was for years living as a tiger. The gandharva bowed down respectfully and thanked the sage for giving him relief and left the place. The brahmin boy fell down at the feet of Paraśurāma and said, "Great Lord, because of you I have now become Akṛtavraṇa meaning one who has not received any wound. (Akṛta = not having secured. Vraṇa = wound). I shall, therefore, be your disciple forever hereafter". From that day onwards he never left Paraśurāma but followed him as his disciple.

3) *Other details.* (1) In the story of Mahābhārata we find Akṛtavraṇa in several different contexts appearing on behalf of Paraśurāma. It was Akṛtavraṇa who told Dharmaputra the life and exploits of Paraśurāma during the exile of the Pāṇḍavas in the forests. (Chapters 115 to 117, Vana Parva, M.B.).

(2) In Chapter 83 of Udyoga Parva we read about Akṛtavraṇa meeting Śrī Kṛṣṇa while the latter was going to Hastināpura.

(3) In Chapter 173 of Udyoga Parva we read about Akṛtavraṇa detailing the history of the Kaurava dynasty to Duryodhana.

(4) Akṛtavraṇa has played a very important role in the story of Ambā, daughter of the King of Kāśī. Ambā along with her two sisters, Ambikā and Ambālikā, were brought down to Hastināpura by Bhīṣma for his brother Vicitravīrya to marry. But on knowing that Ambā had mentally chosen Sālva as her husband, Bhīṣma allowed her to go back to Sālva. But on her return to Sālva he refused to accept her and she came back to Hastināpura. Bhīṣma then requested Vicitravīrya to accept her as his wife which, unfortunately, Vicitravīrya also refused to do. Ambā then turned to Bhīṣma and besought him to marry her which, much to his regret, he could not do because of his vow of celibacy. Thus forsaken by all, all her sweetness turned into bitter hatred towards Bhīṣma and she remained alive thereafter only to kill Bhīṣma. But even the foremost of warriors were not willing to antagonise Bhīṣma and so her appeal to help was not heeded by any. It was then that Hotravāha her grandfather on the maternal side met her and directed her to Paraśurāma. When she went to Paraśurāma it was Akṛtavraṇa who received her and on hearing her sorrowful tale encouraged her to seek vengeance on Bhīṣma. Again it was he who persuaded Paraśurāma to champion her cause and go for a fight against Bhīṣma. During the fight Akṛtavraṇa acted as charioteer to Paraśurāma. (Śloka 9, Chapter 179, Udyoga Parva, M.B.).

(5) Akṛtavraṇa was one of the many sages who were lying on a bed of arrows during the great Kurukṣetra battle. (Śloka 8, Chapter 26, Anuśāsana Parva, M.B.).

AKRŪRA.

1) *Genealogy.* Descended from Viṣṇu in the following order : Brahmā-Atri-Candra-Budha - Purūravas - Āyus-Nahuṣa-Yayāti-Yadu (Chapter XII of Agni Purāṇa). Descending from Yadu in order were Sahasrajit-Śatajit-Hehaya-Dharma-Kunti-Bhadrasena-Dhanaka-Kṛtavīrya Kārttavīryārjuna - Madhu - Vṛṣṇi (Chapter XXIII of Navama Skandha, Bhāgavata). The Vṛṣṇi dynasty begins and from Vṛṣṇi in order descended Yudhājit-Śini-Satyaka-Sātyaki-Jaya-Kuṇi-Anamitra-Pṛśni-Śvaphalka - Akrūra. (Chapter XXIV of Navama Skandha,Bhāgavata).

2) *Birth.* Śvaphalka of the Vṛṣṇi dynasty married Nandinī, daughter of the King of Kāśī and Akrūra was born to them. Akrūra was an uncle of Śrī Kṛṣṇa but is respected more as a worshipper of Kṛṣṇa.

3) *Other details.* (1) He became famous as a commander of the Yādava army. (Chapter 220 of Ādi Parva, M.B.).

(2) Akrūra was also present for the Svayaṁvara (wedding) of Pāñcālī. (Śloka 18, Chapter 185 of Ādi Parva, M.B.).

(3) At the time of Arjuna's eloping with Subhadrā, a grand festival was going on in the Raivata mountain and Akrūra was partaking in the same. (Śloka 10, Chapter 218, Ādi Parva, M.B.).

(4) Akrūra accompanied Kṛṣṇa with the dowry intended for Subhadrā. (Śloka 29, Chapter 220, Ādi Parva, M.B.).

(5) Akrūra came to the country called Upaplavya for attending the marriage of Abhimanyu. (Śloka 22, Chapter 72, Virāṭa Parva, M.B.).

(6) Akrūra and Āhuka always quarrelled with each other both alleging that the other sided with the opposite camp of Kṛṣṇa. (Ślokas 9 to 11, Chapter 81, Śānti Parva, M.B.).

(7) Kaṁsa planning to kill Balabhadrarāma and Śrī Kṛṣṇa conducted a festival called Cāpapūjā (worship of the bow). It was Akrūra whom Kaṁsa sent to bring Balabhadra and Kṛṣṇa for the festival. Akrūra understood the plot, informed Kṛṣṇa about it and also advised Kṛṣṇa to kill Kaṁsa. (Daśama Skandha, Bhāgavata).

(8) Akrūra fought against Jarāsandha on the side of Kṛṣṇa. (Daśama Skandha).

(9) On another occasion Kṛṣṇa, Balabhadra and Uddhava sent Akrūra to Hastināpura to get tidings about Kuntī and the Pāṇḍavas. Akrūra met his sister Kuntī and talked to her for a long time and also met Dhṛtarāṣṭra and talked to him after which he returned to Dvārakā. (Daśama Skandha).

(10) Akrūra went to Hastināpura as a messenger from Śrī Kṛṣṇa. (Refer sub-para 3 of para 13 under Kṛṣṇa).

4) *Domestic life.* Akrūra married Sutanū, daughter of Āhuka and got two sons named Devaka and Upadevaka. (Navama Skandha).

5) *Syamantaka and Akrūra.* Refer para 2 under the word Kṛtavarmā.

AKṢA I. (Akṣakumāra).

1) *Genealogy.* Descended in order from Viṣṇu as follows: Brahmā - Pulastya - Viśravas - Rāvaṇa - Akṣa. (Uttararāmāyaṇa).

2) *Birth.* Three sons were born to Rāvaṇa, King of the demons, by his wife Mandodarī. They were Meghanāda, Atikāya and Akṣakumāra. Akṣakumāra was a redoubtable hero and a fierce fighter but was killed by Hanūmān in Laṅkā. (Sarga 47, Sundara Kāṇḍa, Vālmīki Rāmāyaṇa).

AKṢA II. We find another warrior of this name among the soldiers who came to help Skanda in the Kaurava-Pāṇḍava battle. (Śloka 58, Chapter 45, Śalya Parva, M.B.).

AKṢAHṚDAYA. A sacred chant or mantra. When Nala was roaming about in the forests after his separation from Damayantī he happened to save the cobra, Kārkoṭaka, from a wild fire. But in return the snake bit him and made him as black as clouds. He then advised Nala to go to the palace of King Ṛtuparṇa where the

cobra said, Nala would be taught the secret mantra of Akṣahṛdaya by the King.

One who knows this sacred chant can find out all secrets of a game of dice and can count within no time the number of leaves, fruits and flowers on a tree. Nala went to Ṛtuparṇa and stayed with him. While living there a brahmin named Sudeva came to Ṛtuparṇa and informed him that Damayantī was going to marry again. Ṛtuparṇa immediately started for Vidarbha taking Nala as his charioteer. The chariot driven by Nala flew like a wind and on the way when Ṛtuparṇa's handkerchief fell down and he requested Nala to stop the chariot. Nala informed him that by the time the request was made they had travelled already one yojana. As they proceeded they saw a huge tree full of leaves and fruits. Ṛtuparṇa at a glance told Nala that the tree contained five crores of leaves and two thousand nine hundred and five fruits. Nala was surprised. Then they understood that Nala was able to drive the chariot so quickly because of his knowledge of the sacred chant Aśvahṛdaya and that Ṛtuparṇa was able to count the leaves and fruits because of his knowledge of the chant Akṣahṛdaya. They taught each other the sacred mantras. Because of this Akṣahṛdaya Nala was able to win the game of dice the second time and regain his kingdom. (Chapter 72, Vana Parva).

AKṢAMĀLĀ (ARUNDHATĪ). See under Arundhatī.

AKṢAPRAPATANA. A particular place in the country of Ānartta. At this place Śrī Kṛṣṇa killed two demons named Gopati and Tālaketu. (Śloka 29, Chapter 38, Sabhā Parva, M.B.).

AKṢARAPURUṢA. When all was set for the Kurukṣetra battle Arjuna showed signs of weakness and hesitated to proceed for a fight. Śrī Kṛṣṇa then through the famous Gītā enunciated a philosophy of life during the course of which he speaks about the two puruṣas, Kṣara and Akṣara. All that we see in this world and enjoy are Kṣara and the power behind all of them is Akṣara. God is one who transcends the aspects Kṣara and Akṣara and stands as the root cause of all life. (Ślokas 16 to 19, Chapter 39, Bhīṣma Parva, M.B.)

AKṢASŪTRĀ. She was the wife of the sage Āpastamba. She was a very chaste woman. (See under Āpastamba).

AKṢAUHIṆĪ. A big division of an army. It is described in the Verses 19 to 26 in the 2nd Chapter of Ādi Parva of the Malayalam Mahābhārata. It says thus: One chariot, one elephant, three horses and five soldiers constitute what is termed a Patti. Three such pattis make one Senāmukha and three such senāmukhas make one Gulma. Three gulmas make one Gaṇa and three such gaṇas make one Vāhinī. Three such vāhinīs make one Pṛtanā. An Akṣauhiṇī contains 21870 chariots, an equal number of elephants, 65160 horses and 109350 soldiers.

AKṢAYAPĀTRA. This is a copper vessel given to Dharmaputra by Sūrya (Sun). To destroy the Pāṇḍavas, Duryodhana kept them in a palace made of lac. They escaped from there and passing through dense forests crossed the river Ganges and reached the Kingdom of Pāñcāla where they married the King's daughter, Kṛṣṇā (Pāñcālī). On their way they killed two demons called Hiḍimba and Baka. When they were living happily at Indraprastha the jealous Duryodhana defeated them in a game of dice by foul play and sent them for a period of twelve years to the forests. The Pāṇḍavas found it impossible to feed the innumerable subjects who faithfully followed them to the forest. Dharmaputra then prayed to the God, Sūrya and he appeared before him and gave him this Akṣaya Pātra (Akṣaya = never getting empty, Pātra = pot). Everyday this pot never got empty till the meals of Pāñcālī were over. (Chapter 3, Vana Parva, M.B.). See also under Duryodhana, Para 12.

AKṢAYAVAṬA. A sacred lake. When the Pāṇḍavas during their exile went to Pulastyāśrama sage Pulastya gave a description of all the sacred lakes in India. He says, "After reaching Mārkaṇḍeya lake you should visit the meeting place of the rivers Gaṅgā and Gomatī. Then when you reach Gayā you will find there a lake called Akṣayavaṭa. If you bathe in that lake you will get salvation". In the Navama Skandha of Devī Bhāgavata you find the following about Akṣayavaṭa: "Puṣpabhadrā is one of the famous sacred rivers in India. This river starts from the Himālayas with the name Śarāvatī and flowing for 500 yojanas (One yojanam is equal to about 8 miles) on the left side of river Gomatī reaches the western ocean. There is an āśrama called Akṣayavaṭa on the shores of this beautiful river which always carries crystal clear water. The āśrama got that name because of a big banyan tree standing near it. Kapila, the great sage, did penance sitting here for a long time. Lord Śiva, Bhadrakālī and Skanda used to come and sit underneath this banyan tree.

AKṢĪṆA. He was the son of Viśvāmitra. (Śloka 50, Chapter 14, Anuśāsana Parva. For more details see under Viśvāmitra).

AKŪPĀRA.

1) *General information.* There is a lake in the Himālayas called Indradyumna. Akūpāra is a tortoise living in it. There is also a statement that this is the Ādi-Kūrma (second of the ten incarnations of God). A description of Akūpāra is found in Chapter 199 of Vana Parva in Mahābhārata.

2) *Cirañjīvī* (*One who has no death*). When the Pāṇḍavas were in exile in the forests sage Mārkaṇḍeya tells many stories to Dharmaputra to console him in his sad plight. The Pāṇḍavas asked Mārkaṇḍeya whether he knew of anybody living before him. Then the sage said, "In times of old Indradyumna an ascetic King (Rājarṣi) fell down from heaven when he fell short of his accumulated 'Puṇya'. Sorrowfully he came to me and asked me whether I knew him. I replied in the negative adding that perhaps Prāvīrakarṇa an owl living on the top of the Himālayas might know him since he was older than me. At once Indradyumna became a horse and taking me on its back approached the owl living in the Himālayas. The owl also could not remember Indradyumna but directed him to a stork named Nāḍījaṁgha who was older than the owl. The Ascetic king took me then to the Indradyumna lake where the stork lived. The stork also could not find the identity of Indradyumna. Perhaps he said that a tortoise of name Akūpāra living in that same lake might know him. We then approached the tortoise and enquired whether he knew Indradyumna. The tortoise sat in meditation for some time and then weeping profusely and shaking like a leaf stood bowing respectfully and said, "How can I remain without knowing him? There are several monuments of the useful work done by him here. This very lake is of his making. This came into existence by the march of the cows he gave away to the people". The moment

the tortoise finished speaking a chariot appeared from heaven to take the King away. The King after leaving me and the owl in their proper places ascended to heaven in the chariot.

ALAGHU. A son born to Vasiṣṭha by Ūrjjā. Rāja (Rajas) Gātra, Urdhvabāhu, Savana, Śukra and Sutapas, who were great hermits, were brothers of Alaghu, who has another name 'Alagha'. (Agni Purāṇa, Chapter 20).

ALAKĀ. The city of Kubera.

ALAKANANDĀ. River Gaṅgā of devaloka. The river gaṅgā of the earth when it flows through devaloka is called Alakanandā and is called Vaitaraṇī when it flows through Pitṛloka (nether world). Kṛṣṇadvaipāyana (Vyāsa) declares that Deva Gaṅgā with crystal pure water flowing in devaloka under the name Alakanandā and Vaitaraṇī of the nether world, a terror to sinners, are the same as the Gaṅgā of the earth. (Ślokas 21 and 22, Chapter 170, Bhāṣā Bhārata, A.P.).

Starting from Viṣṇupāda Alakanandā flows through Devayāna which blazes with the splendour of a crore of beautiful many-storeyed buildings. Flowing from there to Candramaṇḍala (moon) and flooding it completely flows down to Brahmaloka. From there it divides into four rivulets and flows to the four different sides with the names Sītā, Cakṣus, Alakanandā and Bhadrā. Of these Sītā falls on the thickly wooded mountain tops of Mahāmeru and flowing from there through Gandhamādana by the side of Bhadrāśvavarṣa falls down in the eastern ocean. Cakṣus falls on the top of Mālyavān mountain and flowing through Ketumāla falls down in the western ocean. The most sacred of the group, Alakanandā, falls on the mountain of Hemakūṭa and from there flows through Bhāratavarṣa and falls down in the southern ocean. The fourth, Bhadrā, falling on the top of the Mountain, Sṛṅgavān flows to the northern ocean. Of these the most sacred is Alakanandā which flows through Bhāratavarṣa and it is believed that even those who think of taking a bath in that will acquire the benefit of performing yāgas like Aśvamedha and Rājasūya. (Eighth Skandha of Śrī Mahādevībhāgavata).

ALAMBALA. A giant who used to eat human flesh. This cannibal was the son of Jaṭāsura. This asura (Alambala) fought on the side of the Kauravas in the Kurukṣetra battle because Bhīmasena had killed his father, Jaṭāsura. In the battle, Ghaṭotkaca cut off the head of this mighty warrior and magician and threw his head into the war-chariot of Duryodhana. (M.B., Droṇa Parva, Chapter 149).

ALAMBATĪRTHA. A holy place where there was a sacred bath. Garuḍa, when he went to devaloka (the realm of the gods) to bring Amṛtam (ambrosia) took rest in this holy place. (See under the word Garuḍa. Also M.B., Ādi Parva, Chapter 39, Stanza 39).

ALAMBUṢA I. Son of the giant Ṛṣyaśṛṅga. He had fought on the side of the Kauravas. (M.B., Udyoga Parva, Chapter 167, Stanza 33). There was a combat between Alambuṣa and Ghaṭotkaca, on the first day of the battle of Kurukṣetra.

"Alambuṣa shot ninety sharpened pointed arrows at the son of Bhīmasena (Ghaṭotkaca), cut his body in several places. Though he was full of wounds, he fought all the more fiercely". (Bhāṣā Bhārata, Bhīṣma Parva, Chapter 45, Stanzas 43, 44).

Alambuṣa had engaged Abhimanyu, Sātyaki, Ghaṭotkaca, Kuntibhoja and Bhīmasena all mighty men of arms, in single combat, in the Kaurava battle. It is seen that he has got another name, Sālakaṭaṁka. He was killed by Ghaṭotkaca in the battle. (M.B. Droṇa Parva, Chapter 109, Stanzas 22 to 33).

ALAMBUṢA II. Another king on the side of the Kauravas. Sātyaki killed this king. (Mahābhārata, Droṇa Parva, Chapter 140, Stanza 13).

ALAMBUṢA III. A king of the Rākṣasas. It is seen that this Alambuṣa was defeated and driven away from the battle-field by Arjuna. (Droṇa Parva, Chapter 167, Stanzas 37 to 47).

ALAMBUṢA IV. A giant, the son of Jaṭāsura. Ghaṭotkaca killed this giant in the battle.

ALAMBUṢĀ. A celestial woman born to Kaśyapa by his wife Pradhā.

1) *Genealogy.* Begins from Viṣṇu in the following order: Brahmā-Kaśyapa-Alambuṣā.

2) *How she enticed the hermit Dadhīca.* In days of yore there was an ascetic named Dadhīca. He began doing tapas on the bank of the river Sarasvatī. Indra was in consternation. Indra sent this celestial maid Alambuṣā to entice the hermit. When the ascetic got down to the river, Alambuṣā approached him with enticing actions and expressions. When the hermit saw her he became passionate and he had seminal flow. The sperm fell into the river. The river became pregnant and delivered a child in due course. He was called Sārasvata.

Alambuṣā brought the child before Dadhīca, who blessed the child and said that there would be a drought in the country continuously for twelve years and that at that juncture Sārasvata would recite passages from the Scripture to the Brahmins who had forgotten them. The much pleased Sarasvatī and Sārasvata went back.

At that time Indra lost his Vajrāyudha (weapon of thunderbolt) somewhere. The Asuras (enemies of Gods) made an onslaught on the gods and their realm. Indra knew that with a weapon made by the bone of Dadhīca the Asuras could be destroyed. Indra asked the Gods to bring the bone. They came down to the earth and requested Dadhīca to give them a bone. Dadhīca giving his bone died and attained heaven. With his bones Indra made a good deal of weapons such as the Vajrāyudha, wheel weapons, maces and sticks and with them Indra slew all the Daityas (Asuras).

After this there was a great famine in the country. As there was no rain, crops failed and lands became dry and the Brahmins left the country. Sārasvata alone remained with his mother. After twelve years the famine and starvation came to an end. By then the Brahmins had forgotten the hymns and mantras of the Vedas. They approached the boy Sārasvata and renewed their memory. (Mahābhārata, Śalya Parva, Chapter 51).

3) *Punarjanma (Rebirth).* Long ago Indra went to Brahmā. There was one Vasu called Vidhūma also with Indra. When these two were standing near Brahmā, Alambuṣā also came there to pay homage to Brahmā. The garments she had on were displaced by wind. Vidhūma saw the dazzling beauty of her body and was overpowered by libido. Alambuṣā who understood this, was filled with passion for him. Brahmā who saw the changes in them looked at Indra with displeasure. Indra knowing the mind of Brahmā cursed them: "Both of you who have lost meekness shall become human be-

ings and then your desire will be fulfilled". Owing to the curse Vidhūma was born as Sahasrānīka, the illustrious King of Candra vaṁśa (Lunar dynasty) and Alambuṣā took birth as Mṛgāvatī, the daughter of King Kṛtavarmā and his wife Kalāvatī. (Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga 1).

4) *The curse of Tilottamā.* Sahasrānīka the incarnation of Vidhūma and Mṛgāvatī the incarnation of Alambuṣā fell in love with each other on the earth also. Before the wedding took place Devendra once invited Sahasrānīka to heaven. He lived there for a time as the guest of the Gods. After having defeated the Asuras it was time for him to return. Indra sent Tilottamā to keep company. The charioteer was driving. Sahasrānīka immersed in the thought of Mṛgāvatī was sitting silent. Tilottamā said something which the King did not hear. Tilottamā cursed him that he would be separated for fourteen years from the object about which he was thinking. He was not even aware of the curse.

5) *The period of separation.* The King returned to Kauśāmbi his capital city. Without much delay the wedding ceremony also was conducted. She became pregnant. One day she told her lover-husband that she had a desire to dip in a blood pond. The King made a pond and filled it with a solution of Lākṣā (wax, when dissolved in water, the water will look like blood) and such other substances. Mṛgāvatī was dipping and splashing in it when an eagle taking her to be a piece of flesh took her away. At the loss of his wife Sahasrānīka lost his senses and fell down unconscious. Immediately Mātali, Indra's charioteer, came down from the realm of Gods and brought the King back to consciousness, and then informing him of the curse of Tilottamā he returned. Without paying any heed to the consolatory words of his ministers or other inmates of the palace the King went on lamenting and moaning, "ha, my love Mṛgāvatī ! Where are you now ?" and waited for the end of the period of the curse, execrating Tilottamā. Casting Mṛgāvatī on the Mountain of the Rising Sun the great bird flew away. The horror-stricken queen, thinking of her present condition cried aloud. A very large mountain snake began to draw near to swallow her. A divine person saved her from that situation and vanished. The unprotected Mṛgāvatī decided to commit suicide. It was a forest which abounded in lions, tigers, bears and such other ferocious animals. But none of them came near her; over and above the exertion of carrying, she had to bear the difficulties of her forlorn condition, and she grew weary and worn and became unconscious. Then a hermit boy came there and questioned her who was now lean and ill-dressed, about her condition and consoling her guided her to the hermitage of the great hermit Jamadagni. When she saw the hermit who was as radiant as the Sun, she bowed low before him. "My daughter ! Don't fear. You will get a heroic son here who will continue your family. You will be reunited to your husband." Said the great and noble hermit, who could foresee the future. Somewhat pacified Mṛgāvatī lived in that hermitage waiting for reunion with her husband. After some days she gave birth to a son who had all the symptoms of greatness. At the birth of the child Mṛgāvatī heard an unknown voice saying, "This boy would become the great and renowned King Udayana. His son would get the leadership of the Vidyādharas (the musicians of the Gods)". At this the queen was immensely pleased. The boy Udayana grew up in the hermitage, an incarnation of all good qualities. The hermit to whom the past, the present and the future were not obscure, performed the necessary rites and rituals becoming a Kṣatriya boy (Ruling caste) and taught him everything including the Dhanurveda (the Science of Archery). As a token of her intense love for the son, she put a bangle with the name of Sahasrānīka inscribed on the arm of Udayana. One day when Udayana was tramping the forest, he saw a snake-charmer catching a snake. Seeing the beauty of the snake he asked the snake-charmer to let the snake free. But the snake-charmer replied, " Oh Prince, this is my daily bread. I earn my livelihood by exhibiting snakes. My previous snake was dead and it was with the help of a good deal of herbs and spells and incantations that I caught this one".

When he heard this Udayana felt pity for him and gave the bangle to the snake-charmer and let the snake free. When the snake-charmer had gone with the bangle, the snake beaming with joy said to Udayana: "I am Vasunemi, the elder brother of Vāsuki. I am grateful to you for giving me freedom. I give you this lute producing exquisite notes of music, betels and some tricks to prepare never fading garlands and paste to make marks on the forehead. Receive them as my presents". Udayana accepted the presents with gladness and returned more luminous than before to the hermitage of Jamadagni. The snake-charmer took the bangle, given by Udayana to the bazar for sale. The police caught him and took him before the King, because they saw the name of the King inscribed on the bangle. The King asked him how he got the bangle and the snake-charmer told the King the story from the catching of the snake till he got the bangle. "This is the bangle that I put on the arm of my wife. The boy who gave this bangle to this snake-charmer must be my son." The King was thinking with sadness, when the King heard a voice from above say, "O King ! the period of the curse is over. Your wife and son are in the Mountain of the Rising Sun". At these words the King felt extreme joy. Somehow or other he spent the rest of the day. Early the next morning the King followed by his army, went to the Mountain of the Rising Sun to bring back his wife and son. They took the snake-charmer to show them the way.

In due course the King and his train reached the holy hermitage of the eminent hermit Jamadagni. The place was always vibrant with sounds of the repeating and recitation of the Holy scriptures and covered with smoke mingled with the fragrance of burning herbs and other oblations burned in the sacrificial fire. The various wild animals which are born enemies of each other got on amicably there. The hermit who was an incarnation of the higher aspirations greeted the King who was the protector of the ascetics, with the hospitality becoming his status. The King who saw Mṛgāvatī with their son was overcome with gladness. Their reunion caused a shower of Ambrosia (Amṛta). The King stood before the hermit with folded arms and bowed head for permission to depart. To the King the hermit Jamadagni said : "Oh, King, you are welcome to this hermitage. To those such as you who are of the 'Rajoguṇapradhāna' caste (Ruling race) the peaceful atmosphere of our hermitage may not be appealing to the heart. But a holy hermitage is more respectable than the palace of an Emperor. There is no place for unhappiness here. You

might have known that the reason for your separation is a curse. When you were returning from heaven with Tilottamā, you were so much engrossed in the thought of Mṛgāvatī that you did not pay any heed to the conversation of Tilottamā. She was displeased with your behaviour and cursed you. In future, if ever you happen to get into a position which will cause you mental trouble you can be assured of the presence of this Jamadagni." The King said, "I am extremely grateful to your Eminence for this great boon. I am fully aware of the fact that the presence of the holy hermits who have under their control the eightfold prosperities, is always a harbinger of peace and prosperity. I am very sorry to say that the exigency of my presence at the capital due to the pressure of work in connection with the ruling of the country compels me to cut short my visit to this holy hermitage. I shall be looking forward with pleasure to occasions which will enable me to pay visits to this Holy abode."

Much pleased at the speech of the King the hermit said to Mṛgāvatī: "My daughter! Not only myself, but all the inmates of this hermitage are highly pleased at having got you in our midst for so long. We are sorry to part from you. Now look! the animals of the hermitage are standing round you and shedding tears. Still we are consoled at your reunion with your husband. Naturally you are of a very good character and your life in this hermitage has given you a nice training and so there is no need for any more advice from me at this time."

Saying this he drew Udayana to his side, kissed him on his head and said to the King again: "This son is a decoration to your dynasty. This handsome boy has been taught everything becoming a royal prince. Let him be a costly gem to you".

Thus blessing the boy the hermit led him to the King. The joy at her reunion with husband, her shyness at being near him, her sorrow at having to depart from the hermitage and the surging feeling in her mind—all these made her dumb and so being unable to say anything she expressed her love and regard for the hermit whom she loved as her father, by some motions of her body and took leave of him with her son. The blessed King and his train, looking at the men, beasts and birds which accompanied them for a while, took leave of them and proceeded to the capital city. On reaching there the King anointed his son Udayana as King. Sahasrānīka then went to the Himālayas to practise ascesis with his wife. (Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga 2).

(b) *Enticing Tṛṇabindu.* A story is seen in the Bhāgavata of how Alambuṣā enticed the King Tṛṇabindu. He married Alambuṣā and a daughter named Iḍaviḍā (Ilabilā) was born to them. This Ilabilā was married to Viśravas, to whom a son named Kubera (the Lord of wealth) was born By Alambuṣā Tṛṇabindu had three sons called Viśāla, Śūnyabandhu and Dhūmraketu.

"Tam bhejelambuṣā devī
Bhajanīyaguṇālayaṁ
Varāpsarāyāste, putrāḥ
Kanyā cedabiḍābhavat
Tasyāmutpādayāmāsa
Viśravā dhanadaṁ sutaṁ
Prādāya vidyām paramā-
Mṛṣiryogeśvarāt pituḥ
Viśālaḥ śūnyabandhuśca
Dhūmraketuścatatsutāḥ
Viśālo vaṁśakṛdrājā
Vaiśālīṁ nirmame purīm".

"He who is the seat of all laudable qualities (Tṛṇabindu) was honoured by Alambuṣā (as husband). Iḍaviḍā their daughter was given in marriage to Visravas and to them was born Dhanada (Kubera). His father who was a great hermit taught him everything required. Three sons Viśāla, Śunyabandhu and Dhūmraketu, were born to them. Viśāla who was the founder of the Dynasty, built a city called Vaiśāli." (Bhāgavatam, Navama Skandham, Chapter 2, Stanzas 31-33).

Alambuṣā took part in the birthday celebration of Arjuna.*

(Mahābhārata, Ādi Parva, Chapter 65, Stanza 49) (See Footnote)

ALAṄKĀRAGRANTHA. (A book on rhetorics and figures of speech). See the word Pattu.

ALAṄKĀRAVATĪ. Wife of King Naravāhanadatta. It is seen in the Kathāsaritsāgara where a Vidyādhara woman tells the story of Alaṅkāravatī to the King.

Once a vidyādhara named Alaṅkāraśīla ruled over a city called Śrī Sundarapura in the Himālayas. His wife was called Kāñcanaprabhā. A son was born to them. They named him Dharmaśīla because Devī Kātyāyanī told them in a dream that the son would become Dharmapara (who performs duties well). To the prince, knowledge in every branch of studies was imparted and then he was anointed heir to the throne. He executed regal functions to perfection and ruled his subjects better than his father. Kāñcanaprabhā, wife of Alaṅkāraśīla, gave birth to a daughter. At the time of her birth a heavenly voice said that she would become the wife of Naravāhanadatta the emperor of the Vidyādharas. They named her Alaṅkāravatī. She grew into a very beautiful maiden. She learned arts and sciences from her father. She went on a pilgrimage to the Śiva temples far and wide. One day she heard a celestial voice: "Go to the Svayambhu temple in Kaśmīra and worship there and you will get as your husband Naravāhanadatta." Finally Naravāhanadatta the emperor of Vidyādharas married her. (Kathāsaritsāgara, Lambaka 9, Taraṅga 1).

ALOLUPA. A son of Dhṛtarāṣṭra.

ALPAKĀLA (M). A short time. (Alpa = short and Kāla = time). In the Bhāgavata the following definition is given of alpakāla: "Take two tender leaves of a lotus and place one on the other. Let a strong man take a sharp needle and thrust it hard at the leaves. The time taken for the needle to pierce one leaf and reach the other is alpakāla". [Bhāgavata (Malayalam version), Skandha 3].

ALARKA (M) I. The name of an insect. It was in the form of this insect that Indra went and bore a hole on the leg of Karṇa while Paraśurāma was sleeping on his lap. The blood that flowed from Karṇa's foot wetted the body of the preceptor.

ALARKA II. A king of the states of Kāśī and Karūṣa. He was a very honest man. Forsaking all riches and his kingdom he accepted Dharmamārga. (Śloka 64, Chapter 115, Anuśāsana Parva, M.B.). He was a member of

***Alambuṣā was the mother of the Celestial maid Kalāvatī. See the word Ṭhinṭhā Karāla.**

the council of yama. He attained salvation by yoga and meditation. (18th Śloka, Chapter 8, Sabhā Parva, M.B.). Once Alarka decided to overcome the five senses. To control them he sent arrows at the mind, nose, tongue, ear, eye, skin and intelligence. But the senses never surrendered to them. Then Alarka by sheer dhyāna and yoga brought them under control. (M.B., Anuśāsana Parva, Chapter 30).

Alarka once told a blind brahmin boy to ask for any boon from him. The boy demanded the eyes of Alarka. To keep his promise Alarka scooped out his eyes and gave them to the blind boy. (Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 12, Śloka 43).

ALĀTĀKṢĪ. A woman in the service of Skanda. (M.B., Śalya Parva, Chapter 43, Stanza 8).

ALĀYUDHA. A giant. He was the brother of Bakāsura. He fought on the side of the Kauravas. (M.B., Droṇa Parva, Chapter 95, Stanza 46 and Chapter 176, Stanza 6). Alāyudha combated with Bhīmasena and Ghaṭotkaca and was killed by Ghaṭotkaca.

AMADHYA. A synonym of Śrī Kṛṣṇa. (M.B., Śānti Parva, Chapter 342, Verse 90).

AMĀHAṬHA. A serpent. It was burnt up in the fire at the Sarpa satra of Janamejaya. (M.B., Ādi Parva, Chapter 57, Verse 16).

AMANTHU. A king of the family of Priyavrata.

Genealogy. From Viṣṇu descended in this order : Brahmā-Svāyambhuva Manu - Priyavrata - Agīndhra-Nābhi-Ṛṣabha - Bharata - Sumati - Devatājit - Devadyumna - Parameṣṭi - Pratiha - Pratihartā - Bhūmā - Sīta - Prastoka - Vibhu - Pṛthuṣeṇa - Nakta - Gaya - Citraratha - Samrāṭ - Marīci - Vindumān - Madhu - Vīravrata - Amanthu. Vīravrata had two sons, Manthu and Amanthu.

AMARACANDRA. A Sanskrit poet. It is believed that he lived in the 13th Cent. A.D. Bāla Bhārata was his work. Amaracandra was a Jaina priest. It is said that he was a courtier of Vīsaladeva, the son of King Vīradhavala who ruled over Gujarat from 1243 to 1262.

AMARAGUPTA. He was the minister of King Vikramasiṁha who ruled over Avanti in olden times. (Kathāsaritsāgara, Madana Mañcuka lambaka, First Taraṅga).

AMARAHRADA. A place of holy bath. One who takes his bath here will attain Svarga. (M.B., Vana Parva, Chapter 83, Verse 106).

AMARAKAṆṬAKA. A mountain. It was on this mountain that some parts of Tripura, which was burnt by Śiva fell. From that time it became a holy place. In Padma Purāṇa, Ādi Khaṇḍa, Chapter 15, we see the following passage about the benefits obtained by visiting this holy place. "One who goes to Amarakaṇṭaka mountain will enjoy the fourteen worlds for thirtyseven thousand crores of years. Afterwards he will be born on earth as King and reign as supreme emperor. A visit to Amarakaṇṭaka has ten times the value of an Aśvamedha. If one has Śiva's darśana there, one will attain Svarga. At the time of eclipse, all kinds of holy things converge towards Amarakaṇṭaka. Those who take their bath in Jvāleśvara in Amarakaṇṭaka will enter Svarga. The dead will have no rebirth. Those who renounce their lives at Jvāleśvara will live in Rudraloka till the time of great Deluge. In the valley of Amarakaṇṭaka and in the Tīrtha live Devas known as Amaras and numerous Ṛṣis. Amarakaṇṭaka Kṣetra has a circumference of one yojana. (about eight miles).

AMARAPARVATA. An ancient place in Bhārata. Nakula had conquered this place. (M.B., Sabhā Parva, Chapter 32, Verse 11).

AMARĀVATĪ. It is the city of Indra, the King of the Devas. Its location is described in Devī Bhāgavata as follows: "Brahmā's world extends over 10,000 yojanas on the Mahāmeru mountain. There are eight cities—each 2,500 square yojanas in extent—of the Aṣṭadikpālakas in eight parts of this Brahmapurī. Thus there are nine cities on the top of the Mahā Meru. They are the following:—

1. In the centre is Brahmā's city, Manovatī.
2. To the east of Manovatī, Indra's city, Amarāvatī.
3. In the south-east corner, Agni's city, Tejovatī.
4. On the southern side, Yama's city, Saṁyamanī.
5. In the south-west corner, Nirṛti's city, Kṛṣṇāñjanā.
6. In the west, Varuṇa's city, Śraddhāvatī.
7. In the north-west corner, Vāyu's city, Gandhavatī.
8. In the north, Kubera's city Mahodaya.
9. In the north-east corner, Śiva's city, Yaśovatī.

(Devī Bhāgavata, Aṣṭama Skandha).

AMARDANA. See the word "PAÑCATANTRA".

AMĀVĀSĪ. In Amarakośa we read about Amāvāsī: "Amāvāsyā tvamāvasyā darśaḥ sūryendusaṁgamaḥ". Amāvāsī means New Moon. "Amā" means "Saha". So Amāvāsī is the Union of Sun and Moon in the same rāśi.

Once Bhṛgu Maharṣi cursed Agni. At that time Agni explained the importance of Amāvāsī. The oblations which are offered as homa into the fire become the food of the Devas and Pitṛs. Substances offered as homa on Purṇamāsī become food of the Devas and those offered on Amāvāsī become food of the Pitṛs. (M.B., Ādi Parva, Chapter 7).

AMĀVASU I. Son of Purūravas by Urvaśī. (M.B., Ādi Parva, Chapter 75, Verse 24).

Genealogy. From Viṣṇu, Brahmā-Atri-Candra-Budha-Purūravas-Amāvasu.

AMĀVASU II. One of the Pitṛs. Once Acchodā was fascinated by the physical charm of this Amāvasu and made advances of love to him. Amāvasu repelled her advances. On account of this impropriety of Acchodā, who was a spiritual daughter of the Pitṛs, she was degraded and in her next birth was born as Kālī or Satyavatī. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

AMBĀ. Daughter of a King of Kāśī.

1) *Ambā and Vicitravīrya*. Ambā is an ill-starred character in the story of the Mahābhārata. She had two younger sisters named Ambikā and Ambālikā. Bhīṣma, who had taken a vow to remain a bachelor for life, had once taken Ambā, Ambikā and Ambālikā, the three daughters of the King of Kāśī, to Hastināpura. The circumstances in which this happened, are described in Devī Bhāgavata, Prathama Skandha as follows : Śantanu, a King of the Candra Vaṁśa, had two wives, Gaṅgā and Satyavatī. Bhīṣma was the son of Gaṅgā and Citrāṅgada and Vicitravīrya were the sons of Satyavatī. Soon after Bhīṣma's birth, Gaṅgā vanished. After a long period of reign, Śantanu also died. Satyavatī and the three sons were left behind in the palace. According to a vow he had taken long ago, Bhīṣma, instead of succeeding to his father's throne, left it to his brother Citrāṅgada. Once Citrāṅgada went for hunting in the forest. There he came across a Gandharva named Citrāṅgada. The Gandharva did not like another man

with his own name to be living in this world. So he killed the king. After that Vicitravīrya became king. Bhīṣma had to take up the task of arranging a suitable marriage for Vicitravīrya.

2) *The Svayaṁvara.* It was at this time that Bhīṣma came to know that the King of Kāśī was arranging the Svayaṁvara of his three daughters, Ambā, Ambikā and Ambālikā. Bhīṣma went there and in the presence of all the kings who had assembled there, took the three princesses with him to Hastināpura. There he made all preparations for the marriage. But as the time for the ceremony approached, the eldest and most beautiful of the princesses, Ambā went to Bhīṣma and said : "I had already made up my mind long ago to marry Sālva, the King. Besides, we are deeply in love with each other. Therefore, please consider whether it is proper on the part of a great man like you to force me into another marriage."

On hearing this, Bhīṣma allowed her to do as she liked. Ambā then went to King Sālva and made an appeal to him to accept her as his wife since they were mutually in love.

3) *Sālva's rejection.* To her words Sālva replied: "What you have said about our mutual love is true. But it is not right for a man to accept a woman who has been accepted by another. I saw Bhīṣma taking you by hand and helping you into his chariot. Therefore go at once to Bhīṣma himself and ask him to accept you." Stunned by his words, she turned away, to go to the forest to do penance.

4) *Revenge on Bhīṣma.* In the Mahābhārata, Udyoga Parva, Chapter 17, we find that Ambā had cherished a secret desire to wreak vengeance on Bhīṣma. She went to the Āśrama of Śaikhāvatya Muni in the forest and stayed there for the night. Her wish to do penance was approved by the Muni. On the next day, Ambā's maternal grandfather, Hotravāhana (Sṛñjaya) came that way. Hotravāhana came to know of all her misfortunes. He advised her to inform Paraśurāma of all her grievances. Just at that moment Akṛtavraṇa, a follower of Paraśurāma happened to come there. Hotravāhana introduced Ambā to Akṛtavraṇa. Both Akṛtavraṇa and Sṛñjaya explained all her affairs to Paraśurāma. Paraśurāma undertook to persuade Bhīṣma to accept Ambā (as his wife). But Paraśurāma's proposal was turned down by Bhīṣma. A terrible duel took place between them at Kurukṣetra. When the fight reached a critical stage, Nārada and the gods induced Paraśurāma to withdraw from the duel. Thus the fight ended with equal victory to both. Finding that it was not possible to achieve her object through Paraśurāma's mediation, Ambā renounced food, sleep etc. and went to the Yamunā valley to do penance for six years. (M.B., Udyoga Parva, Chapter 188). After that for one year she went on a fast, lying under the water in the river Yamunā. Again for another year she did penance, standing on the tip of the toes and eating only dry leaves. Next, she reduced the sky and earth to flames by doing penance. The goddess Gaṅgā appeared to her and when she understood her plight, she told Ambā that it was not possible to kill Bhīṣma. In her agony and despair, without even drinking water, she wandered about here and there. The goddess Gaṅgā cursed her to become a river in the Vatsa country. As a result of the curse, a part of her was turned into the river known as Ambā.

5) *Śiva's Boon.* The remaining part of her engaged itself in penance. Śiva appeared to her and told her that in the next birth she would attain masculinity. He added that she would be born in the Drupada dynasty as a great archer under the name of Citrayodhi and kill Bhīṣma. Pleased with this prophecy, she took a vow that she would kill Bhīṣma and making a pyre, burnt herself to death.

6) *Rebirth.* King Drupada's queen had been in great distress for a long time because she had no children. Drupada propitiated Śiva by worshipping him for an issue. Śiva blessed him and said that a girl would be born to him, but she would be transformed into a boy. In due course, the queen gave birth to a girl, but it was announced that it was a boy. Therefore the child had to be brought up, dressed like a boy. The child became famous under the name of Śikhaṇḍī. When Śikhaṇḍī attained youth, Drupada decided to look for a wife for him (her ?). Still he was greatly perplexed as to how to find a wife for Śikhaṇḍī who was already a youthful virgin ! But his wife assured Drupada that Sikhaṇḍī would become a man, according to Śiva's blessing. So, Drupada made a proposal for Śikhaṇḍī's marriage with the daughter of the King of Daśārṇa.

7) *Śikhaṇḍī's Marriage.* Hiraṇyavarṇa, the King of Daśārṇa, gave his daughter in marriage to Śikhaṇḍī. The couple arrived at Kāmbalyapura. By this time the wife came to know that the "husband" was a woman. She disclosed the secret to her Ladies-in-waiting. They in turn communicated it to the king. Enraged at this, Hiraṇyavarṇa sent a messenger to King Drupada to ascertain the truth of the matter. He even began to make preparations for waging a war against Drupada, King of Pañcāla. Drupada and his queen were in a fix. At this stage the distressed Śikhaṇḍī proceeded to the forest, determined to commit suicide. People were afraid of entering that forest because a Yakṣa named Sthūṇakarṇa lived there. Śikhaṇḍī went to the premises of the Yakṣa and performed certain rites for a number of days. The Yakṣa appeared to her. Śikhaṇḍī explained the whole matter to him. They entered into a contract. According to it, they exchanged their sexes—Śikhaṇḍī receiving the male sex of the Yakṣa and the Yakṣa receiving the female sex of Śikhaṇḍī. Śikhaṇḍī returned home as a man. Drupada repeated with greater force his old plea that his child was a man. Hiraṇyavarṇa made a thorough examination of Śikhaṇḍī and convinced himself of the truth. Many years after, Hiraṇyavarṇa died.

8) *Kubera's Arrival.* At that time, in the course of his world tour Kubera arrived at the residence of Sthūṇakarṇa. The Yakṣa who was in female form, did not come out to receive Kubera. In his anger, Kubera pronounced a curse that the female sex of Sthūṇakarṇa and the male sex of Śikhaṇḍī would continue for ever. The Yakṣa prayed for the lifting of the curse. Kubera released him from the curse by saying that after the death of Śikhaṇḍī, the Yakṣa would be restored to his own male sex.

According to the previous agreement, Śikhaṇḍī went to Sthūṇakarṇa's place after the death of Hiraṇyavarṇa. But coming to know of all that had happened, he returned home. Thus Śikhaṇḍī became a man permanently. Śikhaṇḍī had received his training in arms under Droṇācārya. In the great Kaurava-Pāṇḍava battle, he became a charioteer.

9) *Śikhaṇḍī's Revenge.* The Mahābhārata, Bhīṣma Parva, Chapter 108, describes Bhīṣma's encounter with Śikhaṇḍī during the Kaurava-Pāṇḍava battle. The Pāṇḍavas started the day's battle by keeping Śikhaṇḍī in the vanguard. Bhīma, Arjuna, Abhimanyu and other warriors were giving him support. It was Bhīṣma who led the Kaurava forces. Arrows began to fly from both sides. It was the tenth day of the battle and Śikhaṇḍī shot three arrows aimed at Bhīṣma's breast. Bhīṣma with a smile of contempt said to Śikhaṇḍī, "Śikhaṇḍī! Brahmā created you as a woman. You may do as you like". Hearing this taunt, Śikhaṇḍī became more infuriated. Arjuna inspired him with greater courage. After that, keeping Śikhaṇḍī in front, Arjuna began to fight with Bhīṣma. Śikhaṇḍī also showered his arrows on him. Ten of these arrows of Śikhaṇḍī hit Bhīṣma's breast. Bhīṣma disregarded even those arrows. At last he said: "I cannot kill the Pāṇḍavas because they are invulnerable (avadhyāḥ). I cannot kill Śikhaṇḍī because he is really a woman and not man. Though I am also invulnerable and cannot be killed in battle, yet today I have to die; the time has come for me to die." Meanwhile Śikhaṇḍī and Arjuna were discharging a continuous and heavy shower of arrows at Bhīṣma. At last Bhīṣma fell down. (M.B., Udyoga Parva, Chapter 173).

AMBĀJANMA. It is a place of sacred bath where the sage Nārada usually resides. Those who die here will attain salvation (Mokṣa) by Nārada's blessing, according to M.B., Vana Parva, Chapter 83, Verse 81.

AMBĀLIKĀ. (1) The youngest of the three daughters of the King of Kāśī—Ambā, Ambikā and Ambālikā. Vicitravīrya, son of Śantanu married Ambikā and Ambālikā. The mother of this princess was Kausalyā.

2) *Pāṇḍu's Mother.* Vicitravīrya died before children were born to his wives. To avoid the extinction of the family, Satyavatī, mother of Vicitravīrya summoned Vyāsa, her other son and asked him to beget a son for Ambikā. Vyāsa obeyed his mother half-heartedly. Ambikā did not like the dark-complexioned, crudely attired Vyāsa. Still owing to the Mother's pressure, she passively submitted to the act. As a result of their union was born Dhṛtarāṣṭra, who was blind from his birth. The grief-stricken mother called Vyāsa again and asked him to have union with Ambālikā this time. As Ambālikā's face was pale at the time of their union, a child with pale complexion was born to her. He was named Pāṇḍu. Having thus failed in both attempts, Satyavatī asked Ambikā to go to Vyāsa again. At night Ambikā secretly disguised her waiting-maid and sent her in her own place, to Vyāsa. The waiting-maid experienced exquisite pleasure in Vyāsa's company and as a result a most intelligent son was born to her. It was he who became the renowned Vidura. (M.B., Ādi Parva, Chapter 106).

AMBARĪṢA I. A King of the Ikṣvāku dynasty.

1) *Genealogy and Birth.* From Viṣṇu was born in the following order: Brahmā-Marīci-Kaśyapa. - Vivasvān-Vaivasvatamanu-Ikṣvāku-Vikukṣi - Śaśāda - Purañjaya-Kukutstha-Anenas-Pṛthulāśva-Prasenajit - Yuvanāśva-Māndhātā-Ambarīṣa. Māndhātā had three sons: Ambarīṣa, Mucukunda and Purukutsa and fifty daughters. The Muni (Sage) Saubhari married the daughters.

2) *Ambarīṣa's Yāga (sacrifice).* In Vālmīki Rāmāyaṇa there is a story of Devendra's theft of the sacrificial cow from Ambarīṣa's yāgaśālā. Devendra could not bear the thought of King Ambarīṣa winning world-renown and glory by performing yāgas. Therefore Indra stole the sacrificial cow and took it away. The Upādhyāya (Chief Priest) was alarmed at the disappearance of the cow and expressed his opinion to the King that it would be enough to sacrifice a human being instead of the cow. The King searched for the cow in all countries, cities and forests. At last he reached the peak of Bhṛgutuṅga where the sage Ṛcīka lived with his wife and children. The King explained to the sage the whole story. He requested him to sell one of his sons in exchange for 100,000 cows. Ṛcīka had three sons. The eldest was his father's favourite and the youngest was the mother's pet. In the end, Ṛcīka sold the second son, Śunaśśepha in return for 100,000 cows.

On his return journey with Śunaśśepha the king rested for a while at Puṣkara Tīrtha. There Śunaśśepha happened to meet his uncle Viśvāmitra and complained to him about his sad plight. Śunaśśepha's wish was that the king's yāga should be performed and at the same time his own life-span should be extended. Viśvāmitra promised to save Śunaśśepha. He called Madhucchandas and his other sons and said to them: "One of you must take the place of Ambarīṣa's sacrificial cow and save the life of Śunaśśepha. God will bless you." But none of the sons of Viśvāmitra was prepared to become the sacrificial cow. Viśvāmitra uttered a curse on his sons that they would have to spend a thousand years on earth, eating dog-flesh. Then he turned to Śunaśśepha and told him that if he prayed to the gods at the time of Ambarīṣa's yajña, they would save him. So Śunaśśepha went to Ambarīṣa's yāgaśālā. As ordered by the assembled guests, Ambarīṣa bound Śunaśśepha and had him dressed in blood-red robes, ready for the sacrifice. Śunaśśepha began to praise and pray to the gods. Soon Indra appeared and blessed him with longevity. He also rewarded Ambarīṣa for his yāga. Thus Śunaśśepha was saved.* (Vālmīki Rāmāyaṇa Bāla Kāṇḍa, Sarga 61).

3) *Ambarīṣa and Durvāsas.* In Bhāgavata we see a story which describes how the Sudarśana Cakra which emerged from Ambarīṣa's forehead chased Durvāsas in all the three worlds. Ambarīṣa was a devout worshipper of Viṣṇu. From the very beginning of his reign, peace and prosperity spread all over the country. Mahāviṣṇu who was pleased with the deep piety and devotion of Ambarīṣa appeared to him and bestowed on him the control of his (Viṣṇu's) Sudarśana Cakra. After that Ambarīṣa started the observance of Ekādaśī vrata. The rigour of the observance alarmed even Indra. He decided to obstruct the observance somehow or other. At that time, Durvāsas arrived in devaloka. Indra instigated Durvāsas to spoil the Ekādaśī observance of Ambarīṣa.

Durvāsas went to Ambarīṣa's palace. There the King received him with due respect and sent him to the river Kālindī for his bath and morning rites. Durvāsas went

* The story of Śunaśśepha may be seen with slight variations in the Devī Bhāgavata and other Purāṇas. In those versions, Śunaśśepha has been described as the sacrificial cow at Hariścandra's yāga, and moreover, Ajīgarta is referred to as the father of Śunaśśepha. (Brahmāṇḍa Purāṇa, Chapter 58 gives the same story as in Vālmīki Rāmāyaṇa).

for his bath and deliberately stayed away till the conclusion of Ambarīṣa's Ekādaśī observance. At the end of the observance, after feeding the gods with his offerings, Ambarīṣa kept the remaining portion for Durvāsas. After his bath etc., Durvāsas returned, but he was furious when he was offered the leavings of the food of the gods and refused to take any food. In his anger he advanced towards Ambarīṣa. A terrible monster Kṛtyā emanated from the Maharṣi and was about to destroy Ambarīṣa. Ambarīṣa at once called upon Sudarśana Cakra, which appeared instantly and after cutting the throat of Kṛtyā, turned against Durvāsas. Terrified by it, Durvāsas began to flee for life. The Cakra pursued him at his heels. Durvāsas went to Indra and sought refuge with him. But the Cakra followed him there. Indra pleaded helplessness. Then the Maharṣi went to Brahmā and sued for his help. There also the Cakra pursued him. Brahmā sent him to Śiva. Śiva was also unable to give him shelter. Sudarśana continued to chase him. Durvāsas then sought shelter with Mahāviṣṇu. Viṣṇu told him plainly that there was no alternative but to go and sue for mercy to Ambarīṣa himself and advised him to do so. At last Durvāsas returned to Ambarīṣa and begged his pardon. Ambarīṣa saved him from Sudarśana Cakra and described to him the glory resulting from the observance of Ekādaśī vrata. (Bhāgavata, Navama Skandha).

4) *Other Details* (1) Ambarīṣa performed a yāga in the Yamunā valley. (M.B.,Ādi Parva, Chapter 1, Verse 277; Bhīṣma Parva, Chapter 9, Verse 6; Vana Parva, Chapter 129, Verse 2).

(2) Maharṣi Durvāsas recalled Ambarīṣa's power. (M.B., Vana Parva, Chapter 263, Verse 33).

(3) The Sage Vyāsa once told Dharmaputra that Ambarīṣa was one of the 16 great kings who lived in ancient times. The 16 reputed Kings were : Marutta, Suhotra, Paurava, Śibi, Śrī Rāma, Bhagīratha, Dilīpa, Māndhātā, Yayāti, Ambarīṣa, Śaśabindu, Gaya, Rantideva, Bharata, Pṛthu and Paraśurāma. (M.B., Droṇa Parva, Chapter 64).

(4) Ambarīṣa fought single-handed against thousands of Kings. (M.B., Droṇa Parva, Chapter 64).

(5) He performed one hundred yāgas. (M.B., Droṇa Parva, Chapter 64).

(6) Ambarīṣa once questioned Indra about his (Ambarīṣa's) army Chief Sudeva becoming more mighty than himself. (M.B., Śānti Parva, Chapter 98, Verses 6-11).

(7) Ambarīṣa gave 110 crores of cows to the Brahmins. (M.B., Śānti Parva, Chapter 234, Verse 23).

(8) Ambarīṣa was also among the Munis who committed theft of Agastya's lotuses. (M.B., Anuśāsana Parva, Chapter 94, Verse 24).

(9) Besides giving cows to Brahmins, Ambarīṣa gave them the country also.(M.B., Anuśāsana Parva, Chapter 137, Verse 8).

AMBARĪṢA II. When Balabhadrarāma entered the lower world (Pātāla) after death, among the Nāgas who welcomed him, there was one called "Ambarīṣa". (M.B., Mausala Parva, Chapter 4, Verse 16).

AMBAṢṬHA I. King Śrutāyu, who belonged to the party of the Kauravas was the ruler of Ambaṣṭha land and so he was called Ambaṣṭha. (M.B., Bhīṣma Parva, Chapter 96, Verses 39-40). He was killed in the fight with Arjuna. (M.B., Droṇa Parva, Chapter 93, Verses 60-69).

AMBAṢṬHA II. There was a hero called Ambaṣṭha among the warriors on the side of the Pāṇḍavas.(M.B., Droṇa Parva, Chapter 25, Verse 50). He fought against King Cedi who was on the side of the Kauravas and in the fight King Cedi fell.

AMBAṢṬHA III. See the word "VARṆA".

AMBAṢṬHAM. A region in ancient India. It is believed that it was to the north of Sindha (M.B., Sabhā Parva, Chapter 37, Verse 7).

AMBHORUHA. A son of Sage Viśvāmitra. (M.B., Anuśāsana Parva, Chapter 4, Verse 59).

AMBIKĀ I. Elder sister of Ambālikā. (See AMBĀLIKĀ).

AMBIKĀ II. Another name of Pārvatī. (Agni Purāṇa, Chapter 12).

AMBUMATĪ. A river. (M.B., Vana Parva, Chapter 83, Verse 56).

AMBUVĀHINĪ. A river. (M.B., Bhīṣma Parva, Chapter 9, Verse 27). Praising this river at dawn and dusk will bring divine grace. (M.B., Anuśāsana Parva, Chapter 165, Verse 20).

AMBUVĪCA. One of the Kings of Magadha. He had a minister named Mahākarṇi. (M.B., Ādi Parva, Chapter 203, Verses 17-19).

AṀHU. An Asura in the period of the Ṛgveda. This Asura had been doing much harm to the hermits. Purukutsa was the hermit whom he tormented most. Indra vanquished this Asura and destroyed seven of his cities. (Ṛgveda, Maṇḍala 1, Anuvāka 11, Sūkta 63, Khaṇḍa 7).

AMITADHVAJA. A Rākṣasa. (M.B., Śānti Parva, Chapter 227, Verse 50).

AMITAUJĀ. A mighty Kṣatriya King of the Pāñcāla kingdom. He was born from the element of a Rākṣasa named Ketumān. Before the Pāṇḍavas went to war, they had sent an invitation to him. He was one of the distinguished royal allies of the Pāṇḍavas. (M.B., Ādi Parva, Chapter 67, Verse 12; Udyoga Parva, Chapter 4, Verse 12; Udyoga Parva, Chapter 71, Verse 11).

AMITRAJIT. A King. In his country there were innumerable Śiva temples. Nārada Muni who was delighted by this sight, went to the Palace and said to Amitrajit: "In the city of Campakāvatī there is a Gandharva virgin named Malayagandhinī. She has been abducted by Kaṅkālaketu, a Rākṣasa. She has promised to marry the person who will rescue her from him. Therefore please save her from the Rākṣasa." As suggested by Nārada Amitrajit killed Kaṅkālaketu in battle and recovered Malayagandhinī and married her. Vīra was their son. (Skanda Purāṇa).

AMOGHA I. A Yakṣa who accompanied Śiva when the latter once went on a journey to Bhadravaṭa. (M.B., Vana Parva, Chapter 231, Verse 35).

AMOGHA II. This name has been used as a synonym of Skanda. (M.B., Vana Parva, Chapter 232, Verse 5).

AMOGHA III. A synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 114).

AMOGHA IV. A synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 25).

AMOGHA(M). An Agni which originated from Bṛhaspati's family. (M.B., Vana Parva, Chapter 222, Verse 24).

AMOGHĀ. Śantanu Maharṣi's wife. Once Brahmā visited Śantanu Maharṣi's Āśrama. As the Maharṣi was

not at home, it was Amoghā who received the guest with due reverence. Fascinated by the irresistible charm of Amoghā, Brahmā had an involuntary emission of seminal fluid. He felt ashamed of his own weakness and left the Āśrama immediately. The Maharṣi who returned to the Āśrama soon after, came to know from his wife whose semen it was. He asked Amoghā to accept Brahma Deva's precious semen and not to let it be wasted. Being a devoted wife, she accepted it, but unable to bear the divine pregnancy, she deposited it in the water lying in the valley of the Yugandhara mountain. From that time, it became a place of holy bath, known as Lohita. It was by bathing in this holy water that Paraśurāma washed away his sin of annihilating the Kṣatriyas. (Padma Purāṇa, Sṛṣṭi Khaṇḍa, 55).

AMPIṬṬA. A name for barbers. 'Ampiṭṭa' is derived from the Sanskrit word "Ambiṣṭhaḥ". The word Ambiṣṭhaḥ means Physician. In olden days barbers were physicians also. Going about from house to house, they could easily practise both these professions. Since barbers practised physic also they were called Ambiṣṭhas. Ampiṭṭa is a corrupted form of Ambiṣṭha. (Dravidian Philology).

Barbers sometimes style themselves as "Pandits". It is on the basis of this that we have today, "All Kerala Pandit Sabha" and other similar names. There is a legend on the basis of which this community has assumed the title of "Pandit".

Long ago when Śrī Buddha was about to go to the forest for performing Tapas, thousands of people flocked together to have his darśana. Buddha wished to continue his journey after shaving his head. Buddha asked loudly whether anyone in the crowd was prepared to shave his head. Only a single man came forward cheerfully to do that work. Buddha turned to him and said: "My dear friend, you are the only Pandit in this crowd. You have the wisdom to understand that there is nothing disgraceful in shaving one's head."

He shaved Buddha's head. From that day his descendants came to be known as "Pandits".

AMṚTĀ. Daughter of a King of Magadha. She was the wife of Anaśva and mother of Parīkṣit. (M.B., Ādi Parva, Chapter 95, Verse 41).

AMṚTAM. (See PRĀMṚTAM).

AMṚTAM. A delicious and precious food obtained from the ocean of Milk when the Devas and Asuras churned it. In Chapter 152 of Agni Purāṇa, the word "Mṛtam" is defined as wealth received by begging and "Amṛtam" as wealth received without begging, and "Prāmṛtam" as another kind of wealth obtained without begging.

1) *Cause of Kṣīrābdhi-mathanam.* (Churning of the Sea of Milk)—Once when Maharṣi Durvāsas was travelling through a forest, he met the Apsarā woman, Menakā, with a garland of Kalpaka flowers in her hand. The fragrance of the flowers filled the whole forest. Durvāsas approached Menakā and requested her to give the garland to him. The Vidyādharī (Apsarā woman) prostrated before the Maharṣi with reverence and presented the garland to him. Wearing that garland on his hair, Durvāsas went to devaloka.

There he saw Indra riding on his elephant, Airāvata, accompanied by his retinue of Devas. The Maharṣi took the rare garland from his head and presented it to Indra, the King of Devas. Indra received the garland and placed it on Airāvata's head. The elephant was attracted by the fragrance of the garland and took it in its trunk, examined it by smelling it and then threw it on the ground.

Durvāsas, who became angry at the way in which his garland was slighted by Indra said to him: "Since you have treated my garland with disrespect, the glory and prosperity of devaloka will perish!" On hearing the curse, Indra alighted from the elephant, frightened. He begged pardon of the Maharṣi. The furious Muni continued: "I am not soft-hearted; nor am I of a forgiving nature. Other Munis may forgive. Remember, I am Durvāsas. You have become so haughty because other Munis like Vasiṣṭha and Gautama have been flattering you too much." Having said this Durvāsas went his way. Indra returned to Amarāvatī.

From that day the glory of devaloka began to decline. The three worlds became dull. Even the plants and shrubs began to wither. The performance of yāgas came to an end. The Devas began to be affected by the infirmities of old age. Taking advantage of this situation, the Asuras started preparations for opposing the Devas. Under the oppression of the Asuras, the Devas groaned in distress. Led by Agni Deva they sought refuge under Brahmā. Brahmā led them to Mahāviṣṇu. They all joined in praising Viṣṇu who appeared and told them like this: "O Gods! I shall enhance your glory. Do as I tell you. Along with the Asuras bring all kinds of medicinal herbs and deposit them in the ocean of Milk. Obtain Amṛtam from it by churning it with Mahāmeru as the churning staff and Vāsuki as the rope. The Amṛtam (Amṛta) which will be produced by churning the Milk sea, will make you strong and deathless. I shall see that the Asuras will share in your troubles but not in enjoying Amṛtam."

2) *Churning of the Milk Sea.* After Viṣṇu had vanished, the Devas made a treaty with the Asuras and began to work for getting Amṛtam. All of them joined together in bringing various kinds of medicinal herbs and after putting them in the Milk sea which was as clear as the cloudless sky, began to churn it, using Manthara Mountain as the churning staff and snake Vāsuki as the rope. The party of Devas was posted at the tail-end of Vāsuki while the Asuras took their stand at the head. The Asuras became enervated by the fiery breath coming out of Vāsuki's mouth. The clouds which were blown by that breath invigorated the Devas.

Mahāviṣṇu transformed himself into a tortoise, and sitting in the middle of the Milk Sea served as the foundation for the Manthara Mountain, the churning staff. Assuming another form, invisible both to Devas and Asuras, Mahāviṣṇu pressed down the Manthara Mountain from above.

While churning the Milk Sea like this, the first object that rose to the surface was Kāmadhenu. Both Devas and Asuras were strongly attracted towards Kāmadhenu While all were standing spellbound, Vāruṇīdevī with her enchanting dreamy eyes next appeared on the surface. Pārijātam was the third to appear. Fourth, a group of Apsarā women of marvellous beauty floated up. The Moon appeared as the fifth. Śiva received the Moon. The venom which came out of the Milk Sea as the sixth item, was absorbed by Nāgas. After that arose Bhagavān Dhanvantari, dressed in pure white robes and carrying a Kamaṇḍalu in his hand filled with Amṛtam. All were delighted at this sight. Next Mahālakṣmī made her appearance in all her glory with a

lotus in her hand and seated in an open lotus flower. Gandharvas sang celestial songs in her presence; Apsarā women danced. For her bath, the Gaṅgā river arrived there with her tributaries. The Milk Sea itself took on physical form and offered her a garland of ever-fresh lotus flowers. Brahmā bedecked her with ornaments. After that Lakṣmīdevī, fully adorned in all her magnificent jewels, in the presence of all Devas, joined the bosom of Mahāviṣṇu. The Asuras were displeased at it. They snatched the pot of Amṛtam from Dhanvantari and fled away.

3) *How Amṛtam was recovered.* With the loss of Amṛtam, the Devas were in a fix. They began to consider how the pot of Amṛtam could be recovered. Accordingly Mahāviṣṇu transformed himself into a celestial virgin, Mohinī, of extraordinary beauty. She approached the Asuras as a shy girl. The Asuras were enchanted by her surpassing beauty. They asked her, "Who are you?" Looking down on the ground, Mohinī replied: "I am the little sister of Dhanvantari. By the time I came out of the Milk Sea, the Devas and Asuras had already gone. Being lonely I am going about in search of a suitable mate."

On hearing her words, the Asuras began to make friends with her one by one, determined not to waste this opportunity. They told her that she should distribute Amṛtam to all of them and in the end she should marry one of them. Mohinī agreed, but added: "All of you should close your eyes. I shall serve Amṛtam to all. He who opens his eyes last, must serve Amṛtam to me and he will marry me".

All of them accepted this condition. They sat in front of Mohinī with closed eyes. In a moment Mohinī left the place with the pot of Amṛtam and went to devaloka.

4) *Rāhu's neck is cut.* When the Asuras opened their eyes, Mohinī was not to be seen. Finding that they were betrayed, they were in great perplexity. All of them pursued Mohinī to devaloka. Devas had put the Sun and Moon gods on guard duty at the gates of devaloka. At the instance of the Asuras, Rāhu in disguise entered the divine assembly chamber. The Sun and Moon gods detected him and Viṣṇu with his weapon, Sudarśana Cakra cut open his neck. Swearing that he would wreak vengeance on the Sun and Moon Rāhu returned. In the 8th Skandha of Bhāgavata it is said that even now from time to time Rāhu swallows the Sun and Moon, but they escape through the open gash in his neck and this is known as solar eclipse and lunar eclipse.

5) *Defeat of the Asuras.* Indra and all other gods took Amṛtam. The enraged Asuras attacked the gods, who had gained strength and vigour by taking Amṛtam. The Asuras were driven away in all directions. All the three worlds began to enjoy glory and prosperity again.

6) *Kālakūṭa.* The story of how the deadly poison, Kālakūṭa arose at the churning of the ocean of Milk, is given in M.B., Ādi Parva, Chapter 18, Verses 42-45, as follows: After many precious things had come up Kālakūṭa poison with fumes and flames, appeared on the surface of the ocean. Its strong smell caused a stupor in all the three worlds. Fearing that the world will perish, Brahmā requested Śiva to swallow that poison. Śiva gulped it down, but stopped it in his throat. From that day he became "Nīlakaṇṭha".

7) *The story of Airāvata.* Indra's tusker Airāvata was responsible for the churning of the ocean of Milk. But in the Mahābhārata, Ādi Parva, Chapter 18, Verse 42 it is said that a white elephant with four tusks arose during the churning of the ocean of Milk and that Devendra caught and tamed it. This is an obvious contradiction. Besides, in Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, 14th Sarga, the wounded Jaṭāyu describing his family history to Śrī Rāma, gives the following account about the origin of Airāvata:

Kaśyapa, one of the Prajāpatis, married the eight daughters of Dakṣa. One of them named Krodhavaśā had ten daughters by Kaśyapa. They were: Mṛgī, Mṛgamadā, Hari, Bhadramadā, Mātaṅgī, Śārdūlī, Śvetā, Surabhi, Surasā and Kadru. Of them Bhadramadā gave birth to a daughter, Irāvati. The tusker Airāvata is Irāvatī's son.

An explanation for this discrepancy may be seen in Viṣṇu Purāṇa, 3rd Section, Chapter 1. Now six Manvantaras have passed (See 'MANVANTARA'). This is the seventh Manvantara. Each Manvantara has a new Indra. According to this, different Indras have their own Airāvatas. This is the only explanation for this apparent contradiction.

8) *Amṛtam and Garuḍa.* There is another story about Amṛtam which says that Garuḍa once went to devaloka and brought Amṛtam from there to be given to the Nāgas, but Devendra came down and took it back. This story is given in Mahābhārata from Chapter 27 onwards. Vinatā, a wife of Kaśyapa gave birth to Garuḍa and Kadru and her sister gave birth to the Nāgas. Once there was a dispute between Vinatā and Kadru. Vinatā said that the hairs on the tail of Uccaiśravas, Devendra's horse, were white but Kadru asserted that they were black. To settle the dispute they made a bet. The condition was that the loser must become the servant maid of the winner. As instructed by Kadru, some of the Nāgas went in advance and hung down from the tail of Uccaiśśravas, thus giving the false appearance of a tail with black hairs. By this trick Vinatā lost the bet and had to become Kadru's servant maid. As a result of it, the task of looking after Kadru's children became Garuḍa's duty. Kadru told him that if he fetched Amṛtam from devaloka and gave it to the Nāgas, she was prepared to release him from the bondage. So Garuḍa flew up to devaloka, fought with the gods and defeated them. He returned with the pot of Amṛtam and gave it to the Nāgas. The Nāgas went to take their bath after placing the pot on darbha grass spread on the floor. Just then Devendra swooped down and carried away the pot of Amṛtam to devaloka. When the Nāgas returned after their purifying bath, the pot was not to be seen. In their greed they began to lick the darbha grass on which the pot was placed. The sharp edge of the grass cut their tongues into two. This is why the Nāgas (snakes) came to have forked tongues.

Amṛtam which has been thus recovered after many such adventures, is still preserved carefully in devaloka. [(1) M.B., Ādi Parva, Chapter 17. (2) M.B., Ādi Parva, Chapter 27, verse 16. (3) M.B. Ādi Parva, Chapter 30, Verse 2. (4) Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 35th Sarga. (5) Viṣṇu Purāṇa, Section 1, Chapter 9. (6) Agni Purāṇa, Chapter 152. (7) Bhāgavata, 8th Skandha. (8) Uttara Rāmāyaṇa.]

AṀŚA. A sage of the family of Marīci.

1) *Genealogy.* He was descended from Viṣṇu through Brahmā, Marīci and Kaśyapa.

2) *Birth.* Marīci was one of the six sons, all ṛṣis, of Brahmā. These six sons, born parthogenetically of Brahmā, were : Marīci, Aṅgiras, Atri, Pulastya, Pulaha and Kratu. Marīci had a son named Kaśyapa. Kaśyapa married the thirteen daughters of Dakṣa. The eldest of them, Aditi, gave birth to twelve sons Dhātā, Aryaman, Mitra, Śakra, Varuṇa, Aṁśa, Bhaga, Vivasvān, Pūṣan, Savitā, Tvaṣṭā and Viṣṇu. Aṁśa is one of these twelve sons who have been called the twelve Ādityas. (See Chapter 65 of Ādi Parva of the Mahābhārata).

3) *Events.* The Mahābhārata says (Śloka 66, Chapter 123) that Aṁśa was present at the time of Arjuna's birth when several devas had come there to see the infant. In Śloka 34, Chapter 45 of Śalya Parva it is said that Aṁśa was present on the occasion of the Abhiṣeka of Skandadeva. Aṁśa is said to have presented to Skandadeva five good warriors : Parigha, Vaṭa, Bhīma, Dahana and Dahati.

AṀŚAPĀYA. Name of a priest (Ṛtvik) qualified to officiate at a sacrifice. This priest officiated at the sacrifice (yajña) performed by Brahmā at Puṣkarakṣetra. (See Chapter 34 of Padma Purāṇa).

AṀŚĀVATĀRA. The incarnation of God on earth is called avatāra. When the incarnation is only partial, that is, when only some of the divine elements incarnate, it is called aṁśāvatāra (Aṁśa=part). Chapters 54 to 64 of Ādi Parva of the Mahābhārata give us a list of the gods who have incarnated partially. The following list of devas and their aṁśāvatāras is based upon the account given in the fourth Skandha of Śrī Mahādevī Bhāgavata.

	Name of the god	Name of the aṁśāvatāra
1.	Kaśyapa	Vasudeva
2.	Ādiśeṣa	Balabhadra
3.	Nārāyaṇarṣi	Śrī Kṛṣṇa
4.	Yamadharma	Yudhiṣṭhira
5.	Aśvinīdevas	Nakula and Sahadeva
6.	Dharma	Vidura
7.	Śiva	Aśvatthāmā
8.	Gandharvarāja	Devaka
9.	Aṣṭavasu	Bhīṣma
10.	Marudgaṇa	Kṛpa ; Kṛtavarmā
11.	Aditi	Devakī
12.	Nararṣi	Arjuna
13.	Vāyu	Bhīmasena
14.	Sūrya	Karṇa
15.	Bṛhaspati	Droṇa
16.	Varuṇa	Śantanu
17.	Marut	Virāṭa
18.	Haṁsa	Dhṛtarāṣṭra
19.	Dvāpara	Śakuni
20.	Pāvaka	Dhṛṣṭadyumna
21.	Kali	Duryodhana
22.	Rākṣasa	Śikhaṇḍī
23.	Varuṇa	Drupada
24.	Viśvedevas	Sons of Pāñcālī
25.	Dhṛti	Mādrī
26.	Vipracitti	Jarāsandha
27.	Hayagrīva	Keśi
28.	Bāṣkala	Bhagadatta
29.	Lamba	Pralamba
30.	Sanatkumāra	Pradyumna
31.	Lakṣmī	Pāñcālī
32.	Siddhi	Kuntī
33.	Mati	Gāndhārī
34.	Jaya	Hiraṇyākṣa
35.	Vijaya	Hiraṇyakaśipu
36.	Hiraṇyākṣa	Rāvaṇa
37.	Hiraṇyakaśipu	Kumbhakarṇa
38.	Rāvaṇa	Śiśupāla
39.	Kumbhakarṇa	Daṇḍavaktra
40.	Prahlāda	Śalya
41.	Kālanemi	Kaṁsa
42.	Anuhlāda	Dhṛṣṭaketu
43.	Khara	Dhenuka.

(For more details see under the word, AVATĀRA).

AṀŚUDHANAPATTANA. Name of an ancient town in North India. Bharata passed through this town while going to Ayodhyā from Kekaya after Daśaratha's death. Vālmīki has described this town in the Rāmāyaṇa in this context.

AṀŚUMĀN. Name of a King belonging to the Solar dynasty (Sūrya Vaṁśa).

1) *Genealogy.* Aṁśumān was descended from Viṣṇu through Brahmā-Marīci-Kaśyapa-Vivasvān-Vaivasvatamanu-Ikṣvāku-Vikukṣi-Śaśāda-Purañjaya - Kakutstha - Anenas-Pṛthulāśva-Prasenajit - Yuvanāśva - Māndhātā-Purukutsa-Trasadasyu-Anaraṇya - Aryaśvan - Vasumanas-Sudhanvā-Traiyyāruṇa-Satyavrata-Triśaṅku-Hariścandra-Rohitāśva - Harita - Cuñcu - Sudeva - Bharuka-Bāhuka-Sagara-Asamañjas-Aṁśumān.

2) *Birth.* Sagara, a king of the Sūrya vaṁśa, (mentioned above) had two wives, Sumati (Vaidarbhī) and Keśinī (Saibā) by name. Keśinī gave birth to a son named Asamañjas. Aṁśumān was the son of Asamañjas and the father of the famous Bhagīratha. (See under the title, BHAGĪRATHA).

3) *Some other details.* Aṁśumān was one of the Kings who attended the Svayaṁvara of Pāñcālī. (Vide Śloka 11, Chapter 185 of Ādi Parva of the Mahābhārata).

AṀŚUMĀN II. There is a reference to one Aṁśumān in the course of the description of the Viśvedevas.

AṀŚUMĀN III. King of Bhoja who was killed by Droṇa in the war at Kurukṣetra (Vide Śloka 14, Chapter 6 of Karṇa Parva).

AṀŚUMATĪ. The daughter of the Gandharva King named Dramila. Her story is narrated in the Śiva Purāṇa to illustrate the benefits of performing the Pradoṣa-Vrata. Sūta expatiates on the importance and advantages of Pradoṣa-Vrata to a number of sages in Naimiśāraṇya. King Satyaratha was a scrupulous observer of Pradoṣa-Vrata. Unfortunately he defaulted in his observance of the Vrata owing to unavoidable circumstances and, after his death, was born again as the King of Vidarbha. He was killed in a battle by the King of Sālva and his wife, pregnant at that time, fled to a forest. She gave birth to a son on the bank of a river. Then, when she stepped into the river to drink some water, she was carried away by a crocodile. Presently a Brahmin woman named Uṣā happened to pass that way with her son named Śucivrata. Seeing a newborn infant there, that Brahmin woman took him, gave him the name, Dharmagupta and brought him up as her own son. According to the advice of a pious Brahmin named Śāṇḍilya, both Śucivrata and Dharmagupta

started performing Pradoṣa-Vrata. Lord Śiva was pleased with them and gave them much wealth. Dharmagupta happened to meet Aṁśumatī, daughter of the Gandharva King, Dramila, one day in a forest and they fell in love with each other. Dramila came to know of their love and so gave his daughter in marriage to Dharmagupta. As a result of the wealth and power which he had acquired by observing strictly Pradoṣa-Vrata Dharmagupta was able to return to Vidarbha, defeat King S¯lva and regain his kingdom from him.

AMŪRTARAYAS. He was a renowned King of ancient Bhārata and the father of King Gaya. Amūrtarayas received a sword from Pūru. (M.B., Śānti Parva, Chapter 166, Verse 75).

ANĀDĪPAKA. (See Pañcatantra).

ANĀDHṚṢṬI I. A King of the Pūru dynasty.

1) *Genealogy*. Descended from Viṣṇu thus : Viṣṇu-Brahmā-Atri-Candra-Budha-Purūravas-Āyus - Nahuṣa - Yayāti-Pūru-Janamejaya - Prācinvan - Namasyu - Vītabhaya-Śuṇḍu-Bahuvidha-Saṁyāti-Rahovādī - Raudrāśvan-Anādhṛṣṭi.

Anādhṛṣṭi is a son born to Raudrāśva by Miśrakeśī, an Apsar¯ woman. (M.B., Ādi Parva, Chapter 94, Verses 8-12). Anādhṛṣṭi has two synonyms, Ṛceyu and Anvagbhānu.

ANĀDHṚṢṬI II. Verse 58, Chapter 14 of Sabhā Parva mentions seven great Yādavas. One Anādhṛṣṭi is named amongst the seven. This Anādhṛṣṭi was present at the marriage of Abhimanyu at Ipaplavanagara. (M.B., Virāṭa Parva, Chapter 72, Verse 22). There was one Anādhṛṣṭi also amongst the warriors who encompassed Arjuna and Kṛṣṇa at the battle-field of Kurukṣetra. (M.B., Udyoga Parva, Chapter 151, Verse 67). He was the son of King Vṛddhakṣema. Hence he was called Vārddhakṣemi also.

ANĀDHṚṢYA. One of the Kauravas. (M.B., Ādi Parva, Chapter 67, Verse 105).

ANĀGATA. (See PAÑCATANTRA).

ANAGHA I. Son of Vasiṣṭha. He had seven sons, by his wife Ūrjā. They were: Rajas, Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas and Śukra. Holy characters, they became the saptarṣis of the age of the third Manu. (Manvantara).

ANAGHA II. was a Gandharva. He participated in the birthday celebrations of Arjuna. (M.B., Ādi Parva, Chapter 122, Verse 55).

ANAGHA III. A king called Anagha is referred to in Verse 22, Chapter 8 of M.B.

ANAGHA IV. Skanda has a synonym, Anagha as well. (M.B., Vana Parva, Chapter 232, Verse 5).

ANAGHA V. A bird named Anagha is mentioned among the children of Garuḍa. (M.B., Udyoga Parva, Chapter 101, Verse 12).

ANAGHA VI. Used as a synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 38).

ANAGHA VII. A synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 29).

ANAGHAM. A place in ancient India. (M.B., Sabhā Parva, Chapter 30, Verse 9).

ANAGNI(S). They are Pitṛs. Pitṛs like Agniṣvāttas, Barhiṣads, Anagnis, Sāgnis were offsprings of Brahmā. Two damsels, Menā and Dhāriṇī were born to them of Svadhā. (Agni Purāṇa, Chapter 20).

ANALĀ I. A daughter of Dakṣa. Some of the other daughters are Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā. These daughters were married to Kaśyapa, son of Marīci. Trees, creepers etc. owe their origin to Analā. (Vālmīki Rāmāyaṇa, Araṇya kāṇḍa, Canto 14).

ANALĀ II. Another Analā is referred to in Verse 71, Chapter 66 of Ādi Parva, in M.B. This Analā was the wife of Kaśyapa and a great granddaughter of Krodhavaśā, the daughter of Dakṣa. Krodhavaśā begot Śvetā, and she Surabhī ; Rohiṇī was the daughter of Surabhī and Analā was Rohiṇī's daughter.

ANALĀ III. Daughter of Mālyavān born of Sundarī. She was married to Viśvāvasu. Kumbhīnasī was her daughter. (Vālmīki Rāmāyaṇa, Uttarakāṇḍa).

ANĀLAMBA. A sacred pool. A bath in the pool is as efficacious as the Puruṣamedha yajña. (M.B., Anuśāsana Parva, Chapter 25, Verse 32).

ANAMITRA I. A king of the Solar dynasty. The Ātmapurāṇa refers to him as the son of Nighna.

ANAMITRA II. Anamitra, son of Dhṛṣṭa is referred to as a king of the Yādavas in Ātmapurāṇa.

ANAMITRA III. One Anamitra, son of Vṛṣṇi is referred to in Matsyapurāṇa. He was the father of Śini.

ANAMITRA IV. A son born to King Kroṣṭā and his wife Mādrī.

ANAMITRA. Father of Cākṣuṣa, the Manu of the 6th Manvantara and son of sage Anamitra. (See Ānanda).

ANĀṆATA. A sage. (Ṛgveda, Maṇḍala 4, Sūkta 175).

ANAṄGA I. Son of Kardamaprajāpati, and a king reputed for his love of the people and unparallelled integrity. He had a son called Atibala. (M.B., Śānti Parva, Chapter 59, Verse 91).

ANAṄGA II. (See Kāmadeva).

ANAṄGA. A river in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 35).

ANANTA I. (ĀDIŚEṢA).

1) *Genealogy*. Mahāviṣṇu begot Brahmā and he the Prajāpatis and Ananta (Ādiśeṣa) is one of the Prajāpatis. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto 14, Verse 7). Ananta is also referred to as the son of Kaśyapa, one of the Prajāpatis born of Kadrū. (M.B., Ādi Parva, Chapter 105, Verse 41). Also Balabhadrarāma, elder brother of Śrī Kṛṣṇa was a partial incarnation of Ananta.

2) *Differences with mother*. Vinatā and Kadrū were two wives of Kaśyapa prajāpati. Garuḍa was born as Vinatā's son and numerous serpents like Ananta, Vāsuki, Takṣaka, Kārkkoṭaka were sons of Kadrū. Once a controversy developed between Vinatā and Kadrū, the latter saying that there were a few black hairs on the tail of Airāvata and the former denying it. It was agreed that she who proved wrong in the argument would become the slave of the other. To prove herself to be right Kadrū, the same night, asked her sons to go and stay suspended in the hairs of Airāvata's tail. Some of the sons agreed to do so, while her other (prominent) sons like Ananta expressed their disinclination to do such an unethical act. Kadrū cursed these disobedient children of hers to die at the serpent yajña of Janamejaya, whereupon Ananta and his supporters departed in sorrow. (M.B., Ādi Parva, Chapter 65).

3) *Ananta's new engagement*. Departing thus from his mother Ananta visited sacred centres like Gandhamādana, Badarī and practised austerities. And, Brahma appeared before Ananta and asked him not to worry, but to go to the nether world and support the world on his hoods. Brahmā also told him that Garuḍa would render him all help in the new task. Blessed thus by

Brahmā, Ananta gladly took up the new job. (M.B., Ādi Parva, Chapter 36, Verse 24).

4) Ananta has another abode in the palace of Varuṇa in the west. (M.B., Udyoga Parva, Chapter 110, Verse 18).

5) *Ananta's prowess.* About Ananta's prowess Viṣṇu Purāṇa has the following to say : At the bottom of Pātāla there is a base (Tāmasic) form of Viṣṇu called Ādiśeṣa. Even the Dānavas and the Daityas are not able to describe the attributes of that form. The Siddhas call this Ādiśeṣa Ananta who is worshipped by Devas and ṛṣis. Ananta has 1000 heads and the Svastika mark which is clearly visible is his ornament. The 1000 gems in his head illuminate all regions, and he renders the Asuras powerless for the good of all the worlds. Ādiśeṣa whose eyes ever rotate due to the overflow of his prowess, and who wears blue apparel and garlands of white gems shines forth like another Mount Kailāsa beautified with garlands of clouds and by the flow of the Gaṅgā. Śrī Devī and Vāruṇī Devī serve Ananta who holds in one hand a Jāṁgala and in the other a mace (mūsala). As the deluge (end of a yuga Kalpānta) approaches Rudra emanates from the faces of Ananta and consumes the three worlds. Ādiśeṣa dwells in the nether world wearing the whole earth as a crown. Even the Devas cannot gauge his nature, shape, prowess etc. When he yawns the earth and waters shake and shiver. The Gandharvas, Nāgas, Cāraṇas etc. fail to understand the real extent of his attributes, and that is why this strange being is called Ananta (endless). It was by worshipping Ananta and by his grace that sage Garga was able to master the sciences of astronomy and causation (nimitta). (Viṣṇu Purāṇa, Part 2, Chapter 5).

6) *The land of Ananta.* Pātāla is Ananta's world, and at its bottom there is a spot called Ananta. That spot is 30000 yojanas in extent, and here lives Ananta. He is known as Saṁkarṣaṇa also. He bears the whole nether world as though it were a mustard seed. And, when he thinks of destroying the entire world the Rudra called Saṅkarṣaṇa will appear with other Rudras and weapons like tridents (Triśūla). Other serpents bow at the feet of Ananta, who is supremely beautiful with divine lustre. (Devī Bhāgavata, Skandha 8).

ANANTA II. A synonym of the Sun God. (M.B., Vana Parva, Chapter 3, Verse 24).

ANANTA III. A synonym of Śrī Kṛṣṇa. (M.B., Udyoga Parva, Chapter 70, Verse 14).

ANANTA IV. One of the military captains of Skanda. (M.B., Śalya Parva, Chapter 45, Verse 57).

ANANTA V. A synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 83).

ANANTA VI. A synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 135).

ANANTĀ. Wife of Janamejaya, son of King Pūru.

ANANTA. The abode of Ananta in the nether regions. (Devī Bhāgavata, Canto 8). (There are certain indications that Ananta refers to Trivandrum, Capital city of the Kerala State. Explanations of words like Svarga, Bhūmi, Pātāla, Ananta, Deva, Asura, throw much light on this inference).

ANANTAVIJAYAM. The conch of Dharmaputra. It was blown during the great war. (M.B., Bhīṣma Parva, Chapter 25, Verse 15).

ANAPĀYACOLA. A King of the Cola country, 1063-1112. The Tamil poet Sekhilar who composed the twelfth song of the great Śaiva religious book called Tirumurayil was a minister of this King.

ANARAKATĪRTHA. A sacred pool. Brahmā, along with Viṣṇu and others bathe daily in this sacred pool. Therefore, it is said that the sins of all those who bathe in the pool will be washed off.

ANARAṆYA (ANĀRAṆYA). A King of the Ikṣvāku dynasty. (M.B., Ādi Parva, Chapter 1, Verse 236). For genealogy, see IKṢVĀKU. Anaraṇya was a vegetarian. (M.B., Anuśāsana Parva, Chapter 115, Verse 59). Rāvaṇa once attacked his country whom he challenged to a duel. In the duel Anaraṇya died. Before dying he cursed Rāvaṇa that he would be killed by Rāma, son of King Daśaratha. (Brahmāṇḍa Purāṇa, Chapter 45).

ANĀRAṆYA. (See ANARAṆYA).

ANARKA(M). A king born in King Kaipla's dynasty. (Agni Purāṇa, Chapter 278).

ANASA (ASAṀGA). A brother of Akrūra. (Bhāgavata, Daśama Skandha).

ANASŪYĀ. Wife of Sage Atri, son of Brahmā. (Viṣṇu Purāṇa, Part 1, Chapter 10).

1) *Genealogy.* From Mahāviṣṇu were born in order Brahmā, Svāyambhuva Manu, Devahūti, Anasūyā. To Svāyambhuva, son of Brahmā, was born by his wife Śatarūpā five children : Uttānapāda, Priyavrata, Āhuti. Devahūti and Prasūti and Devahūti was married to Kardama, son of Brahmā. They begot two daughters, Kalā and Anasūyā. Marīci married Kalā and Atri married Anasūyā. (Bhāgavata, Skandha 1, Chapter 4).

2) *The Tapaśśakti of Anasūyā.* Once upon a time, rains having failed for ten years the whole world sweated in agony and river Gaṅgā got dried up. Famine stalked the world. In this dire contingency it was the tapaśśakti of Anasūyā that made trees bear fruits and Gaṅgā to flow again. Also, she converted ten days into nights on the request of the Devas.

During their forest life Rāma and Sītā reached the hermitage of sage Atri, and the sage and Anasūyā treated the guests sumptuously. The above story about the tapaśśakti of Anasūyā was told then by Atri. The story helped to increase Rāma's respect for Anasūyā. Anasūyā gave Sītā all proper advice. She taught Sītā that absolute service to husband is the greatest tapas ordained to women. Anasūyā gave to Sītā a very sacred garland and a sublime gem. And, after that Rāma and Sītā left the hermitage. (Vālmīki Rāmāyaṇa, Ayodhyākāṇḍa, Cantos 117 and 118.).

3) *Sons of Anasūyā.* She had three sons: Dattātreya, Durvāsas and Candra. (Viṣṇu Purāṇa, Part 1, Chapter 10). (The reason for Mahāviṣṇu being born as Dattātreya, Śiva as Durvāsas and Brahmā as Candra to Anasūyā is given under Atri).

ANAUPAMYĀ. Wife of Bāṇāsura. Once she developed an amorous interest in Nārada, which led to some domestic quarrels. (Padma Purāṇa, Ādikāṇḍa, Chapter 14).

ANAVADYĀ. Wife of Kaśyapa, this Apsarā woman participated in the birthday celebrations of Arjuna. (M.B., Ādi Parva, Chapter 122, Verse 62).

ANḌA.* Sūta, the disciple of Vyāsa said to the Munis at the Naimiśāraṇya about the creation of the Universe: In the beginning in the heavy universal darkness, the

***ANḌA. The primal seed (Aṇḍa=egg or seed) from which everything was born.**

first seed of life (aṇḍa) appeared. (M.B., Ādi Parva, Chapter 1, Verse 28).

AṆḌAKAṬĀHA. The entire universe consisting of the fourteen worlds, which are : Bhūloka, Bhuvarloka, Svarloka, Maharloka, Janarloka, Tapoloka, Satyaloka, Pātāla, Rasātala, Mahātala, Talātala, Sutala, Vitala, Atala.

ANDHA I. An offspring of Kaśyapa by his wife Kadrū. (M.B., Udyoga Parva, Chapter 103, Verse 16).

ANDHA II. There is a story in M.B., about a huntsman, Vaṭaka killing one Andha, an evil being. Andha whose form and shape were that of an animal, by doing tapas, became recipient of a boon for destroying everything. Brahmā rendered him blind lest the world perish, and that animal began to be known as Andha. When Andha began his programme of complete destruction many people rushed up to Viśvāmitra in his abode in the forest. Andha followed them. But, Viśvāmitra, in the interests of self-protection pointed out the refugees to Andha. As punishment for this sin Viśvāmitra had once to go to hell. This story was related by Kṛṣṇa to Arjuna during the great war at Kurukṣetra, and the reason for telling the story was this: During the fight Arjuna hesitated to aim arrows against Karṇa. Enraged by this attitude of Arjuna Dharmaputra asked him to hand over his famous bow, Gāṇḍīva to Śrī Kṛṣṇa. Feeling insulted at this demand Arjuna, all on a sudden, drew his sword to do away with Dharmaputra. Śrī Kṛṣṇa, prevented Arjuna from attacking his noble brother, and in this context related the above story to prove the truth that sins committed even unwittingly will lead one, as in the case of Viśvāmitra to hell. (M.B., Karṇa Parva, Chapter 69).

ANDHA III. Upamanyu, the excellent disciple of Dhaumya, consumed the leaves of a tree which made him blind. (See Ayodhadhaumya) (M.B., Ādi Parva, Chapter 3).

ANDHAKA I. There was a very renowned king called Andhaka in the Yadu dynasty. All kings belonging to this dynasty used to be called Andhakas.

ANDHAKA II. Verse 12, Chapter 4 of M.B., Udyoga Parva refers to another King called Andhaka. The Pāṇḍavas had sent to him a messenger soliciting military help.

ANDHAKA III. An Asura.

1) *Birth.* This Asura was the foster son of Hiraṇyākṣa. Śiva was really his father. While once Śiva was immersed in yoga his daughter closed his eyes playfully with her hands, and lo ! a darkness rose and enveloped the whole place. From that darkness, with a sound as that of thunderbolt, appeared a Rākṣasa. He got the name Andhaka as he was born from darkness. At that time Hiraṇyākṣa was doing tapas for a son. Śiva appeared before him and bestowing on him Andhaka as a foster son said as follows: "If he (Andhaka) earns the hatred of the world or desires even the mother of the three worlds or kills brahmins I will myself burn him to ashes". After saying this Śiva disappeared. (Vāmana Purāṇa, Chapter 63).

2) *Andhaka desires Pārvatī with lust.* One day overcome by erotic passion Andhaka said to his henchmen as follows : "He is my true friend who brings Śiva's consort, Pārvatī to me. Yes, he is my brother, nay, father even." Hearing these ravings of Andhaka, Prahlāda went to him and convinced him that Pārvatī, in fact was his mother. But Andhaka was not quietened. Then Prahlāda explained to him the gravity of the sin of desiring other people's wives. Even this had no effect on Andhaka. He sent Śambarāsura to Śiva to ask for and bring Pārvatī to him. Śiva sent word to Andhaka that if the latter would defeat him in the game of dice Pārvatī would be sent to him. Andhaka got enraged and rushed to mount Mandara and began a fight with Śiva.

3) *Death.* Defeated in the encounter, Andhaka craved for Śiva's pardon. He admitted that Pārvatī was his mother. He also prayed for Śiva's blessings for removal of his Asurahood. Śiva granted him the prayers. The sins and Asurahood of Andhaka were thus ended. Śiva made him the head of the Asuras, named Bhṛṅgi. (Vāmana Purāṇa, Chapter 63 etc.).

ANDHAKA(M). A sacred pool. A dip in this pool will bring all the benefits of a Puruṣamedha yajña. (M.B., Anuśāsana Parva, Chapter 25, Verses 32, 33).

ANDHAKĀRAKA(M). A place in the island of Krauñca. (M.B., Bhīṣma Parva, Chapter 12, Verse 18).

ANDHAKARAM. A mountain in the island of Krauñca. (M.B., Bhīṣma Parva, Chapter 12, Verse 22).

ANDHAKŪPA(M). In the Devī Bhāgavata Mahāviṣṇu describes 28 hells to Nārada, and Andhakūpam is one of them. (see Naraka). Andhakūpa is reserved for those who kill either Brahmins or devotees of God or Sannyāsins (holy people). This hell abounds in cruel beasts like the bear and leopard, evil birds like the eagle, reptiles like the snake and scorpion and dirty insects like bugs and mosquitos. The sinner will have to put up with all these sufferings in hell till the period of his punishment expires. (Devī Bhāgavata, Aṣṭama Skandha).

ANDHATĀMISRA. One of the 28 hells. (See Naraka). This hell is destined for wives who cheat their husbands and consume food and for husbands who cheat their wives and eat food. Agents of Yama get hold of such sinners and push them into the Andhatāmisra. As the cords of the agents with which they bind the sinners get tighter around their bodies they faint and fall down owing to unbearable pain. When they regain consciousness and try to run away and escape, the Agents of Yama again bind them with the cord. (Devī Bhāgavata, Aṣṭama Skandha).

ANDHRA (ĀNDHRA). This is the Andhra Pradesh in modern India. It has to be surmised that this place was very famous during the period of the composition of the Mahābhārata. (M.B., Bhīṣma Parva, Chapter 9, Verse 49).

ANDHRA. Warriors from Andhra were called Andhras. (M.B., Droṇa Parva, Chapter 4, Verse 8).

ANDHRAKA I. Verse 24, Chapter 4 of Sabhā Parva, describes this king of Andhra Deśa as having sat in the assembly hall of the palace constructed by Maya at Indraprastha for the Pāṇḍavas. He was also present at the Rājasūya Yajña performed by Yudhiṣṭhira. (M.B., Sabhā Parva, Chapter 34, Verse 11).

ANDHRAKA II. The warriors of Andhra Deśa were called Andhrakas also. (M.B., Karṇa Parva, Chapter 20, Verses 10 and 11). In the Bhārata war the King of Pāṇḍya defeated those warriors. Kṛṣṇa incited Arjuna to kill the Andhras and the Pulindas. (M.B., Karṇa Parva, Chapter 73, Verses 19 to 21).

ANDHRAKA III. Andhrakas are classed with Mlec-

chas (lowest caste of people) in Verse 42, Chapter 207 of Śānti Parva.

ANENAS I. A king of the Lunar dynasty (Candra Vaṁśa).

1) *Genealogy.* Descended from Viṣṇu in the following order: Brahmā - Atri - Candra - Budha - Purūravas-Āyus-Anenas.

2) *Birth.* Purūravas had by his wife Urvaśī six sons named Āyus, Śrutāyus, Satyāyus, Raya, Vijaya and Jaya. Of them, Āyus, the eldest, had five sons named Nahuṣa, Kṣatravṛddha, Rāji, Rambha and Anenas. Nahuṣa had a son named Yayāti to whom were born the sons Pūru, Yadu and others. The two dynasties of Yadu and Pūru (Yaduvaṁśa and Pūruvaṁśa) originate from them. To Anenas, brother of Nahuṣa, a son named Śuddha was born. Śuddha begot Śuci who begot Trikakup and a son named Śāntarayas was born to Trikakup.

ANENAS II. A Mahārāja of the Ikṣvāku dynasty.

Genealogy. From Viṣṇu descended thus: Kaśyapa-Vaivasvata Manu - Ikṣvāku-Śaśāda-Kakutstha-Anenas.

AṄGA. A King belonging to the Candra vaṁśa. (Lunar dynasty).

1) *Genealogy.* Descended from Viṣṇu in the following order: Brahmā - Atri - Candra-Budha-Purūravas-Āyus-Nahuṣa - Yayāti - Anudruhyu - Sabhānara - Kālanara-Sṛñjaya-Titikṣa-Kuśadhṛta-Homa-Sutapas-Bali-Aṅga.

2) *Birth.* Aṅga, Kaliṅga, Suhma, Kaṇḍra, Vaṅga, Adrupa and Anaśābhu are the seven sons born to Bali, the son of Sutapas, by his wife Sutesṇā, and the King Aṅga is one of them. There is a story about the birth of these sons.

Once there lived a hermit named Utatthya. He was the elder brother of Bṛhaspati. One day when Mamatā, Utatthya's wife, was pregnant, Bṛhaspati approached her with carnal desires. In spite of her efforts to dissuade her brother-in-law from his attempts she could not prevail upon him. He forced her and satisfied his desire. The child in her womb protested and kicked the sperm of Bṛhaspati out into the floor. Bṛhaspati got angry and cursed the child in the womb: "May you fall in perpetual darkness". So the child was born blind and remained blind throughout his life. Hence he got the name 'Dīrghatamas'. Dīrghatamas married Pradveṣi. A son named Gautama was born to them. The duty of supporting Dīrghatamas fell upon the wife and the son, who put him on a raft and pushed him astray into the River Ganges. King Bali, who was bathing in the river saw this. He rescued the hermit and took him to the palace and pleasing him by hospitality, requested him to beget children in his wife Sutesṇā, who detesting the idea sent a Śūdrā woman Dhātreyī in her stead and eleven children were born to them. By and by Dīrghatamas came to know of the deceit played by Sutesṇā on him and he became very angry. But the King pacified him and pleased him again and Dīrghatamas begot five sons by Sutesṇā. They were Aṅga, Vaṅga, Kaliṅga, Pauṇḍra and Suhma. Dīrghatamas blessed them that they would become very famous. Aṅga, Vaṅga, Kaliṅga, Pauṇḍra and Suhma were the five kingdoms ruled by Aṅga, Vaṅga, Kaliṅga, Pauṇḍra and Suhma respectively. These five are the famous Kings of the Bāli family. (Mahābhārata, Ādi Parva, Chapter 104).

3) *How Aṅga got children.* Once Aṅga performed a horse sacrifice. But the gods did not appear to receive oblations. Holy seers said that the Gods refused to accept the oblations offered by the King because he was childless. So he performed the sacrifice called Putrakāmeṣṭi (Sacrifice to get a son) and from the sacrificial fire arose a divine person with a golden flask of pudding, which he offered to the King and his queen. The King and the queen Sunīthā ate the pudding, as a result of which a son was born to them. He was named Vena. This son was wicked. Because of his wickedness the King became so miserable that he left his kingdom and went on a pilgrimage. Since there was no other means the people enthroned Vena, who tortured his subjects beyond limit. (Bhāgavata, 4th Skandha, Chapters Band 14).

AṄGADA I. A son of Bāli.

1) *Genealogy.* Descended from Viṣṇu in the following order : Brahmā-Kaśyapa-Indra-Bāli-Aṅgada.

2) *Birth.* Aṅgada was the son of Bāli (the son of Indra) born of his wife Tārā. (Mahābhārata, Vana Parva, Chapter 82, Stanza 28).

a) Aṅgada was a member of the group of monkeys sent by Sugrīva to find out Sītā. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa).

b) He was the foremost among the group of monkeys who entered Madhuvana and ate the berries in the garden, on their return after the search for Sītā.

c) Aṅgada was sent to the court of Rāvaṇa as a messenger by Śrī Rāma. (Rāmāyaṇa, Yuddhakāṇḍa).

d) In the battle between Rāma and Rāvaṇa Aṅgada combated with Indrajit. (Rāmāyaṇa, Yuddhakāṇḍa).

e) After his combat with Indrajit, Aṅgada and his followers led an attack on the army of Rāvaṇa. (Rāmāyaṇa, Yuddhakāṇḍa).

f) After the battle, Śrī Rāma anointed Aṅgada as the heir-apparent to the Kingdom of Kiṣkindhā. The necklace which Bāli had given on his death to Sugrīva, was returned to Aṅgada. (Uttara Rāmāyaṇa).

g) Śrī Rāma returned to Ayodhyā after his forest life and celebrated a horse sacrifice. The sacrificial horse was caught and detained by King Suratha. Coming to know of this Śatrughna sent Aṅgada to deal with Suratha, who said that the horse was detained with the intention of meeting with Śrī Rāma personally. Aṅgada returned and told Śatrughna what Suratha had said to him. (Padma Purāṇa, Pātāla Khaṇḍa).

AṄGADA II. There was a prince called Aṅgada among the mighty men-of-arms on the side of the Kauravas. He got into action on the battle-field on the twelfth day of the battle. (M.B., Droṇa Parva, Chapter 25, Stanza 38).

AṄGADA III. Śrutakīrti the wedded wife of Śatrughna, brother of Śrī Rāma, had two sons called Aṅgada and Chandraketu. (Uttara Rāmāyaṇa).

AṄGADA IV. In the Bhāgavata we see another Aṅgada who was the son of Gada, the brother of Kṛṣṇa by his wife, Bṛhatī.

AṄGAKARMA. Actions on the stage are of two kinds. One is to express by the major organs of the body. The other is to express by the minor organs of the body. Head etc. are major organs and eyebrow etc. are minor organs. Actions expressed by major organs are called Aṅgakarma and those by minor organs are called Pratyaṅga Karma. (Agni Purāṇa, Chapter 341).

AṄGĀLAMMA. She is the wife of Vīrabhadra, a servant

of Śiva. She has a rope in her left hand, with which she hauls up the spirits of the dead.

AṄGA (M). The kingdom ruled by King Aṅga. Other details:

1) *The Dynasty.* The first King of the Aṅga dynasty was Aṅga the son of Bali. Anagābhu, Draviratha, Dharmaratha, Romapāda (Lomapāda), Caturaṅga, Pṛthulākṣa, Bṛhadratha, Bṛhanmanas, Jayadratha, Vijaya, Dṛḍhavrata, Satyakarmā, Atiratha, Karṇa, Vṛṣasena and others were kings of this dynasty. Karṇa was the adopted son of Atiratha. During the period of the Mahābhārata, Kings of the Atiratha family were under the sway of the Candra vaṁśa (Lunar dynasty) kings such as Dhṛtarāṣṭra and Pāṇḍu. (For further informations see the word Atiratha).

2) *How Karṇa became the king of Aṅga.* A contest in archery and the wielding of other weapons was going on in Hastināpura, the competitors being the Kauravas and the Pāṇḍavas. The status of Karṇa, who appeared on the side of the Kauravas, was questioned by the Pāṇḍavas on the occasion and Duryodhana, who always stood on his dignity, anointed Karṇa as the King of Aṅga, on the spot. (M.B., Ādi Parva, Chapter 136).

3) *Drought in the kingdom of Aṅga.* Lomapāda (Romapāda) the king of Aṅga once deceived a hermit Brahmin. So all the Brahmins quitted the country and thereafter there was no rainfall in the country for several years. The sages of the country began to think on the means of bringing about rain. One day they approached the King and told him that the only way to get rain was to bring the great hermit Ṛṣyaśṛṅga to the country.

Once Kaśyapa happened to see Urvaśī and he had seminal flow. The sperm fell in a river. A deer swallowed it along with the water it drank. It gave birth to a human child with horns on the head. This child was called Ṛṣyaśṛṅga. It was brought up by a hermit called Vibhāṇḍaka in his hut. Ṛṣyaśṛṅga had never seen women and by virtue of this, there occurred rainfall wherever he went. The King Lomapāda sent some courtesans to the forest to attract Ṛṣyaśṛṅga, who following them arrived at the court of Lomapāda the King of Aṅga and the King gave Ṛṣyaśṛṅga, as a gift, his daughter Śāntā. Thus the country got rain. This Lomapāda was a friend of Daśaratha. (Mahābhārata, Araṇya Parva, Chapters 110 to 113).

4) *How the Kingdom got the name Aṅga.* One opinion is that the Kingdom got its name from the King Aṅga who ruled over it. Another opinion is that the king got his name from the country he ruled. However there is a story revealing how the country came to be called Aṅga.

In the realm of God, preliminary steps were being taken for making Śrī Parameśvara wed Pārvatī. According to the instructions of Devendra, Kāmadeva (the Lord of Love—Cupid) was trying to break the meditation of Śiva and when Śiva opened his third eye, fire emitted from it and Anaṅga (Kāmadeva) was burned to ashes. It was in the country of Aṅga that the ashes of the 'aṅga' (Body) of Kāmadeva fell and from that day onwards the country came to be called Aṅga and Kāmadeva, 'Anaṅga' (without body). (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 26).

5) *Other informations.*

(1) It is mentioned in the Hindi Dictionary, 'Śabda Sāgara' that the kingdom of Aṅga embracing Bhagatpur and Muṁger in Bihar had its capital at Campāpurī and that the country had often stretched from Vaidyanāthanāma to Bhuvaneśvar.

(2) Arjuna had visited the Kingdom of Aṅga also during his pilgrimage. (M.B., Ādi Parva, Chapter 219, Stanza 9).

(3) The King of Aṅga was present at the sacrifice of Rājasūya (Royal consecration) celebrated by Dharmaputra, when the Pāṇḍavas were living at Indraprastha. (M.B., Sabhā Parva, Chapter 52, Stanza 16).

(4) On one occasion Śrī Kṛṣṇa defeated the Aṅgas in a battle. (M.B., Droṇa Parva, Chapter 11, Stanza 15).

(5) Paraśurāma had defeated the Aṅgas once. (M.B., Droṇa Parva, Chapter 7, Stanza 12).

(6) In the battle of Kurukṣetra between the Pāṇḍavas and the Kauravas, on the sixteenth day of the battle, the heroes of Aṅga made an onslaught on Arjuna. (M.B., Karṇa Parva, Chapter 17, Stanza 12).

(7) The Aṅgas attacked the armies of Dhṛṣṭadyumna and the King of Pāñcāla. (M.B., Karṇa Parva, Chapter 22, Stanza 2).

(8) A low caste man from Aṅga attacked Bhīma, who killed the man and his elephant. (Mahābhārata, Droṇa Parva, Chapter 26, Stanzas 14 to 17).

AṄGAMALAJA (M) (MALADA—KARŪṢA).

General Information. (1) This was a country in ancient Bhārata. (Bhīṣma Parva, Chapter 9, Stanza 50).

(2) Viśvāmitra had taken to the forest from Ayodhyā Rāma and Lakṣmaṇa to protect the hermits and their yāgas. On the way they entered the Ṭāṭaka forest. Viśvāmitra told the boys in answer to their questions thus : "In olden days this place was a countryside known as Aṅgamalaja or Malada or Karūṣa. There is a reason for calling the country by that name. Indra killed Vṛtra and thereby incurred the sin of Brahmahatyā and so he came away to this country and lived here for a while. The Gods found him out here. They poured water on the head of the unclean Indra and the dirt, hunger, excreta and Karūṣa having been separated from his body fell on the soil of this place and was mingled with it. Indra's body became pure. As excreta, Karūṣa etc. were mingled with the soil of this country, it came to be called Aṅgamalaja, Malada or Karūṣa from that day onwards. One part of the country was called Malada and the other part Karūṣa. Indra, having been purified by washing in water returned to heaven with the gods. After that this country became uninhabited for a long time. The horrible Tāṭaka lives in this forest now". (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 24).

AṄGAPRADAKṢIṆĀ. Rolling behind a chariot round the temple as a vow.

AṄGĀRA. A king of ancient India. He was defeated by Māndhātā in a battle. (Mahābhārata, Śānti Parva, Chapter 29, Stanza 88).

AṄGARĀJAVAṀŚA. (THE DYNASTY OF AṄGA KINGS). Descended from Viṣṇu in the following order: Brahmā - Atri-Candra-Budha-Purūravas-Āyus - Nahuṣa-Yayāti. Yadu, Turvasu, Druhyu and Anudruhyu were the four sons of Yayāti. The Aṅga dynasty starts from Turvasu, one of the four. The following are the descendants of Turvasu. Varga was the son of Turvasu, Gobhānu, the son of Varga, Traiśāni the son of Gobhānu, Karandhama, the son of Traiśāni, Marutta, the son of Karandhama, Duṣyanta, the son of Marutta, Varūtha,

the son of Duṣyanta, Gāṇḍira the son of Varūtha, and Gāndāra the son of Gāṇḍira. The five powerful peoples, the Gāndhāras, the Colas, the Keralas, the Pāṇḍyas and the Kolas have descended from Gāndhāra.
Two sons, Druhyu and Babhrusetu were born to Gāndhāra. Babhrusetu begot Purovasu; Purovasu begot Gāndhārī. From Gāndhārī Gharma was born, from Gharma Ghṛta was born, from Ghṛta Viduṣa was born, and from Viduṣa Pracetas was born. Pracetas got a hundred children of whom the prominent were Anidra, Sabhānara, Cākṣuṣa and Parameṣu. To Sabhānara was born Kālānala and Sṛñjaya to Kālānala, Purañjaya to Sṛñjaya and Janamejaya to Purañjaya. Mahāsāla was the son of Janamejaya; Mahāmanas the son of Mahāsāla, and Uśinara the son of Mahāmanas. To Uśīnara were born Nṛga, Nara, Kṛmi, Suvrata and Śibi by his wives Nṛgā, Narā, Kṛmi, Daśā and Dṛṣadvatī respectively. To Śibi were born four sons called Pṛthudarbha, Vīraka, Kaikaya and Bhadraka. Four separate kingdoms arose in the names of them. Uśīnara had another son called Titikṣu. From Titikṣu was born Ruṣadratha; from Ruṣadratha was born Paila, from Paila was born Sutapas and from Sutapas was born the great hermit Bāli. From Bāli, Aṅga, Vaṅga, Kaliṅga, Puṇḍra, Bāleya and Bālayogi were born. To Aṅga was born Dadhivāhana. The King Draviratha was the son of Dadhivāhana, Dharmaratha the son of Draviratha, Citraratha the son of Dharmaratha, and Satyaratha was the son of Citraratha. To Satyaratha was born Lomapāda; to Lomapāda was born Caturaṅga; to Caturaṅga was born Pṛthulākṣa, to Pṛthulākṣa was born Campa; to Campa was born Haryaṅga, to Haryaṅga was born Bhadraratha, to Bhadraratha was born Bṛhatkarmā, to Bṛhatkarmā was born Bṛhadbhānu, to Bṛhadbhānu was born Bṛhadātmā, to Bṛhadātmā was born Jayadratha, to Jayadratha was born Bṛhadratha and to Bṛhadratha was born Viśvajit. After that Karṇa became the King of Aṅga. The son of Karṇa was Vṛṣasena and the son of Vṛṣasena was Pṛthusena. These are the kings of the Aṅga dynasty. (Agni Purāṇa, Chapter 277.)

AṄGĀRAKA I. An Asura who took the form of a pig. The story of how this Asura was killed by his daughter Aṅgāravatī, is given below.
Long ago there was an emperor named Mahendravarmā in Ujjayinī. His son Mahāsena did penance for a long time to get a wife and a sword. At last Devī appeared and granted the boon: "My son! take this extraordinary sword. So long as you have this sword, your enemies will not prevail against you. Aṅgāravatī, the renowned beauty of the three worlds, who is the daughter of the Asura Aṅgāraka, will become your wife in due course. As you do horrible deeds, you will be called Caṇḍamahāsena". He was given the sword and a tusker called Naḍāgiri. One day Mahāsena went to the forest for hunting. He saw a very large pig. The King used his arrows. But they did little harm to the pig. Moreover it turned the chariot of the King over to one side and ran to a cave. The King followed it with fury. On the way he sat on the bank of a lake with wonder, for a lady of exquisite beauty was walking along the mossy turf in the midst of some maids. Slowly she approached the King and talked with him. The young lady had entirely captured the heart of the King, who told her everything. She began to weep. "Who are you? Why do you weep?" The King asked her. She replied with a deep sigh. "The pig you saw, is my father Aṅgārakāsura. His body is as hard as diamond and not vulnerable to any sort of weapon. These maids have been caught by him from various royal houses and brought here for my help. My name is Aṅgāravatī. My father was changed to a giant by a curse. Now he is asleep discarding the form of pig. When he wakes up, filled with hunger and thirst, he will do you harm. My tears flowed out in the form of heated life-breaths, when I thought of these things."
The King said, "Go and sit by him and cry when he wakes up. He will ask the reason. Then tell him that you had been crying, when you thought how forlorn you would be without a mate, in case your father was killed by somebody". Aṅgāravatī did as she was told. Hearing her words Aṅgāraka said, "My daughter! No body can kill me. My body is made of diamond. There is only one vulnerable point in my body which is on my left forearm and it is always covered with my bow."
The king hid himself closely and heard everything. He fought with the Asura and hitting at the vulnerable point killed him. The king married Aṅgāravatī and took her to his palace. Two sons were born to him. They were called Gopālaka and Pālaka. By the grace of Indra a daughter also was born to him by her and she was Vāsavadattā, the wife of the famous Udayana. (Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga 3).

AṄGĀRAKA II. A prince named Aṅgāraka is seen to have been the descendant of Jayadratha, the King of Sauvīra. (Mahābhārata, Vana Parva, Chapter 265, Stanza 10).

AṄGĀRAKA III. A planet named Maṅgala which is a satellite of Brahmā is seen to have been called by the name Aṅgāraka also. (Mahābhārata, Sabhā Parva, Chapter 11, Stanza 29).

AṄGĀRAKA IV. We see one Aṅgāraka among the one hundred and eight sons of the Sun. (Mahābhārata, Vana Parva, Chapter 3, Stanza 10).

AṄGĀRAKĀ. (SIṀHIKĀ).
1) *Genealogy.* Descended in the following order from Viṣṇu. Brahmā-Marīci-Kaśyapa-Aṅgārakā.
2) *Birth.* In the battle between the Gods and the Asuras, most of the Asuras were killed and one Asura fled from the clutches of death to Pātāla (the nether world). Surasā was the daughter of that Asura. Kaśyapa married Surasā. To them were born the two daughters, Aṅgārakā (Siṁhikā) and Ajāmukhī, and four sons, called Śūrapadma, Siṁhavaktra, Tārakāsura and Gomukha. Thus Siṁhikā is the sister of Tārakāsura. (Skanda Purāṇa, Asura Kāṇḍa).
Other details. This giantess Aṅgārakā had a clash once, with Hanūmān. Sugrīva had sent a large number of monkeys under the leadership of Hanumān to search for Sītā. He gave Hanūmān certain instructions regarding the route he had to follow. Sugrīva said, "There is a giantess in the middle of that Southern Sea. Her name is Aṅgāra. She pulls the shadow towards her and feeds on the object of the shadow."
From this it is clear that she was a giantess who lived in the sea between Laṅkā and South India. She knew the art of bringing to her side, anybody who passed over the sea, by pulling at his shadow. When Hanūmān jumped to Laṅkā from the mountain of Mahendra the giantess attacked Hanūmān. It is seen that the name

Siṁhikā also is used for Aṅgārakā. Hanūmān who was subjected to the excessive attraction of Siṁhikā, felt a great storm raging round him. Finally he found her out, a monster with such an uncouth face and a mouth as wide as the hole of Pātāla (the nether world). There was a terrible fight between Hanūmān and the monster, in which Siṁhikā, fell on the ground beaten. After the fight Hanūmān resumed his journey. (Vālmīki Rāmāyaṇa, Sundarakāṇḍa, Sarga 1, Stanzas 178 to 186).

AṄGĀRA (M). A countryside in ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 60).

AṄGĀRAPARṆA. (Citraratha) See the word CITRARATHA I.

AṄGĀRAVATĪ. (See AṄGĀRAKĀ).

AṄGAVĀHA. A king of immense fame, belonging to the dynasty of Vṛṣṇi. Aṅgavāha attended, with Balabhadrarāma, the sacrifice of Rājasūya (Royal consecration) celebrated by Yudhiṣṭhira. (Mahābhārata, Sabhā Parva, Chapter 34, Stanza 16).

AṄGIRAS I.

1) *Birth.* He is a hermit born from the mind of Brahmā. Six mind-born sons (Mānasa-Putras) were born to Brahmā, known as Marīci, Aṅgiras, Atri, Pulastya, Pulaha, and Kratu. All the six of them became great hermits. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 10) *.

2) *Important events.*

(1) *The failure of Aṅgiras.* There was a King named Citraketu in the kingdom of Śūrasena. Once Aṅgiras reached his palace when the King was in a miserable state as he was childless. The King informed Aṅgiras of his sorrow. He pacified the King and said that a son would be born to him. He and his wife Kṛtadyutī were filled with joy. The other wives of the King did not like this. They feared that when a son was born to Kṛtadyutī the King might overlook them. To the king a son was born of Kṛtadyutī and the other wives poisoned the child and killed him. While the parents were weeping over the dead child Aṅgiras and Nārada arrived there and wiped their tears. Aṅgiras agreed to bring the child back to life. He instantly called the spirit of the dead child to him and asked it to become the son of Citraketu. The spirit replied that it had a large number of parents in several previous births and that it was not possible for it to become the son of Citraketu, and then it vanished. Aṅgiras and Nārada went on their way. Citraketu became a devotee of Viṣṇu and by the curse of Pārvatī, was born again as Vṛtrāsura. (Bhāgavata, Skandha 6, Chapter 14).

(2) *How Aṅgiras cursed Sudarśana and transmuted him to a serpent.* While Sudarśana, a vidyādhara (a class of semi-gods) was travelling lustfully with a group of beautiful girls he came across Aṅgiras and some other hermits. He teased Aṅgiras calling him 'durbhāga' (unlucky) and Aṅgiras cursed him and changed him to a big serpent and he was promised liberation from the curse, when, during the dvāpara yuga (one of the four ages) Mahāviṣṇu would incarnate as Śrī Kṛṣṇa and would tread upon him and then he would regain his former form. From that day onwards Sudarśana lived on the banks of the river Kālindī in the form of a serpent. It was the time when Śrī Kṛṣṇa was having his game of love with the Gopa women. On one night one serpent bit Nanda the foster father of Śrī Kṛṣṇa. The cowherds or gopas hit at the snake with burned wood. But it was of no use. Śrī Kṛṣṇa came there and thrashed the serpent, which instantly took the form of Sudarśana Vidyādhara and praising Śrī Kṛṣṇa entered heaven. (Bhāgavata, Skandha 10, Chapter 34).

(3) *Aṅgiras a Prajāpati.* Brahmā had created sixteen prajāpatis, for effecting the creation of the universe. Aṅgiras is one of them. Their names are given below:

1)	Kardama	9)	Pulastya
2)	Vikrīta	10)	Aṅgiras
3)	Śeṣa	11)	Pracetas
4)	Saṁśraya	12)	Pulaha
5)	Sthāṇu	13)	Dakṣa
6)	Marīci	14)	Vivasvān
7)	Atri	15)	Ariṣṭanemi
8)	Kratu	16)	Kaśyapa

(Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Sarga 14).

(4) *The wives and children of Aṅgiras.* Aṅgiras had several wives such as Śubhā, Smṛti, Śraddhā, Devasenā and Vasudhā. The names of the sons of Aṅgiras are given below:

1)	Bṛhatkīrti	5)	Bṛhadmantra
2)	Bṛhatjyoti	6)	Bṛhadbhāsa
3)	Bṛhadbrahmā	7)	Bṛhaspati.
4)	Bṛhadmanā		

The names of the eight daughters of Aṅgiras are given below:

1)	Bhānumatī	5)	Haviṣmatī
2)	Rāgā	6)	Māhiṣmatī
3)	Sinīvālī	7)	Mahāmatī
4)	Arciṣmatī	8)	Kuhū.

Besides these sons and daughters, other sons such as Sudhanvā and Kārttikeya were born to Aṅgiras by his other wives. (Mahābhārata, Vana Parva, five chapters from 218).

(5) *The clash between Aṅgiras and Prahlāda.* Duśśāsana stripped Pāñcālī of her clothes in the Palace hall, in the presence of the Pāṇḍavas who had been defeated in the game of dice. Before this Pāñcālī had asked Duryodhana one question, "Have you won yourself or myself?" One husband was not authorised to stake his wife Pāñcālī who was the wife of five husbands. Moreover according to the Śāstras (sciences) the deeds executed by a King, who was miserable due to hunting, drinking, playing dice and hankering after a woman, were not legally binding. Hence how could the Kauravas own Pāñcālī?" Vidura said that the witnesses in the hall had to give an impartial answer to this question, and that the punishment of falsehood would come upon the doer himself. As an instance he gave the following old story: Virocana was the son of Prahlāda; Sudhanvā the son of Aṅgiras and Virocana fell in love with the same woman once. There arose a contention between these two as to who was greater. They staked their lives on the issue. Then both of them together approached Prahlāda and requested him to give a decision as to which of them was the elder. Thinking that Prahlāda might side with Virocana his son, Sudhanvā said to him, "Sir,

*There is another story about the birth of Aṅgiras. At a sacrifice celebrated by Rudra, seminal flow occurred to Brahmā who happened to see some celestial maids and was overpowered by passionate feelings. Brahmā put the sperm in the fire. From that fire appeared Aṅgiras along with Marīci, Bhṛgu and others. This deva (the shining one—the God) was called Aṅgiras because his origin was from Aṅgāra or Cinder.

you should not utter words of falsehood, nor should you abstain from speaking the truth. If you do so your head will be cut into a hundred pieces by Indra with his Vajrāyudha (the weapon of thunderbolt)". Hesitating to take a decision, because of the words of Sudhanvā, Prahlāda went to Kaśyapa to clear his doubts, and asked: "Lord, do you know which are the future worlds destined for those who utter words of falsehood or abstain from giving out the truth?" Kaśyapa said, "On him, who abstains from speaking truth knowingly a thousand cords of death will fall. He who tells falsehood will have to perform many a deed of duty to attain heaven."

Having heard the words of Kaśyapa, Prahlāda said to Virocana, "Virocana, Sudhanvā is greater than you. Aṅgiras is greater than me. Likewise the mother of Sudhanvā is nobler than your mother. So according to your bet you owe your life to Sudhanvā." Pleased at the righteousness of Prahlāda, Sudhanvā gave Virocana a boon to live a hundred years more. (Mahābhārata, Sabhā Parva, Chapter 63).

(6) *How Aṅgiras became the first son of Agni (Fire God)*. Once Aṅgiras was blazing out as a furious being. All the worlds were illuminated by that flame-fire. As Aṅgiras was performing the functions of Agni (fire), peoples of the worlds discarded Agni, who being sad at the derision shown towards him by the worlds went to a forest and hid himself there. The living beings were in trouble owing to lack of fire. When he became aware of this Aṅgiras went to the forest and pacified Agni. From that day onwards Aṅgiras agreed to become the first son of Agni, who resumed his duties as usual. (Mahābhārata, Vana Parva, Chapter 217).

(7) *How Aṅgiras got the name Atharvāṅgiras*. After the slaughter of Vṛtrāsura, Indra went to the lake known as Amṛtasaras and hid himself there in a lotus flower. At this time the Gods anointed Nahuṣa as Indra. Agastya cursed him and turned him to a serpent and sent him to the earth. When Indra returned to heaven many persons gathered there to greet him. Aṅgiras also was one among them who did obeisance to Indra. He paid his homage by reciting the hymns of Atharvaveda. Indra who was greatly pleased at this, said to Aṅgiras, "Hereafter you shall be known as Atharvāṅgiras". Aṅgiras who got this boon from Indra, returned with gratitude. (Mahābhārata, Udyoga Parva, Chapter 18, Stanzas 5 to 7).

(8) *Aṅgiras and Droṇa*. In the battle of Kurukṣetra, between the Pāṇḍavas and the Kauravas the great teacher, Droṇa began to release his divine darts towards his enemies in all directions. Immediately Aṅgiras with many other hermits came to Droṇa and told him, "You have burned to death innumerable men with your Brahmāstra (The most powerful of all missiles). Your end is very near. So put your weapons down and stop your fight." Droṇa seems to have paid no heed at all to the advice of the hermits. He did not stop fighting too.

(9) *The sermon of Aṅgiras on the merits of Tīrthas or holy places (Baths)*. Dharmaputra once asked Bhīṣma about the importance of holy ghāṭs or tīrthas (Baths). Bhīṣma told Dharmaputra, what Aṅgiras had once told Gautama about the merits obtained by going on pilgrimage to holy tīrthas or Baths. Aṅgiras had described the holy nature and character of holy Baths in Bhārata such as Puṣkara, Prabhāsa, Naimiśa, Sāgarodaka, Indramārga, Devika, Svarṇabindu, Hiraṇyabindu, Indratoya, and such other numerous tīrthas. (Mahābhārata, Anuśāsana Parva, Chapter 25, Stanzas 7-71).

3) *Other details*:

(1) Dakṣa gave his two daughters in marriage to Aṅgiras. (Devī Bhāgavata, Skandha 7).

(2) Aṅgiras once saved the Sun. (Mahābhārata, Vana Parva, Chapter 92, Stanza 6).

(3) While the Pāṇḍavas were in exile in forest, Aṅgiras had been chanting and meditating in Alakanandā in the region of the mount Gandhamādana. (Mahābhārata, Araṇya Parva, Chapter 142, Stanza 6).

(4) When the hermits had stolen the lotus flowers of Agastya, Aṅgiras gave some hints about the culprits. (Mahābhārata, Anuśāsana Parva, Chapter 94, Stanza 20: See Agastya).

(5) Aṅgiras once gave a discourse on fasting and the merits of fasting. (Mahābhārata, Anuśāsana Parva, Chapter 106, Stanzas 11 to 16).

(6) Aṅgiras on another occasion delivered lectures on the secrets of duties. (Mahābhārata, Anuśāsana Parva, Chapter 127, Stanza 8).

(7) Once Aṅgiras drank the water in the ocean to the last drop. (Mahābhārata, Anuśāsana Parva, Chapter 153, Stanza 3).

(8) When his thirst was not quenched, even though he had drunk the entire water available in the world, he created new springs of water again and drank them dry. (Mahābhārata, Anuśāsana Parva, Chapter 153, Stanza 3).

(9) Once Agni failed to show respect to Aṅgiras, who cursed Agni and thenceforward smoke came out from fire. (Mahābhārata, Anuśāsana Parva, Chapter 153, Stanza 8).

(10) Aṅgiras conducted many of the important sacrifices of King Avikṣit. (Mahābhārata, Aśvamedhika Parva, Chapter 4, Stanza 22).

(11) Indra once gave Aṅgiras a boon. (Mahābhārata, Udyoga Parva, Chapter 18, Stanzas 5 to 7).

(12) Aṅgiras blessed Dhruva who had been doing penance. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 11).

(13) The daughters named Sinīvālī, Kuhū, Rākā, Anumati were born to Aṅgiras by his wife Smṛti. (Agni Purāṇa, Chapter 20).

14) Aṅgiras is the first of the Agni devas (Fire-Gods) and a hermit. He had a son called Hiraṇya-Stūpa, who also was a hermit (Ṛgveda, Maṇḍala 1, Anuvāka 7, Sūkta 31).

(15) The Hermit Aṅgiras began to invoke the Gods to get a son equal to Indra. Then Indra, thinking that nobody should be born as his equal, took birth as the son of Aṅgiras. He was called Savya. (Ṛgveda, Maṇḍala 1, Anuvāka 10, Sūkta 51).

(16) Indra sent Saramā, the bitch of the Gods, to find out the place where the cows had been hidden ; Indra acted according to the advice of Aṅgiras. At first the bitch did not consent to go. But when Devendra promised to feed her young one with milk she agreed. Saramā found out the place where the cows were hidden and informed Indra of it. (Ṛgveda, Maṇḍala 1, Anuvāka 11, Sūkta 62).

17) Ṛbhus are the sons of Sudhanvā. (Son of Aṅgiras). The hermit Kutsa also is descended from Aṅgiras. (Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 10).

(18) Aṅgiras was the son of Brahmā in the Svāyambhuva Manvantara (See Manvantara), but in the Vaivasvata Manvantara he was born from Agni.

(19) Once Vāyu (the Wind-God) had to run away from Aṅgiras and hide himself as he had caused some displeasure to Aṅgiras. On another occasion Aṅgiras taught philosophy and sacred doctrines to the hermit Śaunaka. (Muṇḍakopaniṣad).

AṄGIRAS II. In the family of Marīci, son of Brahmā, another King of the name of Aṅgiras is seen.

Genealogy. Descended from Viṣṇu in the following order: Brahmā, Marīci, Kaśyapa, Vaivasvata Manu, Uttānapāda, Dhruva, Śiṣṭi, Ripu, Cākṣuṣa Manu, Ūru, Aṅgiras. (About this Aṅgiras, no other information is available in the Purāṇas. Viṣṇu Purāṇa, Aṁśa 1, Chapter 13; Agni Purāṇa, Chapter 18).

AṄGIROBHAVA. A hermit named Kakṣīvān. (Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 120).

ANĪKAVIDĀRAṆA. A brother of Jayadratha, a King of the kingdom of Sindhu. Arjuna killed him. (M.B., Vana Parva, Chapter 265, Verse 12).

ANIKETA. A Yakṣa, one of the attendants of Kubera. (M.B., Sabhā Parva, Chapter 10, Verse 18). He was a king of the Aṅga dynasty. (Agni Purāṇa, Chapter 277).

ANĪKINĪ. A division of the army. (See under AKṢAUHIṆĪ).

ANILA I. One of the Aṣṭa (8) Vasus. His father was Dharma and mother Śvāsā. Anila married Śivā and had two sons, Manojava and Avijñāti. (M.B., Ādi Parva, Chapter 66, Verses 17-25).

ANILA II. Garuḍa had a son called Anila. (M.B., Udyoga Parva, Chapter 101, Verse 9).

ANILA III. A word used as a synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 149, Verse 100).

ANILA IV. A word used as a synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 38).

ANILA V. A Kṣatriya King. His father, Vṛṣādarbhi presented him as Dakṣiṇā to the Saptarṣis (7 sages) at a yajña performed by him (father). The King expired soon after this. There was then a famine in the country. The Saptarṣis, tortured by hunger and thirst got ready to prepare food with the corpse of the King. But the corpse retained its form and they could not cook food with it. (M.B., Anuśāsana Parva, Chapter 96).

ANĪLA. A famous serpent. (M.B., Ādi Parva, Chapter 35, Verse 7).

AṆIMĀṆḌAVYA.

1) *General. How he got the name Aṇimāṇḍavya.* Once there was a famous Brahmin n med Māṇḍavya. He did Tapas (penance) for many years standing silent in front of his Āśrama, under a tree, raising his hands in prayer. At that time some thieves happened to pass by that place, with stolen property belonging to the King. Finding that the King's men were pursuing them, the thieves fled away after leaving their stolen property in Māṇḍavya's Āśrama. The King's men seized Māṇḍavya with the king's property. Even prolonged and repeated questionings did not bring out a single word from Māṇḍavya. At last the thieves were caught. Mistaking him as one of the thieves, the King's men produced Māṇḍavya also along with the thieves before the King. The thieves were all condemned to death. The royal executioners took all of them to the place of execution and stuck them up at the tip of a trident (Śūla). The thieves died, but even after a long time Māṇḍavya did not die. In Mahābhārata, Anuśāsana Parva, Verses 46-51, it is said that at this stage Śiva appeared and blessed him with longevity and then vanished. Several Munis in the shape of birds came near Māṇḍavya who was lying on the trident and made enquiries about him. The King came to know of all these stories. Full of repentance, he went and begged pardon of Māṇḍavya. The attempt to pull out the trident from Māṇḍavya's body failed. At last it was removed by cutting it off. Since the tip (Aṇi) of the trident was left behind in his body he was thereafter known as "Aṇi Māṇḍavya". (M.B., Ādi Parva, Chapter 107).

2) *Curse on Dharma.* After going about in the world for many years with the tip of the trident in his body, Aṇi Māṇḍavya once asked Dharma : "Oh! Lord, why is it that an innocent man like me is afflicted with the trident ?". Dharma answered: "In your boyhood you once caught small birds and pierced them with a grass reed. It is a result of that sin that you have been pierced with the trident." Māṇḍavya replied : "The Śāstras ordain that there shall be no punishment for sins committed till the age of twelve. Therefore the punishment inflicted on me is wrong. As the murder of a Brahmin is a greater sin than any other murder, may you be born as a man in the 'Śūdra Caste'."

By the above curse of Māṇḍavya, Dharma was born a son of a Śūdra woman. It was this child who later on became the renowned Vidura of the Mahābhārata. (M.B., Ādi Parva, Chapter 107).

3) *The story of how the Sun did not rise.* When Aṇi Māṇḍavya lay on the tip of the trident another event happened. Atri Muni's son Ugraśravas was the husband of Śīlavatī. No other woman had so far surpassed Śīlavatī in her fidelity to her husband. Once Ugraśravas happened to fall ill. He expressed his desire to visit a prostitute's house. As he was too weak he could not walk. The devoted wife Śīlavatī carried him on her own shoulders and took him to the prostitute's house. They were passing near the place where Aṇi Māṇḍavya was lying on the trident. Coming to know of the matter, Māṇḍavya pronounced a curse that Ugraśravas should die before sunrise. Śīlavatī shuddered on hearing this. Fearing that she would be widowed by the death of Ugraśravas, she, in her turn, pronounced a curse that the Sun should not rise again.

Next day the sun did not rise. All activities came to a standstill. At last the gods approached Atri Muni. They in uced Anasūyā, Atri's wife to persuade Śīlavatī to withdraw her curse. Then the sun rose again and Ugraśravas died. (Brahmāṇḍa Purāṇa, Chapter 42).

4) *Other details.* When the Pāṇḍavas were living in Hastināpura, Śrī Kṛṣṇa once paid a visit to them. On his way he met with certain munis. Among them was Aṇi Māṇḍavya also. (M.B., Udyoga Parva, Chapter 83).

5) Once the King of Videha told Māṇḍavya that the world is transient and advised him to strive for spiritual peace. Aṇı Māṇḍavya who was pleased with the King's advice attained mokṣa (salvation) at once. (M.B., Śānti Parva, Chapter 276, Verses 3-14).

ANIMIṢA. Verse 10, Chapter 101 of Udyoga Parva refers to one Animiṣa, son of Garuḍa. Also the word is used as a synonym of Śiva (M.B., Anuśāsana Parva, Chapter 17, Verse 14) and of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 36).

ANIRUDDHA. Grandson of Śrī Kṛṣṇa.

1) *Genealogy.* From Viṣṇu was born in this order : Brahmā, Atri, Candra, Budha, Purūravas, Āyus, Nahuṣa, Yayāti, Yadu, Sahasrajit, Śatajit, Hehaya, Dharma, Kunti, Bhadrasena, Kṛtavīrya, Kārttavīryārjuna, Jayadhvaja, Tālajaṁgha, Vītihotra, Ananta, Durjaya, Yudhājit, Śini, Satyaka, Sātyaki, Jaya, Kuṇi, Anamitra, Pṛśni, Citraratha, Vidūratha, Śūra, Śini, Bhoja, Hṛdīka, Śūrasena, Vasudeva, Śrī Kṛṣṇa, Pradyumna, Aniruddha.

2) *Birth.* Śrī Kṛṣṇa had 16008 wives. Out of the 16008 from Rukmiṇī was born Pradyumna and from Pradyumna, Aniruddha.

3) *Kidnapped by Uṣā.* One of the stories about this handsome prince refers to his being kidnapped by Uṣā daughter of Bāṇāsura. Bāṇāsura, chief among the 100 sons of emperor Mahābali had 1000 hands. Śiva pleased by the sacrificial devotion of Bāṇāsura granted, as requested by him, the boon that he himself (Śiva) and Pārvatī would guard the fort of the Asura, of course with some reluctance. Now, none had the prowess to attack this valiant Asura. Overflowing with conceit at this he challenged Śiva to a fight. Śiva foretold that the flagstaff of Bāṇa would one day be broken and then a powerful antagonist would defeat him. Bāṇa impatiently awaited the threatened day.

One day Uṣā happened to witness the scene of Śiva and Pārvatī engaged in love-making. Excited by the sight Uṣā too desired to enact such a scene with a lover, and she intimated her desire to Pārvatī. Pārvatī told her that Uṣā would, within three days, see in a dream a handsome prince with whom she might make love. Accordingly, dressed herself in all glory with choicest ornaments Uṣā awaited the happy day. On the third day a handsome prince appeared before her in her dream. Waking up, she began crying. Seeing Uṣā crying Citralekhā, her companion, and daughter of her father's minister, assured her (Uṣā) that whoever might be the prince who appeared in her dream shall be brought down with the power of Mantra. Citralekhā drew the pictures of all princes known to her and showed them to Uṣā. The pictures represented all handsome men from Devas to men. 'No, this is not my prince charming' was Uṣā's reply. Then Citralekhā drew the picture of Śrī Kṛṣṇa of Pradyumna, and then of Aniruddha. When Uṣā saw Aniruddha's picture she stretched her hands to embrace that. It was this prince who had appeared before her in the dream.

Next night Citralekhā, by the power of her Mantra, brought into Uṣā's room from Dvārakā Aniruddha, who was then in his sleep. While Uṣā and Aniruddha were thus together in the room her father, Bāṇa, got scent of it and took Aniruddha into custody.

The disappearance of Aniruddha led to much commotion in Dvārakā. Then Nārada reached Dvārakā and gave details about the Aniruddha incident. Śrī Kṛṣṇa and Pradyumna, in all rage, hurried to Bāṇa's palace and encircled his palace with a strong army. Then did Bāṇa's flagstaff break into two and fell down. The fierce fight that ensued ended in the defeat of Bāṇa. Aniruddha married Uṣā and the elated couple started for Dvārakā. Vajra was the son of Aniruddha. (Bhāgavata, Daśama Skandha, Chapters 61, 62 and 63).

4) *More information.* (1) It was at the feet of Arjuna that Aniruddha mastered the Dhanurveda (Science of warfare). (M.B., Sabhā Parva, Chapter 4, Verse 36).

(2) Aniruddha is also conceived in the forms of Viṣṇu and Brahmā. (M.B., Bhīṣma Parva, Chapter 65, Verses 69 and 70).

(3) Brahmā was born from the abdominal centre of Aniruddha when the latter had taken the form of Viṣṇu. (M.B., Śānti Parva, Chapter 341, Verses 15-17).

(4) The word Aniruddha is also used as a synonym of Viṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 33).

ANIRUDDHA II. The Mahābhārata refers to another Aniruddha who belonged to the Vṛṣṇi dynasty. Both the Aniruddhas were present at the wedding of Pāñcālī. (M.B., Ādi Parva, Chapter 185, Verses 17-20).

ANIRUDDHA III. The Mahābhārata mentions yet another King Aniruddha. He did not eat flesh. (M.B., Anuśāsana Parva, Chapter 115, Verse 15).

AÑJALIKĀŚRAMA. This is a sacred place. One who lives at this Tīrtha for some time, gets the benefit of visiting the sacred tīrtha at Kanyākumārī ten times. (M.B., Anuśāsana Parva, Chapter 25, Verse 52).

AÑJALIKĀVEDHA (M). This is an art by which an elephant could be made to stand submissively. Bhīmasena had mastered this art. (M.B., Droṇa Parva, Chapter 26, Verse 23).

AÑJANĀ. 1) Mother of Hanūmān—Wife of Kesarī, the noble monkey and daughter of Kuñjara, the monkey leader. She was the mother of Hanūmān. Once while Śiva and Pārvatī were gamboling in the guise of monkeys, rambling through the woods, Pārvatī became pregnant, That pregnancy was given to Vāyu. At that time Añjanā was doing penance for an issue. Vāyu transferred the pregnancy he had received from Pārvatī to Añjanā. Thus Añjanā gave birth to Hanūmān. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 66).

Añjanā gave birth to Hanūmān in the woods in a valley on the southern side of Mahāmeru. She was frightened at the sight of the child shining like the sun. Hanūmān began to cry for mother's milk. Añjanā said to Hanūmān : "Monkeys are fond of red ripe fruits. Therefore eat whatever you find in red colour." Saying this Añjanā transformed herself into a goddess and went to Heaven.

2) *Pūrvajanma* (*Previous Birth*). In her previous birth Añjanā was a goddess named Puñjikastala (Mānagarva). As a result of a curse, this goddess was born as a she-monkey in the Himālaya region. With the birth of Hanūmān, the curse was lifted. (Uttara Rāmāyaṇa). For more details see "Puñjikastala".

AÑJANA. This is an elephant belonging to the Asuras. His origin is in the f mily of Supratīka. The other three elephants born in this family are : Airāvata, Vāmana and Kumuda. (This Airāvata was not the Airāvata of Devendra). There are references to Rākṣasas coming to the battle-field on the back of elephants. There is another mention of Añjana the elephant standing in the battle-field. (M.B., Udyoga Parva, Chapter 99, Verse 15; Bhīṣma Parva, Chapter 64, Verse 57; Droṇa Parva, Chapter 112, Verse 32).

AÑJANA (M). This is the name of a mountain. (M.B., Sabhā Parva, Chapter 98, Verse 15).

AÑJANA PARVAN. He was the son of Ghaṭotkaca and grandson of Bhīmasena. For genealogy, see BHĪMASENA. (M.B., Udyoga Parva, Chapter 194, Verse 20).

Aśvatthāmā, the son of Droṇa, killed Añjanaparvā. (M.B., Droṇa Parva, Chapter 196, Verse 89).

ANṚTA. Son born to Hiṁsā by Adharma. (Viṣṇu Purāṇa).

ANṚTAṀ (ASATYA). Hiṁsā, the wife of Adharma, gave birth to daughters, Anṛta and Nikṛti, and from them were born Bhaya, Naraka, Māyā and Vedanā. And, Māyā begot Mṛtyu, the killer of all living beings. From Vedanā was born sorrow. And from Mṛtyu were born disease (vyādhi), Jarā (wrinkles), Śoka (grief), Tṛṣṇā(desire) and Krodha (anger). (Agni Purāṇa, Chapter 20).

ANTACĀRA(M). A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 68).

ANTAKA I. Once the Devas, under the auspices of emperor Pṛthu, turned goddess earth into a cow and milked her. The result was twelve yamas, and Antaka was one of the twelve. (See Pṛthu). (M.B., Droṇa Parva, Chapter 69, Verse 26).

ANTAKA II. The Ṛgveda makes mention of one Rājarṣi, Antaka. (Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112).

ANTAPĀLA. (See KETUMĀN V).

ANTARDHĀMĀ. Son of King Aṁśa of the Manu dynasty. He had a son called Havirdhāmā. (M.B., Anuśāsana Parva, Chapter 147, Verse 23). And for genealogy see Manuvaṁśa.

ANTARDHĀNA. A King, the son of Pṛthu. (For genealogy see Pṛthu). (Viṣṇu Purāṇa, Part 1, Chapter 11).

ANTARDHĀNA(M). A weapon of Kubera. (M.B., Vana Parva, Chapter 41, Verse 38).

ANTARDHI. A son of emperor Pṛthu. (Agni Purāṇa, Chapter 18). For genealogy see Pṛthu.

ANTARGIRI. A place in between the Himālaya ranges. (M.B., Bhīṣma Parva, Chapter 9, Verse 49). Arjuna conquered this place. (M.B., Sabhā Parva, Chapter 27, Verse 3).

ANTARĪKṢA I. One of the seven sons of Murāsura, the other six being Tāmra, Śravaṇa, Vasu, Vibhāvasu, Nabhasvān and Aruṇa. After the death of their father they quarrelled with Śrī Kṛṣṇa and were killed by him. (Bhāgavata, Daśama Skandha, Chapter 59, Verse 19).

ANTARĪKṢA II. A Rājā named Antarīkṣa is mentioned in the Bhāgavata.

Genealogy. Viṣṇu, Brahmā, Svāyambhuva, Priyavrata, Agnīdhra, Nābhi, Ṛṣabha, Antarīkṣa. Svāyambhuva Manu had two sons, Uttānapāda and Priyavrata. Dhruva was the son of Uttānapāda. Priyavrata married Barhiṣmatī, and they had eleven children including Agnīdhra. Agnīdhra married Pūrvacitti, a Deva woman, and they became parents to nine sons, viz. Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla. Nābhi wedded Merudevī, and to them were born 100 sons. The eldest son was Bharata, after whom this country (India) is named, i.e., Bhārata. Bhārata had 9 younger brothers, namely Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha and Kīkaṭa.* These brothers had nine younger brothers who were all highly evolved yogīs. They were Kavi, Hari, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Dramiḍa, Camasa and Karabhājana. (Bhāgavata, Pañcama Skandha, Chapters 1-4).

ANTARVĀSA. A place in ancient India. (M.B., Sabhā Parva, Chapter 59, Verse 17).

ANU. (See ANUDRUHYU).

AṆU. The Prince named Aṇu was the son-in-law of Śuka Brahmarṣi, son of Vyāsa. Śuka Brahmarṣi married the beautiful Pīvarī, the daughter of the Pitṛs. Śukadeva and Pīvarī had four sons: Kṛṣṇa, Gauraprabha, Bhūri and Devaśruta and a daughter named Kīrti. Kīrti was married to Prince Aṇu the son of Digbhrāja. (Devī Bhāgavata, Prathama Skandha).

ANUCAKRA. One of the two attendants deputed by Tvaṣṭā (a Prajāpati) to help Skanda in war, the other being Cakra. (M.B., Śalya Parva, Chapter 45, Verse 40).

ANŪCĀNĀ. A nymph. This Devastrī, along with other nymphs came down on earth at the time of the birth of Arjuna and danced. (Ādi Parva, Chapter 122, Verse 61).

ANUDĀTTA. One of the five sons created by Pañcajanya for the Pitṛs. (M.B., Vana Parva, Chapter 220, Verse 10).

ANUDĀTTA(M).. The fire (Agni) called Pāñcajanya created the elements named Anudāttas. Pāñcajanya generated these elements from his two hands with the help of his spiritual strength (tapaśśakti). (M.B., Vana Parva, Chapter 220, Verse 10).

ANŪDARA. One of the hundred sons of Dhṛtarāṣṭra. (See Kauravas).

ANUDRUHYU. Son of Yayāti.

1) *Genealogy.* Descended from Viṣṇu thus: Brahmā, Atri, Candra, Budha, Purūravas, Āyus, Nahuṣa, Yayāti, Anudruhyu.

2) *Birth.* Yayāti had two sons, Yadu and Turvasu, by Devayānī, and three sons, Druhyu, Anudruhyu and Pūru by Śarmiṣṭhā. (Agni Purāṇa, Chapter 12).

ANUDYŪTAPARVA. An inner parva of Sabhā Parva. In this parva is told the story of the game of dice played between Duryodhana and Dharmaputra.

ANUGĪTĀPARVA. A sub-section of Aśvamedha Parva. (See M.B.).

ANUGOPTĀ. A Viśvadeva. (M.B., Anuśāsana Parva, Chapter 91, Verse 37).

AṆUHA. A King in ancient India. (M.B., Ādi Parva, Chapter 1, Verse 232).

ANUHLĀDA. Brother of Prahlāda.

1) *Genealogy.* Descended from Viṣṇu thus: Viṣṇu, Brahmā, Kaśyapa Hiraṇyakaśipu, Anuhlāda.

2) *Birth.* Kaśyapa married Diti, daughter of Daṣka. Diti was a younger sister of Aditi. The sons of Aditi became devas and the sons of Diti became asuras. Diti gave birth to two sons named Hiraṇyākṣa and Hiraṇyakaśipu and a daughter Siṁhikā. Siṁhikā was given in marriage to Vipracitti. They had two sons, Rāhu and Ketu. Five sons were born to Hiraṇyākṣa and four sons were born to Hiraṇyakaśipu. These four sons were : Anuhlāda, Hlāda, Prahlāda and Saṁhlāda. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15 and Agni Purāṇa, Chapter 19).

ANUKARMĀ. A Viśvadeva. (M.B., Anuśāsana Parva, Chapter 91, Verse 39).

ANUKRAMAṆIKĀ PARVA. The Mahābhārata is divided into 18 parvans. The first of them is called Ādi Parva and the first of its many sub-divisions is named

*Rāmānuja's Bhāgavata (Malayalam) mentions one Āryāvarta also as Bharata's younger brother. But the name does not occur in the original. (See Bhāgavata, Chapter 4, Verse 10.)

Anukramaṇikā Parva. And, in this parva (Chapter) Ugraśravas (Sūtanandana) son of Lomaharṣaṇa begins telling the Bhārata story at the yajña (of 12 years' duration) held by Kulapati Śaunaka at the forest of Naimiśa. Vyāsa composing the Mahābhārata, the creation of the world, the greatness of the Mahābhārata, Vyāsa teaching his disciples the Mahābhārata—all this comes in this narration. (See Mahābhārata).

ANUMATI. Daughter of Aṅgiras, son of Brahmā. Aṅgiras had two wives, Smṛti and Khyāti, and four daughters, Anumati, Rākā, Kuhū and Sinīvālī by Smṛti, and three sons, Ucatthya, Bṛhaspati, Saṁvarta by Khyāti. (Viṣṇu Purāṇa, Part 1, Chapter 10).

ANUMLOCA. An apsaras. (Harivaṁśa 326).

ANŪPAKA. A warrior from Anūpa(m).

ANŪPA(M). A famous place in ancient India. Some scholars hold the view that Anūpa is near river Narmadā. (Sabhā Parva, Chapter 51, Verse 24).

ANŪPATI. A synonym of Kārttavīrya. (Vana Parva, Chapter 116, Verse 19).

ANUPĀVṚTTA. A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 48).

ANUŚĀSANA PARVA. One of the Parvans of the Mahābhārata. (See Bhārata).

ANUṢṆĀ. A river in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 24).

ANUŚRUTAŚRAVAS. Son of Somāli (Viṣṇu Purāṇa).

ANUṢṬUP. One of the seven horses of the Sun God, the other six being, Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup and Paṅkti. (Viṣṇu Purāṇa, Part II, Chapter 8).

ANUVINDA I. One of the 100 sons of Dhṛtarāṣṭra. There is a story in the Mahābhārata about his being imprisoned along with Duryodhana. Knowing that the Pāṇḍavas were living in the forest in all comfort and happiness Duryodhana and others went in procession to them. Anuvinda also was in the procession. While Duryodhana and party were staying in a tent in the forest, a Gandharva named Citrasena appeared on the scene and imprisoned them. Anuvinda too was imprisoned. (See Citrasena). (M.B., Vana Parva, Chapter 242, Verse 8). He was killed in war by Bhīmasena. (M.B., Droṇa Parva, Chapter 127, Verse 66).

ANUVINDA II. The purāṇas refer to one Anuvinda, a prince of Avanti. (1) He had a brother called Vinda. (2) He was defeated by Sahadeva who set forth to subjugate the kings of the south just before the Rājasūya yajña of Dharmaputra. (M.B., Sabhā Parva, Chapter 31, Verse 10). (3) An Akṣauhiṇī (division of army) was despatched by Anuvinda to help Duryodhana. (M.B., Udyoga Parva, Chapter 19, Verses 24, 25). (4) On the first day of the war Vinda and Anuvinda fought duels with Kuntibhoja. (M.B., Bhīṣma Parva, Chapter 45, Verses 72-75). (5) Irāvān, son of Arjuna defeated both Vinda and Anuvinda in the battle. (M.B., Bhīṣma Parva, Chapter 83, Verse, 18-22). (6) They fought with Bhīma, Arjuna and the king of Virāṭa. (M.B., Droṇa Parva, Chapter 25, Verses 20). (7) Anuvinda was killed by Arjuna. (M.B., Droṇa parva, Chapter 399, Verses 27-29). (8) Vinda and Anuvinda had a sister called Mitravindā. The three of them were the children of Rājādhidevī, sister of Śrī Kṛṣṇa's father. Śrī Kṛṣṇa married Mitravindā, which her brother did not like. This was their reason for quitting the Pāṇḍava camp and fighting on the side of the Kauravas. (Bhāgavata, Daśama Skandha, Chapter 58, Verses 30, 31).

ANUVINDA III. The Mahābhārata refers to another prince Anuvinda also. He was the son of a Kekayarāja. He also fought against the Pāṇḍavas and was killed by Sātyaki. (M.B., Karṇa Parva, Chapter 13, Verse 21).

ANUVINDĀ. A wife of Śrī Kṛṣṇa. (Padma Purāṇa).

ANUYĀYI. One of the 100 sons of Dhṛtarāṣṭra. He is called Agrayāyī also; he was killed in battle by Bhīmasena. (M.B., Ādi Parva, Chapter 67, Verse 102; Chapter 116, Verse 11 and Droṇa Parva, Chapter 157, Verses 17-20).

ANVAGBHĀNU. A King of the Pūru dynasty. (For genealogy see Pūru dynasty). Pūru had three sons, Īśvara, Raudrāśva and Pravīra. He had also another son Manasyu by Śūrasenī, another wife. Anvagbhānu is the son born to Manasyu and his apsarā wife, Mitrakeśī. Anvagbhānu is known as Ṛceyu and Anādhṛṣṭi also. (M.B., Ādi Parva, Chapter 94, Verses 8-12).

APĀLĀ. A daughter of the great sage, Atri. Suffering from leprosy and hence forsaken by her husband Apālā stayed with her father and started tapas to please Indra. One day, on her way home from the river, Apālā tasted the Soma which was meant to be offered to Indra and hearing the sound produced then Devendra appeared before Apālā. She gave the Soma to Indra, who was so pleased with her that he cured her of her leprosy. (Ṛgveda, 8-91).

APĀNTARATAMAS. 1) *General.* A Maharṣi (Great Sage). He was born out of the sound 'bhu' uttered by Mahāviṣṇu. The sage is also known as Sārasvata and Apāntaratamas. Because he was absolutely free from inner darkness or ignorance he was called Apāntaratamas. The sage, who was cognizant of the past, the present and the future divided and systematized the Vedas as ordered by Viṣṇu.

2) Vyāsa was Apāntaratamas reborn. Mahāviṣṇu ordained that in the Dvāpara age he be born as the son of Parāśara and once again divide and systematize the Vedas, and so was he born as Vyāsa. (Śrī Śaṅkara's Muṇḍakopaniṣad and Brahmasūtra Bhāṣya).

APĀNTARATAMĀ. (Sārasvata). This is another name of Apāntaratamas. (See Apāntaratamas).

APARABRAHMA. (See Parabrahma).

APARĀJITA I. One of the serpents born to Kaśyapa of Kadru. (M.B., Ādi Parva, Chapter 35, Verse 13).

APARĀJITA II. A King born out of a part of one of the eight Asuras, who were known the Kālakeyas. (M.B., Ādi Parva, Chapter 67, Verse 49). The Pāṇḍavas had invited this King before they went to war. (M.B., Udyoga Parva, Chapter 4, Verse 21).

APARĀJITA III. A son of Dhṛtarāṣṭra. (M.B., Ādi Parva, Chapter 67, Verse 101). Bhīmasena killed him. (M.B., Bhīṣma Parva, Chapter 21, Verse 22).

APARĀJITA IV. A King of the Kuruvaṁśa. (M.B., Ādi Parva, Chapter 94, Verse 54).

APARĀJITA V. One of the eleven Rudras, the other ten being Hara, Bahurūpa, Tryambaka, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Sarpa and Kapāli. (Agni Purāṇa, Chapter 18).

APARĀJITA VI. Used as a synonym of Mahāviṣṇu. (M.B., Anuśāsana Parva, Chapter 149, Verse 89).

APARAKĀŚĪ. A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 42).

APARAKUNTI. A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 43).

APARAMLECCHA(M). A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 65).

APARANANDĀ. A river. Arjuna once crossed it. (M.B., Ādi Parva, Chapter 214, Verses 6 and 7). Aparanandā is counted among the prominent holy rivers. (M.B., Anuśāsana Parva, Chapter 165, Verse 28).

APARĀNTA I. A city on the west coast of ancient South India. (M.B., Bhīṣma Parva, Chapter 9, Verse 67).

APARĀNTA II. Another name of the Śūrpāraka temple. (M.B., Śānti Parva, Chapter 49, Verse 67).

APARASEKA(M). A place in ancient India. (M.B., Sabhā Parva, Chapter 31, Verse 9).

APARAVALLAVA(M). A place in ancient India. (M.B., Sabhā Parva, Chapter 9, Verse 62).

APARĀVIDYĀ. Knowledge is of two categories or types. Viz.

1) *Parāvidyā.* That science or knowledge, which helps us to know or realise Him (Brahma) who is without either beginning or end, who could neither be seen with the eyes nor perceived by any of the senses.

(2) *Aparāvidyā.* This includes knowledge of the four Vedas Ṛg, Yajus, Sāma and Atharva, the six Vedāṅgas (sub-divisions of the Vedas) Śikṣā, Kalpa, Nirukta, Chandas, Vyākaraṇa, Apidhāna, Mīmāṁsā, Dharmaśāstra and the purāṇas, as also, Nyāya Śāstra (Logic), Vaidya Śāstra (medicine) Gandharva Śāstra, Dhanurveda and Artha Śāstra (economics).

APODADHAUMYA. (See Ayodhadhaumya).

APPAYYADĪKṢITA. A reputed Rhetorician in Sanskrit, who thrived in the 16th Century A.D. He wrote two treatises on rhetoric, the Kuvalayānanda and Citramīmāṁsā. The former is an interpretation of chapter 5 of Jayadeva's Candrāloka and is very populari n South India.

APRĀCI. A hell. (See Naraka). (Viṣṇu Purāṇa, Part 2, Chapter 6)

APRATIṢṬHA(M). A hell. (See Naraka).

APSARAS.* An Apsaras is a nymph (devastrī). These apsarā women were born at the churning of the ocean of Milk. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Chapter 45, Verse 32 and Viṣṇu Purāṇa, Part 1, Chapter 9 and Agni Purāṇa, Chapter 3). There are thousands of Apsaras. (Details given against the names of Apsaras).

APSUHOMYA. A great sage (Maharṣi) who adorned the assembly of Yudhiṣṭhira. (M.B., Sabhā Parva, Chapter 4, Verse 12).

ARĀ (ARAJAS). Daughter of Śukra maharṣi. Ikṣvāku begot three sons, Daṇḍa, Vikukṣi and Nimi. After his father's death Daṇḍa became king of the country between the Vindhya and the Himālayas. In the course of a hunting expedition once Daṇḍa saw and was immediately attracted by the charms of Arā, daughter of Śukra maharṣi. He committed rape on her and she told her father about the attack by Daṇḍa. The Maharṣi asked his daughter to do tapas, and further told her that he would burn Daṇḍa's kingdom by a rain of fire. Arā did tapas, and at the behest of the Maharṣi Indra destroyed Daṇḍa's kingdom by a downpour of a rain of fire. Afterwards this place became a terrible forest where neither birds nor animals lived, and came to be known as Daṇḍakāraṇya. (Uttara Rāmāyaṇa).

ARAKKILLAM. (Palace of wax). Both the Kaurava and the Pāṇḍava princes lived in Hastināpura. The Pāṇḍavas became experts in archery, and their exemplary character and conduct made them, so to say, the apple of their eyes to the people. This evoked great jealousy in Duryodhana who made up his mind to completely ruin the Pāṇḍavas somehow or other. Duryodhana, with Dhṛtarāṣṭra's consent, built a new palace at Vāraṇāvata. Though many others did not know that the palace was made of wax the Pāṇḍavas, from secret information knew the fact. But, they only pretended ignorance. Duryodhana and his minister Purocana, saw to it that the Pāṇḍavas shifted their residence to the waxen palace. Duryodhana had planned to set fire to the palace and burn to death the Pāṇḍavas. But, the shrewd Vidura through his messenger Kanaka gave notice of the conspiracy to the Pāṇḍavas just in time. One night Purocana set fire to the waxen palace, but the Pāṇḍavas escaped by a secret passage, which the architect of the palace had made while constructing it, and about which the Pāṇḍavas had previous knowledge. The same night a huntsman, with his five children, was also staying in the palace. As they were unconscious with heavy dosage of liquor they could not escape the fire. Those six people, and accidentally Purocana too were burnt to death. People, who gathered at the spot, thus saw seven corpses, and the news was broadcast that the Pāṇḍavas, including their wife Pāñcālī and their mother had been burnt to death. This incident took place one year after the Pāṇḍavas had shifted their residence to the waxen palace. (M.B., Ādi Parva, Chapters 141-151).

ARĀLI. One of the sons who were Brahmavādins, of Viśvāmitra. (M.B., Anuśāsana Parva, Chapter 4, Verse 58).

ARANTUKA. A guard posted at a boundary line of Kuurkṣetra. (M.B., Vana Parva, Chapter 83, Verse 52).

ARANTUKA. A sacred spot in ancient India, in river Sarasvatī. A bath there is as beneficial as performing the Agniṣṭoma yajña. (M.B., Śalya Parva, Chapter 53, Verse 24).

ARAṆYA. A King of the Ikṣvāku dynasty. (See Ikṣvāku dynasty).

ARAṆYA PARVA. A sub Parva in the Mahābhārata. (See Mahābhārata).

ARAṬṬA(M). A place in ancient India. After Droṇa was killed in the great war, Kṛtavarmā ran away with the warriors of Araṭṭa. (M.B., Droṇa Parva, Chapter 193, Verse 13).

*Ariṣṭhā, a wife of Kaśyapa, delivered thirteen Apsaras. They were: Alambuṣā, Miśrakeśī, Vidyutparṇā, Tilottamā, Rakṣitā, Rambhā, Manoramā, Keśinī, Subāhu, Surajā, Suratā and Supriyā. Ariṣṭhā gave birth also to four Gandharvas, Hāhā, Hūhū, Atibāhu and Tumburu as mentioned in the following verse.

Ariṣṭāsūta Subhagādevī devarṣitaḥ purā
Alambuṣā miśrakeśī Vidyutparṇā Tilottamā
Aruṇā rakṣitā caiva rambhā tadvat manoramā
Keśinī ca subāhuśca vikhyatau ca hahāhuhū
Tumburuśceti catvāraḥ smṛtāḥ gandharvasattamāḥ.

ARAYANNAM. The swan (Haṁsa).

1) *General.* A bird (Haṁsa) in Devaloka. The prefix 'ara' denotes royalty, sublimity, greatness etc. Many purāṇas describe Arayannam as a bird of the Devas. Mānasasaras at the heights of the Himālayas is the permanent abode of these divine birds. They do not like the rainy season. So they come down to the earth when rain begins at the Mānasasaras, and go back to the Saras, when rain begins on the earth. This phenomenon explains Cerušśeri's (Malayalam poet) statement in his Kṛṣṇagāthā that 'when rain set in haṁsas —Arayannams—began flying away'.

2) *Origin.* Kaśyapa, the son of Brahmā, married the eight daughters of Dakṣa, Tāmrā being one of them. Tāmrā bore five daughters Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Śyenī gave birth to the kite, Dhṛtarāṣṭrī, the Haṁsa and the Kokā and Śukī the Śukas (doves). Kokā or the Cakravākī bird is the sister of Haṁsa. This is how the Arayanna and the Cakravāka got Devatva (divinity). (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto 14).

3) *Bhīṣma and the Arayanna.* Śiśupāla, before his death, blabbered a lot of unbecoming things about Bhīṣma, who was partial to his (Śiśupāla's) enemies. And, he related the story of an Arayanna to elaborate the stand taken by the aged Bhīṣma. An aged Haṁsa (Arayanna) which once dwelt on the sea-coast preached to all the other birds much about ethical actions. The birds felt great respect for the Arayanna. They flew across the sea in search of prey after entrusting their eggs to the Arayanna. The old Arayanna grew fat on those eggs. There was one intelligent bird among the lot, and when it looked for the eggs they were not to be found. That bird informed its colleagues about the treacherous conduct of the Arayanna. The birds organised themselves and attacked the Arayanna to death. Oh ! Bhīṣma, the same will be your end also. (M.B., Sabhā Parva, Chapter 41, Verses 30-41).

4) *Nala and Arayanna.* While Nala, the prince of the Niṣadha kingdom was resting in a garden he saw an Arayanna in a tank there. Out of curious pleasure Nala caught it, but seeing its mental tremor he let it free. Out of gratitude for this generous act, the Arayanna played the role of the messenger for Nala to get as his wife Damayantī, the very beautiful daughter of the King of Vidarbha.

5) *How the Arayanna (Haṁsa) got the white colour.* Once king Marutta was conducting the Māheśvara Satra (a yāga) and Devas like Indra came down to receive their share of the Havis (oblations in the sacrificial fire). And, this was the time when Rāvaṇa with his attendants was on his triumphal tour. Hearing that the Devas were at the Āśrama of Marutta, Rāvaṇa also went there, and Indra and the other Devas, trembling with fear, assumed different disguises and hid themselves away. Indra assumed the guise of the peacock, Yama of the crow, Kubera of the chameleon and Varuṇa of the Arayanna. Thus beguiled Rāvaṇa went his own way. The Devas, who thus escaped blessed the family of those birds whose forms they assumed. Indra shaped the blue feathers of the peacock with mixed colours and eyes like his own. Moreover, he blessed them that they would never be affected with any disease, and that they would dance with their feathers spread when rain set in. Yamadharma blessed the crows that they would get the offerings made on earth by men to their departed ancestors. And Bhagavān Varuṇa told the Rāja-Haṁsas : "I escaped the clutches of Rāvaṇa by assuming your shape and form. Therefore, be thee, who are now black and white, in future as purely white as milk". Kuberā blessed the Chameleon with capacity to change colour as and how it pleased, and also for its cheeks to appear golden in colour to the onlookers. After thus blessing the birds the Devas disappeared. (Uttara Rāmāyaṇa).

ARBUDA. An Asura. Indra killed this Asura. (Ṛgveda, Maṇḍala 1, Anuvāka 10, Sūkta 51).

ARBUDA I. A nāga (serpent) living in mountains. (Sabhā Parva, Chapter 21, Stanza 9).

ARBUDA II. The mountain Ābu. (Mahābhārata, Vana Parva, Chapter 82, Stanza 55).

ARCANĀNAS. A muni born in the Ātreyagotra of the dynasty of Atri. He desired to marry Rathavīti. But her father had decided to give her in marriage only to a Maharṣi, and, therefore Arcanānas became a Maharṣi with the help of the Marutta and wedded Rathavīti. Maharṣi Śyāvāśva was their son.

ARCIṢMATĪ. The fourth daughter of Maharṣi Aṅgiras. (M.B., Vana Parva, Chapter 216, Verse 6).

ARCIS. Pṛthu and the Arcis were born from the arms of Vena. (Bhāgavata, 4th Skandha, Chapter 15). Pṛthu did tapas in forest and gave up his physical body in fire and attained Vaikuṇṭha (the abode of Viṣṇu) with the Arcis. (Bhāgavata, 4th Skandha). For details see Pṛthu.

ARCIṢMAT. A sect of Pitṛs. (M.B., Śānti Parva, Chapter 236, Verse 15).

ARDHADEVAS (SEMI-GODS). In temples hermits, ancestors, serpents, celestial maids and such others also are worshipped. Among these there are Vasus, Nāgas, Asuras, Paiśācas, Vetālas and many other classes. These are the semi-gods. (See Page 27 of Nāmvanaṅgum Daivaṅgal).

ARDHAKĪLATĪRTHA. A holy ghāṭ or bath built by the hermit Darbhi. (Mahābhārata, Vana Parva, Chapter 83, Stanza 153).

ARDHASĀDHAKA. A minister of King Daśaratha. He had eight ministers.

"The great king had eight ministers who were pure and famous and experts in dealing with matters of their concern : Jayanta, Dhṛṣṭi, Vijaya, Siddha, Ardhasādhaka, Aśoka, Mantrapāla and Sumantra were they". (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 7, Stanzas 2 and 3 : Vallathol Translation).

ARGHĀBHIHAṆAPARVA. A parva in the Mahābhārata. (See M.B.).

ARIHA. A King of the lunar dynasty. He was a son born to Arvācīna (a king of the Pūru dynasty) and Maryādā, a princess of Vidarbha. Ariha had a son, Mahābhauma, born of his wife, a princess of Aṅga. (M.B., Ādi Parva, Chapter 19, Verses 18-19).

ARIMEJAYA. A Rājā of the Pūru dynasty. (See Pūru dynasty). (Agni Purāṇa, Chapter 278).

ARIṢṬĀ. Wife of Kaśyapa. The Gandharvas were born of her. (Agni Purāṇa, Chapter 19, M.B., Ādi Parva, Chapter 67, Verse 83).

ARIṢṬA (ARIṢṬAKA). An asura, a servant of Kaṁsa. Once, at the instance of Kaṁsa he went to Gokula disguised as an ox to kill Śrī Kṛṣṇa. The ox instilled terror in people by tearing to pieces hills and mountaisn

with its horns and bellowing like hell. But Śrī Kṛṣṇa faced the beast, and rained blows on him and it was thrown hundred yojanas away and it died. At the time of death it regained its fromer from as Asura. (Bhāgavata, Daśama, Skandha, Chapter 37).

ARIṢṬANEMA (ARIṢṬANEMI). (See Ariṣṭanemi).

ARIṢṬANEMI I. One of the six sons of Vinatā.

1) *Genealogy.* Viṣṇu, Brahmā, Kaśyapa and Ariṣṭanemi. Kaśyapa married Dhṛtarāṣṭrī, daughter of Dakṣa. Śukī was their daughter, Śukī had a daughter Natā and she a daughter, Vinatā. Ariṣṭanemi, Tārkṣya, Aruṇa, Garuḍa, Para, Āruṇi and Śrī Vāruṇi were the children of Vinatā. (M.B., Ādi Parva, Chapter 65, Verse 40).

2) *Tapaśśakti of Ariṣṭanemi.* Ariṣṭanemi with his son was once performing tapas in the foiest. The son was immersed in meditation clad in the skin of a deer thus looking like a deer. Parapurañjaya, the King of Hehaya who happened at the time to be hunting in the forest discharged his arrow against the son of Ariṣṭanemi taking him for a deer. When the king found out the real fact he felt extremely sorry, and he craved pardon of the boy's father for unwittingly killing his son. Then Ariṣṭanemi pointing out his son who was standing alive asked the King, "Is this the boy whom you killed ?" The King was naturally wonder-struck. But Ariṣṭanemi told the King that there was nothing to wonder at in the case as nobody would be able to kill them because their Tapaśśakti was so great. The King felt so happy at this, and returned to his palace after prostrating at the feet of the sage. (M.B., Araṇya Parva, Chapter 184).

3) *Some other details.* (1) Sumati, wife of King Sagara of the Solar dynasty, was the daughter of Ariṣṭanemi. (Rāmāyaṇa, Bālakāṇḍa, Canto 38, Verse 4). (2) Kaśyapa had the synonym Ariṣṭanemi also. (Vālmīki Rāmāyaṇa, Kiṣkindhākāṇḍa, Canto 66, Verse 4; Devī Bhāgavata, Saptama Skandha). (3) Ariṣṭanemi's wives delivered sixteen children. (Agni Purāṇa, Chapter 19). (4) Ariṣṭanemi has spoken a lot about the greatness of Brahmins. (M.B., Araṇya Parva, Chapter 184, Verses 17-22). (5) Ariṣṭanemi once gave much spiritual advice to King Sagara of the Sūrya Vaṁśa. (M.B., Śānti Parva, Chapter 288, Verses 5-46).

ARIṢṬANEMI II. Mahābhārata, Śānti Parva, Chapter 208, Verse 8 refers to one Ariṣṭanemi, the second son of Kaśyapa.

ARIṢṬANEMI III. A Rājā called Ariṣṭanemi occupied a place in the council of Yama. (M.B., Sabhā Parva, Chapter 8, Verse 9).

ARIṢṬANEMI IV. A false name assumed by Sahadeva while the Pāṇḍavas lived incognito in the Virāṭa kingdom. (M.B., Virāṭa Parva, Chapter 10, Verse 5)

ARIṢṬANEMI V. A synonym of Śrī Kṛṣṇa. (M.B., Udyoga Parva, Chapter 71, Verse 5).

ARIṢṬANEMI VI. A King. Realising the transient nature of worldly life, he gave up his kingdom and went to and did tapas at Mount Gandhamādana. Indra who was very much pleased at this sent a messenger with a vimāna (aeroplane) to conduct the King to Svarga (heaven). When he was told that there was in Svarga also the states of being high or low, and fall happened when the effect of good actions decreased, the King gave up his desire for Svarga and sent back Indra's messenger. Then Indra sent the King with a messenger to the Āśrama of Vālmīki so that he might gain spiritual knowledge. Vālmīki consoled the King with the advice that the telling, hearing and pondering over the story of the Rāmāyaṇa alone would be enough to get eternal salvation. (Yogavāsiṣṭham).

ARJUNA. The third of the Pāṇḍavas.

1) *Genealogy.* Descended from Viṣṇu thus: Brahmā, Atri, Candra, Budha, Purūravas, Āyus, Nahuṣa, Yayāti, Pūru, Janamejaya, Pracinvāṇ, Pravīra, Namasyu, Vītabhaya, Śuṇḍu, Bahuvidha, Saṁyāti, Rahovādi, Raudrāśvan, Matināra, Santurodha, Duṣyanta, Bharata, Suhotra, Suhotā, Gala, Gardda, Suketu, Bṛhatkṣetra, Hasti, Ajamīḍha, Ṛkṣa, Saṁvaraṇa, Kuru, Jahnu, Suratha, Vidūratha, Sārvabhauma, Jayatsena, Ravyaya, Bhāvuka, Cakroddhata, Devātithi, Ṛkṣa, Bhīma, Pratīca, Śantanu, Vyāsa, Pāṇḍu, Arjuna.

2) *Previous birth.* Arjuna and Śrī Kṛṣṇa are often referred to as Naranārāyaṇas (Nara and Nārāyaṇa). In their previous life they were two Ṛṣis called Nara and Nārāyaṇa, and from that time onwards they lived as inseparable companions and sons of the same parents. They entered Mahāsamādhi at Badaryāśrama in the Himālayas. Of the two Nārāyaṇarṣi was a partial incarnation of Viṣṇu. About the Nararṣi the Devī Bhāgavata has the following to say: "Dharma had his origin in the heart of Brahmā, and he earned great reputation for truthfulness and adherence to Vedic dharma. He married the daughters of Dakṣa. Dharma had four sons, Hari, Kṛṣṇa, Nara and Nārāyaṇa. Of the four sons Hari and Kṛṣṇa became great yogīs, and Nara and Nārāyaṇa, great tapasvins. Nara and Nārāyaṇa did tapas, worshipping Brahmā for 1000 years at the holy Badaryāśrama in the plains of the Himālayas. Nara was born in the next birth as Arjuna. (Devī Bhāgavata, 4th Skandha). See Nara.

3) *Birth.* To Vicitravīrya son of Śantanu was born Dhṛtarāṣṭra by Ambikā, and Pāṇḍu by Ambālikā. Pāṇḍu had two wives, Kuntī and Mādrī. The curse of a Muni made physical contacts with his wives impossible for Pāṇḍu. (See Pāṇḍu). Kuntī, before her marriage had attended on Maharṣi Durvāsas who pleased with her service made a gift of five mantras to her. The effect of the mantras was that Kuntī would become mother of a son from him about whom she was thinking while she repeated the mantra. As soon as she got the mantras she retired to a solitary place and thinking of the Sun-God repeated the first mantra. At once Sūryadeva appeared and Karṇa was born to her by him. After assuring her that the incident would not affect her chastity Sūrya disappeared. Kuntī abandoned the child to float in the river Gaṅgā, and stayed with Pāṇḍu keeping the other four mantras to herself. Since Pāṇḍu could not contact the body of his wives, with his permission Kuntī began practising the other four mantras one by one. By three mantras she got three sons, Dharmaputra from Kāla, Arjuna from Indra and Bhīmasena from the wind God (Vāyu). The remaining one mantra Kuntī gave to Mādrī. She repeated it thinking of the Aśvinī Devas, and two sons, Nakula and Sahadeva were born to her. (M.B., Ādi Parva, Chapter 63 onwards).

4) *Festival of birth.* At the birth of Arjuna Kuntī heard a heavenly voice declare as follows: "Oh! Kuntī! your son will be equal to Śiva in prowess and unconquerable just as Indra is. After defeating all the Kings he will perform the Aśvamedha thrice. He will please

Śiva and get the great weapon called Pāśupata from him. On the orders of Indra he will kill Nivātakavacas. Hearing the above prophecy the Devas played ecstatic music and flowers were showered from the sky. The Saptarṣis, Prajāpatis and other sages arrayed themselves in the sky. Thus, all animate and inanimate objects celebrated the birth of Arjuna.

5) *Naming.* Sages from the top of the Śataśṛṅga mountain came together to perform the christening ceremony of Arjuna. While enumerating the various names of Arjuna, it is said in the Virāṭa Parva that Kṛṣṇa was the name Pāṇḍu gave to his son. (M.B., Ādi Parva, Chapter 123, Verse 20).

6) *Childhood.* The Pāṇḍavas spent their childhood at Hastināpura with the Kauravas. Then Arjuna studied the art and science of using weapons, dance, music etc. along with the other boys. (M.B., Ādi Parva, Chapter 129, Verse 1). Kaśyapa, the high priest of Vasudeva did for Arjuna the usual Saṁskāras like Upanayana (wearing of the holy thread) etc. Arjuna was taught the first lessons in Dhanurveda (Science of archery) by Rājarṣi Śuka. Afterwards, Kṛpācārya became the preceptor of the Pāṇḍavas in Dhanurveda, and it was then that Droṇācārya came. There is a particular story about Droṇācārya becoming the guru. (See Droṇa).

7) *Special favour of Droṇa.* Arjuna showed very great interest in the science of the use of weapons. Droṇa, the master, wanted to teach Aśvatthāmā, his son, certain special things, and he began sending all his disciples to fetch water. Aśvatthāmā used to be the first to return with the water, and before the others returned Droṇa began teaching Aśvatthāmā the special lessons. Arjuna came to understand this programme and he began returning with water along with Aśvatthāmā. Then the guru began teaching the special things to both Aśvatthāmā and Arjuna. Droṇa instructed the cook not to serve Arjuna food in the darkness. While Arjuna was once taking his food, wind blew out the burning lamp, and Arjuna alone continued eating. Because of constant practice Arjuna was quite sure about the position of the hand and the mouth in the process of eating, and Arjuna surmised from this that archery also could be practised in darkness. He began practising them. The guru came to know of it, and witnessing Arjuna's performance praised Arjuna as a unique archer. (Bhārata, Ādi Parva, Chapter 132).

8) *Ekalavya's finger was cut.* Ekalavya, son of Hiraṇyadhanus, King of the Niṣādas (a tribe of hunters, forest-men) approached Droṇa to learn the science of the use of weapons. Droṇa, the Brahmin, refused the prayer of this prince of the forest tribe. Ekalavya, after prostrating at the feet of Droṇa returned to the woods, made an image of Droṇa with earth and meditating upon it as guru began practising the use of weapons.

The Kauravas and the Pāṇḍavas went hunting in the forest. Seeing there Ekalavya with his matted hair and clad in deer skin the hunting dogs began barking at him. Ekalavya shot into the mouth of the dog seven arrows at one and the same moment. With the arrows thrust in the mouth the dogs ran back to the Pāṇḍavas, and they found out the culprit, Ekalavya, who claimed himself to be a disciple of Droṇa. Grief-stricken at this claim Arjuna hurried up to Droṇa and said: "You had pronounced me to be your foremost disciple without an equal. But, today Ekalavya, another disciple of yours has relegated me to the second place". Thereupon Droṇa went and saw Ekalavya in the forest. Ekalavya, in all devotion stood up and saluted the guru. And the guru said as follows : "Oh ! Ekalavya if thou art my disciple give me the dakṣiṇā (fee) due to the guru, and I desire to get the thumb of your right hand as my fee". At once Ekalavya cut his thumb and gave it to Droṇa. Henceforth Arjuna became Droṇa's unequalled disciple. (M.B., Ādi Parva, Chapter 132).

9) *Arjuna got Brahmaśirāstra.* When once Droṇa and his disciples were bathing in the river Gaṅgā, a whale caught hold of the leg of the guru. The combined efforts of the disciples failed to extricate the leg from the grip of the whale. Ultimately Arjuna shot an arrow and released the guru's leg. Greatly pleased at this Droṇa imparted to Arjuna knowledge about Brahmaśirāstra, and Arjuna was enjoined not to use the astra against men, but to use it only when confronting higher beings than men. [Bhārata (Malayalam), Ādi Parva, Chapter 133].

10) *Competition in arms.* When the training of the princes was almost over Dhṛtarāṣṭra decided to have a rehearsal of their attainments, and the scene for it also was set. The princes with bows and arrows appeared on the scene. Yudhiṣṭhira and others first exhibited their skill in shooting arrows in the order of their seniority. Every scene was explained to Dhṛtarāṣṭra by Vidura and to Gāndhārī by Sañjaya. Duryodhana and Bhīma clashed with each other. Aśvatthāmā pacified them and kept them apart. And, then Arjuna and Karṇa appeared on the scene, and the onlookers declared them to be equal in skill in archery. When their shooting exhibition was over, Karṇa who got angry again rushed to the stage. Arjuna also got ready. Arjuna challenged Karṇa's eligibility on the ground that he was low-born and not a Kṣatriya. At once Duryodhana proclaimed him as the King of Aṅga. Though this pacified the scene, this competition in archery served much to make the Kauravas and the Pāṇḍavas the bitterest of enemies. (M.B., Ādi Parva, Chapters, 136, 137).

11) *Arjuna's gurudakṣiṇā (Offering of fee to the preceptor).* At the starting of training the princes Droṇa told them: "I have one thing in mind, and you must do it for me when you have completed the course of training. All the disciples except Arjuna kept silent at this, but Arjuna promised to fulfil the guru's wish at the proper time

The training was over, and it was time for gurudakṣiṇā. Droṇa asked to be brought bound before him Drupada, King of Pāñcāla. (For Droṇa's enmity towards Drupada see Drupada). Thereupon the Pāṇḍavas marched to Pāñcāla, and in a fierce battle Arjuna defeated Drupada. Though Bhīma tried to kill Drupada Arjuna did not permit it, but took him bound to Droṇa. This ended Droṇa's hatred towards Drupada, who now gifted half his kingdom to Droṇa. Droṇa was very much pleased with Arjuna for the above act, and advised him to fight even him (Droṇa) if the latter opposed him (Arjuna). To this Arjuna replied 'Yes'. (M.B., Ādi Parva, Chapter 139, Verse 14). With this promise to fight even the guru in case the guru attacked him Arjuna became the most reputed archer in Bhārata.

12) *Jealousy of Dhṛtarāṣṭra.* After the gurudakṣiṇā Arjuna marched against the neigh ouring kingdom. He defeated very easily in war the King of Yavana and the Kings Sauvīra, Vipula and Sumitra. These victories of Arjuna made the Kauravas very anxious; Dhṛtarāṣṭra brooded over it. (M.B., Ādi Parva, Chapter 138, Verses 20-23).

13) *Escape from the waxen palace.* Duryodhana made up his mind to destroy the Pāṇḍavas somehow or other. He got the Pāṇḍavas to shift their residence to a palace made of wax at Vāraṇāvata, and one year after this the palace was set fire to. The Pāṇḍavas escaped death by fire through a tunnel and entered the forest, the next day. (See Arakkillam).

14) *Arjuna on the banks of river Gaṅgā.* The Pāṇḍavas walked much through the terrible forest, and after midnight reached the banks of the Gaṅgā. At that time Aṁgāraparṇa (Citraratha), the Gandharva was enjoying his time in the river with some Apsarā women. The presence of men at the scene, the Gandharva did not relish. Arjuna and the Gandharva crossed in words, which led to a duel. In the duel the Gandharva was defeated. As the wife of the Gandharva prayed with tears in her eyes Arjuna spared him his life. The grateful Gandharva told the Pāṇḍavas many interesting stories. He also made a present of divine horses and imparted to them the esoteric knowledge called Cākṣuṣīvidyā. The Gandharva finally told the Pāṇḍavas that they were attacked because they came without Agni and Āhuti in their front. He also explained this fact that Arjuna could subjugate him on account of his (Arjuna's) genuine celibacy. (See Citraratha).

15) *Pāñcālīsvayaṁvara.* Citraratha, during his talks with the Pāṇḍavas had pointed out to them the need to have a priest to lead and guide them in all matters, and accordingly they visited Dhaumyāśrama and installed the Maharṣi (Dhaumya) as their priest.

And, meantime, seeing thousands of people on their way to attend the Svayaṁvara (marriage by open choice of husband by the girl) of Kṛṣṇā (Pāñcālī) daughter of the King of Pāñcāla, the Pāṇḍavas also followed the crowd. Veda Vyāsa, whom the Pāṇḍavas met on their way blessed them. King Drupada wished to give his daughter Kṛṣṇā in marriage to Arjuna. The news that the Pāṇḍavas were burned to death in the palace of wax grieved Drupada. Yet he had made arrangements for a trial of strength by Heroes at the Svayaṁvara. A tremendous bow was got ready and installed on the ground, and a machine constructed which was kept suspended in the air. The target was placed inside the machine. And then Drupada spoke thus: "My daughter shall be married to him who will bend the bow and with the first arrow hit the target placed inside the machine". (M.B., Ādi Parva, Chapter 155, Verse 11). Great warriors like Duryodhana, Karṇa, Śiśupāla, Śiṁśumāra took their seats in the marriage hall. All the kings failed even to lift the bow up. Ultimately Arjuna lifted the bow and hit the target very easily. Pāñcālī put the wedding garland on Arjuna's neck. When the Pāṇḍavas returned to their mother with Pāñcālī in the evening the mother from inside her room said: "What you have got today, my sons, you enjoy among yourselves." Kuntī said this under the impression that what her sons had got was some Bhikṣā. At any rate, in obedience to the above injunction of the mother Pāñcālī became wife to the five Pāṇḍavas. (M.B., Ādi Parva, Chapters 190, 191).

16) *Arjuna at Indraprastha.* The svayaṁvara of Pāñcālī broadcast news about the whereabouts of the Pāṇḍavas. Dhṛtarāṣṭra brought them back to Indraprastha, and installed them in a new palace built at the place called Khāṇḍavaprastha. (Indraprastha). Dharmaputra ruled a part of the country with Indraprastha as capital. Nārada went there once and advised the Pāṇḍavas to guard themselves against mutual quarrels as the five of them claimed one and the same woman as wife. Thenceforth it was set forth that Pāñcālī would live with each husband in turn for one year. It was also settled that during a particular year if any other husband than the one whose turn it was to live with Pāñcālī saw her the intruder was to go on a pilgrimage for one year.

Once a brahmin came to the palace complaining that his cows were stolen by thieves, and Arjuna promised to help him. Arjuna did so without remembering that all his weapons were stored in Dharmaputra's palace. That year Pāñcālī was living with Dharmaputra. Forgetting the fact Arjuna went to Dharmaputra's palace, got his weapons and helped the brahmin. For thus breaking the rule Arjuna left his palace on a pilgrimage for one year.

17A) *Arjuna married Ulūpikā and Citrāṅgadā.* Arjuna with his bow and arrows went into the forest. Many brahmins followed him. Arjuna reached the banks of Gaṅgā and entered the waters for a bath. Here Arjuna was attracted by Ulūpikā, daughter of the Nāga King and he married her. A son was born to them called Irāvān. After visiting places like Agastyavaṭam, Vasiṣṭhagiri Arjuna reached Manalur. He married Citrāṅgadā, daughter of Citrāṅgada, King of Manalur. After a stay of three months there he went southwards. Citrāṅgadā gave birth to a son named Babhruvāhana.

17B) *The mark on Arjuna's flag is Hanūmān, and the following story is attached to it.* Arjuna, once during a tour of the country was much surprised to see the Dam constructed by Śrī Rāma from Rāmeśvara to Laṅkā. He also felt that it was not at all proper on the part of Śrī Rāma to have sought the help of monkeys to construct the dam. Śrī Rāma could have made a dam with arrows. Arjuna put this question to a great scholar (Pandit) who was sitting nearby reading the Rāmāyaṇa. Neither the Pandit nor the other brahmins gathered there could give a convincing answer to Arjuna's doubts. Then a monkey child went up to Arjuna and told him with pride that a dam made of arrows would have broken when the monkeys walked on it. Arjuna said then, "no, no, no monkey will be able to break the dam built with Rāma's arrows; which monkey will break a dam of arrows made even by me?" And, a debate began about the subject. The monkey and Arjuna agreed to a bet that if a monkey broke the dam made by Arjuna he would end his life by jumping into fire, and if the monkey could not break the dam it would for ever be Arjuna's slave. Arjuna constructed a dam with arrows. And, as soon as the monkey set foot on it it was broken. Arjuna tried again. Though now it caused some efforts on the part of the monkey the dam broke this time also. Arjuna was thus left with no alternative but to die by jumping into fire and a fire was accordingly lit. Before Arjuna jumped into the fire a brahmin boy, who was bathing in the river ran

upto Arjuna and told him that his attempt at self annihilation was not justified as the bet was made without an arbiter. When Arjuna who was wedded so much to truth brushed aside this argument and got ready to end his life the boy said : "If you are so very insistent about it you (Arjuna and the monkey) compete once again with me as arbiter. This suggestion of the boy was accepted. The monkey child tried its best to break the dam, but it failed. It developed its body to the size of a mountain and jumped on the dam. Even then it did not break. Then he ran up to the boy who was acting as arbiter and prostrated at his feet crying 'Rāmacandra'. At the same moment Arjuna also prostrated before the boy crying 'Śrī Kṛṣṇa, slave to devotees'. The boy asked both of them to get up, and after admonishing them for their conceit gave them good advice. He also asked the monkey child to keep his word by remaining as the emblem of Arjuna's flag. (The monkey boy was actually Hanūmān and the brahmin boy Śrī Kṛṣṇa).

17 C) *Arjuna married Subhadrā.* Arjuna went to the holy place called Saubhadratīrtha and redeemed the woman named Vargā from the curse she was labouring under. (See Vargā). Arjuna continued his journey and reached Gokarṇa and Prabhāsa tīrtha, where he met Gada, brother of Śrī Kṛṣṇa. Gada described to Arjuna the great beauty of his sister, Subhadrā. Arjuna went to Dvārakā and paid his respects to Śrī Kṛṣṇa. A few days later the yādavas celebrated a great festival at mount Raivataka. Arjuna went there disguised as a Sannyāsin and forcibly took away Subhadrā with him with the permission of Śrī Kṛṣṇa. Though the yādavas got ready for a fight they were ultimately pacified, and Subhadrā was married to Arjuna. (M.B., Ādi Parva, Chapter, 218-224).

17D) *Brahmin boy saved.* When once Arjuna was in Dvārakā with Śrī Kṛṣṇa a brahmin appeared on the scene lamenting that his child died as soon as it was born. Nobody paid any heed to this, and then Arjuna rose up and assured protection to the next child to be born to the brahmin and asked him to return home in peace. Arjuna also vowed that he would end his life by jumping into fire if he failed to protect the next child of the brahmin.

As the time for the delivery of his wife approached the brahmin took Arjuna home. Arjuna made the house secure by making an enclosure with his arrows. Yet the child died; not only that, at the time of birth itself its body disappeared. And, the brahmin heaped insults on Arjuna, who looked very foolish. Rendered thus an object of ridicule Arjuna began to make a fire for him to jump into. At this Śrī Kṛṣṇa appeared before Arjuna and prevented him from jumping into fire. And then both Kṛṣṇa and Arjuna went to Viṣṇuloka and submitted the case of the brahmin to him. Viṣṇu told them : "Oh ! Kṛṣṇa and Arjuna, it was I who took away the brahmin boys for the pleasure of seeing you both here. You may immediately return with the brahmin boys. And, Kṛṣṇa and Arjuna returned with the boys to the brahmin, who now felt very happy. (Bhāgavata, Daśama Skandha, Chapter 89).

17E) *Burning of Khāṇḍava forest.* While Kṛṣṇa and Arjuna were spending their days on the banks of river Yamunā in the summer season Agni Bhagavān (the fire-god) requested them to give the Khāṇḍava forest as food to him. (See Khāṇḍavadāha). Arjuna agreed to oblige Agni Bhagavān, who presented to Arjuna the bow called Gāṇḍīva, a white horse and many other powerful arrows. When Agni began burning the forest, Indra sent a heavy shower of rain. By creating a tent with arrows Arjuna saved the forest from the rain. Arjuna killed Takṣaka's wife, cursed the Nāga called Aśvasena and saved Maya, the architect of the Asuras who was put up in the forest. Indra was pleased and gifted many divine arrows to Arjuna. Maya gave the famous conch, Devadattam to Arjuna. By now the one year of the pilgrimage of Arjuna was over and he returned to Indraprastha. (M.B., Ādi Parva, Chapters 233-239).

17P) *Fight between Arjuna and Śrī Kṛṣṇa.* (See Gālava, para 4).

18) *Again to the forest.* Maya, who escaped death in Khāṇḍava forest, in his great gratitude, went to Indraprastha, and with the permission of Dharmaputra built for the Pāṇḍavas an exceptionally beautiful palace. And then the Pāṇḍavas made the conquest of all the earth, and after killing enemy kings like Jarāsandha, the Kimpuruṣas, the Hādakas, Śiśupāla, Kurundha and Bhagadatta returned to Idraprastha and performed the Rājasūya yajña. The Kauravas who got jealous at this went on a visit to Indraprastha. When they entered the palace built by Maya they were put into many a ludicrous situation. (See Sabhāpraveśa). Insulted and humiliated they returned to Hastināpura and challenged the Pāṇḍavas to a game of dice, and in the game the Pāṇḍavas lost not only their kingdom and other riches, but Pāñcālī as well. Duśśāsana dragged Pāñcālī and stripped her of her clothes in the royal assembly and thus mercilessly insulted her. According to the terms and condition agreed to with reference to the game of dice, the Pāṇḍavas had to lead forest life for twelve years and live for one year incognito. The Pāṇḍavas again started for the forest. (M.B., Sabhā Parva).

19) *Pāṇḍavas in Kāmyaka forest.* A number of brahmins also accompanied the Pāṇḍavas to the forest. The noble brahmin, Śaunaka consoled the aggrieved Dharmaputra in the Dvaitavana. Dharmaputra felt worried that he could not feed the brahmins who accompanied him into the forest. Pāñcālī prayed to the Sun-God, and he gave the Akṣayapātra to her. (See Akṣyapātra). And, after this the Pāṇḍavas, along with the brahmins, entered the Kāmyaka forest. (M.B., Araṇya Parva, Chapter 36).

20) *Arjuna secured divine arrows.* Dharmaputra asked Arjuna to do tapas in the Himālayas and thus secure divine arrows. Accordingly Arjuna went south and saw Indra in the Indrakīla mountain. Indra gave him boons. There Arjuna killed Mūkāsura. And, then Arjuna went to Mount Kailāsa and prayerfully concentrated his mind on Śiva. Śiva appeared in the guise of a forest dweller. (See Pāśupatāstra). After that he got the Daṇḍāstra from Yama, Pāśāstra from Varuṇa and Antardhānāstra from Kubera. (M.B., Vana Parva, Chapters 37-41).

21) *Arjuna in Indraloka.* Indra, who was so very pleased that Arjuna got so many divine arrows deputed his charioteer, Mātali, to bring Arjuna to Devaloka, and at Devaloka he learned more about archery and music. The Apsarā women forgot themselves when they saw the exceptionally handsome Arjuna. Urvaśī, mad with

love, sent her messenger Citrasena to Indra. Being told about Urvaśī's love Arjuna closed both his ears with hands, and reminded the messenger of Urvaśī's maternal position with reference to him. Urvaśī cursed and turned Arjuna into an eunuch. Indra consoled Arjuna by assuring him that Urvaśī's curse will turn out to be of great benefit to him. Afterwards Arjuna stayed in Devaloka for a few days with Citrasena, and during the period he killed Nivātakavaca and Kālakeya.

Arjuna became a friend of Maharṣi Lomaśa, who had gone to Devaloka to see Indra. Promising Arjuna that he would protect Dharmaputra Lomaśa returned to the earth. Arjuna left the Kāmyaka forest and returned to his brothers after an absence for five years. He met the brothers at Mount Gandhamādana. (M.B., Vana Parva, Chapters 42-47).

22) *Procession.* At last a witty and humorous brahmin went to Dhṛtarāṣṭra and dilated upon the hardships being suffered by the Pāṇḍavas, and Duryodhana and others were extremely pleased and happy to hear it. Yet, they shed crocodile tears. But, Duryodhana was in a mighty hurry to see with his own eyes the pitiable plight of the Pāṇḍavas. On the pretext of going out for hunting Duryodhana and others with the permission of Dhṛtarāṣṭra, started for the forest with a number of attendants. 8,000 chariots, 30,000 elephants, thousands of infantry soldiers, 9,000 horses, merchants, ornaments, courtesans and thousands of hunters formed this procession into the forest. Just like roaring winds during the rainy season the procession caused thunderous noise. Duryodhana approached the pool in the Dvaita forest and waited at a distance. (M.B., Araṇya Parva, Chapter 239, Verses 25-29).

Duryodhana and attendants put up tents in the forest. The Gandharvas obstructed Duryodhana, and he and the Gandharva called Citrasena clashed with each other. Duryodhana was made a prisoner. Arjuna came on the scene and released him. And, thus humiliated Duryodhana returned to Hastināpura with the attendants. (M.B., Āraṇya Parva, Chapters 239-253).

23) *Arjuna lost consciousness.* While once Pāñcālī was alone King Jayadratha forcibly took her away. Within seconds the Pāṇḍavas confronted Jayadratha and regained Pāñcālī. Jayadratha and his men were killed. The Pāṇḍavas, who were very weary and tired walking in the forest felt extremely thirsty. Nakula, at the instance of Dharmaputra climbed a tree and looked around and sighted a pool of clear water. When Nakula went to the pool and began to draw water a voice from above was heard saying as follows : "Do not be so very daring. This is my ancestral wealth. If you answer my questions you may not only drink the water but also take some with you". Without paying any heed to this warning Nakula drank water from the pool, and lo ! he fell down unconscious immediately. Sahadeva who went to the pool in search of Nakula and drank water from the pool also met with the same fate as Nakula. Arjuna and Bhīma also had the same fate at the pool. Lastly Dharmaputra went to the pool and understanding what happened to his brothers requested permission to drink water. At once a Yakṣa appeared and brought the brothers of Dharmaputra back to consciousness. In fact, the Yakṣa was none other than Yamadharmadeva. (For questions and answers of the Yakṣa see Dharmaputra.) (M.B., Araṇya Parva, Chapters 312-315).

24) *Life incognito.* Now the twelve years of forest life being over the Pāṇḍavas decided to spend the one year of life incognito in the Virāṭa palace. Arjuna disguised himself and deposited his clothes and weapons in the hollow of a Śami tree in the forest. And the Pāṇḍavas in various disguises reached the Virāṭa palace. They assumed false names : Dharmaputra as Kaṅka, Bhīma as Valāla, Arjuna as Bṛhannala, Nakula as Granthika and Sahadeva as Ariṣṭanemi and Draupadī as Mālinī.

When the life incognito of the Pāṇḍavas for one year was about to expire a rumour reached the Kauravas that the Pāṇḍavas were at the Virāṭa capital, and the Kauravas thought that the Pāṇḍavas will appear on the scene if a war was fought against King Virāṭa. The Kauravas, with this object in view, lifted the cows of Virāṭa and that led to war. Uttara, the prince of Virāṭa boasted that he would fight provided he had a good charioteer. Bṛhannala (Arjuna) agreed to act as such and they started for the warfield. At the sight of the massive army of the Kauravas Uttara got frightened and tried to run away from the field. But Bṛhannala tightly bound Uttara to the chariot, drove it very fast to the forest, took back from the hollow of the Śami tree his weapons and returned to the battle-field. The Kauravas were absolutely defeated in the war and they took to their heels. They understood that the very clever and terrible warrior in disguise was Arjuna himself. But, by the time the period of the Pāṇḍavas life incognito was over. The king of Virāṭa, greatly pleased over this victory in war gave his daughter, Uttarā in marriage to Abhimanyu, son of Arjuna. (M.B., Virāṭa Parva).

25) *Preparations for war.* After the forest life and life incognito the Pāṇḍavas returned. The Kauravas refused to give them half the Kingdom. Śrī Kṛṣṇa, on behalf of the Pāṇḍavas, implored that half the kingdom or five districts or five houses or at least one house be given to them. But, the Kauravas took the stand that not even an iota of land would be given to the Pāṇḍavas. And, war was perforce decided upon. Duryodhana went to Kṛṣṇa at Dvārakā to request for support in war. Kṛṣṇa, who favoured the Pāṇḍavas lay in false sleep as he did not want to fight against them. Duryodhana sat at the head of Kṛṣṇa. Arjuna, who came after some time sat at the feet of Kṛṣṇa and remained there standing. Awakening from sleep, it was Arjuna whom Kṛṣṇa saw first. After the greetings were over with Arjuna, Kṛṣṇa saw Duryodhana also. Between Kṛṣṇa without any arms and the armed forces of Kṛṣṇa, Arjuna chose Kṛṣṇa and Duryodhana his armed forces to help each side in the impending war. (Udyoga Parva).

26) *War.* Both the Parties were encamped in Kurukṣetra ready for war. Śrī Kṛṣṇa acted as Charioteer to Arjuna. He stopped the chariot in between the opposing armies. Arjuna felt deep anguish to find his own people arrayed on the opposite side for war. Reluctant to kill relations, elders, friends and preceptors Arjuna laid down his arms in the chariot. Then did Kṛṣṇa instruct him in Karmayoga (the philosophy of action). That instruction and advice of Kṛṣṇa is the world-famous Bhagavad Gītā. The Gītā cleared off Arjuna's illusions and he praised the Lord, Śrī Kṛṣṇa, who revealed his all comprehensive form (Viśvarūpa) to Arjuna.

On the first day of the war Arjuna fought a duel with Bhīṣma, and the second day he fought the Kaurava forces with exceptional prowess. And then Arjuna pre-

vented Kṛṣṇa from killing Bhīṣma. But, the Kaurava army faced defeat that day. On the third day Arjuna defeated Bhīṣma, Aśvatthāmā, Trigartta, Bhagadatta and others. Thereupon a really fierce fight began. The war lasted for 18 days. The important incidents during the 18 days can be summarised as follows :—

(1) Fierce fight between Arjuna and Bhīṣma.
(2) Fight between Arjuna and Aśvatthāmā.
(3) Arjuna destroyed the Kaurava army.
(4) Irāvān, son of Arjuna, was killed.
(5) Arjuna fought against Droṇa and Suśarmā.
(6) Took the vow to kill Bhīṣma.
(7) Śikhaṇḍī prompted to kill Bhīṣma.
(8) On the appearance of Śikhaṇḍi the Kaurava army, took fright and fled in great disarray.
(9) Arjuna fought a duel with Duśśāsana.
(10) Duel with Bhagadatta.
(11) Duel again with Bhīṣma.
(12) Bhīṣma fainted and fell on the ground.
(13) Duel again with Duśśāsana.
(14) With Śikhaṇḍī in the front made an attack on Bhīṣma.
(15) Arjuna discharged three arrows to serve as pillow to Bhīṣma who, dislodged from the chariot, was lying on a bed of arrows.
(16) Cool water sprinkled on the face of Bhīṣma with the aid of divine arrows.
(17) Fought against Droṇa and defeated his forces.
(18) Satyajit deputed to remain with Dharmaputra to help him.
(19) Sudhanvā killed.
(20) Again fought with Bhagadatta.
(21) Supratīka, the elephant of Bhagadatta killed.
(22) And after that, Bhagadatta also killed.
(23) Vṛṣaka and Acala killed by Arjuna.
(24) Śakuni defeated.
(25) Arjuna killed the three brothers of Karṇa and confronted Karṇa.
(26) Abhimanyu, son of Arjuna, killed.
(27) Hearing about the death of Abhimanyu, Arjuna fell down unconscious.
(28) Awakened, Arjuna vowed to kill Jayadratha.
(29) Arjuna performed Śiva Pūjā.
(30) Arjuna dreamt that night to have paid homage to Śiva along with Kṛṣṇa and that Śiva gave him divine arrows like Pāśupata.
(31) Marched forth routing the elephant regiment of Durmarṣaṇa.
(32) Routed Duśśāsana in fight.
(33) Again fought Droṇa, Kṛtavarmā, Śrutāyudha, Sudakṣiṇa, King of Kāmboja.
(34) Sudakṣiṇa killed in fight.
(35) Śrutāyu, Acyutāyu, Niyutāyu, Ambaṣṭha and the Mlecchas' army killed.
(36) Vinda and Anuvinda killed.
(37) Warfield converted into a house of arrows, on account of the great collection of arrows.
(38) Arjuna defeated Duryodhana.
(39) Fought the nine great warriors on the Kaurava side.
(40) Arjuna cut off the right hand of Bhūriśravas at the instance of Kṛṣṇa.
(41) Cut off the head of Jayadratha with arrows. The head and the arrows were thrown on the lap of Jayadratha's father.
(42) Alambuṣa, King of Rākṣasas killed.
(43) Daṇḍadhāra killed with his elephant.
(44) Arjuna killed the six brothers of Suśarmā, viz., Satyasena, Candrasena, Mitrasena, Śrutañjaya, Sauśruti and Mitradharmā
(45) Difference of opinion arose between Dharmaputra and Arjuna about the failure to kill Karṇa, and in the heat of excitement Arjuna called his elder brother 'thou'.
(46) Immediately repenting Arjuna drew sword to kill himself. But, regained mental peace by begging pardon of the brother.
(47) Killed Vṛṣasena, son of Karṇa,
(48) Karṇa brought down Kṛṣṇa's crown by his arrow resembling the face of the serpent. Enraged at this Arjuna killed Karṇa.
(49) Killed Satyakarmā, Satyeṣṭha and others.
(50) After bowing to Vyāsa, Arjuna withdrew arrow. (M.B., Bhīṣma, Droṇa, Karṇa, Śalya and Sauptika Parvas).

27) *After the war.* In the great war the Kaurava army, to the very last man, was annihilated. The Pāṇḍavas assembled together. Thoughts about the future came up. Śrī Kṛṣṇa consoled the sorrowing Dharmaputra. As desired by Vyāsa, Kṛṣṇa, Dharmaputra and others returned to Hastināpura and took up the reins of governing the country, and the idea of performing an Aśvamedha Yāga was seriously mooted. A King named Marutta agreed to give money needed for the yajña. Arjuna defeated all enemy kings. (M.B., Śānti Parva).

28) *Death and rebirth of Arjuna.* On his way back after digvijaya Arjuna was killed by the arrows of his son, Babhruvāhana. Immediately did Ulūpī, Arjuna's wife bring back to life her husband by Mṛtasañjīvanī mantra. Then Arjuna questioned Ulūpī about the reason for his son killing him, and also as to how she happened to be present at the time. Ulūpī described the story of a curse in answer to Arjuna's querry. (M.B., Aśvamedha Parva, Chapter 79).

29) *The story of the curse.* Ulūpī said : You shall not get angry. Yes, all is for the best. In war you killed Bhīṣma by unrighteous means, viz. with the help of Śikhaṇḍī. On his death, the Aṣṭavasus and Gaṅgā Devī cursed you with hell. I told about this curse to my father, who begged the Vasus for redemption, and they said that you would be redeemed from the curse when your son, Babhruvāhana, killed you. Accordingly he has been brought here to kill you.

The above story pleased Arjuna. (Aśvamedha Parva, Chapter 81).

30) *Aśvamedham.* Arjuna again defeated Meghasandhi, the King of Magadha, Śakuniputra and others and returned to Hastināpura, where the Aśvamedha yajña was performed. The Yādava dynasty was extinguished before long. Arjuna did all the rites due to them on death. He grieved over the departure of Śrī Kṛṣṇa. (Bhāgavata, Skandha 11, Chapter 31). And then he went to Indraprastha with the consorts of Kṛṣṇa. On the way dacoits overcame Arjuna and snatched away some of the females. Arjuna felt very sad. Then Vyāsa appeared and told him that he would be strong and powerful only in the presence of Kṛṣṇa. (Agni Purāṇa, Chapter 15).

31) *Pāṇḍavas' journey to the other world.* Now, it was time for the Pāṇḍavas to journey to the other world.

It was at this juncture that the Yādava dynasty ended and Śrī Kṛṣṇa was killed, and some of Kṛṣṇa's consorts were abducted. Arjuna could not save them, and they jumped into the river and died. Arjuna, who lost all his power began the great journey with his brothers. On their way Agnideva advised him to deposit reputed bow, Gāṇḍīva in the sea, and Arjuna did so. (Mahāprasthāna Parva, Chapter 1, Verses 1-42). The Pāṇḍavas continued their journey, Yudhiṣṭhira leading them. They reached the Himālayas, and there Pāñcālī expired. To Bhīma's querry as to why Pāñcālī expired first, Yudhiṣṭhira replied that it was due to her having been more partial to Arjuna. The others continued their journey and then Sahadeva died. Yudhiṣṭhira explained that Sahadeva died second due to his arrogance and conceit. And, the others continued going forward. An emaciated dog was already with the Pāṇḍavas during their journey. Nakula was the third to die, and Yudhiṣṭhira attributed it to his (Nakula) extreme conceit about his beauty. And, Arjuna's death next, Yudhiṣṭhira said, was due to his having not kept his vow, once made, to kill the whole lot of enemies in a day. After proceeding a short distance further Bhīma also fell dead, and Yudhiṣṭhira thought to himself that it was due to Bhīma's voracious eating. And, then Devendra came in his chariot of gold and welcomed Yudhiṣṭhira to Svarga. But, he refused the offer saying that he would not do go alone, leaving his brothers behind. When Indra assured him that his brothers were already there, in Svarga, Yudhiṣṭhira got into the chariot and reached Svarga, and he was elated to find his brothers there happy with Pāñcālī. (Mahāprasthāna Parva and Svargārohaṇa).

32) *The meanings of the word, Arjuna.*

(1) White.

Śuklaśubhraśuciśveta-
Viśadaśvetapāṇḍavāḥ
Avadātassito gauro
Valakṣo dhavalo'rjunaḥ
Hariṇaḥ pāṇḍuraḥ. (Amarakośa)

(2) The plant called vīrataru.

Nadīsarjo vīrataru-
Rindradruḥ kakubhor'rjunaḥ. (Do)

(3) Grass.

Śaṣpam bālatṛṇaṁ ghāso
yavasam tṛṇamarjunam. (Do)

(4) Indra.

(Ṛgveda, Chapter 1, Anuvāka 7, Sūkta 112).

33) *Synonyms used in the Mahābhārata of Arjuna.* Aindri, Bhārata, Bhīmānuja, Bhīmasenānuja, Bībhatsu, Bṛhannala, Śākhāmṛgadhvaja, Śakraja, Śakranandana, Śakrasūnu, Śakrātmaja, Śakrasuta, Śvetāśva, Śvetahaya, Śvetavāha, Devendratanaya, Dhanañjaya, Gāṇḍīvabhṛt, Gāṇḍīvadhanvā, Gāṇḍīvadhārī, Gāṇḍīvī, Guḍākeśa, Indrarūpa, Indrasuta, Indrātmaja, Indrāvaraja, Jaya, Jiṣṇu, Kapidhvaja, Kapiketana, Kapipravara, Kapivaradhvaja, Kaunteya, Kaurava, Kauravaśreṣṭha, Kauravya, Kirīṭamāli, Kauraveya, Kirīṭabhṛt, Kirīṭavān, Kirīṭī, Kṛṣṇa, Kṛṣṇasārathi, Kuntīputra, Mahendrasūnu, Mahendrātmaja, Nara, Pākaśāsani, Pāṇḍava, Pāṇḍaveya, Pāṇḍunandana, Pārtha, Paurava, Phālguna, Prabhañjanasutānuja, Savyasācī, Tāpatya, Tridaśeśvarātmaja, Vānaradhvaja, Vānaraketana, Vānaraketu, Vānaravaryaketana, Vāsavaja, Vāsavanandana, Vāsavātmaja, Vāsavi, Vijaya.

34) *Origin of certain words.* Towards the close of his life incognito, Arjuna went to the Śami tree to take out Gāṇḍīva kept in its hollow. Uttarā also was with Arjuna. Then Arjuna revealed himself to Uttarā, and also elaborated the meaning of his various names as follows:—

I shall tell you my ten names. Arjuna, Phālguna, Jiṣṇu, Kirīṭi, Śvetavāhana, Bhībhatsu, Vijaya, Kṛṣṇa, Savyasācī and Dhanañjaya......I am called Dhanañjaya, because even after having conquered all the lands and amassed wealth I stand in the centre of righteousness ....I am called Vijaya because in fights with haughty opponents I always succeed......I am called Śvetavāhana because white horses are harnessed in war to my chariot decked with golden ornaments......I am called Phālguna because I was born in the month of Phālguna and under the star, Phālguna....I am kirīṭī because during my fight with the Daityas I put on my head crown glowing as Sun...I am called Bībhatsu by men and Devas because I never resort to revolting means during war...Devas and men call me Savyasācī because both my hands are adept in using the bow, Gāṇḍīva....I am Arjuna because, in the world people are rare who possess such fair colour as I do, and moreover I do only white (just and ethical) acts....I am called Jiṣṇu, because I am unassailable and unconquerable, and I subjugate and conquer, and also because I am the son of Indra...My father gave me the tenth name of Kṛṣṇa because I was very attractive (Kṛṣṇa=attractive). [Mahābhārata (Malayalam)].

35) *Wives of Arjuna.*

(1) Pāñcālī (2) Ulūpī (3) Citrāṅgadā (4) Subhadrā.

36) *Sons of Arjuna.* Śṛtakirīṭi, Irāvān, Babhruvāhana, Abhimanyu.

ARJUNA II. A son of Emperor, Nimi.

One Arjuna, son of emperor Nimi, got philosophical advice from a Muni named Asita (Brahmāṇḍapurāṇa, Chapter 47).

ARJUNA III. (See Kārttavīryārjuna).

ARJUNA IV. A member of Yama's assembly. The other members are: Kapotaroma, Tṛṇaka, Sahadeva, Viśva, Sāśva, Kṛśāśva, Śaśabindu and Mahīśvara. (M.B., Sabhā Parva, Chapter 8, Verse 17).

ARJUNĀBHIGAMANAPARVA. A sub Parva in Mahābhārata. (See Mahābhārata).

ARJUNAKA. A hunter. Dharmaputra was called to his side by Bhīṣma his body torn by arrows in fight and he felt very sad and sorry to see Bhīṣma in that state. To console Dharmaputra Bhīṣma related a story and this hunter was one of the characters in the story. The story may be summarised as follows:—

Once, the son of an old Brahmin woman Gautamī, died on account of snake-bite. A hunter caught and brought before Gautamī the snake. His object was to kill it immediately. But the serpent proved its innocence by pleading that it bit the boy impelled and prompted by Death. At once death (mṛtyu) appeared on the scene and explained that it was prompted by the God of Death. And, it was the child who was responsible for the cause of death, and Gautamī was the cause for the birth of the child. Ultimately Gautamī herself assumed responsibility for the sin. Bhīṣma consoled Dharmaputra by telling that as in the case of Gautamī in the story, the cause for every effect was the chain of Karma. (M.B., Anuśāsana Parva, Chapter 1).

ARJUNAVANAVĀSAPARVA. A sub parva in Mahābhārata. (See Mahābhārata).

ARKKA I. A synonym of the Sun. (See SŪRYA).

ARKKA II. A king of olden days. (M.B., Ādi Parva, Chapter 1, Verse 236).

ARKKA III. The royal sage Ṛṣīka was Arkka, the Asura, reborn. (M.B., Ādi Parva, Chapter 67, Verses 32, 33).

ARKKAPARṆA. Kaśyapa's son by his wife Munī. He was a Devagandharva. (M.B., Ādi Parva, Chapter 65, Verse 43).

ARTHAM. From the forehead of Mahāviṣṇu a golden lotus grew up from which Śrī Devī was born. Dharmārthas (Dharma = righteousness and artha = wealth) also were born from Śrī. "From the forehead of Viṣṇu, sprung up a golden lotus and His wise spouse Śrī arose there from and oh, Pāṇḍava, righteousness and wealth came into being from Śrī". (Bhāṣābhārata, Śānti Parva, Chapter 59, Stanzas 130 & 131).

ARUJAM. A sect among the Rākṣasas. (M.B., Vana Parva, Chapter 285, Verse 2).

ARULMOLITHEVAR. The Śaiva text of the south is called Tirumura, and it contains twelve songs. The first seven of those songs were composed by Tirujñānasambandha, Tirunavukkarśar and Sundaramūrti. The twelfth song is called Periyapurāṇa composed by Arulmolithevar. He is also called Sekhilar. Tevar was prime minister (A.D. 1063-1112) of Cola. (Some great lives).

ARUṆA I.

1) *Birth.* Son of Kaśyapa by Vinatā. Kaśyapa, son of Brahmā, married Vinatā and Kadrū, and being so much pleased by their services he gave them boons. Kadrū got the boon to have 1000 nāga (serpent) sons, and Vinatā to have two sons more powerful and vital than the sons of Kadrū. After this Kaśyapa went into the forest again for Tapas. After a period, Kadrū gave birth to 1000 eggs and Vinatā to two. Both the mothers kept their eggs in pots so that they were in the right temperature. After 500 years the pot broke up and Kadrū had her 1000 sons. Vinatā felt pained at this and opened one of her pots. A child only half-developed emerged from the egg and he was Aruṇa. (M.B., Ādi Parva, Chapter 16, Verses 5-7). After another 500 years the other egg of Vinatā hatched itself and a glowing son emerged. He was Garuḍa.

2) *Genealogy.* While Rāma and Lakṣmaṇa wandered in the forest searching for Sītā they saw the wounded and disabled Jaṭāyu. Jaṭāyu described his genealogy as follows : "Kaśyapa, son of Brahmā, married the daughters of Dakṣa. Of the two wives, Vinatā delivered two sons, Garuḍa and Aruṇa. Sampāti was Aruṇa's elder son and he (Jaṭāyu) the younger. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto 14). Agni Purāṇa, Chapter 19 also refers to Garuḍa and Aruṇa as the sons of Vinatā.

3) *Aruṇa curses his mother.* The fact of Vinatā forcing open one of her eggs prematurely and Aruṇa emerging out of it with only a half-developed body has been mentioned above. Aruṇa got angry at the haste of his mother and cursed her to live as slave of Kadrū for 500 years, and then Garuḍa would redeem her from slavery. He also asked her to wait for 500 years so that the birth of another physically deficient son like himself might be avoided. After pronouncing this curse Aruṇa rose to the sky. This curse was the reason for Vinatā's becoming a slave of Kadrū. (M.B., Ādi Parva, Chapter 16, Verses 18-23).

4) *Aruṇa became charioteer of Sun.* The Sun and the Moon betrayed to the Devas Rāhu, who waited at the entrance of Devaloka to snatch off the Nectar (Amṛtam) got at the churning of the sea of milk (Kṣīrābdhi). Thenceforth Rāhu does often swallow the Sun and the Moon. That phenomenon is called the eclipse (of the Sun or Moon. Sūrya-grahaṇa and Candra-grahaṇa). Enraged by these frequent attacks of Rāhu, the Sun-God began once to burn like anything. Murmuring that everyone would cooperate when there was something to be achieved, but would go on their own way when the object was achieved, the Sun-God began burning so virulently as to destroy all living forms, and the Devas were frightened by this and took refuge in Brahmā. Brahmā called Aruṇa and asked him to stand as charioteer in front of the Sun-God everyday so that the Sun's intensity might be reduced. From that day onwards Aruṇa has been functioning as the charioteer of the Sun. (M.B., Ādi Parva, Chapter 24, Verses 15-20).

5) *Birth of sons.* Śyenī, wife of Aruṇa delivered two sons, Sampāti and Jaṭāyu. (M.B., Ādi Parva, Chapter 68, Verse 71).

6) *Aruṇa assumed female form.* Śīlāvatī, the chaste woman, once did naked Tapas to redeem her husband, Ugratapas from the consequences of a curse. The object of her tapas was to prevent the next dawn (Sunrise). Owing to the intensity of her tapas the Sun ceased to rise, and this gave his charioteer Aruṇa some rest. Then it was that Aruṇa came to know of a programme of naked dance by the women in Devaloka. Women alone were admitted to the dance hall. Aruṇa, therefore, assumed female form and sat among the Deva women, and the beautiful 'female' kindled erotic sentiments in Indra and he enjoyed a night with 'her'. Also, a son was born to them. And, before the day dawned Aruṇa, at the instance of Indra entrusted the child to Ahalyādevī and returned to join duty as the Sun-God's charioteer. (Aruṇa, while he acted as Indra's wife was called Āruṇīdevī). Aruṇa was a bit late to report for duty, and when questioned by Sun he detailed the happenings during the last night. This evoked the desire in the Sun to see Aruṇa in female form. Aruṇa did so, and the Sun enjoyed her. This also resulted in the birth of a son, who too was, at the instance of the Sun, entrusted to Ahalyādevī. Ahalyādevī brought both the children with tender love, which Gautama muni, her husband did not like. He cursed them and turned them into monkeys. After some time Indra went to Ahalyā to see his child and he was told the story of Gautama's curse. Indra searched out both the monkeys. In view of the elder one having a long tail he was called Bāli (Vāli) and the neck of the second one being very beautiful, he was named Sugrīva. At that time, Ṛkṣarāja, the monkey King of Kiṣkindhā was very unhappy because he had no sons. He came to know of Bāli and Sugrīva, and requested Indra to give both the monkeys to him as sons. Indra gladly obliged him. Indra blessed Bāli to the effect that half the strength of anybody who attacked him would be added to his own natural power. Indra then sent him and Sugrīva to Kiṣkindhā.

7) *Synonyms.* Sūrasūta, Anūru, Aruṇa, Kāśyapi, Garuḍāgraja.

ARUṆA II. A king of the solar dynasty, and father of Triśaṅku. (Devī Bhāgavata, Saptama Skandha).

ARUṆA III. A sage in ancient India. A community of Ṛṣis was denoted by this name. Those Ṛṣis were called Aruṇas. The Ajas, Pṛśnis, Sikatas, Ketus and Aruṇas—they attained Svarga by self study. (M.B., Śānti Parva, Chapter 26, Verse 7).

ARUṆA IV. A serpent. Karkkoṭaka, Vāsuki, Takṣaka, Pṛthuśravas, Aruṇa, Kuñjara, Mitra, Śaṁkha, Kumuda, Puṇḍarīka, and the chief of serpents, Dhṛtarāṣṭra. (M.B., Mausala Parva, Chapter 4, Verse 15).

ARUṆA V. A Ṛṣi. Taittarīya Āraṇyaka refers to him as born from the flesh of Brahmā at the time of creation.

ARUṆA VI. A Dānava (Asura) born in the dynasty of Vipracitti. He did tapas for long years repeating the Gāyatrī mantra, and got from Brahmā the boon not to die in war. Becoming very arrogant on account of this boon he left Pātāla (nether region) for the earth and deputed a messenger to challenge Indra for war. At that time a heavenly voice called out that as long as Aruṇa did not give up the Gāyatrī he could not be worsted in war. Then the Devas sent Bṛhaspati to Aruṇa to make him give up Gāyatrī. Aruṇa questioned Bṛhaspati as to why he of the enemy camp had come to him (Aruṇa). Bṛhaspati replied : "You and I are not different; both of us are worshippers of Gāyatrī Devī. Being told so Aruṇa gave up worship of Gāyatrī Devī, and she felt offended at this and sent thousands of beetles against him. Thus, without fighting Aruṇa and his army were extinguished. (Devī Bhāgavata).

ARUṆA VII. A son of Narakāsura. When Narakāsura was killed Aruṇa along with his six brothers fought against Śrī Kṛṣṇa and was killed.

ARUṆĀ I. An Apsarā woman born of Pradhā, wife of Kaśyapa. Pradhā and Kaśyapa had the following children. Alambuṣā, Miśrakeśī, Vidyutparṇā, Tilottamā, Rakṣitā, Rambhā and Manoramā. (M.B., Ādi Parva, Chapter 65, Verses 50, 51).

ARUṆĀ II. A tributary of the river Sarasvatī. (M.B., Vana Parva, Chapter 83, Verse 15).

ARUṆASAMGAMAM. The place where Aruṇā falls into Sarasvatī. (M.B., Śalya Parva, Chapter 43, Verses 30-45).

ARUNDHATĪ I. Wife of Sage Vasiṣṭha.

(1) *Birth.* She was born as the daughter of Karddama Prajāpati and Devahūti. (See Vasiṣṭha).

(2) *Other information.* (1) Once Arundhatī got suspicious about the character of Vasiṣṭha and as a result of misunderstanding her chaste husband her beauty suffered a set-back. (M.B., Ādi Parva, Chapter 232, Verses 27-29).

(2) Arundhatī shone forth in Brahmā's assembly with other Devīs like, Pṛthvī, Hrī, Svāhākīrtī, Surā and Śacī. (M.B., Sabhā Parva, Chapter 11, Verse 41).

(3) She outshone all other chaste women in devotion to her husband. She owed her great power to her chastity and service of her husband. (M.B., Araṇya Parva, Chapter 225, Verse 15).

(4) The seven great Ṛṣis once offered her an honourable seat. (M.B., Vana Parva, Chapter 226, Verse 8).

(5) There is a story in the Mahābhārata of how Śiva once blessed Arundhatī. While the seven great Ṛṣis were staying at the Himālayas it did not rain consecutively for twelve years, and the Munis suffered much without either roots or fruits to eat. Then Arundhatī began a rigorous tapas, and Śiva appeared before her disguised as a brahmin. Since, due to the failure of rains, Arundhatī had no food with her. She cooked food with some cheap roots and served the guest with it, and with that it rained profusely all over the land. Śiva then assumed his own form and blessed Arundhatī, and from that day onwards it became a sacred spot. (M.B., Śalya Parva, Chapter 48, Verses 38-54).

(6) Arundhatī once pointed out to Vṛṣdarbhi the evils of receiving remuneration (fee). (M.B., Anuśāsana Parva, Chapter 10, Verse 45).

(7) On another occasion she spoke about the secret principles of ethics among others. (M.B., Anuśāsana Parva, Chapter 130, Verses 3-11).

(8) Once all the Devas eulogized Arundhatī and Brahmā blessed her. (M.B., Anuśāsana Parva, Chapter 130, Verses 12 and 13).

(9) Arundhatī and Vasiṣṭha did tapas at the sacred Sarasvatī tīrtha and entered into Samādhi. (M.B., Vana Parva, Chapter 130, Verse 17).

ARUNDHATĪ II. A wife of Kāla (God of death). Arundhatī, Vasu, Yamī, Lambā, Bhānu, Marutvatī, Saṁkalpā, Muhurtā, Sādhyā and Viśvā are the ten wives of Kāla. (Viṣṇu Purāṇa, Part 1, Chapter 15).

ARUNDHATĪVAṬAM. A holy place. If one takes one's bath during three days in the Sāmudraka tīrtha nearby and also starves one will get the results of Aśvamedha yāga. (M.B., Vana Parva, Chapter 84, Verse 41).

ARUṆĪ. Name given to Aruṇa when he attended Indra's assembly disguised as female. (See Aruṇa).

ARUṆODĀ. A river flowing through the island of Plakṣa, one of the seven islands of ancient times. The wind around ten yojanas of Plakṣa is very fragrant because it carries the divine fragrance being emitted always from the bodies of Pārvatī and her attendants, who drink water from river Aruṇodā. (Devī Bhāgavata, Aṣṭama Skandha).

ARŪPĀ. One of Dakṣa's daughters. (M.B., Ādi Parva, Chapter 65, Verse 46).

ARUPATTIMŪVAR. (*The sixty-three's*). In ancient times there were sixty-three devotees of Śiva in the south. They were called Nāyanāras and they have composed many famous sacred songs. Prominent among them were Tirujñānasambandha, Tirunāvukkaraśa and Sundaramūrti

ARVA. The son of Ripuṁjaya. (Viṣṇu Purāṇa).

ARVĀVASU. An ancient Ascetic who had been a luminary in the Durbar hall of King Yudhiṣṭhira. There is a story in the Mahābhārata showing the merits of penance of Arvāvasu. This story was told by the hermit Lomaśa to the Pāṇḍavas, when they arrived at the holy bath Madhugilasamaṅga, during their exile in the forest. "Long ago two ascetics Raibhya and Bharadvāja had built their hermitages and lived here. A son named Yavakrīta was born to Bharadvāja. To Raibhya, two sons called Arvāvasu and Parāvasu were born. Raibhya and his sons were learned men. Bharadvāja and Yavakrīta became ascetics. Yavakrīta started doing penance with a view to get the boon of learning coming to him automatically without getting it directly from Brahmins. When his penance became severe Indra appeared and told him that the boon he asked for was an impossibility and tried to dissuade him from his attempt. Yavakrīta was not willing to give up penance. Later Indra came in the guise of a Brahmin to the

Banks of the Ganges and began to build a dam with sand particles. Yavakrīta said that it was an impossible task. Indra said that the desire of Yavakrīta also was as impossible as that. Still Yavakrīta did not show any intention of drawing back. Finally Indra granted him the boon.

Yavakrīta returned to the hermitage. Full of arrogance he hankered after the daughter-in-law of Raibhya. Raibhya plucked a tuft of hair from his head and put it as oblation in fire and created a giant who killed Yavakrīta. Bharadvāja felt sad and cursed Raibhya that he would be killed by his son. Then with Yavakrīta he jumped into the fire and died.

At that time Bṛhaddyumna, a Brahmin performed a sacrifice. He invited Arvāvasu and Parāvasu as helpers. As Parāvasu was going along the forest he saw his father covered with the hide of a deer and shot at him thinking him to be a deer. He stealthily informed the matter to Arvāvasu. Arvāvasu went to the forest completed the funeral rites of his father and returned. Parāvasu spread the rumour everywhere that Arvāvasu had murdered his father. In the innocence of Arvāvasu, nobody believed. Everyone avoided him. He became sad and forlorn and went to the forest and did penance to the Sun. The Sun appeared before him and blessed him. He returned and brought Yavakrīta, Bharadvāja and Raibhya to life again.

All these occurrences happened in this bath called Madhubilasaṁgama. (Mahābhārata, Araṇya Parva, Chapters 135, 136, 137, 138).

The report of a conversation between this hermit, and Śrī Kṛṣṇa who had been on his way to Hastināpura, is given in the Mahābhārata, Śānti Parva, Chapter 336, Stanza 7. Arvāvasu also is counted among the hermits who possessed the Brightness of Brahmā like Rudra.

"Hermit Vasiṣṭha ! Now I shall give their names in order. Yavakrīta, Raibhya, Arvāvasu, Parāvasu, Kakṣīvān, Aurṣija, Bala, Aṅgiras, Ṛṣimedha, Tithisuta, Kaṇva, these are the Bright hermits, having the brightness of Brahmā, lauded by the world and as bright as Rudra, Fire and Vasu". (M.B., Anuśāsana Parva, Chapter 150, Stanzas 30, 31 & 32).

Arvāvasu did penance to the Sun for getting children. The Sun-God came down from his way in the sky and gave him through Aruṇa directions mentioned in the Kalpa (one of the six Śāstras or Sciences) regarding Saptamī rituals. Arvāvasu observed them strictly and as a result he got children and wealth. This story is given in Bhaviṣya Purāṇa, Brahma Parva).

ARYAMĀ. One of the twelve Ādityas born to Kaśyapa and Aditi. (Ādityas = sons of Aditi). The twelve Ādityas are, Dhātā, Aryamā, Mitra, Śakra, Varuṇa, Aṁśa, Bhaga Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu. (M.B., Ādi Parva, Chapter 65, Stanza 15). Aṁśa is sometimes called AṀŚU.

ARYAŚVA. A King of the Sūrya vaṁśa (Solar dynasty). See the word VAṀŚĀVALĪ (Genealogy).

ASAMAÑJASA (ASAMAÑJA). A King of the Solar dynasty born to Sagara. For genealogy see under SAGARA.

1) *Birth.* There is a story about his birth in the Rāmāyaṇa. Once there was a king called Sagara in Ayodhyā. He married two women named Keśinī and Sumati. For a long time they had no sons and so they went to the Himālayas and started penance there in the mount of Bhṛguprasravaṇa. After a hundred years Bhṛgumaharṣi appeared before them and pleased them thus : "Your elder wife Keśinī will give birth to a son who will continue your dynasty and your second wife will give birth to sixty thousand children". After a few years Keśinī gave birth to Asamañjas and Sumati to a big ball of flesh. That ball broke and sixty thousand babes came out from it. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 83).

2) *Character of Asamañjas.* He was a very cruel man always tormenting people. He used to throw little children into the Sarayū river and stand on the banks of the river enjoying the sight of the children dying drowning. People hated him. His father, therefore, drove him out of his palace. To this bad man was born Aṁśumān, a King who became the favourite of the people. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 38).

ASAMPREKṢYAKĀRITVA. See under DEVASARMA IV.

AŚANI. A holy hermit. While Śrī Kṛṣṇa was going to Hastināpura this hermit met him on the way. (M.B., Udyoga Parva, Chapter 83).

ASIDDHĀRTHA. A minister of Daśaratha. (Vālmīki Rāmāyaṇa, Śloka 3, Sarga 7, Bālakāṇḍa).

ASIKNĪ I. A river flowing through the Punjab in India. This is called Candrabhāgā and also Cīnāb (Cīnā). The Ṛgveda also mentions about this. (M.B., Bhīṣma Parva).

ASIKNĪ II. A wife of Dakṣa. Dakṣaprajāpati, son of Brahmā, commenced creation with his own mind. When he found that it was not conducive to the propagation of the species he pondered over the subject once more and decided to effect it by the sexual union of the male and the female. He, therefore, married Asikni daughter of Vīraṇaprajāpati. There is a version in the seventh Skandha of Devī Bhāgavata that Vīraṇī was born of the left thumb of Brahmā.* Then the virile Dakṣaprajāpati begot by Asikni five thousand Haryaśvas with a view to propagating his species and the Haryaśvas also evinced great desire to increase their number. Knowing this devarṣi Nārada of enchanting words approached them and said "Oh, Haryaśvas, I understand you, energetic young men, are going to continue creation. Phew ! You are children who have not cared to understand the ins and outs or ups and downs of this earth and then how do you think you can create people ? You are all endowed with the power to move about on all sides without any obstruction and you are only fools if you do not attempt so find out the limits of this earth". Hearing this they started on a tour to different sides of the earth to find out its boundaries. Just like worms fallen into the ocean the Haryaśvas have never returned so far.

When he found that the Haryaśvas were lost the mighty Dakṣa begot in the daughter of Vīraṇī a thousand sons called Śabalāśvas. They were also desirous of propagation but were also persuaded by the words of Nārada to follow the footsteps of their elder brothers. They discussed it among themselves and said "The words of the Maharṣi are right. We must also follow the course taken by our brothers. It is wise to commence creation after

*It was Mahāviṣṇu who gave Dakṣa his wife, Asikni, when Dakṣa was doing penance in Vindhya. (Ṣaṣṭa Skandha, Bhāgavata).

knowing the size of the earth." They also went to different sides and never returned just like rivers falling into the ocean. The loss of the Śabalāśvas infuriated Dakṣa and he cursed Nārada.

Again to commence creation Dakṣa got of Asikni sixty girls. Of these ten he gave to Dharmadeva, thirteen to Kaśyapa, twentyseven to Soma and four to Ariṣṭanemi. Two were given to Bahuputra, two to Aṅgiras and two to the scholar Kṛśāśva. Dharmadeva's wives were Arundhatī, Vasu, Yamī, Lambā, Bhānu, Marutvatī, Saṅkalpā, Muhūrtā, Sādhyā and Viśvā. Of Viśvā were born Viśvedevas. Sādhya delivered the Sādhyas, Marutva, the Marutvans and Vasu, Vasus. Bhānus were born of Bhānu. From Muhūrta came Muhūrtābhimānis and from Lambā, Ghoṣa and from Yamī, Nāgavīthī. (Chapter 15, Anuśāsana Parva, 1; Viṣṇu Purāṇa and Skandha 6, Bhāgavata).

ASIKṚṢṆA. Son of Aśvamedhas, a King of the Lunar dynasty. (Bhāgavata, 9th Skandha).

ASILOMA. Prime Minister of Mahiṣāśva. (Devī Bhāgavata, 5th Skandha).

ASIPATRAVANA. One of the notorious twentyeight hells. If you destroy forests without purpose you will go to this hell. (Chapter 6, Anuśāsana Parva 2, Viṣṇu Purāṇa). The Devī Bhāgavata describes Asipatravana like this : "Those who forsake their own natural duty and go in for that of others are thrown into this hell; they die by the orderlies of Yama, the King of Death. There they will be whipped by a whip made of thorny herbs and as they run about with pain they will be followed and whipped. Crashing against the big stones there they will fall fainting and the moment they wake up from the faint they will be stabbed again. This will be repeated. (Aṣṭama Skandha, Devī Bhāgavata).

ASITĀ. A celestial maiden. She had taken part in the birthday celebrations of Arjuna. (Śloka 63, Chapter 122, Ādi Parva, M.B.).

ASITA I. One of the Ṛtviks of the Sarpasatra of Janamejaya.

Some details. (1) The prominent Ṛtviks were Bhārgava, Kautsa, Jaimini, Sārṅgarava, Piṅgala, Vyāsa, Uddālaka Pramattaka, Śvetaketu, Asita, Devala, Nārada, Parvata, Ātreya, Kuṇḍajāra, Kālaghāṭs, Vātsya, Kohala, Devaśarmā, Maudgalya, Samasaurabha. (Chapter 53, Ādi Parva, M.B.)

(2) Asita, Devala, Vaiśampāyana, Sumantu and Jaimini were disciples of Vyāsa. (Prathama Skandha, Devī Bhāgavata).

(3) Asita, the sage, got by the blessing of Śiva a son named Devala. (Brahmavaivarta Purāṇa).

(4) Once Asita muni explained to King Janaka the philosophy of rebirth. (Brahmāṇḍa Purāṇa, Chapter 47).

ASITADEVALA.

Main details. (1) He is one of those who spread the story of Mahābhārata to the public. Vyāsa wrote the Mahābhārata into a lakh of books and first taught the great epic to his son, the sage Śuka. He later expounded it to many other disciples. Nārada spread the story among the devas, Devala among the Pitṛ's, Śuka among Gandharvas and Yakṣas and Vaiśampāyana among men. (Ślokas 107 & 108, Chapter 1, Ādi Parva, M.B.).

(2) He was present at the Sarpasatra of Janamejaya. (Śloka 8, Chapter 53, Ādi Parva, M.B.).

(3) He attended the coronation of Yudhiṣṭhira along with Nārada and Vyāsa. (Śloka 10, Chapter 53, Sabhā Parva, M.B.). See under Devala for more information.

ASITADHANVĀ. A king of Vedic times. Sāṁkhyāyana Sūtra states that the Veda of Asuravidyā was written by this King.

ASITADHVAJA. Son of Kaśyapa and Vinatā. He was present at a birthday celebration of Arjuna. (Śloka 72, Chapter 122, Ādi Parva, M.B.).

ASITAKĀŚYAPA (DEVALA). For details see under JAIGĪṢAVYA and Devala..

ASITAPARVATA. A mountain situated on the banks of the river, Narmadā, in the country of Ānarta. (Śloka 11, Chapter 89, Vana Parva, M.B.).

AŚMAKA I. Son born to Vasiṣṭha by the wife of Kalmāṣapāda the King of Ayodhyā. (See Ikṣvāku vaṁśa) while the King Kalmāṣapāda was walking through the forest hunting he saw Śakti the son of Vasiṣṭha. As Śakti did not care to give room for the King, Kalmāṣapāda wounded Śakti, who cursed the King and changed him to a Rākṣasa (giant). The giant immediately killed Śakti. After many years Vasiṣṭha blessed the King and changed the form of the giant and gave him back his former shape. The King was delighted at having recovered his former shape. He took Vasiṣṭha to his palace. Madayantī the wife of the King with his permission went to Vasiṣṭha and got with child. Vasiṣṭha returned to the forest. Even after the lapse of a long period she did not give birth to the child. Madayantī who was miserable at this, took an 'aśman' (a small cylindrical piece of the granite used to crush things placed on a flat square piece of granite) and crushed her stomach with it and she delivered a son. As he was born by using 'Aśma' he was named Aśmaka. This King had built a city called Paudhanyā. (M.B., Ādi Parva, Chapter 176).

AŚMAKA II. Aśmaka (m) is a place between the rivers Godāvarī and Māhiṣmatī. Aśmaka was a king of this land. He fought against the Kauravas on the Pāṇḍava side. (Karṇa Parva).

AŚMAKA III. A sage. (M.B., Śānti Parva, Chapter 47, Śloka 5).

AŚMAKADĀYĀDA. Son of the King Aśmaka. He was a soldier of the Kaurava army. He was killed in the battle by Abhimanyu. (Ślokas 22 and 23, Chapter 37, Droṇa Parva, M.B.).

AŚMAKĪ. Wife of Prācinvā. Kaśyapa was born to Marīci, son of Brahmā. To Kaśyapa was born of his wife Aditi, daughter of Dakṣa, Vivasvān. Descending in order from Vivasvān were born Manu, Ilā, Purūravas, Āyus, Nahuṣa, Yayāti. Yayāti had two wives, Devayānī and Śarmiṣṭhā. The first was the daughter of Śukra and the second the daughter of Vṛṣaparvā. To Devayānī were born two sons, Yadu and Turvasu and to Śarmiṣṭhā were born three sons, Druhyu, Anudruhyu and Pūru. From Yadu came the dynasty of Yādavas and from Pūru came the dynasty of Pauravas. Kausalyā was the wife of Pūru and her son was Janamejaya. Pūru conducted three Aśvamedhas and secured the title of Viśvajita (conqueror of the world) and then accepted the ascetic life and went to the forests. Janamejaya married Anantā alias Mādhavī and got a son named Prācinvā. Because he conquered all the land extending to the eastern horizon he got the name Prācinvā. Prācinvā married a yādava girl of name Aśmakī and got a son named Saṁyāti. (Ślokas 6 to 13, Chapter 95, Ādi Parva, M.B.).

AŚMANAGARA. A city of the nether world. The Uttara Rāmāyaṇa states that Rāvaṇa entered this city when he was going home in the Puṣpaka Vimāna (the aeroplane of ancient times) stolen from Kubera.

AŚMAPṚṢṬA (M). The sacred pond near Gayā known as Pretaśilā. It is believed that if you perform obsequies here even the sin of killing a brahmin would fade away.

AŚMĀ. An ancient sage.

AŚMOPĀKHYĀNAM. This is called Aśmagītā also. After the great Kurukṣetra battle Vyāsa spoke to Dharmaputra to console him and the philosophy he then expounded is called Aśmopākhyānam. Once King Janaka asked the great scholar Aśman on the changes that occur in Man as wealth comes and goes. Aśman then gave the King the same philosophy which Vyāsa gave to Dharmaputra and Aśman's oration to King Janaka came to be known as Aśmagītā. (Chapter 28, Śānti Parva, M.B.).

AŚOKA I. The charioteer of Bhīmasena. When Bhīmasena was fighting a battle with Śrutāyu the King of Kaliṅga, this charioteer brought the chariot to him. (M.B., Bhīṣma Parva, Chapter 54, Stanzas 70 and 71).

AŚOKA II. A minister of King Daśaratha. Daśaratha had eight ministers. They were Jayanta, Dhṛṣṭi, Vijaya, Asiddhārtha, Arthasādhaka, Aśoka, Mantrapāla and Sumantra. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 7).

AŚOKA III. A King of the family of the famous Asura Aśva. This king had been ruling over Kaliṅga. (Ādi Parva, Chapter 67, Stanza 14).

AŚOKADATTA. Once the Vidyādhara (a class of semi gods) named Aśokavega was going through the sky, when the hermit maids of Gālavāśrama (the hermitage of Gālava) were bathing in the Ganges. He hankered after them. So the hermits cursed him and changed him to a man. The name of Aśokavega in his human birth was Aśokadatta. The story of Aśokadatta in the "Kathāsaritsāgara" is as follows :

Long ago there lived a Brahmin named Govindasvāmī, near the river Kālindī. He had two sons, Aśokadatta and Vijayadatta. They were good men like their father. Once there occurred a great famine in the country. Scarcity prevailed everywhere. Govindasvāmī told his wife, "I cannot bear to see the difficulties of our people. So let us give everything we have for famine relief and then go to Kāśī and live there." His good-natured wife agreed to it and giving everything for the relief work, Govindasvāmī with his wife and children started for Kāśī. On the way he met a hermit sage who had renounced the world. He had his whole body besmeared with ashes. With his tuft of hair and garment made of the barks of trees, he seemed to be Śiva. Govindasvāmī bowed before him, and asked about the future of his children. The Yogī (hermit) said, "the future of your two sons is good. But this Vijayadatta will go away from you. Reunion will become possible by the goodness of Aśokadatta." Govindasvāmī felt glad and sad at the same time. Leaving the hermit they proceeded to Kāśī. They neared Kāśī. There was a temple on the way. They stayed there and conducted worship in the temple and took shelter for the night under a tree outside the temple. Other travellers also were there. Being tired of walking all went to sleep. Vijayadatta the second son of Govindasvāmī caught cold. So he woke up in the night. When he began to shiver, because of cold, he called his father and said, "Father, it appears that I have caught cold and I am shivering. I would grow better if I could get some fire. So please get some twigs and make a fire. I don't think, I may complete this night otherwise". They saw a fire close by. It was in a burial-ground. Govindasvāmī took Vijayadatta to that place where a dead body was burning.

Vijayadatta sat near the fire and warmed himself. In the meanwhile he was talking to his father. He said, "Father, what is that round thing seen in the middle of the fire ?" "That is the head of a dead body burning" said his father who was standing close by. He took a burning faggot and hit at the head. The head broke into pieces and some viscous stuff from the head fell into his mouth. There occurred a sudden change in Vijayadatta. He became a fearful giant with huge tusks and hair standing erect on the head. Somehow or other he got a sword also. That giant took the burning head from fire and drank up all the viscous liquid in it. With his tongue which looked like blazing fire he licked the bones. Then he threw away the skull. Then he approached his father with open mouth to swallow him. "You ! giant, Don't kill your father, come here !" a voice shouted to him from the burial-ground. Thus Vijaya became a giant and disappeared. "Oh dear ! my child ! my son ! Vijayadatta !", cried his father and came away from the burial-place, and went to the shelter of the tree and told his wife, son and others everything that had happened. Stricken with grief they all fell on the ground. All those who came to worship in the temple gathered round them and tried to console them. Among them was a merchant named Samudradatta, a native of Kāśī. He consoled Govindasvāmī and his family and took them to his house in Kāśī. He showed hospitality and gave them a separate place to live in. Noble men are kind to those who are in distress. The great hermit had said that their son would come back in due course. Hoping that such a time would come soon Govindasvāmī and his family dragged on their time. At the request of that wealthy merchant they stayed there on. Aśokadatta got his education there. When he grew up to a youth, he got physical training. He became such an expert in wrestling and other modes of fighting that nobody on earth could overcome him. During a festival there was a contest in wrestling. A renowned wrestler had come from the south to take part in the contest. In the contest which took place in the presence of Pratāpamukuṭa, the King of Kāśī, the wrestler challenged every wrestler in the country and had overthrown each one of them. Having heard from the merchant Samudradatta, the King sent for Aśokadatta and put him against the wrestler from the south. A very serious fight began between the two. They grappled each other with firm and resolute grips. The audience was struck with wonder at the variety of the modes of grappling and twisting and turning they exhibited. Applause came from everywhere. The fight lasted for a very long time. Finally Aśokadatta threw the other to the ground, and got much presents from the King. Gradually he became a favourite of the King, and consequently became wealthy. One day the King went to a temple of Śiva, a little away from the capital to observe fast on the fourteenth night of the Moon and while returning he passed by a burial-ground and heard a voice saying, "Oh Lord ! The judge had ordered me to be

hanged, for a charge of murder, merely out of personal grudge and without any proof, and this is the third day since I was put on this scaffold. My life has not yet departed from the body. My tongue is dried of thirst. Have the kindness to give me a little water."

"Punished without proof! It will appear only so to him who is punished". Thinking thus the King asked Aśokadatta to give the man some water. "Who will go to a burial-ground in the night? I myself shall take water to him". Saying so Aśokadatta took water and went to the burial-ground and the King went to the palace. The world was in darkness. With here and there a spark of fire and light of fire-flies and lightning mingled with the shouting of ghosts and the roaring of the demons and occasional cries of birds and animals the burial-ground was a dreadful place, where Aśokadatta came and asked, "Who asked the King for water?" He heard a voice saying "Myself" and he went to the place of the voice and saw a man lying on a scaffold. An extremely beautiful woman also was lying under the scaffold crying, and getting ready to jump into the burning fire since she could not bear the separation of her husband on the new moon day. She had plenty of golden ornaments on her body. Aśokadatta asked her, "Madam! who are you, why are you crying here?" She replied, "I, an unfortunate woman, am the wife of the man on the scaffold. My intention is to burn myself along with his body. I am waiting for his life to depart. Because of my sin he is not dying. This is the third day since he is lying like this. He will be asking for water now and then. So I have brought some water. But his face being high I cannot reach it and I am seeing him burning with thirst, and am swallowing the grief." Aśokadatta said, "See! The King has sent this water for him. Now climb on my back and you yourself give him this water."

The woman instantly took the water and got on the back of Aśokadatta who had stooped down for her to climb on his back. After a while he felt drops of blood falling on his back and looking up he saw her cutting flesh from the body of the man on the scaffold and eating it. He got wild with anger and catching hold of her legs he was about to strike her on the ground, when she shook her legs free and ran away and disappeared. Because she dragged away her legs with force one bangle came off from her leg and was left with Aśokadatta. Her behaviour aroused in him at first compassion, detestation in the middle stage and fear in the final stage, and when she had disappeared from his sight he looked at the bangle she had left behind with astonishment. When he reached home it was dawn. After his morning ablution he went to the palace. "Did you give him water yesternight?" asked the King and he replied "Yes", and placed the bangle before the King. "Where did you get this from?" the King asked and in reply he said everything that had happened in the night. The King thought that Aśokadatta was an extraordinary man and calling his queen showed her the ornament and told her everything. She was filled with joy and wonder. She praised Aśokadatta a good deal. The King said, "Dear queen! This Aśokadatta is a young man of greatness, learning, bravery, truth and of good birth. He is handsome too. If he would become the husband of our daughter what a good thing it will be? I have a desire to give him our daughter Madanalekhā".

The queen also said that the thought was pleasing to her. "This youth is the most suitable person to be her husband. Some days ago Madanalekhā had seen him in Madhu garden and from that day a change is visible in her. All laughing and playing is gone from her, and she spends time in loneliness and thinking. I knew this from her maids. Because of my thought about her I did not sleep last night and only just closed my eyes in the dawn. Then it seemed to me that a divine woman appeared and said to me, "My daughter, Don't give your daughter Madanalekhā to anybody else. She had been the wife of Aśokadatta in previous birth". I woke up immediately. Believing in the dream I consoled our daughter. I am glad that now you also think so. Let the Jasmine creeper entwine round the Mango tree."

When the King heard these things from his queen, without wasting more time he gave his daughter Madanalekhā in marriage to Aśokadatta. They suited each other so much that not only their relatives, but the others also were delighted. Brahmā is well experienced in joining suitable things together. As they were all getting on well one day the queen said to the King, "My lord! this Bangle being single doesn't shine well. We must have another bangle made in the same shape and design."

The King immediately had some goldsmiths brought before him. He showed them the bangle and asked them to make one of the same pattern. They turned it on all sides and looked at it and said, "Please your highness! This is not man-made. It is not possible for us to make one of this kind. Precious stones like these are not available in this earth. So the only possible way is to search for its mate in the place where this was found. On hearing these words the King and the queen were crestfallen. Seeing this Aśokadatta said that he would bring the mate of the bangle. Fearing danger the King tried to dissuade him. But Aśokadatta was not prepared to change his decision. He took the bangle and went to the burial-ground that night. To get the bangle he had to meet the same woman who had left the bangle. He began to think of a means to find her out. He procured a corpse took it on his shoulder and walked about calling out "Do you want flesh?" He heard a voice say "Bring it here", and he walked in that direction. He saw a beautiful woman who appeared to be the mistress, sitting in the midst of so many servant maids on a tree. He called out "Take the flesh". She asked "How much will it cost?" Aśokadatta said, "There is a bangle with me. If you will give me another bangle like this you shall have the whole body". Hearing the words of Aśokadatta the beautiful woman laughed and said, "That is my bangle. I have its mate with me also. I am the same woman you saw when you came to give water to the man on the scaffold. Now the situation is changed. So you do not recognize me. Tonight is the fourteenth lunar night too. It was good that you thought of coming to night. Otherwise you would not have seen me. Now see; let the flesh be there. If you will consent to do what I say I shall give you the other bangle also." Aśokadatta promised to do what she required. Then she began, "There is a city in the Himālayas known as Trighaṇḍa. There lived a giant in that city. His name was Lambajihva. I bearing the name Vidyucchikhā, am his wife. Only one daughter

was born to me. Then my husband was killed in a fight with his overlord Kapālasphoṭa, who being kind did not do us any harm; and I live in my house now. My daughter is now a young woman. I was roaming about thinking of a way to find out a man of might and bravery as husband for my daughter. Then I saw you going this way with the King. The moment I saw you I knew you to be the man I was searching for and I decided to give you my daughter in marriage. What you heard as the words of the man on the scaffold was a trick played by me. You brought water to the scaffold and nobody needed water then. With the knowledge I have in Sorcery and witchcraft I put you into a little confusion. I gave you that bangle to bring you again to me and it has served the purpose today. Let us go to my house. It is my earnest wish that you should be the husband of my daughter. And I shall satisfy your immediate need also."

The brave Aśokadatta agreed to the request of the giantess. She, with her power, took him to their city through the sky. Aśokadatta saw the golden city and wondered if it was the sun taking rest after its tedious journey. There he saw the daughter of the giantess and thought her to be the incarnation of his adventurous spirit. She was beautiful in every part of her body. She was called Vidyutprabhā. He married her and lived with them for a while. Then he said to his mother-in-law "Mother ! now give me the bangle. I must go to Kāśī. I have promised the King to get the mate of this bangle." Vidyucchikhā gave her son-in-law her bangle and a golden lotus flower which he accepted with great joy. As before he came with the giantess to the burial-ground through the sky. Then she said "I shall be here on every fourteenth lunar night on the root of this tree in the burial-ground. If you want to see me come on that day." "I shall do so", so saying Aśokadatta came away and went to his parents. They were stricken with grief at the departure and exile of their remaining son. They were overcome by joy at the return of their son. Not waiting long he went to the King, his father-in-law, who embraced him with joy. Aśokadatta gave him the two bangles. He presented the golden lotus flower also. The King and the queen were amazed at the daring spirit of Aśokadatta who told them in detail everything that had happened to him. The fame of Aśokadatta grew higher and higher. The King and the queen thought it a blessing that they got so adventurous a son-in-law. Next day the King got a casket made of silver and placed the golden lotus at the mouth of the casket and placed it on the step of his own temple for everyone to see. The white casket and the red lotus were very charming to look at and they glistened as the fame of the King and of Aśokadatta. One day the King looked at it with pleasure and said "If we could get one more lotus like this, we could make another casket and place it on the left side of this". As soon as he heard it Aśokadatta said "If the King orders it shall be brought". But the King said "Ho' you need not go anymore on erranda like this. This is not such an urgent need". After a few days the fourteenth lunar night came. Leaving his wife the princess sleeping in the bed he left the palace and reached the burial-ground. He saw his mother-in-law the giantess and went with her to the city of the giant and lived there happily for a while with his wife Vidyutprabhā. When he was about to return he requested Vidyucchikhā to give him one more golden lotus. She said that there was no more lotus with her and that they grew in the lake of the giant King Kapālasphoṭa. Aśokadatta requested her to show him that lake. At first Vidyucchikhā dissuaded him from this attempt. But he was stubborn. So she took him to a place away from the lake and showed it to him. The lake was full of golden lotus flowers. It was a pleasing sight. Aśokadatta immediately got down into the lake and began to pluck the flowers. The guards came and opposed him. He killed a few of them. The others went to their master and informed about the theft. Kapālasphoṭa with his weapons came shouting and roaring and saw his elder brother Aśokadatta. He was overpowered by joy and wonder. Throwing away his weapons, with love and devotion towards his elder brother he bowed before him. "My brother ! I am Vijayadatta your younger brother. By the will of God I lived as a giant so long. You might have heard this from father. Because we have met now by good luck I remembered that I was a Brahmin. My giantness is gone. On that day something obscured my mind. That is why I became a giant". When he heard the words of his younger brother Aśokadatta embraced him. Both shed tears of joy. At that time Prajñapti Kauśika the teacher of the Vidyādharas came to them and said, "You are Vidyādharas. All this happened due to a curse. Now you and your people are liberated from the curse. So learn the duties and functions of your class and with your people take your proper place in the society." Having taught them everything they required he disappeared. Thus the Vidyādhara brothers, having plucked golden lotus reached the peak of the Himālayas through the sky. Aśokadatta went to Vidyutprabhā who also having been liberated from curse became a Vidyādhara girl. With that beautiful girl the two brothers continued their journey and reached Kāśī where they bowed before their parents. That reunion appeared to be a dream or something nearing madness to their parents. They could not believe their eyes. Aśokadatta and Vijayadatta each saying his name bowed before them. Their parents lifted them up and embraced them and kissed them on the head, and cried for joy. They did not know what to do or what to say. Their minds were incapable of thinking. Everybody heard this and was amazed at it. The King was also filled with joy. He came there and took them to the palace. Aśokadatta gave all the lotus flowers to the King, who was happy and joyful at the achievement of more than he had hoped for. Everybody appreciated them. Govindasvāmī, in the presence of the King asked Vijayadatta to tell his story from the moment he turned a giant in the burial-place; "We are very curious to hear it" he said. Vijayadatta began to say "Father, you have seen how because of my mischief, I had broken that skull and some viscous liquid fell into my mouth and I changed to a giant. After that the other giants gave me the name Kapālasphoṭa. They invited me into their midst. We lived together. After a few days they took me to the presence of the King of the giants. As soon as he saw me he was pleased with me and appointed me as the commander-in-chief of the army. He who was overconfident in his power went to war with the Gandharvas and was killed in the fight. From that day onwards all the giants came under my control. Then I met with my brother who came to pluck the golden lotus flowers from my lake. With this all the previous conditions of my life had vanished.

My brother will say the rest of the story. When Vijayadatta had finished saying Aśokadatta continued the story.

Long ago when we were Vidyādharas both of us were going through the sky and we saw the hermit maids of the hermitage of Gālava, bathing in the Ganges. We wished to get those girls. The hermits who saw this with their divine eyes cursed that we would take birth as men and in that birth we would be separated in a wonderful way and both of us would unite again in a place where man could not reach and we would be liberated from the curse and learn everything from the teacher, and would become the old Vidyādharas with our people. And according to this curse we took birth as men and separation was effected. You all have heard it. Today I went to the lake of the King of the giants, with the help of my mother-in-law the giantess for plucking the golden lotus flowers and recovered my brother, this Vijayadatta. There we learned everything from our teacher Prajñapti Kauśika and became Vidyādharas and have arrived here as fast as we could." Thus he informed them everything that had occurred. Afterwards by the learning he received from his teacher he changed his parents and the daughter of the King into Vidyādharas and then bidding adieu to the King Aśokadatta, with his two wives, parents and brother went to the emperor of the Vidyādharas through the sky. When they reached there Aśokadatta and Vijayadatta changed their names into Aśokavega and Vijayavega. According to the orders of the emperor those Vidyādhara youths went to the mountain of Govindakūṭa with their people as it was their abode, and lived with happiness and joy. King Pratāpamukuṭa with wonder took one of the golden lotus flowers and placed it in the temple and with the rest he made oblations to god and considered his family to have made wonderful achievements. (Kathāsaritsāgara, Caturdārikālamba, Taraṅga 2).

AŚOKASUNDARĪ. See the word Nahuṣa.

AŚOKATĪRTHA. A holy place near the temple of Śūrpāraka. (Mahābhārata, Vana Parva, Chapter 88, Stanza 13).

AŚOKAVANIKĀ. A famous park in Laṅkā. It was in this park that Rāvaṇa kept Sītā having stolen her from Śrī Rāma. It is described in Vālmīki Rāmāyaṇa, Sundarakāṇḍa, Sarga 14 and Araṇyakāṇḍa, Sarga 56 and in Mahābhārata also :—

"Thinking of her husband alone, clad in the garments of a hermit woman, eating only roots and fruits, in prayer and fast, in sorrow and sadness, she of the wide eyes lived in the Aśoka park which seemed as a hermitage." (Bhāṣā Bhārata, Araṇya Parva Chapter 280, Stanzas 42 and 43).

AṢṬABANDHA. A kind of plaster used for fixing idols in temples. The following eight things are mixed and ground consecutively for fortyone days and made ready to be put in the cavity around the idol when it is fixed there finally, (1) conch-powder (2) powdered myrobalam (3) resin (4) Kolipparal (a kind of rock) (5) river sand (6) powder of emblic myrobalam (7) lac and (8) cotton.

AṢṬABHĀRYĀ(S). The eight wives of Śrī Kṛṣṇa. (1) Rukmiṇī (2) Jāmbavatī (3) Satyabhāmā (4) Kālindī (5) Mitravindā (6) Satyā (7) Bhadrā and (8) Lakṣaṇā.

AṢṬABUDDHIGUṆA (S). Eight qualities of the intellect. Śuśrūṣā, Śravaṇa, Grahaṇa, Dhāraṇa, Ūha, Apoha, Arthavijñāna, and Tattvajñāna.

AṢṬACŪRṆA. A mixture of eight powders. The eight things are : Cukku (dry ginger), Mulaku (chilli) Tippali (long pepper) Ayamodaka (celery seed) Jīraka (baraway seed) Kariṁjīraka (black caraway seed) Intuppu (sodium chloride) and Kāyam (asafoetida).

AṢṬĀDAŚAPURĀṆA (S). The eighteen purāṇas. See under Purāṇa.

AṢṬADHARMAMĀRGA(S). Eight ways of attaining mokṣa: Yāga, Vedābhyāsa, Dāna, Tapas, Satya, Kṣamā, Dayā, lack of desire.

AṢṬADHĀTU (S). Eight minerals : gold, silver, copper, tin, zinc, black lead, iron and mercury.

AṢṬADIGGAJAS and AṢṬADIKKARIṆĪS. There are eight male and eight female elephants standing guard over the eight zones. They are :

Zone	*Male*	*Female*
East	Airāvata	Abhramu
South-east	Puṇḍarīka	Kapilā
South	Vāmana	Piṅgalā
South-west	Kumuda	Anupamā
West	Añjana	Tāmrakarṇī
North-west	Puṣpadanta	Śubhradantī
North	Sārvabhauma	Aṅganā
North-east	Supratīka	Añjanāvatī

(Amarakośa)

Besides these, there are four diggajas (elephants of the universe) who bear the earth standing below in the nether world. It is stated that the sons of Sagara who went into the nether land in search of the lost horse of his father saw these elephants. As they went to the east they saw the huge elephant Virūpākṣa, holding the earth on its head. It is said an earthquake occurs when for a change it shakes its head. Going to the left of it they saw the elephant Mahāpadmasama holding the earth on its head on the south. Going again to the left of it they saw Saumanasa holding the earth on its head on the west and going to the left of it on the north they saw Bhadra holding the earth on its head. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 40).

AṢṬADIK (S). (Eight zones). East, South-east, South, South-west, West, North-west, North and North-east.

AṢṬADIKPĀLAKA (S). The Devī Bhāgavata states like this about the eight zones and their guardians. Situated in the eight different zones of the Brahmaloka are eight big cities of the eight guardians of these zones each covering an area of 2500 yojanas. All these are on the top of Mahāmeru and Brahmā sits in the centre in his city called Manovatī. Around his city are the others as follows :

(1) On the east is Amarāvatī, city of Indra.
(2) On South-east is Tejovatī, city of Agni.
(3) On the South is Saṁyamanī, city of Yama.
(4) On the South-west is Kṛṣṇāñjanā, city of Nirṛti.
(5) On the West is Śraddhāvatī, city of Varuṇa.
(6) On the North-west is Gandhavatī, city of Vāyu.
(7) On the North is Mahodaya, city of Kubera.
(8) On the North-east is Yaśovatī, city of Śiva.

(Aṣṭama Skandha, Devī Bhāgavata).

AṢṬADRAVYA(S). Eight substances of great medicinal value.

(1) Arayāl, (Aśvattha—Fig tree) (2) Atti (Udumbara—Keg tree) (3) Plāśu (Palāśa—Downy branch butea) (4) Perāl (Vaṭa-Banyan tree) (5) Camata (6) Ellu (Sesame) (7) Vāyasa (Kṛṣṇāguru cedar tree (8) Ghee.

AṢṬADŪTAGUṆA(S). The eight qualities of a good messenger. (1) He should not stand perplexed when he is being given the message to carry. (2) He must be smart and enthusiastic. (3) He must have compassion for those in distress. (4) He must run his errand quickly. (5) He must be mild. (6) He should not be duped by the cunning words of others. (7) He must be healthy. (8) He must be able to talk convincingly.

AṢṬAGANDHA. Akil (Eaglewood), Candana (Sandal), Guggulu (Indian Bdellium), Māñci (Jaṭāmaṁsī-Spikenard) Kuṅkuma (saffron), Koṭṭa (Kuṣṭta-bostus root), Rāmacca (Uśiram-Sweet rush), Iruveli (Vālaka). (Āyurveda)

AṢṬAGUṆA(S). (1) Bhūtadayā, Kṣamā, Anasūyā, Gaurava, Anāyāsa, Maṅgala, Akārpaṇya and Aspṛhā. (2) Buddhibala, Kulaśuddhi, Śama, Learning, Parākrama, Mitabhāṣaṇa, Dāna and Kṛtajñatā.
(3) Absence of Jealousy, Ṛjutva, Śucitva, Santoṣa, Bhāṣaṇabhaṅgi, Śama, Satya, Sthairya.

AṢṬAJIHVA. One of the soldiers of Skanda Deva. (Śloka 62, Chapter 45, Śalya Parva, M.B.).

AṢṬAKA. See under Āstika.

AṢṬAKA I. A King of the Pūru dyansty.
Genealogy. Descended in order from Viṣṇu as follows : Brahmā-Atri-Candra - Budha-Purūravas-Āyus-Nahuṣa-Yayāti-Pūru-Janamejaya-Prācinvā - Pravīra - Namasyu-Vītabhaya - Śuṇḍu - Bahuvidha - Saṁyāti - Rahovādi-Raudrāśva- Matināra - Santurodha-Duṣyanta-Bharata-Suhotra-Bṛhatputra-Ajamīḍha-Aṣṭaka.
(This Aṣṭaka was the brother of Śunaśśepha).

AṢṬAKA II. A Rājarṣi born to Viśvāmitra of Mādhavī, wife of Yayāti. (Śloka 18, Chapter 119, Udyoga Parva, M.B.). See under Gālava.

1) *How Aṣṭaka went to heaven.* This story was told to the Pāṇḍavas by the sage Mārkaṇḍeya.
"Aṣṭaka, son of Viśvāmitra, performed an Aśvamedha Yāga. All the kings took part in this. Pratardana, Vasumanas and Auśīnara Śibi, and all the brothers of Aṣṭaka attended the function. After the yāga Aṣṭaka took his three brothers for an air travel and on the way met the great sage Nārada. Nārada was also taken in and as they continued their flight, Aṣṭaka asked Nārada who should step down from the aeroplane if only four were allowed to go to heaven. "Aṣṭaka", replied Nārada and explained the reason also. Once when Nārada stayed at the āśrama of Aṣṭaka the former found many varieties of cows there and asked Aṣṭaka whose they were. Then in self praise Aṣṭaka had said that all those were cows which he had given away as gifts. Aṣṭaka then asked who should get down if only three were allowed to go to heaven. 'Pratardana', said Nārada and explained the reason. Once when Pratardana was taking Nārada in the former's chariot four brahmins one behind the other approached him and begged for a horse each. When Pratardana asked for some time the brahmins were not prepared to wait and so he gave all but one of his four horses and asked the fourth to wait. As he was also found to be persistent he gave the one drawing his chariot also and dragged the chariot himself but abusing the brahmins all the way. It was that abuse that gave him the slur. Then Aṣṭaka asked Nārada who should get down if only two were permitted to enter heaven. 'Vasumanas', said Nārada and explained the reason. Nārada went to the house of Vasumanas three times and each time the latter spoke highly of his chariot. Nārada also joined in praising his flower-chariot and the brahmins present there also followed suit. Pleased at this Vasumanas became proud of his possession and his vainglorious talks made him unfit. Then Aṣṭaka asked if only one were allowed to go to heaven who should go. 'Śibi', said Nārada immediately. Even Nārada would be only next to Śibi and Nārada explained the reason thus. Once a brahmin went to Śibi for food. Śibi asked him what food he relished most and the brahmin said that he would like to have the fresh flesh of Śibi's only son, Bṛhadgarbha. Without even the slightest hesitation Śibi killed his son and cooked his flesh and when the food was ready he went out to invite the brahmin. But on going out the King saw the brahmin setting fire to his palace, treasury, armoury, stables, harem and elephant-sheds. Without even a quiver on his face, the king respectfully took the brahmin inside and gave him food. The brahmin was amazed at the patience of the King and sitting before his food for some time told the King that he would be satisfied if the King himself ate that food. Respecting the request the King was about to eat the flesh of his own son when the brahmin who was none other than Brahmā in disguise praised him for his devotion and gave him back his son adorned with sweet smelling flowers and disappeared blessing them. When his ministers questioned him about this Śibi said, "I do not give for a name or fame. Neither do I give for wealth and happiness. I do it because it is the only way to be rid of sins". (Chapter 168, Araṇya Parva, M.B.).

2) *Other details.* (1) Aṣṭaka was a Rājarṣi. (Śloka 5, Chapter 86, Ādi Parva, M.B.).
(2) Aṣṭaka gave away all the puṇya (goodness) he earned to Yayāti. See under Yayāti. (Ślokas 13 & 14, Chapter 122, Udyoga Parva, M.B.).

AṢṬAKALĀSYA. This is a gesture in the Kathakali dance. In the play 'Kalyāṇasaugandhika' the character of Hanūmāna and in the play 'Kālakeyavadha' the character of Arjuna do enact this. Increasing step by step the gesture takes eight forms in combination before it is finished accompanied by background drumming and music. (Kathakali).

AṢṬAKAPĀLAM. Puroḍāśa prepared out of eight Kapālas. (Śloka 24, Chapter 221, Śānti Parva, M.B.).

AṢṬAKARAṆA(S). Manas (mind), Buddhi (intelligence), Citta (thought), Ahaṁkāra (egotism), Saṁkalpa in the mind (imagination), determination, pride from egotism and Avadhāraṇa in Citta.

AṢṬAKAṢṬA(S). Kāma (lust), Krodha (anger), Lobha (greed), Moha (delusion), Mada (arrogance), Mātsarya (rivalry), Dambha (pride) and Asūyā (jealousy).

AṢṬAKOPAVYASANA(S). (1) Paiśunya (2) Sāhasa (3) Droha (5) Īrṣyā (5) Asūyā (6) Arthadūṣaṇa (7) Vāgdaṇḍa and (8) Pāruṣya.

AṢṬAKUMBHA(S). Sūryabhedā, Ujjāyī, Sīlkkārī, Śītalī, Bhastikā, Bhrāmarī, Mūrcchā and Plāvinī. All these have to be practised by students of Yoga. (Mokṣapradīpam).

AṢṬALOHA(S). Eight metals.

1. Suvarṇam	Gold.
2. Rajatam	Silver.

3. Tāmram Copper.
4. Sīsakam Lead.
5. Kāntikam Mercury.
6. Vaṁśam Vaṅgam—Tin.
7. Lauham Iron.
8. Tīkṣṇalauham Steel.

AṢṬAMĀṄGALA. Brahmins, bow, Fire, gold, ghee, Sun, water and King.

AṢṬAMĀṄGALYA. (1) Kurava (2) Darpaṇa (3) Dīpa (4) Kalaśa (5) Vastra (6) Akṣatam (7) Aṅganā (8) Svarṇa

AṢṬAMANOGUṆA(S). (1) Paratva (2) Aparatva (3) Saṁkhyā (4) Parimāṇa (5) Pṛthakta (6) Saṁ-yoga (7) Vibhāga (8) Vega.

AṢṬAMANTRĪ(S). The eight ministers of the kings of Ikṣvāku dynasty are : (1) Jayanta (2) Dṛṣṭi (3) Vijaya (4) Siddhārtha (5) Arthasādhaka (6) Aśoka (7) Mantrapāla (8) Sumantra.

AṢṬAMĀRGAS. Samyagdṛṣṭi, Samyaksaṅkalpa, Samyagvāk, Samyakkarma, Samyagājīva, Samyagvyāyāma, Samyaksmṛti and Samyaksamādhi. The Buddha Sannyāsins have to live according to these eight directives of life.

AṢṬĀMBĀ(S). See the sixth Khaṇḍika under Devī.

AṢṬAMĪ. The third skandha of Devī Bhāgavata states that the goddess, Bhadrakālī, came into life on an Aṣṭamī day to block up the yāga of Dakṣa. That is why the day is considered to be holy and important.

AṢṬAMŪRTI(S). Earth, Water, Air, Fire, Ether, Hotā, Sun and Moon.

AṢṬANĀGA(S). Eight snakes. Vāsuki; Takṣa, Karkoṭaka, Śaṁkha, Gulika, Padma, Mahāpadma and Ananta.

AṢṬĀṄGAHṚDAYA. The medical science which deals in eight separate division the treatment of the human body. (1) Śārīra (2) Bāla (3) Graha (4) Ūrddhvāṅga (5) Śalya (6) Daṁṣṭra (7) Jara and (8) Vṛṣa. *Bāla*—Body which has not attained maturity; *Graha*—External elements which damage the health of infants; *Śalya*—extraneous substance lodged in the body; *Vṛṣa*—The seminal fluid. (Directions of treatment).

AṢṬĀṄGAYOGA(S). Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhyāna, Dhāraṇā and Samādhi.

1) *Yama.* That which prevents the yogīs from doing prohibited things. Ahiṁsā, Satya, Asteya, Brahmacarya and Aparigraha are yamas.

2) *Niyama.* Actions leading to Mokṣa. They are :

(1) ŚAUCA—Cleanliness of the mind—cleaning it of such bad qualities like jealousy. (2) TAPAS—indifference (Samatvabhāva) to the pairs of opposites like pleasure and pain, heat and cold etc. (3) Svādhyāya—pursuit of the science of salvation chanting of OM. (4) SANTOṢA—remaining happy and contented. (5) ĪŚVARA-PRAṆIDHĀNA—surrendering all actions to God.

3) *Āsana.* Postures of sitting firmly and comfortably. Of the many āsanas the very prominent ones are : Svastikāsana, Vīrāsana, Padmāsana, Siddhāsana, Vastrāsana, Vyāghracarmāsana, Valkalāsana, Kuśāsana, Kṛṣṇāsana, Viṣṭarāsana, Mayūrāsana and Kūrmāsana. Of these Siddhāsana is considered to be the best of the lot. This āsana strengthens the 72,000 nerves of the human system and all the yogīs prefer this to any other. "Kimanyaiḥ bahubhiḥ pīṭhaiḥ pīṭhe Siddhāsane sati" (of what use are the others when there is Siddhāsana).

4) *Prāṇāyāma.* Control of Prāṇa (Prāṇa is the life giving breath and āyāma is the checking of it). Select an airy place and be seated in an ordinary āsana facing north or east after taking your early morning bath. Sit erect with your breast slightly pushed forward and your head slightly drawn back. Then complete one Prāṇāyāma doing Pūraka, Kumbhaka and Recaka. The Rudrayāmala states thus about Prāṇāyāma.

Dakṣāṅguṣṭhena dakṣaṁ ca.
Ghrāṇaṁ saṁpīḍya mantravit
Iḍayā pūrayedvāyuṁ
Mātrā ṣoḍaśabhiḥ kramāt
Aṅguṣṭhānāmikābhyāñca
Dhṛtvā nāsādvayaṁ tataḥ
Tatastu kampayedvāyuṁ
Pūrakāṇāṁ caturgaṇaiḥ
Anāmayā tathā vāma-
Nāsāṃ dhṛtvā tu dakṣine
Dvātriṃśadbhistu mātrābhir
Vāyurecanamācaret.

Closing the right nostril by the thumb of the right hand and inhaling air inside through the left nostril taking 16 seconds is called Pūraka. Closing the nostrils by the thumb and ring-finger and keeping the breath for 64 seconds is called Kumbhaka. Closing the left nostril well and then exhaling through the right nostril taking 32 seconds is called Recaka. Pūrakas should be done through the same nostril through which you have done Recaka. (You must do at least ten Prāṇāyāmas at a time).

5) *Pratyāhāra.* Withdrawing the mind from worldly objects and sensuous pleasures.

6) *Dhyāna.* Keeping your mind fixed on the tip of your nose. Meditation.

7) *Dhāraṇa.* Steadily thinking of things you should know. Concentration.

8) *Samādhi.* The union of mind with God. This is a blissful superconscious state in which one perceives the identity of the individualised soul and cosmic spirit. (Yogābhyāsa).

AṢṬAPRAMĀṆAS. Eight means of getting correct knowledge. Pratyakṣa, Anumāna, Upamāna, Śabda (Agama), Arthāpatti, Anupalabdhi (Abhāva) Sambhava, Aitihya.

AṢṬARĀGĀDIS. Rāga, Dveṣa, Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (Rāga—Desire for sensuous pleasures. Dveṣa—Desire to seek vengeance on those who have offended you. Kāma—Desire for worldly possessions. Krodha—Anger, Lobha—Miserliness. Moha—Delusion. Mada—Pride. Mātsarya—Jealousy.

AṢṬATĀRAṆĪ. Eight names of Tāraṇīdevī. They are : Tārā, Ugrā, Mahogrā, Vajrā, Kālī, Sarasvatī, Kāmeśvarī and Cāmuṇḍā.

AṢṬĀVAKRA.

1) *Birth.* The sage Uddālaka had a disciple named Khagodara (Kahodara) and a daughter named Sujātā. Appreciating the devotion and good conduct of his disciple, Uddālaka gave his daughter Sujātā in marriage to him. Sujātā became pregnant. When once Khagodara was reciting from the Vedas the babe in the womb of Sujātā said, "I have learnt the mantra you are chanting but the way you chant it is wrong". (The vibrations of sound created by the utterance of each word is important). Khagodara was angry and he cursed his babe in the womb thus "Since your mind seems to be crooked let your body also be of that type, with

curves all over". When Sujātā delivered the child it had eight bends and light curves and so the boy was named Aṣṭāvakra, meaning one with eight bends. (Chapter 132, Vana Parva, M.B.).

2) *Father died before he was born.* When Sujātā was pregnant they suffered much from poverty and at the insistence of Sujātā, Khagodara went to the King Janaka, to beg for some money. Janaka was performing a yāga then and so Khagodara had to wait. When at last he went to the royal assembly he was asked to enter into a polemical contest with Vāndīna, the court scholar and having been defeated by him was asked to drown himself.

Uddālaka got a son named Śvetaketu and Sujātā delivered Aṣṭāvakra. Both the boys grew in the āśrama on great intimacy and Sujātā withheld the news of the death of her husband from the boys. (Chapter 132, Vana Parva, M.B.).

3) *How Khagodara was got back.* One day the two boys went to bathe in the river and during a controversial talk Śvetaketu said that Aṣṭāvakra had no father. This teased him much and Aṣṭāvakra went to his mother and gathered all the facts about his father. He went, then, straight to the royal assembly of King Janaka. He was not allowed inside. The gate keeper said that he was only a boy and only learned men could go inside the sacrificial hall. Aṣṭāvakra contended that neither size nor age was any indication of one's knowledge or worth and got himself admitted into the hall. There he entered into a polemical contest with the same court scholar, Vāndīna, who had killed his father. Vāndīna was defeated and was thrown into the same river in which his father had drowned himself. The moment Vāndīna fell into the river Khagodara rose up from there and the father and son along with Śvetaketu returned to the āśrama. Khagodara then took his son for a bath and when it was over Aṣṭāvakra became a bright boy without crooks. (Chapter 133, Vana Parva, M.B.)

4) *Marriage.* Aṣṭāvakra wanted to marry Suprabhā, the daughter of a sage named Vadānya. When Vadānya was approached for this the Sage decided to test the love which Aṣṭāvakra had towards his daughter and said: "I am going to test you. You go to the north to the Himālayas. Pay homage to Śiva and Pārvatī and go further north. There you will find a very beautiful damsel. You talk to her and return and when you come back I shall give you my daughter."

Accepting this challenge Aṣṭāvakra went north. When he went to the Himālayas Kubera entertained him. He remained there for a year enjoying the dances of celestial maidens and then, after worshipping Śiva and Pārvatī went further north. There he came across seven very attractive women. At the command of Aṣṭāvakra the eldest of the lot, Uttarā, remained with him; all the rest left the place immediately she started making love with him and requested him to marry her. But Aṣṭāvakra did not yield and told her about his promise to Vadānya. Pleased at this reply Uttarā revealed that she was the queen of the north in disguise and was testing him. She then blessed Aṣṭāvakra who fulfilling his mission successfully, returned and married the girl he wanted. (Chapter 19, Anuśāsana Parva, M.B.).

5) *Another version of how the body became crooked.* There is another story also about Aṣṭāvakra. Once there lived a sage named Asita. He did great penance to please Śiva to bless him with a child. Śiva blessed him and he got a son named Devala. Rambhā, the queen of devaloka, fell in love with him but Devala did not yield to her wishes. Then Rambhā cursed him and made him into one with eight crooks. Thus Devala came to be called Aṣṭāvakra. He then did penance for six thousand years and Bhagavān Kṛṣṇa accompanied by Rādhā appeared before him. Rādhā was shocked by the ugliness of the sage and did not relish his sight. But Kṛṣṇa asking her to remain quiet went and embraced him. At once Aṣṭāvakra lost all his crooks and became a beautiful man. At that time a chariot descended from heaven and all of them went to heaven in it. (Brahmavaivartta Purāṇa).

6) *Other information.* (1) Aṣṭāvakra was also present among the ṛṣis who partook in the coronation ceremony conducted after Rāma's return to Ayodhyā from Laṅkā. (Uttararāmāyaṇa).

(2) Aṣṭāvakra cursed those celestial maidens who rebuked him for his ugliness and they were born on earth as the wives of Śrī Kṛṣṇa. When after the death of Kṛṣṇa they were being taken by Arjuna to the north they were forcibly taken by some of the shepherds. (Chapter 15, Agni Purāṇa).

AṢṬĀVAKRATĪRTHA. If one observes complete fasting for twelve days doing tarpaṇa in this sacred pond it is said that he gets the benefit of doing of Naramedhayajña. (Śloka 41, Chapter 25, Anuśāsana Parva, M.B.).

AṢṬĀVAKTRA. See under Aṣṭāvakra.

AṢṬAVARGA(S). Meda, Mahāmeda, Kākoli, Kṣīrakākoli, Jīvaka, Iṭavaka, Ṛddhi, Vṛddhi (These are used in infusions for treating rheumatism).

AṢṬAVASU(S).

1) *Origin.* Gaṇadevatās are called Aṣṭavasus. They were born to Dharmadeva of his wife Vasu, daughter of Dakṣa. They are : Dhara, Dhruva, Soma, Ahar, Anila, Anala, Pratyūṣa and Prabhāsa. (Ślokas 17 and 18, Chapter 66, Ādi Parva, M.B.). There is a version in certain purāṇas that the Aṣṭavasus are the sons of Kaśyapa.

Different purāṇas give different names to these Aṣṭavasus. According to Viṣṇu Purāṇa they are : Āpa, Dhruva, Soma, Dharma, Anila, Anala, Pratyūṣa and Prabhāsa. (Chapter 15 of Aṁśam 1). In Bhāgavata they are Droṇa, Prāṇa, Dhruva, Arka, Agni, Doṣa, Vasu and Vibhāvasu. In Harivaṁśa they are : Akha, Dhara, Dhruva, Soma, Anila, Anala, Pratyūṣa and Prabhāsa. This only indicates that some of these have two or more names for them.

2) *Curse of Vasiṣṭha.* Once the Aṣṭavasus were enjoying a picnic with their wives and they happened to go to the āśrama of Vasiṣṭha. One of the wives got enamoured over Nandinī, Vasiṣṭha's beautiful cow and wanted it. The Vasu to please his wife took the cow by force and left the place. When the sage found his cow missing after some time he understood by his divine powers who stole the cow and so he cursed the Aṣṭavasus saying that all of them would be born on earth as men. The Aṣṭavasus were greatly worried and approached the sage apologising and craving for pardon. The sage relaxed the curse and declared that their life on earth would be only for a very short time maintaining that the particular Vasu who committed the theft would live for a long time as man. It was this Vasu, Āpa (Dyau) who was born as Bhīṣma.

3) *Rebirth of Aṣṭavasus.* The Aṣṭavasus were pondering over the curse and were thinking of how to bear it without hardship when Gaṅgādevī appeared before them and they then appealed to her: "Devī, if you become the queen on earth of some noble King we shall be born as your sons and you must throw us into the river as soon as we are born". Gaṅgādevī accepted their request. Once there was a King called Pratīpa in the Candra dynasty. One day when this ascetic King was worshipping Sūrya on the banks of the river Gaṅgā a beautiful damsel arose from the waters and sat on the right thigh of the King. Surprised the King told her thus, "Oh beautiful maiden, who are you ? Do you realise what unrighteous thing you have done ? I am not one who goes after women and it was a bit daring of you to have taken me as a beau. Please understand that the right thigh is intended for a daughter and daughter-in-law. You can claim this right when you become the wife of my son." The beautiful girl was none other than Gaṅgādevī herself and she disappeared soon on receiving the rebuke.

Pratīpa got a son named Śantanu and Gaṅgādevī became the wife of Śantanu. (For more details about this see under Gaṅgā). When Gaṅgādevī became the wife of Śantanu she made a condition to be his queen. "Whether good or bad you should not obstruct any action of mine. You must never give me any opinion of yours on any matter. You must obey what I order. If at any time you break any of these promises I will leave you that instant."

It was while Gaṅgādevī was living on earth as the wife of Śantanu that the Aṣṭavasus were born to her. One after the other she threw into the river seven sons but when she was about to throw the eighth the King objected to it and Gaṅgā disappeared immediately. That son was Bhīṣma, who was none other than Dyau born on earth by the curse of Vasiṣṭha. All the others, released from the curse, went to heaven. (More details under Bhīṣma).

4) *A missile to Bhīṣma.* When Bhīṣma had to fight against his guru, Paraśurāma, the Aṣṭavasus gave him the missile, Prasvāpā. (See Ambā) (Ślokas 11 to 13, Chapter 183, Udyoga Parva, M.B.).

5) *Sons of Aṣṭavasus.* The sons of Āpa, the first of the Vasus, are : Vaitaṇḍha, Śrama, Śānta and Dhvani. Kāla, the destroyer of all, is the son of Dhruva. Varcas is the son of Soma. Dharma got of his wife Manoharī five sons Draviṇa, Hutahavyavāha, Śiśira, Prāṇa and Varuṇa. Śivā was Anila's wife and she got two sons, Manojava and Avijñātagati. Agni's son Kumāra was born at Śarastamba. Kumāra got three brothers, Śākha, Viśākha and Naigameya. Kumāra is known as Kārttikeya because he was born of Kṛttikas. The sage, Devala is the son of Pratyūṣa. Devala got two sons of great intelligence and forbearance. Varastrī, sister of Bṛhaspati and a woman of great yogic powers and world-wide travels became the wife of Prabhāsa. She gave birth to the famous Viśvakarmaprajāpati. He was the inventor of a great many handicrafts and ornaments He became the consulting architect of the devas and ranked first in that art. The aeroplanes of the devas were designed by him. Men on earth depend on his art even now. That architect had four sons : Ajaikapāt, Ahirbudhnya, Tvaṣṭā and Rudra, the bold. The great ascetics, Viśvarūpa, Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardi, Raivata, Mṛgavyādha, Śarva and Kapāli were the sons of Tvaṣṭā. These are known as the twelve Rudras. Purāṇas say that there are a hundred Rudras like this. (Chapter 15, Aṁśa 1, Viṣṇu Purāṇa).

AṢṬAVIDHANĀYIKĀ(S). Eight kinds of heroines of the stage :

(1) *Svādhīnapatikā.* Fit to be a counterpart in a love scene and play the role of one who is always fondled by her husband.

(2) *Vāsakasajjikā* (*Vāsakasajjā*). Adorning herself well and waiting for her lover in a well decorated bedroom.

(3) *Virahotkaṇṭhitā.* Exhausted by the sorrow of separation from her lover.

(4) *Vipralabdhā.* Cheated by her lover after fixing a date and a rendezvous.

(5) *Khaṇḍitā.* Angered at the arrival of the husband in the early hours of the morning with suspicion about his character.

(6) *Kalahāntaritā.* Repenting after having arrogantly disobeyed her husband.

(7) *Proṣitabhartṛkā.* One who has gone weak and moody thinking about her husband in a foreign place.

(8) *Abhisārikā.* One who approaches her husband with great passion. (Nāṭyakrama).

AṢṬAVIDHAPRAKṚTYAVASTHĀ(S). Earth, Water, Agni, Air, Ether, Mind, Intelligence and Egotism.

AṢṬAVIDHAPRATIMĀ(S). Śilāmayī, Dhātumayī, Lohamayī, Lepyā, Lekhyā, Mṛṇmayī, Maṇimayī and Manomayī.

AṢṬAVIDHAKUṢṬHA(S). Vimarccika, Bhadru, Maṇḍala, Śukti, Siddhmaka, Kṛṣṇa, Śukla and Taruṇa. (Aṣṭāṅgahṛdaya).

AṢṬAVIVĀHA(S). Eight kinds of marriage. (1) Brāhma (2) Daiva (3) Ārṣa (4) Prājāpatya (5) Gāndharva (6) Āsura (7) Rākṣasa (8) Paiśāca. Brāhma is the one where the father gives her daughter with sacred water to a bachelor without accepting anything in return. When the father gives his daughter to the priest at the time of a yāga it is called Daiva. It is Ārṣa if the father gives the daughter and gets in return a cow or bullock. When the father gives the daughter with her blessings it is Prājāpatya. The marriage between two lovers is Gāndharva. It is Āsura when the male takes his mate by force and it is Paiśācika (most cruel and mean) when the girl is taken as his wife when she is in a state of unconsciousness.

AṢṬAYOGINĪ(S). The eight hermit-maidens who are the attendants of the goddess, Durgā. (1) Mārjjatī (2) Karpūratilakā (3) Malayagandhinī (4) Kaumudikā (5) Bheruṇḍā (6) Mātalī (7) Nāyakī (8) Jayā (Śubhācārā).

AṢṬOPĀYA(S). Eight ways of attaining salvation. Yajña, Dāna, Vedādhyayana, Tapas, Dama, Satya, Ṛjuśīla, and Mārdava. These are the qualities required for attaining salvation.

ASTĪ. Daughter of Jarāsandha, King of Magadha. Kaṁsa married Astī and also another daughter of Jarāsandha. (Ślokas 29 to 32, Chapter 14, Sabhā Parva, M.B.). Chapter 12 of Agni Purāṇa states that Jarāsandha went to war with the Yādavas because of the persuasion of these daughters.

ASTRA. After killing the demoness, Tāṭakā, Viśvāmitra reveals to Rāma and Lakṣmaṇa the secret of using a great many varieties of Divyāstras (Divyāstra is a missile

charged with power by holy incantation). Some of those astras are named below:

1.	Daṇḍacakra	2.	Dharmacakra
3.	Kālacakra	4.	Viṣṇucakra
5.	Indracakra	6.	Vajrāstra
7.	Śaivaśūla	8.	Aiṣīka
9.	Brahmaśirāstra	10.	Brahmāstra
11.	Modakīśikharī	12.	Dharmapāśa
13.	Kālapāśa	14.	Vāruṇāstra
15.	Vāruṇapāśa	16.	Paramāstra
17.	Pinākāstra	18.	Nārāyaṇāstra
19.	Āgneyāstra	20.	Śikharāstra
21.	Vāyavyāstra	22.	Prathanāstra
23.	Krauñcāstra	24.	Hayaśśirāstra
25.	Kaṅkālāstra	26.	Musalāstra
27.	Kapālāstra	28.	Kaṅkaṇāstra
29.	Mānavāstra	30.	Prasthāpanāstra
31.	Praśamanāstra	32.	Saurāstra
33.	Varṣaṇāstra	34.	Śoṣaṇāstra
35.	Santāpanāstra	36.	Vilāpanāstra
37.	Madanāstra	38.	Mohāstra
39.	Saumanāstra	40.	Saṁvartāstra
41.	Satyāstra	42.	Māyādharāstra
43.	Tejaprabhāstra	44.	Saumyāstra
45.	Śiśirāstra	46.	Tvāṣṭāstra
47.	Sudāmanāstra		

Śrī Rāma received all these astras standing facing east. (Sarga 27, Bālakāṇḍa, Vālmīki Rāmāyaṇa)

ASURA. Those born to Kaśyapa of his wife Danu are called Dānavas and those born of his wife Diti are called Daityas. They belong to the demonaic dynasty (Refer under 'Asuravaṁśa' in the genealogy chart). Renowned among the asuras were the following: Prahlāda, Saṁhlāda, Anuhlāda, Śibi, Bāṣkala, Virocana, Kumbha, Nikumbha, Bali, Bāṇa, Mahākāla, Vipracitti, Śambara, Namuci, Pulomā, Viśruta, Asilomā, Keśī, Durjaya, Ayaśśiras, Aśvaśśiras, Aśva, Śaṅku, Mahābala, Garga, Mūrdhā, Vegavān, Ketumān, Svarbhānu, Aśvapati, Vṛṣaparvā, Ajaka, Aśvagrīva, Sūkṣma, Tuhūṇḍa, Ekapād, Ekacakra, Virūpākṣa, Harāhara, Candra, Kupaṭa, Kapaṭa, Para, Śarabha, Śalabha, Sūrya and Candramas.

ASURĀ. One of the eight daughters born to Kaśyapa of his wife Pradhā. (Śloka 41, Chapter 65, Ādi Parva, M.B.).

AŚŪRBANIPAL. (See under Gilgamis, Jalapralaya).

ASŪRTARAJASA. A son born to King Kuśa of his wife Vaidarbhī. Kuśāmba, Kuśanābha, Asūrtarajasa and Vasu are the four sons of Kuśa. (Sarga 32, Bālakāṇḍa, Vālmīki Rāmāyaṇa).

AŚVA I. A demon. This was the same demon who later on was born as Aśoka, King of Kaliṅga. (Chapter 67, Ādi Parva, M.B.).

AŚVA II. A maharṣi. The sage Vaśa is the son of this ṛṣi. (Sūkta 112 of Ṛgveda).

AŚVA (Horse). Horses and camels were born, in this world, of Tāmrā, wife of Kaśyapa, grandson of Brahmā. (Agni Purāṇa, Chapter 19).

AŚVAGHOṢA. A famous Sanskrit poet. He has written many Sanskrit books prominent among which are the two great poems, Buddhacarita and Saundarananda and a drama called Śāriputraprakaraṇa. He lived in the 2nd Century A.D. His history of Buddha (Buddhacarita) was translated into Chinese during the period 414 to 421 A.D. He was known under the following names also: Ācārya, Bhadanta, Mahāvādī and Bhikṣu.

AŚVAGRĪVA. Son born to the Sage, Kaśyapa by his wife, Danu. (Śloka 24, Chapter 65, Ādi Parva, M.B.).

AŚVAHṚDAYA. A mantra (sacred incantation) for controlling the horse. (See under 'Akṣahṛdaya').

AŚVAKETU. Son of King Gāndhāra. He fought on the side of the Kauravas and was killed in the battle by Abhimanyu. (Śloka 7, Chapter 48, Droṇa Parva, M.B.).

AŚVAKṚTA. A river. Once a sage called Ṛcīka went to Gādhi and asked for the hand of his daughter, Satyavatī, in marriage. He demanded as dowry a thousand horses black in colour and with only one ear for each. Ṛcīka prayed to Varuṇa and he gave him the horses required. The river Aśvakṛta (created by horse) was made by the flow of urine from these horses. (Chapter 57, Brahmāṇḍa Purāṇa).

AŚVAMEDHA I. A country of ancient India which was ruled by a King named Rocamān. Bhīmasena conquered him during the world-wide conquering campaign. (Śloka 8, Chapter 29, Sabhā Parva).

AŚVAMEDHA II. A yāga. Kings used to conduct this in order to get absolved of all sins. Fixing a victory card on the head of a horse it is allowed to roam about freely. If anybody stops the horse and ties it, the King should go and defeat him in battle and bring back the horse. If you do a hundred such yāgas you can become Indra.*

AŚVAMEDHA. Son of King Sahasrānīka (Refer under Sahasrānīka).

AŚVAMEDHADATTA. Son born to Śatānīka of the princess of Videha. (Śloka 86, Chapter 95, Ādi Parva, M.B.).

AŚVAMEDHAPARVA. A parva of the Mahābhārta. See under Bharata.

AŚVANADĪ. A river in the country of Kuntibhoja. Aśvanadī joins Carmaṇvatī and the latter joins the Yamunā and the Yamunā joining Gaṅgā falls into the ocean. It was through this river that Kuntīdevī floated in a box the infant Karṇa. At night accompanied by her maid, Kunti floated the box containing her illegitimate son and stood on the banks of Aśvanadī weeping bitterly. Then thinking that her father would notice her absence from the palace she returned home soon. The box floated and reached the country, Campāpurī, ruled by a charioteer. (Ślokas 22 to 26, Chapter 308, Araṇya Parva, M.B.).

AŚVARATHĀ. A river in the Gandhamādana valley flowing near the Āśrama of the sage Ārṣṭiṣeṇa. Many kings of the Candra dynasty used to come and stay in this āśrama. (Śloka 10, Chapter 160, Vana Parva, M.B.).

AŚVAŚAṄKU. Son of Kaśyapa born of his wife Danu. (Śloka 21, Chapter 67, Ādi Parva, M.B.).

AŚVAPATI I. Father of the most chaste woman, Sāvitrī. He was King of Madra. He was without children for a long period and for eighteen years he worshipped the goddess, Sāvitrī and got a maiden from Agnihotra whom

* Aśvamedha or horse sacrifice was performed by autocrats to establish their supreme sovereignty. For this the horse let out to roam about should go into all countries. Those who opposed the sovereignty of the King could stop the horse and tie it. Then the King had to defeat him before conducting the yāga. The vedas enjoin that the sacrificial horse should be followed by a hundred young men ready to fight those who opposed the King. Indra had conducted a hundred such yāgas.

he named as Sāvitrī. For more details see under Sāvitrī. (Chapter 293, Vana Parva, M.B.).

AŚVAPATI II. The son born to Kaśyapa of his wife Danu. (Śloka 24, Chapter 65, Ādi Parva, M.B.).

AŚVASENA. A serpent which lived in the forest of Khāṇḍava. This was the son of Takṣaka and he tried his best to escape from the fire that burnt the forest. (Śloka 5, Chapter 239, Ādi Parva, M.B.).

Once when Arjuna and Kṛṣṇa were sitting on the banks of the river Yamunā, Agni approached them and requested them to help him burn the forest of Khāṇḍava (see under Khāṇḍavadāha). They agreed to help him and Agni started burning the forest. Indra poured rains over the fire; Arjuna created a canopy of arrows and prevented the rains from falling down. Aśvasena, son of Takṣaka tried to escape from the fire but Arjuna obstructed his way by arrows. Then Aśvasena's mother swallowed him and kept him in her stomach. Arjuna cut off her head. Seeing this Indra sent a cyclone to smash the canopy of arrows and Arjuna fell fainting. Taking the opportunity Aśvasena escaped. When Arjuna woke up from his unconscious state he found Aśvasena missing. Then Arjuna cursed him thus : "Let not you get refuge anywhere." (Chapter 226, Ādi Parva, M.B.). Aśvasena kept his grudge against Arjuna till the end. In the great battle Arjuna and Karṇa met for a fight and when Karṇa sent his Nāgāstra (serpent missile) against Arjuna, Aśvasena hid himself in that missile and burnt the beautiful headwear of Arjuna. But Karṇa did not like this foul play and refused to accept him when he came back. Enraged at this the serpent attacked Arjuna directly and was killed. Before his death he got acquainted with Kṛṣṇa. (Chapter 96, Karṇa Parva, M.B.).

AŚVAŚIRAS I. A son born to Kaśyapa of Danū. (Śloka 23, Chapter 65, Ādi Parva, M.B.).

AŚVAŚIRAS II. Bhagavān Hayagrīva who was teaching the Vedas at Vaihāyasakuṇḍa near Naranārāyaṇāśrama. (Śloka 3, Chapter 127, Śānti Parva, M.B.).

AŚVAŚIRASTHĀNA(M). A sacred place in ancient India. Arjuna dreams of going to Śiva with Kṛṣṇa and in that dream they visit this place also. (Chapter 80, Droṇa Parva, M.B.).

AŚVĀTAKA. A country of ancient India. (Śloka 15, Chapter 51, Bhīṣma Parva, M.B.).

AŚVATARA. A serpent. A sacred pond built in Prayāga also carries this name. (Śloka 76, Chapter 55, Vana Parva and Śloka 10, Chapter 35, Ādi Parva, M.B.).

AŚVATĪRTHA. An ancient holy place on the banks of the river, Ganges, near Kanauj. It was at this place that the horses rose from the earth at the request of Ṛcīka Ṛṣi to Varuṇa (See under Aśvakṛta). (Śloka 17, Chapter 4, M.B.)

AŚVATTHĀMĀ.

1) *Birth and genealogy.* The semen of Bharadvāja Ṛṣi fell into the hollow of a bamboo and from there was born Droṇa. As per the instructions of his father Droṇa married Kṛpī, daughter of the sage, Śāradvata. The good-natured Kṛpī gave birth to Aśvatthāmā. (See under Droṇa for genealogy). (Chapter 130, Ādi Parva, M.B.)

2) *How he got his name.* The moment he was born he made a loud hoot like Uccaiśravas and the sound resembled the braying of a horse. Immediately a voice from heaven said that the boy should be named Aśvatthāmā. The boy was, therefore, named so. (Ślokas 48 and 49, Chapter 130, M.B.).

3) *Training in archery.* Aśvatthāmā took his lesson in archery from his father Droṇa. At that time Droṇa got new lessons from Paraśurāma and they were also imparted to Droṇa's disciples. When Droṇa became the preceptor of the Kauravas and Pāṇḍavas Aśvatthāmā also went with him. (Ślokas 52 to 64, Chapter 130, Ādi Parva, M.B.).

4) *Droṇa's affection for his son.* Droṇa was very affectionate to his son and wanted to teach him something special in archery. So he used to instruct him during the time the other disciples went to fetch water for the āśrama. Arjuna came to know of this and he, thereafter, started bringing his quota of water quickly enough to join the special class of Droṇa. Thus Arjuna and Aśvatthāmā learned a lot more than the others in the military art. (Ślokas 17-19, Chapter 132, Ādi Parva, M.B.).

5) *The Mahābhārata Battle and Aśvatthāmā.* In Sabhā Parva we find Aśvatthāmā participating in the Rājasūya of Yudhiṣṭhira. After that we meet him only at the Kurukṣetra war. Fighting on the side of the Kauravas he played a very important role in that war. He killed many veteran warriors and kings including the following : Nīla, Añjanaparvā, Suratha, Śatruñjaya, Balānīka, Jayānīka, Jayāśva, Srutāśva, Hemamālī, Vṛṣadhara, Candrasena, the ten sons of Kuntibhoja, Sudarśana, Vṛddhakṣetra, Cedirāja, Malayadhvaja and Suratha. He defeated many including Śikhaṇḍī, Abhimanyu, Virāṭa, Sātyaki and Vindhya. By using Āgneyāstra (the arrow of fire) he made Kṛṣṇa and Arjuna fall fainting in the battle-field. He commanded the Kaurava army once. He killed many Pāñcālas and Somakas while they were sleeping. In Chapter 139 of Droṇa Parva we read about Arjuna defeating Aśvatthāmā in a single combat one day.

6) *Aśvatthāmā sees a ghost.* Dhṛṣṭadyumna, son of King Pāñcāla, killed Droṇa. When Aśvatthāmā heard of his father's death his rage knew no bound. He immediately went to the heart of the military camp of the Pāṇḍavas, Kṛpa and Sātvata following him. There at the gate of the camp he beheld a ghostly apparition. It is described in the Bhāṣā Bhārata (Malayālam version of M.B.) as follows : He saw a huge figure standing at the door with a body blazing like the Sun and the Moon. Bathed in blood and wearing a tiger's skin in the loins the figure wore a snake as his sacred thread and covered his upper body with a deer-skin. There were innumerable hands for this ghost and in each hand adorned with snake-bangles he held a deadly weapon. With crooked teeth and a ghastly face the goblin gave a shiver to those who saw him. Flames bursting forth from his eyes, ears, nose and mouth he barred the way of Aśvatthāmā. Undaunted the son of Droṇa showered divine arrows on the figure. But the ghost by his supreme powers absorbed the arrows to his body the moment they touched him. In despair Aśvatthāmā meditated on Śiva and the latter appearing before him in person gave him a divine dagger. With that he entered the bed-chamber of Dhṛṣṭadyumna, woke him up by striking him with his foot, caught hold of him by the hair on his head and killed him.

7) *Aśvatthāmā and his jewel.* The anger of Aśvatthāmā did not abate even after killing Dhṛṣṭadyumna, the butcher

of his father. With a view to destroying the whole Pāṇḍava dynasty he sent against the Pāṇḍavas the all-powerful Brahmaśirāstra (a missile charged with great power by a holy incantation). But Droṇa had given the same type of missile to Arjuna also and so he sent forth his to meet the other. It created such a great explosion that all the elders on both the sides joined together and requested them to withdraw the missiles. Arjuna demanded the jewel on Aśvatthāmā's head to withdraw his missile. But Aśvatthāmā refused to part with it. He said, "This jewel of mine is more valuable than all the wealth of both Pāṇḍavas and Kauravas put together. If you wear this you need not be afraid of your enemies, disease, hunger and thirst. No harm will come to you from Yakṣas, Nāgas or thieves. I will never part with such a jewel". (Ślokas 28-30, M.B., Chapter 15, Sautika Parva). After great persuasion Aśvatthāmā surrendered his jewel but without withdrawing the missile directed it towards the womb of Uttarā who was bearing a child then. We are reminded of an incident which happened when the Pāṇḍavas were residing in Upaplāvya; a poor brahmin looking at Uttarā said, "When the Kauravas will be weakening in power a child will be born to you. The boy will have to bear a test even while in the womb and so you must name the child Parīkṣit (One who has been tested)".

When the powerful missile was flying straight towards Uttarā's womb Śrī Kṛṣṇa said, "Even though the child in the womb will die of this arrow it will be reborn. Oh, Aśvatthāmā, you will be denounced by all as a sinner for killing this unborn babe. To suffer for this evil deed you will roam about in the earth for three thousand years. Nobody will associate with you; you will be shunned by society. You will be tormented by all diseases on earth. But the babe which you have now killed will be a famous scholar and brave King. He will rule this country for sixty years. He will be known as the next Kururāja. Look, I am giving life to the babe you have killed". Vyāsa supported Kṛṣṇa, and Aśvatthāmā repenting on his hasty action gave the jewel to the Pāṇḍavas and left for the forest with Vyāsa. (Sautika Parva, M.B.).

8) *Synonyms of Aśvatthāmā.* The Mahābhārata has used the following names also for Aśvatthāmā. Ācāryanandana, Ācāryaputra, Ācāryasuta, Ācāryatanaya, Ācāryasattama, Drauṇi, Drauṇāyani, Droṇaputra, Droṇasūnu, Guruputra, Gurusuta and Bhāratācāryaputra.

AŚVATTHĀMĀ II. Indravarmā, King of Mālava, had an elephant of this name and it was killed in the battle by Bhīmasena. (Śloka 15, Chapter 190, Droṇa Parva, M.B.).

AŚVAVATĪ. A river. It is believed that if one just thinks about it at daybreak, midday and sunset one will get salvation. (M.B., Anuśāsana Parva, Chapter 165, Śloka 25).

AŚVAVĀN. The first child of King Kuru. (See under genealogy of Kuru). His mother was Vāhinī. He is known as Avikṣit also. He got eight sons : Parīkṣit, Śabalāśva, Ādirāja, Virāja, Śālmali, Uccaiḥśravas, Bhayaṅkara and Jitāri. (Ślokas 50 to 53, Chapter 94, Ādi Parva, M.B.)

AŚVINĪKUMĀRA(S) (AŚVINĪDEVAS). Satya and Dasra, the two sons of Sūrya (The Sun) are called Aśvianīkumāras. (Ślokas 17 and 18, Chapter 150, Anuśāsana Parva, M.B.). They are also known as Aśvins, and Aśvinīdevas. These two are the physicians of the devas. (Śloka 12, Chapter 123, Araṇya Parva, M.B).

1) *Genealogy.* Descending from Viṣṇu in order are : Brahmā, Marīci, Kaśyapa, Vivasvān (the Sun), Aśvinīkumāras.

2) *Birth.* The Viṣṇu Purāṇa describes the birth thus: "Saṁjñā, daughter of Viśvakarmā, was the wife of Sūrya. She got three children : Manu, Yama and Yamī. Once finding the effulgence of Sūrya unbearable she engaged Chāyā to look after Sūrya and left for the forests to do penance there. Sūrya took Chāyā to be Saṁjñā and got three children of her : Śanaiścara, (another) Manu and Tapatī. Once Chāyā got angry and cursed Yama. It was then that Sūrya and Yama came to know that she was not Saṁjñā, getting more details from Chāyā, Sūrya found out by his Jñānadṛṣṭi (a power of sight developed by Yoga by which one could see things far beyond the limits of his vision) that Saṁjñā was practising austerities taking the form of a mare. Then Sūrya went to her disguised as a horse and with her co-operation produced three children of which the first two became known as Aśvinīkumāras. The third son was called Revanta. Then Sūrya took Saṁjñā to his place (Chapter 2, Aṁśa 3, Viṣṇu Purāṇa). Śloka 35 of Chapter 66 of Ādi Parva states that Aśvinīkumāras were born from the nose of Saṁjñā.

3) *How Aśvinīkumāras tested Sukanyā.* The Devī Bhāgavata contains a story of how the Aśvinīkumāras tested the fidelity of Sukanyā, daughter of Śaryāti and made her old and senile husband into a young and virile one. Śaryāti, son of Vaivasvata manu, had four thousand beautiful princesses as wives. But none had any children. When they were lamenting over this misfortune one of the wives gave birth to a girl and she was called Sukanyā. The father and all his wives together brought up this daughter with great affection.

In the neighbourhood of the palace of Śaryāti there was a tapovana as good and grand as Nandanavana and it contained a lake similar to the Mānasa lake. In one corner of this tapovana a sage named Cyavana was doing penance. He had been sitting there for so long a period without food meditating on a goddess that he was covered with plants and shrubs had grown over him. He was unaware of the growth around him. Once at this time Śaryāti with his wives and child and followed by a large retinue entered the tapovana for recreation. The King and his wives entered the lake and Sukanyā with her friends moved about in the garden plucking flowers and playing. Moving about thus aimlessly Sukanyā and party reached the place where Cyavana was doing penance. She saw the huge shrubby growth and while looking at it saw two gleaming points inside the shrubby heap. She was about to break open the thing when from inside she heard somebody addressing her thus : "Oh, innocent girl, why do you think of doing this mischief. Please do go your way. I am an ascetic. What wrong have I done to you for you to disturb me like this ?" But Sukanyā brought up as she was, as a very pet girl did not like anybody advising her like this and so taking a pointed stick gave two pricks at the site of the gleam-points and left the place arrogantly.

The gleam-points were the eyes of Cyavana and so he lost his eyes and suffered much from the pain. Though he felt angry he did not curse anybody. But slowly the

country began to witness the evil effects of this cruel deed. People stopped passing urine or faeces. Even animals were affected. The King and his ministers were worried. People came on deputation to the King to describe the disaster that had gripped the state. The King began to doubt that somebody must have done some great injury to the sage, Cyavana. He started enquiries asking his subjects one by one about this. But everybody replied in the negative. He bribed, he threatened. The result was the same. Then one day while the King and his courtiers were sitting despondent Sukanyā approached her father and confessed what she had done. She said : "While I was playing with my friends in the tapovana I saw this huge shrub-heap and two points gleaming from inside. I took a pin-stick and pricked them both and on drawing it out I found it wet also. But I left the matter there and never made any enquiries thereafter". Śaryāti now knew the cause of this national disaster and so immediately rushed to the sage for forgiveness. Prostrating before the ṛṣi the King pleaded "Oh, best of ṛṣis, forgive us for this injury done unknowingly. My daughter who is only an innocent child did this playfully while she was playing in this garden with her friends. She never knew what she pricked for a fun were your eyes. Oh, the best of sage, thou art rich in forgiveness and so please do condone this mischief and bless us." Cyavana replied that he would forgive if he gave Sukanyā in marriage to him. Śaryāti was depressed. How could he give his only and beautiful daughter to this aged senile ugly and blind ṛṣi ? While the King was thus pondering over this, Sukanyā herself came to him and said, "Oh, dear father, please do not worry on my account. I shall go as his wife. If he is satisfied the nation would be saved from a calamity and I am prepared to sacrifice my happiness for the sake of the country. I will be only too glad to do so." With suppressed unwillingness the King gave his daughter in marriage to Cyavana.

Sukanyā after her marriage engaged herself fully in the service of looking after the welfare of her husband. She gave her husband healthy and tasty fruits and vegetables, bathed him daily in hot water, placed before him all the materials for his pūjā and when the time came for his meals gave him his food sitting by his side. After the meals she gave him tāmbūla and only after putting him on a bed would she go to attend to her own affairs. After finishing her meals she would come again to her husband and sit by his side massaging him. In the evening she would make ready all the things required for the pūjā and after the pūjā feed him with nourishing food. Whatever remained after his feed would be taken by her. At night she would be at the foot of her husband and take a nap. In the morning she would attend to all the details of the ablutions of her husband. Thus Sukanyā lived true to her husband always anxious to please him. Then one day the Aśvinīkumāras saw her going to the āśrama after her bath. They were very much attracted by the stunning beauty of the maiden that they approached her and asked : "Oh, beautiful maiden, who are you ? We are Aśvinīkumāras. You seem to be alone. How did you happen to come to this place ? You are one who should always move about with friends and courtiers and what is the reason for your living like this ?" Sukanyā replied, "Revered Devas, I am the daughter of Śaryāti and wife of Cyavana. Forced by certain circumstances my father gave me in marriage to this sage who is very old and blind. He is living in the āśrama nearby. I am living with him looking after his comfort. If you think it convenient you can come and accept our hospitality." Hearing this the Aśvinīkumāras told her thus : "Sweet girl, you are fit to be the wife of one who is better than this blind old ascetic. So please do accept one of us as your husband". Sukanyā did not relish this talk and threatening them that if they did not withdraw stopping such blabbering she would curse them to ashes. The Aśvinīdevas were a bit surprised and also frightened at the attitude of Sukanyā. "Oh, Princess, we are immensely pleased at your sense of righteousness and chastity and you can ask of us a boon. We are physicians of the devas and can give your husband his sight and can also make him young and virile. But there is a condition for this. As soon as your husband becomes young and handsome we will also become like him and then you can select one among us. Are you willing? If so we will make your husband charming and handsome at this instant.

Sukanyā was well pleased with this offer but the condition placed did not satisfy her. So she ran to the āśrama and told her husband thus : "Lord, I met the Aśvinīdevas on my way from the river after my bath and enamoured of my beauty they have made this offer. We will make your husband young and beautiful giving him back his eyesight and then we will change ourselves to resemble him. You have then to select one of us as your husband. I am not able to understand their cunning and so I have come to you to get from you the answer for their question. I am anxious to see you young and handsome with your eyesight regained. I shall do as you direct."

Cyavana said : "There is nothing in this for great thinking. You go and tell them that you would do as they wish and bring them down here. On hearing this Sukanyā went to the Aśvinīkumāras and took them to the āśrama. They asked Cyavana to take a dip in the lake nearby and as he entered the lake the Aśvinīdevas also entered it and took a dip in its waters along with Cyavana. Lo ! As they rose from the waters all the three became young and handsome looking alike. The Aśvinīdevas then requested Sukanyā to select one among them. Sukanyā was in a fix and she prayed to her goddess to give her power to identify her husband. She was blessed with that power and she selected Cyavana from the lot at which the Aśvinīdevas were also pleased. (Seventh Skandha, Devī Bhāgavata).

4) *Cyavana's gratitude.* Cyavana who got back his eyesight and youth asked the Aśvinīkumāras what boon they wanted. They then told him thus : "We are the physicians of the devas. Devendra has unnecessarily put a ban on our drinking Soma (juice extracted from the creeper Soma). When Brahmā performed a yāga at Mahāmeru this leader of the devas did not allow us to take a soma drink. If you are capable of doing it you should get us the right to take this celestial drink." Cyavana promised to do that.

Before long, King Śaryāti and his wife came to the āśrama to enquire about the welfare of their daughter. To their great amazement they found a young and handsome ascetic at the āśrama and were a bit suspicious of the character of their daughter. But soon all doubts were cleared and they were immensely pleased. Cyavana then

told the King the request of the Aśvinīdevas and Śaryāti also promised his help on this matter.
On their return to their palace Śaryāti decided to perform a big yāga to which all the devas were also invited. Cyavana officiated as priest. The Aśvinīdevas were also present quite to the dislike of Indra. The time came for distributing soma, and when Cyavana called the Aśvinīkumāras to take their share Indra objected saying that since they were physicians of the devas they could not be given that drink. Cyavana argued against that and after a great verbal combat Cyavana succeeded in making the Aśvinīkumāras take the drink. For more details look under 'Cyavana'. (Seventh Skandha, Devī Bhāgavata).

5) *Other information regarding Aśvinīkumāras.*

(1) How they tested Upamanyu. This story is given under the word Āpodadhaumya.

(2) Birth of Nakula and Sahadeva. Kuntī, wife of Pāṇḍu, had obtained from Sage Durvāsas five sacred mantras, the chanting of each of which would give her a child. Even before her marriage Kuntī tested the power of the mantras by chanting one of them. Sūrya appeared and she had to take a son from him who became the famous Karṇa later. By chanting the second, third and fourth meditating on Yama, Vāyu and Indra, Kuntī got respectively the sons Dharmaputra, Bhīma and Arjuna. The fifth mantra she gave to Mādrī and she meditated on the Aśvinīdevas and got Nakula and Sahadeva.

(3) The Aśvinīdevas were present for the marriage of Pāñcālī. (Śloka 6, Chapter 186, Ādi Parva, M.B.). During the burning of the forest Khāṇḍava the Aśvinīdevas stood on the side of Arjuna.

(4) King Yuvanāśva became pregnant and bore a child. It was the Aśvinīdevas who took the child out by surgery. The boy became known as Māndhātā later. (Śloka 3, Chapter 62, Droṇa Parva, M.B.).

(5) During the Mahābhārata battle the Aśvinīdevas handed over some Pārṣadas to the god, Skanda. (Śloka 38, Chapter 43, Śalya Parva, M.B.).

(6) The Aśvinīdevas like very much oblations of Ghee. The others who like it are Bṛhaspati, Pūṣan, Bhaga and Pāvaka. (Śloka 7, Chapter 65, Anuśāsana Parva, M.B.).

(7) The month of Āśvina (October-November) is the month of Aśvinīkumāras and if a man gives ghee to the Brahmins freely in that month he will acquire more physical beauty. (Śloka 10, Chapter 65, Anuśāsana Parva, M.B.).

(8) One who offers Ghee as oblation to the fire for twelve months in succession will reach the country of the Aśvinīkumāras. (Śloka 95, Chapter 107, Anuśāsana Parva, M.B.).

(9) The great poet of Kerala, Vallathol, in his commentary on the 93rd Sūkta of the Ṛgveda states that there is a belief that the Aśvins and Candrasūryas (the Sun and Moon) are one and the same.

(10) Dīrghaśravas son of Dīrghatamas once prayed to the Aśvinīdevas to get rains and it is said that they gave a downpour of sweet water. (Ṛgveda, Sūkta 112, Ṛk 11).

(11) Once a sage named Gotama was lost in a desert and craved bitterly for drinking water. He prayed to the Aśvinīdevas for water and they dug a well itself in the desert and quenched the thirst of the sage. (Ṛk 9, Sūkta 16, Ṛgveda).

(12) The sage Dadhyañc taught the Aśvinīdevas the technique, Madhuvidyā. There is an interesting story about it. It was Indra who taught this to Dadhyañc and while teaching him he had threatened that if he gave away that secret to anybody else his head would be cut off. Aśvinīdevas found a way to tide over this difficulty. They at first cut off his head and fixed the head of a horse on him. It was with the head of a horse that Dadhyañc taught them Madhuvidyā and as soon as the teaching was over his horse-head was cut off and the real head placed in its place. (Ṛk 22, Sūkta 116, Ṛgveda).

(13) The vehicle of the Aśvinīdevas is a donkey. Once this donkey in the disguise of a wolf went and stayed with Ṛjrāśva, son of the Rājarṣi Vṛṣāgīr. Ṛjrāśva gave the wolf to eat hundred goats belonging to the people of the place. Vṛṣāgīr got angry at this act of his son and cursed him. The son became blind and he got back his eyesight by pleasing the Aśvinīdevas by prayer and offerings. (Ṛk 16, Sūkta 115, Ṛgveda).

(14) Once Suryā decided to give his daughter in marriage to the owner of the horse which would win a horse-race which Suryā would conduct. In the race the horse of the Aśvinīdevas won and they thus married Sūryā's daughter. (Ṛk 17, Sūkta 117, Ṛgveda).

(15) The Aśvinīkumāras killed an asura of name Viṣvak and destroyed his dynasty also. (Ṛk 16, Sūkta 117, Ṛgveda).

AŚVINĪKUMĀRATĪRTHA. It is believed that the physical beauty of man would be increased if he bathes in this lake. (Śloka 17, Chapter 83, Vana Parva, M.B.).

AŚVINĪSUTA. A son born to Sūrya of the wife of Sutapas. There is this story about it in Brahmavaivarta Purāṇa. Once when the wife of Sutapas was on a pilgrimage Sūrya happened to see her. The beautiful and venerable lady refused to accede to the desire of Sūrya and so the latter used force and took her. They had a son who was named Aśvinīsuta. On her return after the pilgrimage with her son she explained all that happened and the sage sent both of them out. Sūrya taught his son Aśvinīsuta astrology and made him a master in that science. Knowing that, Sutapas cursed him and said he would turn to be one very diseased. Later the sage amended his curse and added that he would be free from disease if he worshipped the sun.

ASVINĪTĪRTHA. Promises bodily splendour if one takes a bath in this lake. (Śloka 21, Chapter 25, Anuśāsana Parva, M.B.).

ATALA. This is one of the seven sections of Pātāla. The seven sections are : Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala, Pātāla. Of them Atala has been described as follows : Atala is the first world of Pātāla. There reigns Bala, the son of Maya who is the famous but haughty magician. He has created 96 Mayas who are capable of granting all kinds of desires. Even now certain persons who are interested in the practice of Black magic, learn some of these 96 arts and practise them. When this mighty fellow opens his mouth for yawning, three groups of women known as Puṁścalīs, Svairiṇīs and Kāminīs emerge from his mouth. He has with him a rasāyana called hāṭaka with which he can easily entice and seduce all who enter Atala and to strengthen them for satisfying his lust. After enticing them with it, he enjoys uncontrolled pleasure with them, showering on them his amorous glances, bewitch-

ing smiles and embraces. (Devī Bhāgavata, Aṣṭama Skandha).

AṬAVĪŚIKHARA. Name of a village in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 48).

ATHARVA(M). Among the Vedas, this has the fourth place. It comprises different kinds of incantations of occult powers for the destruction of enemies. Atharvan the son of Vasiṣṭha was the author of this Veda. In Chapter 6 of the third section of Viṣṇu Purāṇa the following reference is made to Atharvaveda: "Sumantu Maharṣi who was of infinite glory, first taught this Atharvaveda to his disciple Kabandha. (Sumantu Maharṣi was the son of Jaimini, who was the disciple of Vedavyāsa). Kabandha divided Atharvaveda into two parts and communicated them to two Maharṣis named Devadarśa and Pathya. Devadarśa's disciples were: Medhā, Brahmabali, Śautkāyani and Pippalāda. Pathya had three disciples named Jābāli, Kumudādi and Śaunaka. They also made Atharvaveda compilations. Śaunaka divided his compilation into two and gave one part to Babhru and the other to Saindhava. Muñjikeśa learnt it from Saindhava and divided the compilation first into two and later into three parts. The five divisions of the Atharvaveda—Nakṣatrakalpa, Vedakalpa, Saṁhitākalpa, Āṅgirasakalpa and Śāntikalpa, were made by Muñjikeśa. Nakṣatrakalpa contains Brahma's works: Saṁhitākalpa contains Mantra Vidhi; Āṅgirasakalpa contains ābhicāra and Śāntikalpa contains taming of horses, elephants etc.

The mantras (incantations) in Atharvaveda and their uses are given below:—

	Mantras	*Uses*
1.	Suparṇastava	Getting rid of serpents and snake-poison (Sarpa-bādhā-nivāraṇam).
2.	Indreṇadatta	Fulfilment of all desires (Sarva-kāma-siddhi).
3.	Imā Devī	Attainment of peace (Sarva-śānti-karma).
4.	Devamāruta	Attainment of peace (Sarva-śānti-karma).
5.	Yamasyālokāt	Prevention of bad dreams (Duḥ svapna-śamana).
6.	Indraścandraśca pañcavaṇija	Prosperity in commerce and business (Vāṇijya-lābha).
7.	Kāmojevāji	Enjoyment of women (Strī-saubhāgyam).
8.	Tubhyamevaja-vīma	Equal to thousand sacrifices (Ayuta-homa-tulyam).
9.	Agnegobhinna	Strengthening of the intellect (Buddhi-vṛddhi).
10.	Dhṛuvaṁdhṛu-veṇa	Attainment of posts of honour (Sthāna-lābha)
11.	Alaktajīva-	Profit from agriculture (Kṛṣi-lābha).
12.	Ahan te bhagna	Prosperity in general.
13.	Ye me pāśā	Freedom from imprisonment (bandhana-vimukti).
14.	Śapatvaha	Destruction of enemies (Śatru-nāśam).
15.	Tvamuttama	Enhancement of fame (yaśo-vṛddhi).
16.	Yathāmṛgavati	Enjoyment of women (Strī saubhāgyam).
17.	Yenapehadiśa	Birth of children (Grabha-lābha).
18.	Ayante yoniḥ	Getting sons (Putra-lābha).
19.	Śivaśivābhiḥ	Prosperity in general (Saubhāgya-vṛddhi).
20.	Bṛhaspatirnaḥ pari pātu	Blessings (Mārga-maṅgala).
21.	Muñcāvitva	Warding off death (Mṛtyu-nivāraṇa).

When these mantras are chanted several oblations are made to the sacrificial fire. Substances like Camatā, ghee, rice, milk are thrown into the fire as offerings. (Agni Purāṇa, Chapter 262).

ATHARVĀ I. This muni is referred to in Mahābhārata, Udyoga Parva, Chapter 43, Verse 50, as a professional chanter of Chandaveda. Once under the curse of Bhṛgu Maharṣi, Agni hid himself under the sea. (See "AGNI'). At that time, it was Atharvā who, at the suggestion of the Devas, went under the water and discovered Agni. (M.B., Vana Parva, Chapter 222, Verse 8).

Atharvā recovered Agni, and re-created the worlds which were lying dormant owing to the absence of fire. (M.B.,Vana Parva, Chapter 222, Verse 19).

Atharvā was born from Brahmā's face. His wife was Śānti, the daughter of Kardama. Citti was another name for Śānti. But there are some Purāṇas which refer to Citti as another wife of Atharvā. Also, there are Purāṇas which say that Atharvā was Aṅgiras himself.

ATHARVĀ II. This name has been used as a synonym of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 91).

ATHARVĀ III. In Ṛgveda another Atharvā may be seen. It is said that he was the author of the Atharvaveda. After learning Brahmavidyā from Brahmā, it was this Atharvā who first brought fire to the earth from heaven. Atharvā had two wives named Śānti and Citti. This Atharvā was the same person as Atharvaṇa, the son of Vasiṣṭha. (Bhāgavata, 4th Skandha, Chapter 1).

ATHARVĀṄGIRAS. See AṄGIRAS.

ATHARVAṆA. A son of Vasiṣṭha. (Bhāgavata, Fourth Skandha, Verse 42).

AṬHIDA (M). Name of a Janasthāna (Town) in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 64).

ATIBĀHU. He was a Gandharva born to Kaśyapa by his wife Pradhā. He had three brothers: Hāhā, Hūhū and Tumburu. (M.B., Ādi Parva, Chapter 65, Verse 51).

ATIBALA. A mantra. Viśvāmitra who took the boys Rāma and Lakṣmaṇa to the forest taught them two mantras, Bala and Atibala, to liberate them from hunger and thirst. Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 22)

ATIBALA I. The Maharṣi Atibala was the cause of the death of Śrī Rāma and Lakṣmaṇa.

After the war with Rāvaṇa, Śrī Rāma returned to Ayodhyā with his retinue and began his reign. After renouncing Sītā while Śrī Rāma was living in the palace with Lakṣmaṇa, Śatrughna and their families, one day Brahmā summoned Yama and said: "Śrī Rāma is the incarnation of Mahāviṣṇu. He has fulfilled all the purposes of the incarnation. Now Viṣṇu has to be recalled to Vaikuṇṭha".

On hearing this, Yama assuming the guise of a Sannyāsi named Atibala appeared before Śrī Rāma. He said he had to tell a secret to Śrī Rāma. Accordingly Śrī Rāma sent everyone else out of the audience chamber.

Lakṣmaṇa was asked to guard the entrance. It was announced that if anyone entered the hall, Lakṣmaṇa would be killed.

At this stage, Maharṣi Durvāsas arrived at the entrance accompanied by many of his disciples. He had come after having performed penance for a thousand years and in great hunger and thirst. He wanted to see the King to ask for sumptuous food. Lakṣmaṇa requested him to wait a little but Durvāsas refused to do so. He even threatened that he would reduce all of them to ashes by his curse. Finding no alternative, Lakṣmaṇa entered the hall and informed Śrī Rāma of the situation. Durvāsas was given a sumptuous meal. But for the fulfilment of the condition Lakṣmaṇa's death became necessary. Śrī Rāma cried with a broken heart. The honest Lakṣmaṇa went alone to the Sarayū river and drowned himself in its depths. Soon after, Śrī Rāma entrusting the affairs of the state to others and in the presence of thousands of spectators plunged into the Sarayū river and renouncing his earthly life, returned to Vaikuṇṭha. (Uttara Rāmāyaṇa).

ATIBALA II. The name of a follower given to Skanda by god Vāyu on the battle-field. (M.B., Śalya Parva, Chapter 45, Verse 44).

ATIBALA III. There was another King named Atibala who was a great scholar in Nītiśāstra. From the tine of his accession to the throne, he began to lead a vicious life. This Atibala's father was a King named Anaṅga. (M.B., Śānti Parva, Chapter 59, Verse 92).

ATIBHĪMA. One of the sons of the Agni, Tapa. (M.B., Vana Parva, Chapter 220, Verse 11).

ATIKĀYA. One of the sons of Rāvaṇa.

1) *Previous Birth.* This is a story concerning the initial stage of the creation of the Universe. After completing the task of creation Brahmā, in his pride fell into a sleep. In order to slight Brahmā a little, Mahāviṣṇu produced two Rākṣasas called Madhu and Kaiṭabha from his ears. Hearing their terrible roar Brahmā woke up in fear and fled to Mahāviṣṇu seeking refuge. Viṣṇu called Madhu and Kaiṭabha and asked them what boon they would like to ask. They proudly replied that they would grant a boon to Viṣṇu. In that case Mahāviṣṇu wanted them to grant him leave to kill them. They answered : "We will not break our promise about granting the boon. But since our passion for fighting has not been abated, you must fulfil our eager desire." Mahāviṣṇu said : "I agree. But let my boon be carried out first. After that I shall see that your wish is properly fulfilled. After your death, one of you will be reborn under the name of Khara and the other under the name of Atikāya. In the Tretāyuga I shall kill Khara in single combat after allaying his passion for fighting. Lakṣmaṇa who is the incarnation of Ananta will fight with Atikāya to his full satisfaction and kill him. Thus both of you will get Virakti and Mukti."

After saying this, Mahāviṣṇu made the two asuras stand on each of his thighs and killed them with his Sudarśana Cakra. They were born again as Khara and Atikāya. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

2) *Birth.* There is a story about the birth of Atikāya in the Yuddha Kāṇḍa of Kamba Rāmāyaṇa : After his victory over Kubera Rāvaṇa was returning in his Puṣpaka Vimāna. On his way he saw some beautiful Gandharva women playing in the valley of Mayūragiri. Their leader was Citrāṅgī, the wife of Citrāṅgada. Rāvaṇa seduced her and had a secret union with her. At once she became pregnant and gave birth to a dazzlingly bright baby. The mother handed over the child to Rāvaṇa and returned to the world of the Gandharvas. Rāvaṇa, in his paternal love, took the child into the Vimāna and proceeded. On the way, the Vimāna knocked against a mountain peak and the baby was thrown overboard and fell in the forest. Rāvaṇa stopped the Vimāna and made a search for the baby in the forest. He found the child without the slightest injury, smiling and lying on a flat rock in the deep woods. He failed in his attempt to take it up even though he used ten of his hands. The child began to grow steadily in size. Then he tried again to lift the baby up using all his twenty arms. The boy, who had by this time grown into enormous size, suddenly sprang up and getting into the Vimāna took his seat in it. Rāvaṇa gave him the name Atikāya. On his arrival in Laṅkā, he presented him as adopted son to the barren Dhanyamālā. Atikāya was brought up by Dhanyamālā.

3) *The Boons.* Atikāya went to Gokarṇa and did penance to please Brahmā. Brahmā appeared, but being fully absorbed in Samādhi, Atikāya was not aware of his presence. Even his life-breath had been stopped. Brahmā, by his power, instilled life-breath into him and restored him to consciousness. He granted Atikāya all the boons he asked for. They were three in number. The first was the gift of Brahmāstra which could smash anyone. The second was the gift of an armour which was unassailable by anyone. The third was absence of thirst, desire and other cravings.

4) *Education.* Atikāya went to Kailāsa and received his education from Śiva. He learnt all the sciences, Arts, Śruti, Smṛti etc. from there. On the completion of his course he asked what Gurudakṣiṇā he should pay. Śiva made him promise that he would never practise Black magic. Pleased with him, Śiva awarded him the Pāśupatāstra.

5) *Victory in Battle.* Atikāya had an uncle, a Rākṣasa named Candra. Once he was defeated by Indra. It was at this time of chagrin that he came to know that Atikāya had reached Laṅkā with the Pāśupatāstra. Candra Rākṣasa ordered Atikāya to bring Indra as a captive. Atikāya went to Svarga (Heaven) and began a war with Indra. Mahāviṣṇu who came to help Indra used his Sudarśana cakra. Atikāya shot his Pāśupatāstra. Knowing Atikāya's history well, Mahāviṣṇu brought the battle to a close. Both parties accepted the position that Devendra had lost the battle and Atikāya had won.

6) *Death.* In the Rāmāyaṇa battle Atikāya fought on the side of Rāvaṇa. After a most terrible conflict, Lakṣmaṇa killed Atikāya. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

ATILOMĀ. An Asura who was killed by Śrī Kṛṣṇa. (M.B. Sabhā Parva, Chapter 38).

ATIMANYU. He was one of the ten sons of Manu.

ATIRATHA. There was a King named Matināra in Pūruvaṁśa. (See PŪRUVAṀŚA). Four sons were born to him: Taṁsu, Mahān, Atiratha and Druhyu. (M.B., Ādi Parva, Chapter 94, Verse 14).

ATIRĀTRA. He was one of the ten children born to Manu by Nadvalā. (See MANU VAṀŚA). Kuru, Pūru, Śatadyumna, Tapasvī, Satyavān, Śuci, Agniṣṭoma, Atirātra, Sudyumna and Atimanyu were the names of

the ten brilliant sons of Naḍvalā. (Viṣṇu Purāṇa, Part I, Chapter 13).

ATIṢAṆḌA. After his death Balabhadra Rāma went to Pātāla in the guise of Ananta. All the serpents worshipped him. Among them was a serpent named Atiṣaṇḍa. (M.B., Mausala Parva, Chapter 4, Verse 16).

ATIŚṚṄGA. Vindhya Presented two pārṣadas to Skanda on the battlefield. They were Atiśṛṅga and Ucchṛṅga. (M.B., Śalya Parva, Chapter 45, Verses 49, 50).

ATISTHIRA. Mahāmeru presented two Pārṣadas named Atisthira and Sthira to Skanda on the battlefield. (M.B., Śalya Parva, Chapter 45, Verse 48).

ATITHI (guest). In ancient Bhārata Atithi-satkāra (hospitality to a guest) was considered as a yajña. In Manusmṛti, Chapter 100, Verse 3, it is said that even if one lives on the scattered grains in the fields after harvest, and even if penance is offered in the midst of Pañcāgni (five fires) unless the Brahmin who comes as a guest is fed, all virtuous deeds would be useless. Besides, Manu has made the following remarks about the Atithi (guest).

"A new visitor at night must be treated as an Atithi. An Atithi is one who comes occasionally, not daily. But one who lives in your village and goes about as a vagabond for a living, does not deserve to be treated as an Atithi. The guest who comes either before or after mealtime should not be sent away without being fed. Even a Vaiśya or Śūdra who comes as a guest to a Brahmin's house has to be given food when the servants are given food."

ATITHIGVA. He was a King referred to in the Ṛgveda. He had another name, "Divodāsa". This King had fought several battles against Asuras with the help of Indra. It is said that once, being afraid of the Asuras, he tried to hide himself under the water. (Ṛgveda, Maṇḍala 1, Anuvāka 10, Sūkta 53; Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112).

ATIVARCAS. Himavān gave Skanda two Pārṣadas on the battlefield. They were Ativarcas and Suvarcas. (M.B., Śalya Parva, Chapter 45, Verse 46).

ATIYAMA. God Varuṇa gave Skanda on the battlefield two Pārṣadas (attendant soldiers). One of them was Yama and the other was Atiyama. (M.B., Śalya Parva, Chapter 45, Verse 45).

ATRI I.

1) *The son of Brahmā.* Atri Maharṣi was one of the mānasaputras of Brahmā. The mānasaputras were : Marīci, Aṅgiras, Atri, Pulastya, Pulaha, and Kratu (M.B., Ādi Parva, Chapter 65, Verse 10).

2) *One of the Saptarṣis.* Brahma's sons, Marīci, Aṅgiras, Atri, Pulastya, Pulaha, Kratu and Vasiṣṭha are known as the Saptarṣis (seven sages). (M.B., Śānti Parva, Chapter 208).

3) *Creator of the pracetases.* The sage Prācīnabarhis was born in the family of Atri Maharṣi. Ten Pracetases (Prajāpatis) were born as the sons of this Muni. (M.B., Śakti Parva, Chapter 208).

4) *Citra Śikhaṇḍī.* Among the seven Munis known as Citra Śikhaṇḍīs, we see Atri Maharṣi as one of the Aṣṭaprakṛtis which form the basis of the Universe.

5) *Important events.* (1) *How Mahāviṣṇu became Atri's son.* Kaśyapa had a son named Kaśipu. He was a very mighty ruler and carried on his reign in an ungodly manner. In a terrible battle which took place at that time between the Devas and Asuras Kaśipu was killed. Prahlāda became the Asura King. Then there was a battle between Indra and Prahlāda. After six years' war, Prahlāda withdrew, defeated. Later Mahābali, the son of Virocana (grandson of Prahlāda) became emperor of Asuras. War broke out again between Mahābali and Indra. In this war, Mahāviṣṇu helped Indra. The Asuras were utterly defeated. They sought refuge with Śukra, the Asura guru. Śukra promised to help them. He set out to the Himālayas to receive a powerful mantra from Śiva. The Asuras kept waiting for Śukra's return.

At this stage, Mahāviṣṇu who was the protector of Indra, came to Śukra's āśrama and killed Śukra's mother, Kāvyamātā. Seeing this impudence of Mahāviṣṇu, Bhṛgu Maharṣi was enraged and cursed him that he should be born many times in human wombs. It is on account of this that Mahāviṣṇu had to take many avatāras (incarnations). It was in this way that Mahāviṣṇu incarnated as Dattātreya, the son of Atri. (Devī Bhāgavata, 4th Skandha).

(2) *Atri and Parāśara.* It was a time when Vasiṣṭha and Viśvāmitra were in a state of mutual ill-will. Once King Kalmāṣapāda was going about in the forest on a hunting expedition. He met Śakti, the eldest son of Vasiṣṭha in the forest. The King did not respect him properly. Śakti transformed Kalmāṣapāda into a Rākṣasa by his curse. The Rākṣasa who was also a cannibal, first swallowed Śakti himself. Viśvāmitra offered whatever help he could, to destroy Vasiṣṭha's family. Kalmāṣapāda ate successively all the 100 sons of Vasiṣṭha. Vasiṣṭha, in great sorrow and Sakti's wife, Adṛśyantī lived in an āśrama. Adṛśyantī was pregnant at the time of Śakti's death. In due course she gave birth to a boy who was called Parāśara and who later on became the father of Vyāsa. when Parāśara grew up, he came to know that his father Śakti was eaten by the Rākṣasa. Enraged at this, he started a yajña to annihilate the whole race of Rākṣasas. As the yajña gained intensity and force Atri Muni arrived there with certain other Maharṣis and dissuaded Parāśara from the yajña. (M.B., Ādi Parva, Chapter 181).

(3) *Atri's dispute with Vainya.* Atri Maharṣi and his wife once got ready to go for Vanavāsa. At that time the poor Maharṣi's wife was in great distress because they had no money to be distributed to their disciples and children. She requested her husband to go to King Vainya and to beg for some money. Accordingly the Maharṣi visited King Vainya at his yāgaśālā (The shed where a yāga is held). He began to flatter Vainya by saying that he was the first among kings and so on. Vainya did not like it. He began to dispute with Atri. Vainya remarked that Indra was the first King. To settle the dispute they went together to Sanatkumāra Muni. Sanatkumāra sent them away reconciled. After that Vainya gave Atri much wealth. After distributing all this wealth among their sons and disciples Atri and his wife set out to the forest to perform penance.

(4) *How Atri became Sun and Moon.* Once there was a fierce battle between Devas and Asuras. Owing to the shower of arrows from the Asuras, the Sun and Moon became dim. Darkness spread everywhere. The Devas began to grope in the dark. They requested Atri Maharṣi to find a remedy for this. Moved by their distress, Atri suddenly transformed himself into the Sun and Moon. The Moon gave light to the Devas. The Sun burnt up the Asuras by his intense heat. Thus the Devas were saved. This story was told by Vāyu Bhaga-

vana, to Arjuna. (M.B., Anuśāsana Parva, Chapter 156).

(5) *Atri and King Vṛṣādarbhi.* In the Mahābhārata we find a story about a difference of opinion between King Vṛṣādarbhi and some Maharṣis. This story was told by Bhīṣma to Yudhiṣṭhira about the kind of persons from whom Brahmins may accept gifts. Once the Munis, Kaśyapa, Atri, Vasiṣṭha, Bharadvāja, Gautama, Viśvāmitra, Jamadagni, and Paśusakhā, with Arundhatī and Gaṇḍā, who were the wives of two Munis, travelled round the world. Their object was to go to Brahmaloka. At that time there was drought in the world. King Vṛṣādarbhi, the son of Śibi, suggested that the above-mentioned Munis should be called and given wealth. They refused to accept it. Vṛṣādarbhi became angry. He performed Homa in Āhavanīyāgni and from the agnikuṇḍa, the Rākṣasī Yātudhānī (Kṛtyā) arose. Vṛṣādarbhi sent Yātudhānī to destroy Atri and all other Munis. As Yātudhānī was guarding a lotus pond in the forest, the munis led by Atri happened to come that way. The Maharṣis were able to recognize Yātudhānī. They beat her with their tridaṇḍu (Trident or a kind of magic wand) and reduced her to ashes. After satisfying their hunger by eating the lotus flowers the Maharṣis went to Brahmaloka. (M.B., Anuśāsana Parva, Chapter 93).

(6) *Atri and Śrāddha.* There is a passage in the Mahābhārata in which Atri gives advice to the emperor Nimi who belonged to Atri's family. The story of how Śrāddha originated in the world which Bhīṣma had told Dharmaputra was retold by Atri. A son named Dattātreya was born to Atri, the son of Brahmā. Dattātreya became King. Nimi was his son. Nimi's son died after one thousand years. Nimi who was in deep grief at the death of his son, ordained a Śrāddha in memory of his son. On that occasion Atri Maharṣi came there and explained to Nimi the importance of Śrāddha. (M.B., Anuśāsana Parva, Chapter 91, Verses 20-44).

(7) *How Brahmā, Viṣṇu and Maheśvara (Śiva) were born as sons of Atri.* There is no other woman in the Purāṇas who surpasses Śīlāvatī in her fidelity to her husband. In order to enable Ugraśravas, her husband, to satisfy his passion, she once carried him on her own shoulders to a prostitute's house. On the way, Māṇḍavya Muni pronounced a curse that Ugraśravas should die before sunrise. The grief-stricken Śīlāvatī pronounced a counter-curse that the sun should not rise on the next day. As the sun failed to rise, the Trimūrtis (Brahmā, Viṣṇu and Śiva), accompanied by Anasūyā, Atri's wife, went to Śīlāvatī. Anasūyā persuaded Śīlāvatī to withdraw her curse. The Trimūrtis who were happy at the success of their mission (of bringing about the Sunrise) asked Anasūyā to demand any boon she wanted. Anasūyā expressed her wish that the Trimūrtis (Brahmā, Viṣṇu and Śiva) should be born as her sons and they agreed.

Mahāviṣṇu, under the name of Dattātreya, was born as the son of Anasūyā. Śiva was born to her under the name of Durvāsas. There is a story about it in the Brahmāṇḍa Purāṇa. Once Śiva got angry with the Devas. They began to flee for life. But Brahmā alone did not run away. Śiva who became more furious at this, pinched off one of the heads of Brahmā. Still he was not pacified. Pārvatī who was alarmed, approached Śiva and begged him to suppress his anger. At her request, Śiva's fury was transferred and deposited in Anasūyā, Atri's wife. Durvāsas is the embodiment of that element of Śiva's fury.

According to the promise, Brahmā also took his birth as the moon from Anasūyā, the wife of Atri. (For that story, see PURŪRAVAS). There is a story about that also in the Brahmāṇḍa Purāṇa. Once when Brahmā was performing the task of creation, he experienced carnal passsion. Sarasvatī was the offspring of that passion. When Brahmā saw her, he fell in love with her also. This made him feel angry towards Kāmadeva. He pronounced a curse that Kāmadeva should be burnt up in the fire from Śiva's eye. (This is why Kāmadeva was later burnt to death by Śiva). Although Kāma had retreated from Brahmā his passion had not been suppressed. Brahmā transferred his passion to Atri Maharṣi. The Maharṣi gave it to Anasūyā, his wife. Since she was unable to bear such a violent passion, she gave it back to her husband. That passion emerged from Atri's eye in the form of the Moon. This is why lovers experience strong passion for each other at the time of the rising of the moon. (Brahmāṇḍa Purāṇa, Chapters 39-43).

(8) *Atri and Gaṅgā Devī.* Once, while Atri Maharṣi was performing penance in Kāmada forest, there was a terrible drought in the country. At that time, his wife Anasūyā made a Śivaliṅga of sand and offered worship to it. Then Atri asked her to give him a little water. There was no water anywhere. Suddenly Gaṅgā Devī appeared there and said to Anasūyā : "There will be a hole here. Water will come out of it in a torrent."

Pure water began to flow from the place pointed out by Gaṅgā Devī. Anasūyā begged Gaṅgā Devī to stay there for a month. Gaṅgā Devī agreed to do so on condition that Anasūyā would transfer her Tapaśśakti to her for one month.

Atri was pleased by drinking the water. He asked Anasūyā where she got such nice fresh water. She explained to him all matters. Atri expressed his desire to see Gaṅgā Devī. She appeared before him at once. Anasūyā prayed to her that Gaṅgā should continue to exist in the world always. Gaṅgā Devī answered that she would do so if Anasūyā was prepared to give her the fruit of one year's Tapaśśakti and of devoted service to her husband. Anasūyā agreed to that condition. Suddenly Śiva appeared there in the shape of a Liṅga. At the request of Atri and Anasūyā Śiva took his seat there permanently assuming the name of "Atrīśvara". (Śiva Purāṇa).

(9) *Other Details.* 1. Besides Dattātreya, Durvāsas and Candra, Atri had another son, Prācīnabarhis. (M.B., Śānti Parva, Chapter 208, Verse 6).

2. Many Pāvakas had been born in Atri Vaṁśa. (M.B., Vana Parva, Chapter 222, Verses 27-29).

3. When the Kaurava-Pāṇḍava war was raging with great fury, many Maharṣis went to Droṇa and advised him to stop the battle. Atri Maharṣi was one of them. (M.B., Droṇa Parva, Chapter 190, Verse 35).

4. On another occasion, a King named Soma performed a Rājasūya (Royal sacrifice). Atri Maharṣi was the chief priest at this yāga. (M.B., Śalya Parva, Chapter 43, Verse 47).

5. Atri was also among the Maharṣis who had gone to witness Paraśurāma's tapas. (Brahmāṇḍa Purāṇa, Chapter 64).

6. Ṛgveda, 5th Maṇḍala was composed by Atri. (Ṛgveda Saṁhitā, Preface).
7. Once the Asuras put Atri Maharṣi into the Śatadvāra yantra (a machine of torture with a hundred holes). Ṛgveda, 1st Maṇḍala, 16th Anuvāka, Sūkta 51).
8. Once the Asuras tried to burn Atri alive. (Ṛgveda, 1st Maṇḍala, 16th Anuvāka, Sūkta 112).
9. The Asuras at another time made Atri lie down in a machine with a large number of holes and tried to burn him alive in it. At that time he prayed to the Aśvins and they liberated him. (Ṛgveda, 1st Maṇḍala, 17th Anuvāka, Sūkta 116).
10. Atri was among the Maharṣis who visited Śrī Rāma, on his return to Ayodhyā after the war with Rāvaṇa. (Uttara Rāmāyaṇa).
11. From the navel lotus of Viṣṇu Brahmā was born, Atri from Brahmā, Soma from Atri, and Purūravas from Soma were born. (Agni Purāṇa, Chapter 12).
12. Atri begot by Anasūyā, Soma, Durvāsas and Dattātreya yogī. (Agni Purāṇa, Chapter 20).

ATRI II. In the Purāṇas another Atri, the son of Śukrācārya, is also seen (M.B., Ādi Parva, Chapter 65, Verse 27).

ATRI III. The term Atri has been used as an epithet of Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 38).

AU. This word means Maheśvara (Śiva). (Agni Purāṇa, Chapter 348).

AUDAKA. This is the place where Narakāsura with his ten thousand girls was once imprisoned. It is a plateau on the top of Maṇiparvata. Because water was in plenty there the place was called 'Audaka'. An asura named Nūrū was the keeper of this plateau. (Sabhā Parva, M.B.).

AUDDĀLAKA. A holy place of ancient India. The place got this name because the sage Uddālaka lived there. It is believed that if one bathes in this holy place one will be absolved of all his sins.

AUDUMBARA. The King of the state of Udumbara. This king once paid respects to emperor Yudhiṣṭhira and gave him several presents and gifts. (Śloka 12, Chapter 53, Sabhā Parva, M.B.).

AUKTHYA. A glorifying prayer in Sāmaveda. (Śloka 36, Chapter 134, Vana Parva, M.B.).

AURASĪKA. A country of ancient India. Śrī Kṛṣṇa conquered this land. (Śloka 16, Chapter 11, Droṇa Parva, M.B.).

AURVA I. (Ūrva, Ūrūja). A fierce saint of the line of Bhṛgu Maharṣi.

1) *Genealogy.* Descending in order from Viṣṇu, Brahmā, Bhṛgu, Cyavana, Aurva.

Cyavana Maharṣi married Āruṣī, daughter of Manu. Aurva was her child who was the grandfather of Jamadagni and the great grandfather of Paraśurāma.

2) *Birth.* The Preceptors of the Bhṛgu dynasty were the hereditary gurus of the Kings of Hehaya. Kṛtavīrya a famous King of the Hehaya dynasty and father of Kārtavīryārjuna had his education from a Bhṛgu ṛṣi living in his āśrama. On competing his education the king paid lavishly and the Bhṛgus became rich thereafter. Kṛtavīrya died and his sons did not very much like the Bhārgavas (Bhṛgus) becoming rich by the wealth of their ancestors. Knowing this the Bhṛgus started burying their wealth under the earth. Once a Kṣatriya king forcibly dug out from the house of a Bhṛgu the wealth he had safely buried and from that day onwards the Kṣatriyas and the Bhārgavas became enemies. The Bhṛgus were hunted down by the Kṣatriya kings and the Bhārgavas frightened by this move left their abode and went and hid in Caves in mountains far away. Among those who thus fled was Āruṣī, wife of Cyavana. Āruṣī was pregnant at that time and she hid her 'Garbha' in her thighs while fleeing. A brahmin woman who saw this went and informed the Kṣatriyas and they immediately went and caught hold of her. Then the thigh broke and a boy came out of it. Because he was born from the thighs the boy was named Aurva. (Ūrū = Thigh and so, born of a thigh). (Chapter 179, Ādi Parva, M.B.).

3) *The effulgence of Aurva.* Aurva was born with fiery radiance and the sudden effulgence made the Kṣatriya Kings blind. Frightened they craved for pardon and praised him. They got back their eyesight then.

4) *Aurva and Baḍavāgni.* Aurva bore a deep grudge against the Kṣatriyas who had massacred his forefathers. Aurva started doing rigorous penance and by the force of his austerities the world started to burn. At that stage the Pitṛs appeared before him and persuaded him to withdraw from his penance. Aurva then told them thus: "Pitṛs, while I was lying in the thigh-womb of my mother I heard hideous groans from outside and they were of our mothers when they saw the heads of our fathers being cut off by the swords of the Kṣatriyas. Even from the womb itself I nurtured a fierce hatred towards the Kṣatriyas. No helping hand was raised before the pitiable wails of our mothers".

The Pitṛs were astounded at the firmness of the vow of Aurva and horrified at the thought of what would happen if the penance was continued. They pleaded again to cease his austerities and then submitting to their request Aurva withdrew the fire of his penance and forced it down into the sea. It is now believed that this fire taking the shape of a horse-head is still living underneath the sea vomiting heat at all times. This fire is called Baḍavāgni. More about this can be had under the head Baḍavāgni. (Chapter 180, Ādi Parva, M.B.).

5) *Aurva and the birth of Sagara.* Ayodhyā was once ruled by a celebrated King of Ikṣvāku dynasty named Subāhu. He had as his wife Yādavī a good natured and well behaved woman who was a gem among queens. One day Tālajaṁgha a King of the Hehaya line of rulers who was then the King of Māhiṣmatī defeated Subāhu in a battle. Yādavī was then pregnant. Jealous co-wives poisoned her ; Yādavī did not die but the poison affected the child in the womb.

After the defeat, Subāhu and Yādavī went and stayed with Aurva in his āśrama. For seven years they lived there and then Subāhu died. Grief-stricken Yādavī was about to jump into the funeral pyre and end her life when Aurva stopped her from the act pointing out that she was soon to deliver a child. After a few months she delivered a son and Aurva called him 'Sagara' meaning one with 'gara' (poison) in him. (Brahmāṇḍa Purāṇa, Chapters 16, 17).

6) *Aurva and the sister of Garuḍa.* Garuḍa, son of Vinatā, had a sister named Sumati. Upamanyu, a sage, wanted to marry her but neither she nor her relatives liked it. Enraged at this the sage cursed Sumati saying

that the brahmin who married her would have his head burst. The marriage of Sumati thus remained a problem for her parents. There was a friend of Vinatā, a sannyāsinī, living in a forest and to find a way to escape from the curse Vinatā sent Garuḍa to her. The sannyāsinī advised Garuḍa to approach Aurva to find a solution for the problem and Aurva was therefore approached for advice.

It was at this time that the people of Ayodhyā came in search of Subāhu and Yādavī who had left them years before. When they knew of Subāhu's death they were plunged in sorrow but were glad to know a son of Subāhu, Sagara, had grown up to be a successor to Subāhu. When Garuḍa made Aurva acquainted with the pitiable tale of his sister Aurva decreed that Sumati should marry a Kṣatriya instead of a brahmin and thus tide over the curse. He then asked Sagara to marry Sumati and blessed them saying that Sagara would one day become an emperor and perform an Aśvamedha yāga. Aurva then sent Sagara along with the people to Ayodhyā where Sagara after defeating all his enemies became the emperor of Bhāratavarṣa. (Brahmāṇḍa Purāṇa, Chapters 18-21).

7) *Sagara's sons and how Aurva helped in getting them.* Sagara ruled the land for three thousand years. He had besides Sumati another wife, Keśinī. Both of them bore no sons for Sagara. Dejected he entrusted the administration of the state with his ministers and left for the āśrama of Aurva. Aurva blessed them and prophesied that Keśinī would deliver a son to continue the dynasty and that Sumati would deliver sixty thousand sons of no great use at all. Sagara and his wives, returned to the palace and very soon both his wives became pregnant. In due time Keśinī delivered a son who was named Asamañjas. But Sumati gave birth to a lump of flesh. Greatly pained the King was about to throw it away when Aurva appeared there and stopped him from doing that. He directed him to cut the piece of flesh into sixty thousand pieces and put one piece each in a jar of ghee. Every year one prince would be born from one of them. Thus Sumati got sixty thousand sons. (Brahmāṇḍa Purāṇa, Chapter 92).

8) *Teaching of Aurva.* In the evening of his life Sagara went and stayed in the āśrama of Aurva. Aurva gave him instructions on many a divine subject. He taught him about the importance of the four āśramas, the rituals to be practised by the different castes of Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra and many such other things. Finally Aurva gave Sagara Brahmajñāna. (Chapter 8, Aṁśam 3, Viṣṇu Purāṇa).

9) *Aurvāśrama.* All the Bhārgava ṛṣis together once stayed in the āśrama of Aurva. Paraśurāma visited the āśrama one day during that time and paid respects to Bhṛgu, Khyāti, wife of Bhṛgu, Cyavana, son of Bhṛgu and Aurva, son of Cyavana. (Brahmāṇḍa Purāṇa, Chaptre 63).

AURVA II. A brahmin living in the country of Mālava. This brahmin got a daughter named Śamīka by his wife Sumedha. She was married very early to Mandāra, son of Dhaumyaka and disciple of Śaunaka. After some days when Mandāra found his wife fully grown he went to Aurva to bring his wife home. Aurva sent them both to the house of Mandāra with his blessings. On their way home they met the Maharṣi Bhuśuṇḍi and burst into laughter at his sight. The sage cursed them and made them into two trees. When Aurva found his daughter and son-in-law missing he started a search for them. Then he came to know that both of them had changed into trees by a curse. Aurva and his wife then prayed to God for help. Aurva then lived in the tree of Śamā in the shape of Agni and Śaunaka made an idol of Gaṇapati with the root of the Mandāra tree and worshipped him. Gaṇapati was pleased by the devotional deeds of Aurva and Śaunaka and changed the trees again into Śamīka and Mandāra. (Gaṇeśa Purāṇa).

AUŚANAS (Kapālamocana). A holy place on the banks of the river, Sarasvatī. Brahmā, the devas and many maharṣis lived here once. (Chapter 83, Vana Parva).

This place is called Kapālamocana also. There is a story behind the place getting this name.

At the forest of Daṇḍaka Śrī Rāma killed many demons. The force of the arrows took the skulls of the demons to far off places in the forest. One of the skulls thus sent far fell on the feet of a sage named Mahodara who was then going that way. The skull went deep into his foot and not only did it wound his foot but it stuck to his foot so hard that it could not be drawn out also. With his foot in pains the sage visited all the holy places but with no relief to his pain. At last Mahodara came to Auśanasa and to his surprise the skull came off from his foot healing his wound. He remained there for some time and obtained many divine attainments. From then onwards the place was called 'Kapālamocana'. After this incident Brahmā, Viśvāmitra, Balabhadrarāma and many such divine persons visited the place. (Chapter 39, Śalya Parva, M.B.)

AUŚIJA I. A King of ancient India. He equalled Indra. (Śloka 226, Chapter 1, Ādi Parva, M.B.).

AUŚIJA II. An ancient sage. There is a reference to this sage who is the son of Aṅgiras in Ṛgveda. This ṛṣi was a brilliant member of the royal council of Dharmaputra. (Chapter 208, Śānti Parva, M.B.).

AUŚĪNARA (AUŚĪNARI). Śibi, son of the King of Uśīnara. See under Śibi.

AUŚĪNARĪ (UŚĪNARĀ). A śūdra girl born in the country of Uśīnara. Gautama Muni got his sons Kakṣīvān and others of this girl. (Śloka 5, Chapter 21, Sabhā Parva, M.B.).

AUṢṆĪKA(M). An ancient place in India. The King of this country paid respects to Dharmaputra offering him several gifts. (Śloka 17, Chapter 51, Sabhā Parva, M.B.).

AUTATHYA. Son of Utathya (See under Utathya).

AUVVAYĀR. A celebrated Tamil poetess. She was born in a Paraya (lowest of the Hindu castes) family. Her mother left her as soon as she was delivered and a low caste Śūdra brought her up. She lived for 240 years before she left on a long journey never to return. She wrote several books in Tamil. The important ones are Ātticūti, Kontaiventa, Mutturai, Natvali, Katvali slukka, Nannūtkova, Nantanikova, Aruntamilmāla, Darśanappattu, and Jnānakurul. She has made a dictionary in verses also.

AVABHṚTHAM. The bath taken at the end of a sacrifice.

"Then all the Kṣatriya Kings approached Dharmatanūja (Dharmaputra) who had completed successfully, under the protection of the Mighty Lord of the bow, the cudgel and the wheel, the great sacrifice of the Rāja-

sūya (imperial inauguration) and taken the avabhṛtasnāna (the bath at the end of the sacrifice)."
(Mahābhārata, Sabhā Parva, Chapter 45, Stanzas 40, 41).

AVĀCĪNA. The son born to Jayatsena, a King of the Pūru dynasty, by his wife Śuśrāva the princess of Vidarbha. To him was born Ariha of Maryādā the princess of Vidarbha. (M.B., Ādi Parva, Chapter 95, Stanzas 17 and 18).

AVADHŪTEŚVARA. An incarnation of Śiva. Once Indra and Bṛhaspati went to Kailāsa to do homage to Śiva who clad in air only hindered their way. Indra requested that person to get out of the way. He requested repeatedly several times but in vain. Indra who got angry took his weapon of Vajra. But Śiva froze it. Moreover fire emanated from his eye on the forehead. At the request of Bṛhaspati Śiva turned the fire from his eye towards Lavaṇa Samudra (the sea of Salt). Jalandhara who was killed by Śiva had his origin in this fire. (Śiva Purāṇa).

AVAGĀHA. A warrior of the Vṛṣṇi dynasty. (Mahābhārata, Droṇa Parva, Chapter 11, Stanza 27).

AVAIŚĀKHA. (See Dhanaśarmā).

AVĀKĪRṆA (M). A holy place on the bank of the river Sarasvatī. (M.B., Śalya Parva, Chapter 41).

AVANTI. A country called Mālava in ancient India. The famous Ujjayinī was the capital of Avanti. This city is situated on the bank of Śiprā. The renowned poets such as Kālidāsa and others, lived in this city. This is one of the seven cities considered to be capable of giving Mokṣa (heavenly bliss). (M.B., Bhīṣma Parva, Chapter 9, Stanza 43).

AVANTI VAMŚA. (The Dynasty of Avanti). The dynasty of Avanti Kings had its origin in the Yadu dynasty. Candra was born to Atri the son of Brahmā. Budha was born to Candra, Purūravas to Budha, Āyus to Purūravas, Nahuṣa to Āyus, Yayāti to Nahuṣa and Yadu to Yayāti. Yadu had five sons, the eldest of whom was known by the name Sahasrajit. The rest of them were known as Nīlāñjika, Raghu, Kroṣṭu and Śatajit.
Sahasrajit had three sons called Śatajit, Haihaya and Reṇuhaya. Dharmanetra was born to Haihaya, Sahana to Dharmanetra, Mahimān to Sahana, Bhadrasena to Mahimān, Durgama to Bhadrasena and Kanaka to Durgama. From Kanaka were born the four sons Kṛtavīrya, Kṛtāgni, Karavīra and Kṛtaujas. Arjuna (Kārttavīryārjuna) was born as the son of Kṛtavīrya.
Arjuna renowned as Kārttavīrya became the supreme lord of the earth comprising the Saptadvīpa (Seven Islands) by the merits of his penance. He got invincibility and thousand hands in battles, as boons. He performed ten thousand sacrifices all in conformity with the rules and regulations. To escape from loss of wealth one had only to remember his name. It was ordered that Kings other than Kārttavīrya, however great the extent of their might and prowess, and the number of sacrifices, offering of alms and penance done be, would not stand on a par with him.
Kārttavīrya had a hundred sons, of whom the most famous were Śūrasena, Śūra, Dhṛṣṭa, Kṛṣṇa, and Jayadhvaja. Jayadhvaja the most renowned of these five ruled in Avanti as King. Tālajaṅgha who had several sons, was born from Jayadhvaja.
The family of the Haihayas was split into five. They were the Bhojas, the Avanti family, the Vītihotra family, the Svayamjātā family and the Śauṇḍikeya family. (Agni Purāṇa, Chapter 275)

AVARODHA. A King of the family of Bharata.

AVASĀNAM. An ancient Bath in Bhārata. One could attain the merits of Sahasragodāna (giving a thousand cows as alms) by bathing in this holy bath. (M.B., Vana Parva, Chapter 82, Stanza 128).

AVATĀRA. (Incarnation). The incarnations of Mahāviṣṇu:—

1) *General information.* God takes three kinds of incarnations such as avatāra, āveśa and aṁśa. That which has full power is avatāra ; that which has power only for the time being is āveśa and partial incarnation in aṁśāvatāra.* The incarnations of Viṣṇu are countless. Hermits, Manus, Devas (gods) and sons of Manus are incarnations in part (aṁśāvatāras) of Viṣṇu. Complete avatāras are ten in numbers of which Balabhadra Rāma is not considered as an avatāra by some. Instead of him they place Buddha.

b) *Reason for the incarnations.* Mahāviṣṇu has taken so many incarnations in the world. In the Śrī Mahādevī Bhāgavata a story occurs to the effect that Mahāviṣṇu was forced to take so large a number of incarnations due to the curse of the great hermit Bhṛgu. The story is as follows : Kaśyapa had a son named Kaśipu. He was daring and brave and ruled the country as an enemy of the Gods. There arose a severe battle between the gods and the Asuras. Kaśipu was killed in that battle. After Kaśipu his son Prahlāda became King. He too was an enemy of the Gods. So there was a battle between Indra and Prahlāda. The battle continued for a hundred years. At last Prahlāda was defeated. He felt very sorry at the defeat. So he anointed Bali, son of Virocana, as King and leaving the Kingdom he went to the Gandhamādana and began to do penance. The fight continued between Bali and Indra. In this fight Mahāviṣṇu helped Indra. The Asuras were completely destroyed. The defeated Asuras went to their teacher Śukra who promised to protect them by spells and incantations and herbs. The Gods knew that Śukra had undertaken to protect the asuras.
Leaving the asuras behind, Śukra went to Kailāsa to get more power of spells and incantations from Śiva. Before going to Kailāsa Śukra had asked the Asuras to wait for him with faith. After this the Asuras sent Prahlāda to the Gods for a truce. Prahlāda, though an Asura was in good favour with the Gods. He reached the court of Indra and said, "Gods, we have no desire at all for war. We have decided to spend the remaining period in penance wearing barks of trees and tufts of hair. How wicked a deed is battle and how delightful it is to become a devotee of God ! So hereafter you will not be troubled by us. Likewise I hope you will not do us innocent people any harm."
The gods believed Prahlāda. The Asuras, in the guise of hermits waited for Śukra in the hermitage of Kaśyapa. Śukra reached Kailāsa and bowed before Śiva and requested that he might be given the power of defeating the Gods by some means quite unknown to Bṛhaspati the teacher of the devas (Gods). Śiva was in

*See Aṁśāvatāra.

trouble. He could refuse neither Śukra nor the Gods. At last he told hermit Śukra that to come by such a spell he had to stand head downwards, inhaling smoke for a thousand years. Śiva said so thinking that when the dreadful nature of the feat was considered, Śukra might desist from the attempt. But Śukra began that penance instantly.

The Gods understood everything. The deceit of the Asuras, the crookedness of Śukra all were now clear to them. They trembled with fear and began to consult how to get over the difficult situation. Finally they decided to go to war with the Asuras. The gods did accordingly. The Asuras were in trouble. They were not strong enough to face the Gods. So they all went to Kāvyamātā, the mother of Śukra. The devas (gods) with Mahāviṣṇu at their head chased the Asuras. Kāvyamātā, by the merits of her devotional meditation petrified Mahāviṣṇu and Indra. Mahāviṣṇu thought of his Sudarśana (wheel-weapon of Viṣṇu) which instantly made its appearance and cut off the head of Kāvyamātā. The great hermit Bhṛgu got angry because Mahāviṣṇu committed woman-slaughter, and cursed him thus: "You are a crooked being, a viper, a deceit. The hermits who adore you as the seat of all that is good are mere fools; you are wicked, of a black character, and I curse you to take countless incarnations in the world, and painful confinement by and by because of your sins." (Śrī Mahādevī Bhāgavata, 4th Skandha).

Thus having cursed Viṣṇu, the hermit Bhṛgu took some water from his water-pot and sprinkled it on the face of Kāvyamātā, who woke up as if from sleep. (For the remaining portion of the story see Śukra).

2) *Daśāvatāras*. (*The ten Incarnations*). Owing to the curse of Bhṛgu, mentioned above, Mahāviṣṇu had to undertake so many incarnations, complete as well as partial. Complete incarnations are ten in number. They are called Daśāvatāras (The Ten Incarnations).

Matsyaḥ Kūrmo Varāhaśca
Narasiṁhaśca Vāmanaḥ /
Rāmo Rāmaśca Rāmaśca
Kṛṣṇaḥ Kalkir janārdanaḥ //

Matsya (Fish), Kūrma (Turtle), Varāha (Pig), Narasiṁha (Lion-man), Vāmana (Dwarf), Rāma (Paraśurāma), Rāma (Śrī Rāma), Rāma (Balabhadrarāma), Kṛṣṇa (Śrī Kṛṣṇa), Kalki (Yet to come). These are the ten incarnations of Janārdana.

The daśāvatāras are described one by one below.

1) *Matsyāvatāra*. (*Fish Incarnation*). To Kaśyapa, the son of Marīci, and the grandson of Brahmā a son was born, by his wife Aditi. He was called Vivasvān and the Manu who was the son of Vivasvān is known as Vaivasvata Manu or Satyavrata Manu. It was during the time of this Manu that Viṣṇu incarnated as a Matsya (fish).

Once, while Brahmā was reciting the Vedas (the Scriptures) Hayagrīva, an asura, stole the Vedas from the side of Brahmā and with them he went under water to the bottom of the ocean and hid himself there. So Mahāviṣṇu decided to take the form of a fish to recover the stolen Vedas.

Vaivasvata Manu, the first and foremost of the godfearing, was once doing penance in a place known as Badarī. He got down into the river Kṛtamālā to take a bath. Then a small fish said to the Manu : "Oh King, I am afraid of large fishes. So please don't forsake me". Hearing this the Kind Manu took the fish in his hand and put it in an earthenware pot and brought it up. In a few days the fish began to grow. When the pot became insufficient the King put it in a larger pot. When that also became too small, the King put the fish in a pond. When the pond could not hold the fish any longer the King put it in the Ganges at its request. After a few days the Ganges also became too small for the fish. Finally the fish told the King: "Oh, King, within seven days there will be a great flood in the world. You should make a boat and take the seven hermit-sages with you in the boat and escape. I will help you."

Hearing this he got an immensely large boat ready and obeyed the instructions of the fish. Within seven days rain started in torrents. Everything in the world, the moving and the not moving, were under the flood. A horn began to sprout from the head of the fish. Manu tied his boat on that horn. The fish reached the summit of the Himālayas with the boat, which was tied to the highest peak. Since the peak came to be called 'Naubandhana Śṛṅga' (The peak to which boat is tied). The rain ceased to pour. It was seen that everything in the world had been destroyed except the Manu and the seven hermit-sages and some of the germs, saved in the boat. (This story occurs in the great Hindi work 'Kāmāyanī' of Jayaśaṅkar Prasād). (M.B., Araṇya Parva, Chapter 187; Agni Purāṇa, Chapter 2; Bhāgavata 8th Skandha, Chapter 24).

This story of the incarnation of Viṣṇu as fish is seen in the Bible figuratively. "In the order of the generations of Adam, the first creation of God, Śeth, Enos; Kainān, Mahalīl, Jāred, Enoch, Methūselah, Lamech and Noah were born. When Noah was five hundred years old he begot Shem, Ham and Japheth.

There was a great flood during the time of Noah. God said to him : "The end of all flesh is come before one; for the earth is filled with violence through them, and behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark and shalt paint it within and without with pitch. And this is the fashion which thou shalt make it of. The length of the ark should be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A window shalt thou make to the ark and in a cubit shall thou finish it above and the door of the ark shalt thou set in the side thereof, with lower, second and third stories shalt thou make it. And behold, I, even I, do bring a flood of water up on the earth. to destroy all flesh wherein is the breadth of life from under heaven and everything that is in the earth shall die. But with thee will I establish my covenant, and thou shalt come into the ark, thou and thy sons and thy wife and thy sons' wives with thee, and of every living thing of all flesh, two of every sort, shalt thou bring into the ark to keep them alive with thee; they shall be male and female. Of fowls after their kind, and of cattle after their kind, and of every creeping thing of the earth after their kind, two of every sort shall come unto thee to keep them alive. And take thou unto thee of all food that is eaten and thou shalt gather it to thee, and it shall be for food for thee and for them." Thus did Noah according to all that God commanded him, so did he.

And the Lord said unto Noah, "Come thou and all thy house into the ark, for thee Have I seen righteous before me in this generation. Of every clean beast thou

shalt take to thee by sevens the male and his female and of beasts that are not clean by two the male and his female. Of fowls also of the air by sevens the male and the female to keep seed alive up on the face of all the earth. For yet seven days and I will cause it to rain up on the earth forty days and forty nights, and every living substance that I have made will I destroy from off the earth." And Noah did according unto all that the Lord commanded him.

And Noah was six hundred years old when the flood of waters was up on the earth. And Noah went in, and his sons and his wife and his sons' wives with him into the ark because of the waters of the flood. Of clean beasts and of beasts that are not clean and of fowls and of everything that creepeth upon the earth. There went in two and two unto Noah into the ark the male and the female as God had commanded Noah. And it came to pass after seven days that the waters of the flood were upon the earth. In the six hundredth year of Noah's life in the second month on the seventeenth day of the month the same day were all the fountains of the great deep broken up and the windows of heaven were opened and the rain was up on the earth for forty days and forty nights. In the self-same day entered Noah and Shem, and Ham and japheth the sons of Noah and Noah's wife and the wives of the sons with them into the ark. They and every beast after his kind and all the cattle after their kind and every creeping thing that creepeth upon the earth and every fowl after his earth after his kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breadth of life. And they that went in, went in male and female of all flesh as God had commanded him and the Lord shut him in. And the flood was forty days upon the earth, and the waters increased and bore up the ark and it was lifted up above the earth. And the waters prevailed and were increased greatly upon the earth and the ark went up on the face of the waters. And the waters prevailed exceedingly upon the earth and all the high hills that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail and the mountains were covered. And all the flesh died that moved upon the earth, both of fowl and of cattle and of beast and of every creeping thing that creepeth up on the earth, and every man. All in whose nostrils was the breadth of life, of all that was in the dry land, died. And every living substance was destroyed which was up on the face of the ground both man and cattle and the creeping things and the fowl of the heaven, and they were destroyed from the earth. And Noah only remained alive, and they that were with him in the ark. And the waters prevailed upon the earth for hundred and fifty days.

And God remembered Noah and every living thing and all the cattle that was with him in the ark and God made a wind to pass over the earth and the waters became calm. The fountains also of the deep and the windows of heaven were stopped and the rain from heaven was restrained. And the waters returned from off the earth continually and after the end of the hundred and fifty days, the waters were abated. And the ark rested in the seventh month on the seventeenth day of the month upon the mountains of Arārat. And the waters decreased continually until the tenth month. In the tenth month on the first day of the month were the tops of the mountains seen. And it came to pass at the end of forty days that Noah opened the window of the ark which he had made. And he sent forth a raven which went forth to and fro until the waters were dried up from off the earth. Also he sent forth a dove from him to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot and she returned unto him into the ark for the waters were on the face of the whole earth. Then Noah put forth his hand and took her and pulled her to the ark. And he stayed yet other seven days. And again he sent forth the dove out of the ark. And the dove came in to him in the evening, and lo, in her mouth was an olive leaf plucked off. So Noah knew that the waters were abated from off the earth. And he stayed yet other seven days and sent forth the dove, which returned not again unto him anymore. And it came to pass in the six hundredth and first year in the first month, the first day of the month the waters were dried up from off the earth and Noah removed the covering of the ark and looked and beheld the face of the ground was dry. And in the second month on the seven and twentieth day of the month was the earth dried. And God spake unto Noah saying: "Go forth of the ark, thou and thy wife, and thy sons and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh both of fowl and of cattle and of every creeping thing that creepeth up on the earth, that they may breed abundantly in the earth and be fruitful and multiply up on the earth. And Noah went forth and his sons and his wife and his sons' wives with him. Every beast, every creeping thing and every fowl and whatsoever creep up on the earth after their kinds went forth out of the ark. And Noah built an altar unto the Lord and took of every clean beast and of every clean fowl and offered burnt offerings on the altar. And the Lord smelt a sweet savour and the Lord said in his heart : "I will not again curse the ground anymore for man's sake. For the imagination of man's heart is evil from his youth. Neither will I again smite anymore every thing as I have done. While the earth remaineth seed time and harvest and cold and heat and summer and winter and day and nignt shall not cease. (Holy Bible, Genesis, Chapters 6, 7 and 8).

2) *Kūrmāvatāra.* (*Incarnation as a tortoise*). Long ago when Durvāsas visited the realm of Gods he presented Devendra with a garland made of flowers of exquisite fragrance. Indra tied it on to the tusk of Airāvata (the elephant of Indra). When the beetles which gathered on the garland for honey became a nuisance, Airāvata destroyed that garland. Durvāsas who got angry at this cursed the gods as a whole that they would get wrinkles and grey hair. The gods were advised by Mahāviṣṇu that if they got Ambrosia (Amṛta—celestial honey) from the sea of Milk by churning it they could escape from this. Accordingly the Gods called the asuras for help, and they approached the sea of Milk. They made use of the Mountain of Mandara as churn-drill and the huge snake Vāsuki as churning rope, and the churning commenced. The gods took hold of the tail of the snake and as the churning was proceeding the churn-drill, the mountain of Mandara, having no fixation at the bottom sank down. Then Mahāviṣṇu

took the form of a turtle, and got under the Mandara mountain and lifted it up on his back. By the force of lifting it went higher and higher up. Then Mahāviṣṇu took the form of an eagle and sat on the top of the mountain and it came down a little and placed itself in the right position. (Bhāgavata, Skandha 8, Chapter 7; Agni Purāṇa, Chapter 3; Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 45).

3) *Varāhāvatāra.* (*Incarnation as a Pig*). Jaya and Vijaya were the two watchers who stood at the gate of Mahāviṣṇu. Once the great hermit-sages Sanaka and others reached Vaikuṇṭha to visit Mahāviṣṇu. Then Jaya and Vijaya treated the hermits without respect. The hermits cursed them that they would become Dānavas (Asuras or giants). They also said that when they were slain thrice by Mahāviṣṇu they would reach heaven. At that period when hermit Kaśyapa was carrying on his evening prayer and devotional rites, his wife Diti approached him with lustful desire. Kaśyapa told her that as he was engaged in prayer and meditation it was not proper on her part to select that particular moment for her lustful desire. But she persisted and the sage yielded and out of that union two sons were born. They are the two asuras Hiraṇyākṣa and Hiraṇyakaśipu. Of these Hiraṇyākṣa was the incarnation of Jaya and Hiraṇyakaśipu that of Vijaya.* With the birth of these two the whole world began to tremble. These two asura brothers began to terrorize the world. They wandered about causing destruction and devastation wherever they went. Once Hiraṇyākṣa got down into the ocean and began to beat the waves in the ocean with his cudgel. The ocean began to sway and surge. Varuṇa (the Lord of water) was terrified and he ran to Mahāviṣṇu and sought protection. Mahāviṣṇu took the form of a Pig and came to the ocean. When Hiraṇyākṣa saw Mahāviṣṇu he took the earth in his hand and ran to Pātāla (the nether world). Mahāviṣṇu followed him and killed him and recovered the earth. (Bhāgavata, Skandha 3, Chapter 18; Bhāgavata, Skandha 2, Chapter 7 and Agni Purāṇa, Chapter 4).

4) *Narasiṁhāvatāra.* (*Incarnation as lion-man*). With the death of Hiraṇyākṣa, his brother Hiraṇyakaśipu became furious more than ever. He wanted to avenge the death of his brother. His fury was turned towards Mahāviṣṇu. So he got on the top of the Mountain of Mandara and did penance before Brahmā and Brahmā appeared and granted him boons, one of which was that nobody but Viṣṇu should be able to kill him. He returned with gladness and began to roam about torturing devotees of Viṣṇu everywhere.

A son named Prahlāda was born to him. He was a god-fearing child and from birth an ardent believer in Viṣṇu. Hiraṇyakaśipu tried his utmost to change his son to a hater of Viṣṇu. He got a special teacher for the purpose and Prahlāda was taken to the house of the teacher to live with him until he changed his mind. The result was that the teacher and all others who advised him ultimately became believers in Viṣṇu. Anger overpowered Hiraṇyakaśipu. Prahlāda was thrown before mad elephants. But the tusks of the elephant missed the aim and were driven into the earth and broken. Venomous snakes were employed and those which bit him had their fangs broken. Finally the child was put in blazing fire. But the child felt the fire to be cool and soothing. From that fire a ghost arose and tried to kill Prahlāda. Instantly the Sudarśana, the wheel-weapon of Viṣṇu came down and cut off the head of the ghost. Hiraṇyakaśipu jumped with anger and called out. "Where is your Viṣṇu?" His son replied that his Viṣṇu dwelt in every movable and immovable thing. Hiraṇyakaśipu kicked at a stone pillar close by and asked him, "Is your Viṣṇu in this pillar?" Prahlāda replied, "My Viṣṇu is in Pillar and in fibre". Before he had finished, the Pillar broke open and a monster as horrible as the Destroyer Śiva, in the shape of a lion-man made its appearance.

"Mīmāṁsamānasya samuthito 'grato
Nṛsiṁharūpastadalaṁ bhayānakaṁ
Prataptacāmīkaracaṇḍalocanaṁ
Sphuratsaṭākesarajṛmbhitānanaṁ
Karāladaṁṣṭraṁ Karavālacañcala-
Kṣurāntajihvaṁ bhrukuṭimukholbaṇaṁ
Stabdhordhvakarṇam girikandarādbhuta-
vyāttāsyanāsaṁhanubhedabhīṣaṇaṁ
Divispṛśatkāyamadīrghapīvara-
Grīvoruvakṣaḥsthalamalpamadhyamaṁ
Candrāṁśugauraiśchuritaṁ tanūruhai-
rviṣvagbhujānīkaśataṁ nakhāyudham."

"Before him who was waiting with curiosity to see what would happen, with eyes blazing as molten gold, mouth wide open in the middle of long bushy mane, tusks long and curved and protruding fearfully, tongue swaying like a sword, eyebrows fierce looking, ears standing erect and still, two nostrils as wide and deep as mountain canyons, jaws prominent and thick and broad and set with fierceness, colossal body reaching the sky, neck very thick and fat and short, breast excessively broad and strong, waist very small and narrow, body thickly covered with bushy hair exuberantly grown and as yellow as the light of the moon, a number of claws very sharp and pointed, the horrid monster Narasiṁha (Lion with human head) suddenly appeared. (Bhāgavata, Skandha 7, Chapter 8, Stanzas 20-22).

This was the figure of Narasiṁha. Mr. S. Paramesvara Iyer, Ulloor, has described this figure in his "Bhaktidīpikā" as follows :

"Glaring eyes burning as blazing cinder, tongue as a dagger just used in piercing to death, neck with folds, eyebrows looking mad, tusks like young moon, fierce face with bushy mane grown to it, hair long and sharp like pointed wire, claws looking like having drunk blood, body shining as if countless suns had risen together, all combined as if the fire of anger burning inside had incarnated, in the shape of a lion up to neck and human shape beyond the neck." (Bhaktidīpikā)

The horrid monster caught hold of Hiraṇyakaśipu the King of the Asuras, pushed him to the ground and opened his heart with its fierce claws. Blood sprouted like a spring. With great ferocity he pulled out the intestines of Hiraṇyakaśipu and wore them round his neck as a garland and roared loudly. Prahlāda, with songs of praise and chanting of hymns of adoration pacified the stormy Narasiṁha and bowed low down before him. The Narasiṁha was pleased with the devotion of Prahlāda. He blessed the child and then disappeared. (Bhāgavata, Skandha 7, Chapter 8).

*During their next birth they made their appearance as Rāvnca and Kumbhakarṇa and during the third birth they were Śiśupāla and Daṇḍavaktra.

5) *Vāmanāvatāra.* (*Incarnation as a Dwarf*). It was to expel the Emperor Mahābali, that Mahāviṣṇu incarnated as a dwarf. To Kaśyapa, the son of Marīci and the grandson of Brahmā, was born of Diti, Hiraṇyakaśipu. And from Prahlāda the son of Hiraṇyakaśipu was born Virocana and Bali was the son of Virocana. Bali got the name Mahābali because of his prowess. He was the emperor of the Asuras. A fierce battle began over the Ambrosia got from churning the sea of Milk, between the Asuras and the gods. In the battle Indra cut Mahābali down with his Vajrāyudha. The Asuras took the body of Mahābali to Pātāla (the nether world) where their teacher Śukra brought him to life again. Then Mahābali worshipped the Bhārgavas and became more powerful than before and went to heaven again and renewed the battle. This time he defeated the Gods altogether and subjugated the realm of the Gods who were scattered to all sides. The devas or gods are the sons of Kaśyapa born by his wife, Aditi. She felt very sorry at the defeat of the gods. Seeing that she was silent and sad Kaśyapa asked her the reason. She replied that she was thinking of ways to enable the gods to recover their lost power and position. Kaśyapa advised her to please Mahāviṣṇu by observing Dvādaśī vrata (fast of the twelfth lunar night). Aditi did so and Viṣṇu appeared before her and asked her what she desired. Her request was that Viṣṇu should take birth in her womb and recover Indra to his lost power and position. Thus Viṣṇu took birth as the younger brother of Indra in the shape of Vāmana (dwarf.)

At this time Emperor Mahābali was celebrating a sacrifice on the bank of the River Narmadā after having subjugated the whole of the world. A large number of hermits gathered there. Vāmana also was among them. He requested Mahābali to grant him three feet of ground as alms. The teacher Śukra warned Mahābali against granting the request. But the emperor granted the request and asked Vāmana to measure the ground. Vāmana immediately enlarged his body and measured the heaven, the earth and the Pātāla (the upper realm, the earth and the lower realm) in two steps and asked for place for the third step. The honest Mahābali showed his head and requested to complete the three steps. Vāmana put his step on the head of Mahābali and pushed him down to Pātāla. Thus the gods regained their lost places. (Bhāgavata, Skandha 8, Chapter 19). A description that by the toe of Vāmanas' raised foot (raised for measuring the third step) the testicle of Brahmā was cut open where from the Ganges originated, is seen in the Bhāgavata, Skandha 5.

When Viśvāmitra took Rāma and Lakṣmaṇa to the forest they entered a holy hermitage and Viśvāmitra told the boys that it was the hermitage where Aditi, long ago had observed dvādaśī fast. It was in that same place that Vāmana incarnated and placed his step on the head of Mahābali.

"The bright Mādhava took birth in Aditi as Vāmana and went to Mahābali, requested for three feet of ground and brought under control the three worlds for the good of all. By binding Bali by might, he gave to Indra the three worlds and this hermitage is the place where He once placed his steps. I am a devotee of that Vāmana." (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 29).

6) *Paraśurāmāvatāra.* (*Incarnation as Paraśurāma*). Once Kārttavīryārjuna pleased the hermit-sage Dattātreya the son of Atri, by doing penance and got the boon of one thousand hands. One day he went to the forest for hunting and entered the bank of Narmadā. The hermit Jamadagni had been living there with his wife Reṇukā and sons Paraśurāma and others. The King being tired of hunting got into the hermitage. Paraśurāma was not there. The hermit called his divine cow Kāmadhenu, which provided the King and his followers with a very good supper.

When the King departed he asked for the wonderful cow. The hermit did not consent. The King caught hold of the cow by force and went to his city. Paraśurāma went to Māhiṣmatīnagar the capital of Kārttavīryārjuna, killed the King and took Kāmadhenu back. From that day onwards the sons of Kārttavīrya were waiting for an opportunity to take revenge.

Once Reṇukā went to the river to bring water. A gandharva (semi god) named Citraratha was bathing in the river. She happened to look at him for a little while. When she returned the hermit was very angry and asked each of his sons to cut off the head of their mother. They all refused. But Paraśurāma immediately obeyed his father and cut off her head. His father was pleased and said that he might ask any boon. He requested his father to bring his mother back to life. Accordingly Reṇukā was brought back to life.

Once the sons of Kārttavīrya got into the hermitage, at a time when Paraśurāma was away and cut off the head of the hermit Jamadagni and took it off. When he returned his mother told him how his father was killed. She cried and beat her breast twentyone times. Paraśurāma became an incarnation of revenge, and travelled over the world twentyone times and killed every Kṣatriya King. The blood of all those Kings flowed into one channel and gathered in a holy Bath called Syamantapañcakaṁ. Thus Mahāviṣṇu took his sixth incarnation as Paraśurāma and fulfilled his duty of destroying the wicked Kṣatriya Kings (For details about Paraśurāma see under Paraśurāma and Kārttavīryārjuna). (Bhāgavata, Skandha 9, Chapter 16).

7) *Śrī Rāmāvatāra.* Mahāviṣṇu took the incarnation of Śrī Rāma to kill Rāvaṇa. (For further information see the words Śrī Rāma and Rāvaṇa).

8) *Balabhadrarāmāvatāra.* (The incarnation of Balabhadrarāma) (See the word Balabhadrarāma).

9) *Śrī Kṛṣṇāvatāra.* (The incarnation of Śrī Kṛṣṇa) (See the word Kṛṣṇa).

10) *Kalkyavatāra* (*The incarnation as Kalki*). At the end of Kaliyuga (the Age of Kali) all the people would become atheists and sceptics. Rewards will be received from the depraved. The classes will be mixed. People would become degenerate having no good qualities. A religion called 'Vājasaneyam' with its fifteen doctrines only will be acceptable. People would become irresponsible wearing the garment of duty. Lawless people would take the form of Kings and will begin to eat men. In those days Lord Viṣṇu will incarnate as Kalki, the son of Viṣṇuyaśas and the priest of Yājñavalkya and learn the arts of wielding weapon and handling missiles and destroy all lawless ones. The subjects will be brought back to the four classes and the four āśramas or stages of life and the doctrines and directions of the long-established religion and peace and order will be

restored. Then the Lord will cast away the form of Kalki and go to heaven. After that, as of old, Kṛtayuga (the first age) will begin class distinctions and the four stages of life and such other establishments will once more prevail. (Agni Purāṇa, Chapter 16).

3) *The Incarnations of Mahāviṣṇu.*

It is mentioned in Śrī Mahādevī Bhāgavata, Skandha 1, Chapter 3 that Mahāviṣṇu had taken the twentysix incarnations given below :

1) Sanaka 2) Sananda 3) Sanātana 4) Sanatkumāra 5) Varāha (pig) 6) Nārada 7) Nara Nārāyaṇas 8) Kapila 9) Dattātreya 10) Yajña 11) Ṛṣabha 12) Pṛthu 13) Matsya (fish) 14) Mohinī 15) Kūrma (turtle) 16) Garuḍa (eagle) 17) Dhanvantari 18) Narasiṁha (Lion-man) 19) Vāmana (dwarf) 20) Paraśurāma 21) Vyāsa 22) Śrī Rāma 23) Balabhadrarāma 24) Śrī Kṛṣṇa 25) Buddha 26) Kalki. (Information about Matsya, Kūrma, Varāha, Narasiṁha, Vāmana and Paraśurāma, are given under the word Avatāra and for the rest see the same words).

In the first Skandha of "Bhāgavata Kilippattu" the incarnations are exhaustively dealt with as follows :

"And after that to make it possible for the Lord with four faces to rule his subjects justly and well. He took various incarnations with his portions, the first four of which are four persons, Sanaka, Sananda, Sanātana and Sanatkumāra, in the order given, four or five-year old children, well-versed in the four Vedas, the four always inseparable wandered everywhere come to the world to show the merits of Brahmacarya (the vow of celibacy). To kill Hiraṇyākṣa and to lift up the earth He took the form of Sūkara (Pig). To show the world the tattva (essence) of Sat (good) and tama (darkness) He took the form of hermit Nārada. To show the merits of penance He became Nara and Nārāyaṇa. To impart to the world the meaning of Sāṁkhya Yoga (Indian Philosophy dealing with evolution and union with the Supreme Spirit) He came as Kapila the learned. To teach the world the laws of chastisement He was born as Datta of the wife of Atri. Then He came as Yajña to become Indra. The next incarnation He took was Ṛṣabha, the noble King. To shorten and flatten the earth He came as Pṛthu. To recover the Vedas he took the form of Matsya (fish). To remove wrinkles and grey hair the gods had churned the sea of Milk and then to lift the mount Mandara He went under it and as a bird He got up on it. To give the world Āyurveda (the scripture of medicine) He came as Dhanvantari. To entice Asuras and to recover Ambrosia from them He took the form of Mohinī. To save the devoted Prahlāda and to slay his father He came in the form of Narasiṁha. Then as Vāmana the younger brother of Indra to deceive Mahābali and to recover the lost worlds for the gods he came. To destroy the Kings who were haters of Brahmins He came as the son of Jamadagni. Then he took the incarnation of Veda Vyāsa. And to slay the giant Rāvaṇa He became Śrī Rāma. Next we see Him as Balabhadrarāma. Then He came as Devakīsuta [son of Devakī (Kṛṣṇa)]. Next He came in the Kaliyuga as Śrī Buddha and at the end of Kaliyuga He will come as Kalki. And there are many incarnations still to speak of."

AVĪCI. One of the twentyeight hells. The following are the twentyeight hells :

(1) Raurava (2) Sūkara (3) Rodha (4) Tāla (5) Viśāsana (6) Mahājvāla (7) Taptakumbha (8) Lavaṇa (9) Vilohita (10) Rudhirāmbhas (11) Vaitaraṇi (12) Kṛmīśa (13) Kṛmibhojana (14) Asipatravana (15) Kṛṣṇa (16) Lālābhakṣa (17) Dāruṇa (18) Pūyavāha (19) Pāpa (20) Vahnijvāla (21) Adhaśśiras (22) Sandaṁśa (23) Kālasūtra (24) Tamas (25) Avīci (26) Śvabhojana (27) Apratiṣṭha (28) Aprāci. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 6).

The hell called Avīci is described thus : "This is the hell meant for those who stand false witness, who take false oath and false name. The soldiers of Yama will push these false people into the hell of Avīci, from the top of a mount which is a hundred yojanas (league) high. The place of Avīci, like the waves of the ocean, is swelling and falling and swaying and surging always. When sinners fall there their bodies will be crumbled to pieces. Their life will enter into new bodies and then the punishment will be repeated again and again." (Devī Bhāgavata, Skandha 8).

AVIJÑĀTAGATI. Two sons were born to Anila, a vasu by his wife Śivā. They were called Avijñātagati and Manojava. (M.B., Ādi Parva, Chapter 66, Stanza 25).

AVIKAMPANA. This ancient King got from the hermit Jyeṣṭha Sātvatadharma (righteousness). (M.B., Śānti Parva, Chapter 384, Stanza 47).

AVIKṢIT I. A famous King. The son of Karandhama and father of Marutta. He was honoured even by Bṛhaspati, having performed a hundred horse sacrifices. Mention is made in the Mārkaṇḍeya Purāṇa that Avikṣit had seven wives : Varā, Gaurī, Subhadrā, Līlāvatī, Vibhā, Maṅgavatī, and Kumudvatī. Besides them Vaiśālinī the princess of Viśālā also was his wife. He had taken this Vaiśālinī from her Svayaṁvara dais (the bride herself selecting a husband from those who are present), defeating the Kings who were present there. Those defeated Kings, later, joined together and defeated Avikṣit and took him a prisoner. Finally Karandhama rescued him. His greatness is described as follows:

"The righteous man Avikṣit is equal to Indra in prowess. This austere and righteous man has become a great sacrificer. In brightness he is equal to the Sun, as forgiving as the earth, in intelligence equal to Bṛhaspati and as firm as the Himālayas. By his thought, word, and deed and self control and noble actions he kept his subjects in peace and prosperity." (Bhāṣā Bhārata, Aśvamedha Parva, Chapter 4, Stanzas 19-21).

AVIKṢIT II. Five sons were born to King Kuru by his wife Vāhinī. Avikṣit was one of them. [See the word Vaṁśāvalī (Genealogy)].

AVIMUKTA (M). The middle part of the city of Kāśī. There is a holy temple here. It is said that those who commit suicide in this temple would attain heaven. (Vana Parva, Chapter 64, Stanzas 78 and 79). For more information see the word Divodāsa.

AVINDHYA. A giant in whom Rāvaṇa had confidence. But he held the opinion that Sītā should be returned to Rāma.

"The aged giant and noble leader Avindhya, who had earned the confidence of Rāvaṇa, brave, learned and of good qualities, pleaded with Rāvaṇa and said that Rāma would exterminate the entire race of the giants,

but the wicked Rāvaṇa would not pay heed to his words."

(Śrī Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 37, Stanzas 12 and 13). This aged giant had sent Trijaṭā to the Aśoka park to console Sītā. Hear what she says: "The famous giant leader, the noble aged well-wisher of Rāma, Avindhya, had told me about you."

"(M.B., Araṇya Parva, Stanza 56). There is a situation in Vana Parva when this noble giant prevented Rāvaṇa from his attempt to kill Sītā.

"When he saw the decision of Rāvaṇa to kill Sītā, Avandhya pacified Rāvaṇa" and said, "you, a great King of a great kingdom should not deteriorate to the level of killing a woman. A woman who is in prison and at your disposal is as good as dead. But in my opinion, even if you cut her body into pieces she would not die and if she must die you will have to kill her husband." (M.B., Araṇya Parva, Chapter 289, Stanzas 28 to 30). From this statement the wonderful intelligence of Avindhya could be understood. It is seen in stanzas 6 and 7 of Chapter 291 of M.B., Vana Parva that it was Avindhya who had taken Sītā before Śrī Rāma when he had captured Laṅkā.

AVIRATHA. A hermit of the family of Kardama.

Genealogy. Brahmā-Kardama-Kapila - Gṛtsapati - Brāhmaṇa-Dhanvantari-Ketumān-Aviratha.

AVIVĀHITA. (Spinster). In the Mahābhārata a statement regarding spinsters and widows is seen.

"Place meat on the ground and many birds will come to it. So also men will gather round the woman who is having no husband." (M.B., Ādi Parva, Chapter 158, Stanza 12).

AVYAYA. A serpent of the Dhṛtarāṣṭra family. This serpent fell in the sacrificial fire meant for serpents, prepared by Janamejaya. (M.B., Ādi Parva, Chapter 57, Stanza 16).

AYAŚŚAṄKU. A great Asura. He was born as a Prince of the Kekaya kingdom. (M.B., Ādi Parva, Chapter 67, Verse 10).

AYAŚŚIRAS. A son of Kaśyapa by his wife, Danu. (M.B., Ādi Parva, Chapter 65, Verse 23). He was born a prince of Kekaya. (M.B., Ādi Parva, Chapter 67, Verse 10).

AYĀTAYĀMA(S). See Guruparamparā.

AYĀTI. Son of King Nahuṣa and brother of Yayāti. (M.B., Ādi Parva, Chapter 75, Verse 30).

AYĀVAHA(M). A place in ancient India. (M.B., Bhīṣma Parva, Chapter 9, Verse 5).

AYOBĀHU (AYOBHUJA). A son of Dhṛtarāṣṭra. (M.B., Ādi Parva, Chapter 67, Verse 98). Bhīmasena killed him at Kurukṣetra. (M.B., Droṇa Parva, Chapter 157, Verse 19).

AYODHADHAUMYA (Āyodhadhaumya). Āpodadhaumya, Apodadhaumya, Dhaumya. A great Muni (sage). He had three disciples, Āruṇi, Upamanyu and Veda.

1) *Disciple Āruṇi*. He belonged to Pāñcāla, and once his guru deputed him to construct embankments in the field. But, his attempts to construct embankments did not succeed. Finally he lay himself in the field where the embankment was required, and then the flow of water stopped. The guru enquired about Āruṇi, who was thus lying in the field. Then only he knew the reason for Āruṇi's absence. The guru went to the field and called Āruṇi. Then the embankment burst open and Āruṇi came out, and because of that Āruṇi got the name Uddālaka. (M.B., Chapter 3, Verses 21-33).

2) *Disciple Upamanyu*. Once Dhaumya (the guru) asked his second disciple Upamanyu to tend the cows. He used to take care of the animals grazing in the woods during daytime and return home at dusk and prostrate before the guru. Looking at the plump and healthy body of Upamanyu the guru asked him how he was feeding himself. His reply was that he was begging alms and feeding himself with what he got thus. Then the guru asked him to hand over to him (guru) all alms got in future. After that he used to give everything he got by way of alms to the guru. And, he continued returning to the Gurukula at dusk and prostrating before the guru. Finding Upamanyu even then as plump and healthy as he was formerly, the guru said : My son Upamanyu, you hand over to me all the alms you get, and yet your body looks as trim as of old. How happens it so?" Upamanyu replied : "After giving the alms I get first to you, my guru, I do again beg for alms and feed myself". To this the guru reacted thus: My boy, what you do is not the proper thing. By the second course of alms-taking you stand in the way of other people getting their food. It is gross injustice to do so."

Upamanyu, from that day onwards strictly followed his guru's instruction, and continued returning at dusk to the guru and doing obeisance to him.

Even then finding Upamanyu to be quite plump and healthy the guru told him : "Well, now you hand over to me all the alms you get, and you do not take alms a second time the same day. Yet you are quite fit and fat. How is it so?"

To this Upamanyu's reply was that he was feeding himself on the milk of the cows he tended. The guru told him that this too was not just and proper on his part. The guru had not permitted him to drink milk thus.

Upamanyu agreed to obey his orders. And, as usual he continued tending the cows and returning at dusk. Even then he maintained the same plump and healthy physique. And the Guru told him as follows : "You do not eat the food you get at the first alms-taking, you do not go in for alms a second time the same day, nor do you drink milk. Yet, how is it that you maintain the same fat and healthy physique as in former days?"

Upamanyu's reply was that he was feeding now-a-days on the foam of milk bristling at the mouth of the calves when they had fed on their mother's milk. And, the guru said : "if that is so the calves will be, out of kindness and sympathy for you, releasing much foam of milk out of their mouths. That will affect them. So, do not repeat the process. Since the guru forbade him to have food in any manner as detailed above, Upamanyu, while tending the herd of cows in the forest, ate the bitter and poisonous leaves of a tree one day to satisfy his burning hunger. The leaf was bitter in taste and injurious in its properties. Therefore, this new way of satisfying hunger affected the health of the eyes of Upamanyu and he became blind. Moving about in this condition he fell into a neglected well in the woods.

When, even after the sun had set, Upamanyu did not, as usual, return, the guru enquired about him from other disciples. Naturally, they told the guru that Upamanyu was out in the forest with the cows. As the

guru felt that Upamanyu was staying away late in the forest since he had been prevented from doing everything he (guru) went to the forest accompanied by other disciples and called out for Upamanyu, and Upamanyu responded from deep down the well. He also told the guru how he happened to fall into the well. After telling him that if only he would pray to the Aśvinīdevas they will cure his blindness the guru returned to the Āśrama with other disciples. Upamanyu, accordingly offered praises and prayed to the Aśvinīdevas, who were so pleased with him that they appeared before him and gave him a bread. Upamanyu refused to eat the bread without giving it to the guru. Then the Aśvinīdevas told him thus: "In the past when we gave your guru a bread like this he ate the same without giving it to his guru. You may just imitate him and eat the bread yourself". Even then Upamanyu did not eat the bread. The Aśvinīdevas were so much pleased at this that they blessed Upamanyu thus : "The teeth of your guru will turn into hard iron and yours into pure gold. Your blindness will be cured and all happiness and prosperity will be yours."

The blessings of the Aśvinīdevas took full effect, and Upamanyu hurried to his guru and prostrated at his feet. Dhaumya and the other disciples of his congratulated Upamanyu. (M.B., Ādi Parva, Chapter 3, Verses 34-77).

3) *Disciple, Veda.* Ayodhadhaumya one day said to Veda, his third disciple: "You stay with me for sometime serving me. That will bring you all prosperity in life." Veda agreed, and stayed for a long time in the Āśrama in the service of the guru. Without even the slightest murmur he put up with every discomfort and hardship, be it acute hunger and thirst or extreme cold or heat, and gladly performed all the work and duties the master imposed on him. The guru was absolutely pleased and his blessings resulted in all prosperity and omnipotence for the disciple. (M.B., Ādi Parva, Chapter 3, Verses 78-80).

AYODHYĀ. A city in North India which enjoyed great importance and reputation for many years as the capital of the Kings of the solar dynasty. (See Ikṣvāku dynasty). All the Kings of this dynasty ruled the country from this city as their capital. Vasiṣṭha, the great preceptor of the Ikṣvāku Rājas, came to Ayodhyā during the period of the reign of Kalmāṣapāda, who was the thirtyfifth ruler in succession to Ikṣvāku. A quarrel broke out between Kalmāṣapāda and Vasiṣṭha during a hunting expedition, and Vasiṣṭha cursed the King and as the result the latter became a Rākṣasa. After regaining his former form as King, he apologised to Vasiṣṭha and they became friends again. At the request of the King in the interests of his dynasty Vasiṣṭha came to Ayodhyā, and the people were greatly elated. A son was born to Vasiṣṭha by Kalmāṣapāda's wife and that son was Aśmaka. After that Vasiṣṭha used to go to Ayodhyā frequently and was installed as family preceptor of the Ikṣvākus. Till the time of Śrī Rāma the city of Ayodhyā maintained its pomp and glory, and after that gradually its decay and fall set in. Laudatory references to the city are found in most of the Purāṇas like the Mahābhārata, Brahmāṇḍa Purāṇa etc. (See Kosala).

AYOMUKHĪ. A Rākṣasa woman. She met Śrī Rāma and Lakṣmaṇa on their way to Mataṁgāśrama in search of Sītā, and requested Lakṣmaṇa to marry her. Lakṣmaṇa, as in the case of Śūrpaṇakhā cut off her nose and breasts and drove her away. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Chapter 69).

AYUTANĀYĪ. A king of the Pūru Vaṁśa; he was the son of Mahārāja Bhauma. Suyajñā, Kāmā and Akrodha were the names respectively of his mother, wife and son. He came to be known as Ayutanāyi because of his having performed 10,000 Puruṣamedhas. (M.B., Ādi Parva, Chapter 95, Verses 19-20)

AYUTĀYU. A king who ruled his state for 1000 years. The Purāṇas like Bhāgavata, the Matsya and the Vāyu refer to him as the son of Śrutaśravas.

AYUTĀYUS. Father of King Ṛtuparṇa. (Bhāgavata, Navama Skandha). For genealogy see Ikṣvāku dynasty.

Ā. (आ) This word means Brahmā and also anādaravākya (a word showing disrespect). In the indeclinable form it means limit, anger and pain.

ĀBHĪRAS.

A few details: 1) A low-caste people. People living in the estuary of the rivers of Sindhū and Sarasvatī were generally called Ābhīras. In the Sabhā Parva of Mahābhārata we find Nakula defeating these people during his victory march after the great Mahābhārata battle.

2) Once Ābhīras went to Dharmaputra with many gifts. (Ślokas 11-13, Chapter 51, Sabhā Parva, M.B.).

3) Once it was prophesied by Mārkaṇḍeya Ṛṣi, that low-caste people like Ābhīras and Śakas would become rulers of states in different parts of Bhārata during Kaliyuga. (Ślokas 35-36, Chapter 188, Vana Parva, M.B.).

4) In the Garuḍavyūha (Battle array named after Garuḍa) which Droṇa created during the Kurukṣetra battle he included Ābhīras also. (Śloka 6, Chapter 20, Droṇa Parva, M.B.).

5) Because of the hatred of Śūdras and Ābhīras a sacred lake named Vināśana disappeared from the river, Sarasvatī. (Ślokas 1 and 2, Chapter 37, Śalya Parva, M.B.).

6) Ābhīras were Kṣatriyas formerly. Afraid of Paraśurāma they fled and lived in mountain-caves not continuing their hereditary work and thus became Śūdras. (Śloka 16, Chapter 29, Aśvamedhika Parva, M.B.).

7) When Dvārakā was destroyed by floods and all the Yādavas were killed Arjuna went north taking along with him the wives of Śrī Kṛṣṇa. At that time Ābhīras were among those who attacked and carried away the women. (Ślokas 47-63, Chapter 7, Mausalya Parva, M.B.).

ĀCAMANA. First drink water three times accompanied by incantations and then with water wipe your face twice and your eyes, ears, nose, shoulders, breast and head once. This act is called Ācamana.

"Trirācamedapaḥ pūrvaṁ
Dviḥ pramṛjyāttato mukhaṁ
Khāni caiva spṛśedadbhir
Ātmānaṁ śira eva ca"

(Manusmṛti, Śloka 60, Chapter 2).

Devī Bhāgavata in its eleventh Skandha says about Ācamana like this: "Drinking water by your right hand is called ācamana. Curve your palm into the shape of a spoon, hold water in it and drink. There must be enough water in the palm to cover a green-gram seed, not less nor more. If it falls short or exceeds the measure it is considered to be like drinking alcohol. While

shaping your palm neither your little finger nor your thumb should touch the other fingers. At the time of ācamana you should support your right hand by your left hand. Otherwise the water will turn impure."

ĀCĀRAMARYĀDAS. See under Pūjāvidhi.

ĀḌAMBARA. One of the five Pārṣadas whom Brahmā gave to Skandadeva. Brahmā gave Kunda, Kusuma, Kumuda, Damba and Āḍambara.

ĀḌI. A mighty son of the demon, Andhakāsura. He did penance to please Brahmā and obtained from him a boon to seek vengeance on Śiva who had murdered his father. The boon was that Āḍi would die only when he left his present form and took another form. After obtaining the boon Āḍi went to Kailāsa and outwitting the sentries entered the abode of Śiva in the shape of a serpent. After that he disguised himself as Pārvatī and went near Śiva. But Śiva knew the trick and killed him. (Sṛṣṭi Khaṇḍa of Padma Purāṇa).

ĀḌĪBAKA. A combat without serving any useful purpose and conducted out of sheer spite between two people to the surprise of others. The fight between Vasiṣṭha and Viśvāmitra was of this kind. (Skandha 6 of Devī Bhāgavata).

ĀDIGADĀDHARA. It was with the bones of an asura (demon) named Gada that Mahāviṣṇu made the first gadā (mace). By that mace Viṣṇu killed Heti and other asuras of that lot and got the name Ādigadādhara (He who first handled the mace). (See under Gadā).

ĀDIKŪRMA. The mountain of Mandara which was used as a churn-stick to churn the great milky ocean, Kṣīrābdhi went down the ocean. Then Mahāviṣṇu took the shape of a tortoise to lift it up and this first tortoise was called Ādikūrma. (Śloka 12, Chapter 18, Ādi Parva, M.B.).

ĀDIPARVA. One of the parvans of the epic Mahābhārata. It is the first parva. (See under Bhārata).

ĀDIPARVATA. The place of abode of Śiva in the Himālayas. (Śloka 22, Chapter 327, Śānti Parva, M.B.).

ĀDIRĀJA. The son of Kuru who was a king of the Pūru dynasty. (See under Pūru).

ĀDIŚIŚIRA. One of the disciples of Śākalya. Vyāsa made the Vedas and taught his son Śākalya a portion of it. Śākalya divided his portion into five different and equal divisions and taught each of his five disciples, Vātsyāyana, Maudgalya, Śāli, Ādiśiśira and Gokhali a division. (Skandha 12, Bhāgavata).

ĀDIṢṬI. The disciple who was ordained by his preceptor to observe celibacy for a stipulated number of years.

ĀDITYA. The twelve sons born to the sage Kaśyapa of his wife Aditi are known as the twelve Ādityas. They are the following : Dhātā, Mitra, Aryamā, Rudra, Varuṇa, Sūrya, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu. Besides these Aditi had twentyone children including Indra. All of them are called Ādityas meaning children of Aditi. From the thirtythree sons of Aditi were born the thirtythree crores of devatās. Of these the eldest is Indra and the youngest, Vāmana. (Śloka 36, Chapter 66, Ādi Parva, M.B.). (There is corroboration for this in Śloka 14, Sarga 14, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

Sirdar K.M. Panikar in his preface to the book "Ṛgvedasaṁhitā" writes thus about Ādityas : "Generally we think of Sūrya (the Sun) when we hear the word Āditya. But there are many different Ādityas in Ṛgveda, chief of them is Varuṇa. Though Savitā, Pūṣā and Mitra are all synonyms of Sūrya in Ṛgveda they are all separate devas. There is no end to the varieties of Ādityas and their prominence in the Vedas. Summarising we can say thus. The familiar devas like Indra, Agni, Varuṇa and Sūrya are not found in the same form or power as we are taught to believe. Those whom we have lowered down to the posts of the eight sentries of the universe are very prominent devatās in the Vedas. Many Ādityas have merged in Sūrya and winds in the god of Vāyu. Rudra has merged in Śiva. Who will believe that the all-powerful Deva of the Ṛgveda and the vainglorious Indra who lives in fear of men doing penance are one and the same person ?"

ĀDITYAHṚDAYA. A mantra (incantation) of great power to destroy all enemies. During the combat with Rāvaṇa at one time Rāma fell exhausted in the battlefield. Seeing this the sage Agastya rushed to him and taught him this mantra. (Sarga 107, Yuddha Kāṇḍa, Vālmīki Rāmāyaṇa).

ĀDITYAKETU. One of the sons of Dhṛtarāṣṭra. Bhīmasena killed him in the great battle of Kurukṣetra. (Śloka 102, Chapter 67, Ādi Parva and Śloka 28, Chapter 88, Bhīṣma Parva, M.B.).

ĀDITYASENA. A very brave King. Stories about this King are found in Kathāsaritsāgara. (Taraṅga 4, Kathāpīṭhalambaka).

ĀDITYATĪRTHA. An ancient holy place on the banks of the river, Sarasvatī. (Śloka 17, Chapter 99, Śalya Parva, M.B.).

ĀDITYAVARṆA. A king who always ordered without thinking and repented later. The book Kathāsaritsāgara tells the story of this King in the fifth taraṅga of its part, Kathāpīṭhalambaka.

ĀDYAKAṬHA. A sage of old. He attended the sacrifice conducted by the King Uparicara. (Śloka 9, Chapter 336, Śānti Parva, M.B.).

ĀGNEYAPURĀṆA. See under Agnipurāṇa,

ĀGNEYĀSTRA. A powerful weapon or missile. One night Arjuna fought against a gandharva, Aṅgāraparṇa, on the banks of the river Ganges. Arjuna then described to him how he came into possession of this missile. This powerful missile was given first to Bhāradvāja by Bṛhaspati and Bharadvāja gave it to Agniveśya who in turn gave it to Droṇa and the latter gave it to Arjuna, his most favourite disciple. (Ślokas 29-30, Chapter 170, Ādi Parva, M.B.).

ĀGNEYĪ. Wife of Kuru, son of Manu. Śambhu wife of Dhruva gave birth to two sons, Śiṣṭi and Bhavya. Succhāyā wife of Śiṣṭī gave birth to five sinless sons Ripu, Ripuṁjaya, Vipra, Vṛkala and Vṛkatejas. Cākṣuṣa was born of Bṛhatī, wife of Ripu. Manu was born to Cākṣuṣa of his wife Puṣkariṇī, daughter of the great Vīraṇaprajāpati. Puṣkariṇī hailed from the dynasty of Marutta. To Manu were born of Naḍvalā ten sons, Kuru, Puru, Śatadyumna, Tapasvī, Satyavān, Śuci, Agniṣṭoma, Atirātra, Sudyumna, and Abhimanyu. Of these, Kuru got of his wife Āgneyī six sons: Aṅga, Sumanas, Khyāti, Kratu, Aṅgiras and Śibi. Vena was born to Aṅga of his wife Sunīthā. (Chapter 13, Aṁśam 1, Viṣṇu Purāṇa).

ĀGNĪDHRA. See Agnidadhra.

ĀGNIVEŚYA (AGNIVEŚA). An ancient sage who received an armour and the sacred mantras associated with it from Bṛhaspati. He was the Ācārya of Dhanurveda and

the revered preceptor of Droṇa. (Ślokas 67 and 68, Chapter 94, Droṇa Parva, M.B.).

ĀGRĀYAṆA. The fourth son of the Agni, Bhānu. (Śloka 13, Chapter 221, Vana Parva, M.B.).

ĀGREYA. A country conquered by Karṇa. (Ślokas 19-21, Chapter 254, Vana Parva, M.B.).

ĀHAVANĪYA. An agni. (M.B., Ādi Parva, Chapter 74, Verse 67).

ĀHUKA. A king of Yadu Vaṁśa. He was the father of Ugraśena, the father of Kaṁsa. (Some Purāṇas say that Āhuka and Ugrasena were the names of the same person). For genealogy, see "YADU VAṀŚA". In M.B., Sabhā Parva, Chapter 14, Verse 33, we find that Akrūra had married Sutanū, the daughter of Āhuka. Āhuka had a hundred sons. (M.B., Sabhā Parva, Chapter 14, Verse 56). There were constant quarrels between Āhuka and Akrūra. (M.B., Śānti Parva, Chapter 81, Verses 8-11).

ĀHUTI. A Kṣatriya King. Śrī Kṛṣṇa defeated this King in the city called Jārūthī. (M.B., Vana Parva, Chapter 12, Verse 30).

ĀJAGARA. An ascetic. Śānti Parva of Mahābhārata in its 179th Chapter states that Prahlāda conversed with this sage.

ĀJAGARA PARVA. A sub-division of the Vana Parva of Mahābhārata. (See under M.B.).

ĀJAGARAVRATA. The vrata practised by the sage, Ajagara. (A vrata is a predetermined course of action which is followed with continued persistence). In his own words it is the following : "If I get a grand feast I will accept it but I will go without food for days together if I do not get any food at all. People used to feed me well sometimes, sometimes a little and sometimes not at all. I will eat vegetables and cakes sometimes. I will eat meat and any kind of food. I will lie on soft bed or on bare earth sometimes and in big houses if I get the chance. I will wear costly clothes if I get them or I will wear dried leaves and animal skins. If I get food from yāgaśālās I will never refuse it, but I will never go seeking for it." (Ślokas 19-25, Chapter 179, Śānti Parva, M.B.).

ĀJAGAVA. The bow of Māndhātā and Pṛthu and the Gāṇḍīva of Arjuna bear the name Ājagava. (Ślokas 33 and 34, Chapter 126, Vana Parva; Śloka 94, Chapter 145, Droṇa Parva, M.B. and Chapter 13, Aṁśam 1 of Viṣṇu Purāṇa).

ĀJAMĪḌHA. A king born of the family of Ajamīḍha.

ĀJĀNEYA. A species of good horses. (Śloka 10, Chapter 270, Vana Parva, M.B.).

ĀJYAPA(S). A community of Pitṛs belonging to the dynasty of Pulaha. They are called so because they drink during yāgas the ghee made out of goats milk (Ājyam) (Matsya Purāṇa). They live in the land of Kardama Prajāpati. Their daughter Virajā is the wife of Nahuṣa. (Sṛṣṭi Khaṇḍa, Padma Purāṇa).

ĀKARṢA. People living in the land named Ākarṣa are called Ākarṣas. (Śloka 11, Chapter 34, Sabhā Parva, M.B.).

ĀKĀŚAJANANĪ. Holes made on the walls of a Fort. Bullets are sent out from the fort through these holes.

ĀKATHA. Son of Maṅkaṇa. He was a great devotee of Śiva and once when his house was burnt completely the idol of Śiva inside his house was partially destroyed. Worried much over this loss Ākatha was about to give a portion of his body also to the flames when Śiva appeared before him and blessed him. (Pātāla Khaṇḍa, Padma Purāṇa).

ĀKROŚA. A king of ancient Bhārata. He was king over the land of Mahottha. Nakula conquered him during his victory march. (Ślokas 5 and 6, Chapter 32, Sabhā Parva, M.B.).

ĀKṚTI. A king of ancient Bhārata. This king ruled over the land of Saurāṣṭra. (Śloka 61, Chapter 31, Sabhā Parva, M.B.).

ĀKṚTIPUTRA. Ruciparvā, son of Ākṛti. He fought on the side of the Pāṇḍavas and was killed by Bhagadatta. (Ślokas 40 to 47, Chapter 27, Droṇa Parva, M.B.).

ĀKŪTI. Wife of Ruciprajāpati. Brahmā's son Svāyambhuva Manu got of his wife Śatarūpā two sons Priyavrata and Uttānapāda and two daughters Prasūti and Ākūti. Prasūti was married to Dakṣaprajāpati and Ākūti to Ruciprajāpati. Ākūti delivered twins named Yajña, a son, and Dakṣiṇā, a daughter. (Chapter 7, Vaṁśam 1, Viṣṇu Purāṇa).

ĀLAJĀLA. See under "YAMAJIHVA".

ĀLAMBA. An ancient sage. He flourished in Yudhiṣṭhira's court. (M.B., Sabhā Parva, Chapter 5, Verse 5).

ĀLAMBĀYANA. A comrade of Indra. (M.B., Anuśāsana Parva, Chapter 13, Verse 15).

ĀLVĀR. See the word NAMMALVĀR.

ĀMA. See under AVATĀRA.

ĀMARATHA. A place in ancient Bhārata. (Śloka 54, Chapter 9, Bhīṣma Parva, M.B.).

ĀNA I. (A Malayalam word meaning elephant). Bhāgavata relates the story of how Indradyumna became an elephant by the curse of Agastya. (See under Indradyumna).

ĀNA II. (Elephant). Vālmīki Rāmāyaṇa narrates the origin of elephants thus: "Kaśyapa was born to Marīci, son of Brahmā. Kaśyapa married the daughters, Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā, of Dakṣaprajāpati. Of these Krodhavaśā gave birth to ten girls, Mṛgī, Mṛgamadā, Harī, Bhadramatā, Mātaṅgī, Śārdūlī, Śvetā, Surabhi, Surasā, and Kadrū. Elephants were born as the sons of Mātaṅgī. (Sarga 14, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa.).

There is a story in the Mahābhārata to explain why the tongue of the elephant is curved inside. "Bhṛgu Maharṣi cursed Agni and greatly dejected over this he disappeared from public and hid somewhere. The Devas started searching for him and it was an elephant that showed the devas the hiding place of Agni. Agni then cursed the elephants and said that thereafter all the elephants would have their tongues curved inside. (Śloka 36, Chapter 85, Anuśāsana Parva, M.B.).

The signs of good elephants and the treatment to be accorded to sick ones are detailed in Agni Purāṇa. "Elephants with long trunks and heavy breathing belong to the top class and they will possess great endurance power. Those who have nails eighteen or twenty in number and who became turbulent during winter belong to a superior class. Those ones whose right tusks are a bit raised, whose cry is stentorian as that of thunder whose ears are very big and whose skins are spotted are the best of the species. Other varieties especially the dwarfish type and she-elephants in the early stage of pregnancy are not good and not fit to be tamed. Elephants who have Varṇa, Sattva, Bala, Rūpa, Kānti, Śarīraguṇa and Vega will conquer enemies in a battle; there is no doubt about it. Elephants are an ornament

for any battle-array. The victory earned by a King with his elephants is more respected.

For all diseases of an elephant Anuvāsana or Snehavasti is recommended. A bath after anointing it with oil or ghee is good. For skin diseases the ghee may be combined with Mañjal (Turmeric), Maramañjal or gomūtra (cow urine). If it suffers from enlargement of the belly, giving it a bath with sesame oil is good. It can be given Pañcalavaṇas and Vāruṇīmadya to drink. If there is fainting it must be given rice mixed with Vlalari, Triphala, Cukku, Mulaku and Tippali and water mixed with honey to drink. If there is headache anointing the head with sesame oil and inhalation of the same is good.

For diseases of the foot, treatment with Snehapuṭas is prescribed. To get motion of the bowels Kalkaṇṭa Kaṣāya (infusion of sugar candy) is good. To those who have shivers should be given the flesh of peacock, Tittiri bird and Lāva bird mixed with Tippali and pepper. For dysentery the tender fruit of Kūvala, skin of Pāccotti, flower of Tātiri should be dried and powdered and be given mixed with sugar along with rice. For Karagraha (pain inside the trunk) Nasyam of ghee with Īntappū mixed in it should be done. It must be given "Muttaṅga Kañci with tippali, Cukku and Jīraka in it. For Utkarṇaka (pain in the ear) flesh of pigs should be given. For Galagraha (pain in the neck) a liniment made of Daśamūla, Mutirappuli and Kākkappancci in oil should be rubbed at the site of pain and the elephant kept under chains. If there is difficulty in passing urine light liquor containing powdered Aṣṭalavaṇas should be given. For all skin diseases use Vep oil as an ointment and give the infusion of Āṭaloṭaka to drink. For worms (inside the stomach) give cow's urine with powdered Vlālari in it. If the elephant is getting reduced and weak it should be given milk or meat soup with Cukku, Tippali and grapes well mixed in it. If there is lack of appetite it is to be given Mulgaudana (rice boiled along with Cerupayar) to which is added Cukku, Mulaku and Tippali. If it is Gulma it should be given sesame oil boiled with the following: Trikotpakkonna, Cukku, Mulaku Tippali, Kotuvelikkilaṅgu, Nāgadantiveru, Erikkinveru, Nātkkotpakkonna, Milk and Attittippali. Navara rice with sort of cerupayar can also be given. For swellings on the face, a paste made of tender Kūvala fruits can be rubbed at the site of the swelling. For all sorts of pains in the stomach rice well mixed with the powder made by grinding together Vlālari, Kuṭakappālayari, Asafoetida, Carala, Mañjal, Maramañjal may be given.

The best food for elephants is the rice of Navara, Vrīhi and cennellu. Yava and wheat are next to the above. Any other food is inferior to these. Yava and sugarcane will give strength to elephants. Dry yava rice is not good. Milk and meat cooked with carminative ingredients are good for elephants who have gone lean.

If the elephants receive great injuries in a battle the meat of birds like crow, fowl, cuckoo and Hari mixed with honey is good. Fumigation by the burning of chilli, fish, Vlālari, caustic soda, Puttal, Pīram and maramañjal mixed together is effective. Dropping honey medicated with tippali tandula, sesame oil, and fruit honey in the eyes is not only good for the eyes but is also inducive of digestion. Make an ointment with the faces of the birds cātaka and Pārāvata mixed with the burnt skin of Nātpāmara dissolved in light spirit. If this ointment is applied, the elephant would defeat all enemies in a battle. Powder Nīlotpala, Muttaṅga and Takara and make an ointment using rice gruel. Applying this ointment in the eye is excellent.

If the nails grow they should be cut at least once a month. Once in a month an oil bath is good for the elephants. Elephant sheds should be spread with cowdung discs and dust. Doing Seka with ghee during autumn and summer is advisable. (Chapter 287, Agni Purāṇa).

1. Vlālari—The grain of Vlal—Viḍaṅga (Babreng)
2. Triphalā—A combination of the three fruits :
   a) āmalakī (Emblic Myrobalam) b) Vibhītakī (Beleric Myrobalam) and c) Harītakī (Myrobalam)
3. Cukku—Suṇṭhī (dry ginger)
4. Mulaku—Raktamarīca (chilli)
5. Tippali—Pippalī (long pepper)
6. Kūvala—Vilva (Bengal Kins)
7. Pāccotti—Lodhra (symplocos Racemosa)
8. Tātiri--Dhātakī (Grislea Tomentosa)
9. Nasyam—A method of introducing medicine through the nose
10. Īntappū—Śallakī Puṣpa (Flower of Boswellia Thurifera)
11. Muttaṅga—Mustā (Cyperus Rotendus) Kañcī means rice boiled with water and Muttaṅga Kañcī means rice and muttaṅga boiled together.
12. Jīraka—Jīraka (cumin seeds)
13. Daśamūla—A combination of ten herbs.
14. Mutirappuh
15. Kākkappanacci—Kākatindu
16. Aṣṭalavaṇas—Eight salts like common salt, rock salt, magnesium sulphate etc.
17. Āṭaloṭaka—Āṭarūṣa (Vasaka)
18. Cerupayar—Mudga (green-grain)
19. Gulma
20. Trikotpakkonna—Trivṛt (Turbithroot)
21. Koṭuvelikkilaṅgu—Citraka (Plumbago rose)
22. Nāgadantiveru—Root of Nāgadantī (Glancous leaved Physicnut)
23. Erikkin Veru—Root of Arkka (Gigantic swallow wort)
24. Nātkkotpakkonna—Kṛṣṇa Trivṛt
25. Attittippalī—Hasti-pippalī
26. Navara—Ṣaṣṭikā—A kind of rice.
27. Carala—Saralā (long leaved pine)
28. Mañjal—Haridrā (Turmeric)
29. Maramañjal—Dārvī
30. Vrīhi—Cinaḥ (A kind of paddy)

(*Continued*)

ĀNAKA. A person of the Yādava dynasty. (See under YĀDAVAVAṀŚA).

ĀNAKADUNDUBHI. An epithet of Vasudeva, father of Śrī Kṛṣṇa.

ĀNANDA. A forest on the top of the mountain Mahāmeru. It was inhabited by celestial damsels, devas, gandharvas and Maharṣis. (Chapter 93, Bhūmi Khaṇḍa, Padma Purāṇa).

ĀNANDA (CĀKṢUṢA). Son of Maharṣi Anamitra. It was he who was born as Cākṣuṣa, the sixth Manu. There is a story behind his birth. One day, while his mother was keeping him in her lap and caressing him the baby laughed and questioned "Oh mother why are you caressing me, but look at those two cats. They consider me as their food". After some time one of the cats took the child away and put it in the cradle of the child of King Vikrānta. Vikrānta took the child as his for granted and reared him. At the time of Upanayana the King asked the boy to prostrate before his mother at which the boy exclaimed "Oh King, I am not your son. Your son is at some other place. By births and rebirths all of us have many mothers and so it is better to be above rebirths". After having said so much Ānanda went to the forest and started doing penance. Brahmā appeared before him and blessing him said that he would become the sixth Manu and lead the world to righteousness. By the blessing of Brahmā Ānanda was reborn as Cākṣuṣamanu. (See under Cākṣuṣa). (Mārkaṇḍeya Purāṇa).

ĀNANDAVARDHANA. A great critic of Sanskrit literature. He lived in the 9th century A.D. He expounded his theory of Dhvanivāda by 120 Kārikās. His own commentary of the Kārikās is the book called Dhvanyāloka. There are four parts for Dhvanyāloka and each part is called an Udyota.

There is a belief among a few that the Kārikās were written by another scholar, Sahṛdaya, and that Ānandavardhana had written only a commentary on it. He was a member of the royal council of Avantivarmā who ruled Kashmīr during the period 854-884 A.D. It is believed that he wrote Dhvanyāloka in 850 A.D. Many commentaries have been written of Dhvanyāloka of which the one written by Abhinavagupta is considered to be the best.

ĀNARTTA. Grandson of Vaivasvatamanu. He was a king, son of Śaryāti.

1. *Genealogy*. Descending in order from Viṣṇu-Brahmā-Marīci-Kaśyapa-Vivasvān - Vaivasvatamanu - Śaryāti - Ānartta.

Sixteen sons were born to Vaivasvatamanu: Manu, Yama, Yamī, Aśvinīkumāra, Revanta, Sudyumna, Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣa, Nariṣyanta, Nābhāga, Pṛṣadhra and Kavi. Of these Śaryāti got two children, Sukanyā and Anartta. Sukanyā became the wife of Cyavana.

2) *Other details*. It was this king who built the fortresses at the town of Kuśasthalī (Dvārakā). Varuṇa submerged in the ocean all the fortresses built by him and the place for some time remained as a forest-land. (Daśama Skandha, Bhāgavata Kilippāttu). It was after that that Śrī Kṛṣṇa made that land beautiful and called it Dvārakā. The country ruled over by Ānartta was called Ānarttam. During his regime there lived in his land a very great scholar named Vedaratha. (Umeśānavrata, Śiva Purāṇa) See under Vedaratha.

ĀNARTTA (M). A place in ancient Bhārata. Arjuna conquered this place. (Śloka 4, Chapter 26, Sabhā Parva, M.B.).

ĀNDHRA. The present Āndhra Pradeśa. It was famous even from purāṇic times and it was annexed by Sahadeva by defeating its ruler in a game of dice.

ĀṄGARIṢṬHA. A king of ancient Bhārata. (Ślokas 13 and 14, Chapter 123, Śānti Parva, M.B.).

ĀṄGIRASAKALPA. A saṁhitā division of Atharvaveda. The five saṁhitā divisions of Atharvaveda written by Muñjikeśa are the best. They are: The Nakṣatra Kalpa dealing with the pūjā rites of the stars; The veda Kalpa dealing with the rites associated with Brahmā, the Ṛtvik; The Saṁhitā Kalpa, dealing with the use and practice of Mantras; The Āṅgirasa Kalpa dealing with sorcery; and the Śānti Kalpa dealing with matters relating to the welfare and control of animals like horses and elephants. (Chapter 6, Aṁśam 3 of Viṣṇu Purāṇa).

ĀṄGIRASĪ. A very chaste wife of a Brahmin. By the curse of Śakti, son of Vasiṣṭha Kalmāṣapāda, a king of the Ikṣvāku dynasty became a demon. That demon killed and devoured the husband of Āṅgirasī. Enraged at this the Brahmin lady cursed Kalmāṣapāda saying that if he touched his wife thereafter he would die. That was why Vasiṣṭha had to beget a son for Kalmāṣapāda of his wife. (Ślokas 16-22, Chapter 181, Ādi Parva, M.B.).

ĀṄGHRIKA. One of the sons of Viśvāmitra who were Brahmavādins. (Śloka 54, Chapter 4, Anuśāsana Parva, M.B.).

ĀÑJALI. A sage who was a classmate of Śaunaka. (Skandha 12, Bhāgavata).

ĀÑJANA KULA. A division of elephants (in the army). (Ślokas 17 and 18, Chapter 112, Droṇa Parva, M.B.).

ĀNUŚĀSANIKA PARVA. One of the Parvans of the Mahābhārata. (See under Mahābhārata').

ĀPA. One of the Aṣṭavasus. The Aṣṭavasus are Āpa, Dhruva, Soma, Dharma, Anila, Agni, Pratyūṣa and Prabhāsa. The sons of Āpa are Vaitaṇḍa, Śrama, Śānta and Śvani. (See under Aṣṭavasus). (Chapter 15, Aṁśam 1, Viṣṇu Purāṇa).

ĀPAGĀ. A sacred river. It is said that if one gives food to one brahmin on the banks of this river it will be equivalent to giving food to a crore of brahmins elsewhere. (Śloka 68, Chapter 83, Vana Parva, M.B.).

31. Cennellu—Śāli (Red rice)
32. Yava—yava (Barley)
33. Puttal
34. Piram
35. Taṇḍula—same as Vlāl
36. Nātpamara—Four trees : Vaṭa, Vaṭa, Aśvattha and Udumbara.
37. Nīlotpala—Nīlapadma (Blue water-lilly)
38. Takara—Tagara
39. Seka—A drip-bath with medicated oil.

ĀPASTAMBA. An ancient sage. He once consoled King Dyumatsena. (Śloka 18, Chapter 298, Vana Parva, M.B.).

1) *How he got his name.* Once a brahmin did not get a suitable man toofficiate as priest for a śrāddha ceremony. He then prayed to his ancestors, Viśvedevas and Mahāviṣṇu for help and then Āpastamba appeared before him. The brahmin gave him food to his heart's content and asked him how he felt. To the surprise of the brahmin Āpastamba replied, he wanted some more and thus made the Śrāddha ineffective. The brahmin got angry and cursed him by sprinkling on his face water taken in his palm. But before the water-particles reached his face Āpastamba ordered the water-drops to remain still. Water stopped stiff and still midway by the power of the sage. Because water (Āpa) became stiff (Stamba) the ṛṣi was named Āpastamba. (Brahma Purāṇa).

2) *How Āpastamba tīrtha came into existence.* Once he met Agastya Muni and asked him who was superior among the gods Brahmā, Viṣṇu and Śiva. Agastya declared that Śiva stood supreme of the lot and gave him advice as to how to please Śiva. Following his instructions Āpastamba did penance on the banks of the river Gautamī and Śiva appeared before him, blessed him, and made that place a holy one. Śiva declared that those who, bathed at that place would obtain 'Divyajñāna' (Divine knowledge enabling one to know the past, present and future). From then onwards that place was known as Āpastamba tīrtha.

3) *Other details.* Āpastamba had a very chaste and humble wife named Akṣasūtrā. Their son was Gārki. 'Gṛhyasūtrasaṁgraha' containing a prayer and two mantras is a contribution to the holy science by Āpastamba. Many Hindus follow it even now. He had stated that the decrease in the number of great sages was because of the fact that people were not practising the control of the senses as before.

ĀPADDHARMA PARVA. A sub-divisional Parva of the Mahābhārata. (See under Mahābhārata).

ĀPAVAN I. Another name of sage Vasiṣṭha. (Śloka 5, Chapter 99, Ādi Parva, M.B.).

ĀPAVAN II. An ancient sage. Kārttavīryārjuna once burnt the āśrama of this ṛṣi and he cursed Agni and Kārttavīryārjuna. (Ślokas 42 and 43, Chapter 49, Śānti Parva, M.B.).

ĀPODADHAUMYA. (See Ayodadhaumya).

ĀPTA. A well-known serpent of the Kaśyapa dynasty. (Śloka 8, Chapter 35, Ādi Parva, M.B.).

ĀPŪRAṆA. A well-known serpent of the Kaśyapa dynasty. (Śloka 6, Chapter 35, Ādi Parva).

ĀR. The significance of the number six among the ancients, is given below. (In Malayālam Ār means six).

1) *Six factors which reduce the span of life.* Eating dry meat, Drinking curd at night, Sleeping at dawn, Drinking impure water, Exposure to sun's heat in the morning, Inhaling fumes from dead body.

2) *Six divine qualities.* Omniscience, Omnipresence, Omnipotence, Sarvakāraṇatva (being the cause of everything); Sarvanityatva (immortality) and Sarveśvaratva (having domination over everything).

3) *Six noblest qualities.* Truth, Wisdom, Mercy, Justice, fortitude in grief, control of anger.

4) *Six Ṛṣi Dharmas (Duties of Sages).* Brahmacarya, Absolute truth, Japa, Jñāna (wisdom), Niyama, Sense of Justice.

5) *Six qualities of noble wives.* A minister in business, a servant-maid in action, the goddess Lakṣmī in appearance, the Earth in patience, a mother in love and a prostitute in bed.

6) *Six qualities of a bad wife.* Habit of dispute, stealing of money, showing favour to strangers, scandal-mongering, taking food earlier than the husband, spending most of the time in other houses.

7) *Six Vedāṅgas.* Śikṣā, Kalpa, Vyākaraṇa, Nirukta, Jyotiṣa, Chandas.

ĀRĀLIKA. A mahout who could control elephants that had gone mad temporarily. (Śloka 9, Chapter 2, Virāṭa Parva, M.B.).

ĀRAṆEYAPARVA. A sub-divisional Parva of the Mahābhārata. (See under Mahābhārata).

ĀRCOKA. A mountain in front of the forest Saindhava inhabited by Manīṣipuruṣās. (Śloka 16, Chapter 125, Vana Parva, M.B.).

ĀRJAVA. Son of Subala and brother of Śakuni. He was killed by Irāvān son of Arjuna. (Bhīṣma Parva, M.B.).

ĀROCAKA(M). A country of ancient Bhārata. The people of this place are called Ārocakas. (Śloka 7, Chapter 51, Bhīṣma Parva, M.B.).

ĀRṢA(M). A form of marriage. Brāhma is the form of marriage in which the bride is given to a man of good ancestry and fine character. Marriage by giving the bride after receiving a pair of cows from the bridegroom is called Ārṣa. Prājāpatya is the form of marriage in which the bride is given to the man who asks for her. When the bride is given with dowry, the marriage is known as Āsuram. Marriage with the mutual love and consent is Gāndharva. Capturing the bride after a fight and marrying her by force is Rākṣasa. Marriage after deceiving the bride is called Paiśāca. These are the seven types of marriage. According to the author of the Smṛti another form of marriage known as DAIVA is also mentioned. (Agni Purāṇa, Chapter 154).

ĀRṢṬIṢEṆA. A Maharṣi. In the Mahābhārata, Vana Parva, Chapter 159 there is a reference to the Pāṇḍavas visiting this sage during their life in the forest. Ārṣṭiṣeṇa's āśrama was midway between Badaryāśrama and Kubera's capital.

Power of Tapas. In Kṛtayuga this sage did rigorous tapas in Pṛthūdakatīrtha. Owing to the rigour of the tapas he obtained all the chief vedas. He gave three boons to that sacred tīrtha :—

1. Those who bathe in this tīrtha will get the benefit of Aśvamedha yāga.
2. There will be no fear of snakes in this tīrtha.
3. A slight effort made here, will be rewarded with greater results.

After giving these three boons to the river Sarasvatī which is Pṛthūdakatīrtha the sage attained Brahminhood and entered Devaloka. (M.B., Śalya Parva, Chapter 40, Verses 3-9).

ĀRTTĀYANI. Śalya, son of Ṛtāyana. He was noted for his great honesty and love of truth. (Śloka 56, Chapter 32, Śalya Parva, M.B.).

ĀRTIMĀN. A mantra which eliminates all kinds of fear. (M.B., Ādi Parva, Chapter 50, Verses 23-26).

ĀRUṆI I. A disciple of the sage Āyodhadhaumya. (For details see under Āyodhadhaumya).

ĀRUṆI II. A cobra born in the family of the serpent, Dhṛtarāṣṭra. This cobra fell dead at the Sarpasatra of Janamejaya. (Śloka 19, Chapter 57, Ādi Parva, M.B.).

ĀRUṆI III. A son born to Kaśyapa of his wife Vinatā. (Śloka 40, Chapter 65, Ādi Parva, M.B.).

ĀRUṆI IV. A soldier of the Kaurava army. He fought against Arjuna along with Śakuni. (Śloka 122, Chapter 156, Droṇa Parva, M.B.).

ĀRUṆI V. One of the one hundred and eight Upaniṣads.

ĀRUṢĪ, A daughter of Manu. Cyavana Maharṣi married her. They got a son named Aurva. The child was taken from the thigh of Āruṣī. Rcīka was the son of this Aurva. Rcīka was the father of Jamadagni, father of Paraśurāma. Even from childhood Aurva was a bold, bright and good boy. (Ślokas 47 and 48, Chapter 66, Ādi Parva, M.B.).

ĀRYAS. The Ṛgveda gives us most of the information regarding the Āryas who came to the north of India during the times of the Vedas through the passes on that north-western side of Bhārata. Sirdar K.M. Panikar writing in his preface to the 'Ṛgvedasaṁhitā' by Poet Vallathol summarises the information available in the Ṛgveda about Āryan culture and says: "When the Āryans first entered India they were rich in cattle. They used to breed goats, dogs, donkeys, and horses. The elephant was unknown to them. In the Vedas the vehicle of Ind a is a horse and not an elephant. When hailing Indra they shout 'come, come on your horse-back'. The Veda does not say anything about how Indra got the elephant, Airāvata, as his vehicle. Sing to the glory of Indra against whom in his chariot driven by two horses no enemy would dare to face.

The Ṛgveda gives great importance to agriculture. Areas under cultivation were called Urvara and 'Kṣetra'. Fields were ploughed by attaching six, eight and even twelve bullocks to the plough. Water was taken from hṛadas and Kulyakas (ponds and tanks) for the purpose of irrigation. Agriculture was a very familiar art to them. They used to cultivate all sorts of grains and grams including yava. They conducted trade by the exchange of goods generally. There is a reference in one place of the use of a coin 'Niṣka'

The Āryas were clever in the art of leather work, woodwork and metallurgy. They were well versed in medicine also. In a sūkta of the ninth maṇḍala it is stated that the father of a ṛṣi was a medical practitioner. There are references to many industries also. Weaving was a very important industry at that time. Cotton cloth and woollen blankets were made by them on a large scale. Iron was used by them with great skill. The manufacture of armours and the descriptions about them in Ṛgveda are ample evidence of the proficiency of the Āryas in ironmongery and blacksmithy. Sea voyage was not familiar to them. References to traders cruising in boats in the Sindhu river do not give much importance to the cruising. In food rice and ghee were important. Meat was also relished. Ṛṣis wore animal skins but others wore dhotis and shawls.

During the Ṛgvedic times their social structure was divided into four stages: Grāma was a colony of families and was the nucleus of the society. A number of gramas formed into a place called Viṣaya. A number of Viṣayas became what was known as 'Janam'. The importance of Janas can be understood by the statements made about Pañcajanas and the existence of special Janas like Yādava Jana and Bhārata Jana.

There is no wonder why the Āryas who had to live among enemies accepted kingship. The Ṛgveda narrates the difficulties people would have to encounter if they were left to fight their enemies without a proper leader and so advocates Kingship and gives it an exalted position in their social structure. Sūkta 22, Anuvāka 12 of Maṇḍala 10 describes the coronation of a King thus: "I do hereby crown you as King. Come to our midst. Rule us with courage and an unwavering mind. Let all your subjects love you. Let thy kingdom remain with you for ever". The next mantra is also of the same idea. A King is above punishment. The veda speaks about many famous kings of which the following are worth mentioning. Divodāsa, Sud s, Ambarīṣa, Nahuṣa and Purūravas.

The chief priest was always the political advisor also. Viśvāmitra and Vasiṣṭha were two great priests of the Bharata dynasty. There were other priests also. Mention is there about a Rājasabhā though nothing is said about their powers or functions. It can be surmised that the Sabhā was constituted of only men of character and learning.

It is interesting to note the type of domestic life in vogue then. A father had the right, to sell his children, To cite an example is the story of Śunaśśepha who was made into a cow and sold to Viśvāmitra who looked after him well. The father had the right to make his children lose all rights over his properties. Viśvāmitra sent out from his family fifty sons who refused to obey him. Dowry was current then. Sūkta 11, Anuvāka 3, Maṇḍalam 10 ordains that the bride should go to the house of her husband after the marriage. Polygamy was not objected to. There is a mantra to harass the co-wife and its purpose is to make the husband more attached to her who hates the co-wife. The originator of this mantra was Indrāṇī, the queen of Indra. Indra had many wives. Marriage was considered as a necessary duty. Widow marriage was allowed.

The Ṛgveda gives the picture of a society of people who were always at war with each other. "We are surrounded by mighty enemies. Help us". This is the slogan that rings out from the Ṛgveda.

The Ṛgveda is a history of the Āryas. The march from Kubhātaṭa (Kubul) to the banks of Yamunā is depicted there. It was at Kubhātaṭa that the mantras were first made. When they reach the banks of the Gaṅgā the period of Ṛgveda ends. The crossing of each of the five rivers of Pañcanada is treated as a big event by the ṛṣis. When they saw the huge and deep river, Sindhu, they were amazed. The wonder is reflected in a lovely mantra. It was after crossing Sindhu that they had to oppose the 'Dasyus'. The Ṛgveda itself records that the Dasyus were more cultured than the Āryas. Śambara, a Dasyu King, was the ruler of a hundred cities. Their fortresses were strong. They have been described in the Ṛgveda as Aśvamayī, Āyasī and Śatabhujī.

The chief opponents of the Āryas were a tribe of people called Paṇis. From the Nirukta of Yāska we are given to understand that the Paṇis were mainly engaged in trade. The Ṛgveda names many Dasyu kings of which the following few were more daring and brave and the Āryas acknowledged their superior strength and courage: Dhuni, Cumuri, Vipru, Varcis and Śambara. Among

the several divisions of the Dasyus, the Śimyus, Kīkaṭas, Śigrus and Yakṣus ranked foremost in power. They are described as having black colour and flat noses and speaking a language different from that of the Āryas. We may surmise from these facts that they belonged to the Drāviḍa class of people. They never conducted yāga nor did they worship gods like Indra. They were idol worshippers for they have been abused as 'Śiśnadevas'. Later the Āryas learnt from the Dasyus the worship of Śiva, Devī and Liṅga.

Conquering these daring and cultured enemies the Āryas reached the banks of the Yamunā to find to their pleasant surprise a radical change in themselves. The Bharatas settled themselves in the land between the Yamunā and Gaṅgā and remained friendly with the Dasyus living to the east of Gaṅgā. The Āryas who settled down in Pañcanada were strong and to prevent them from coming and conquering them Bharata tried to keep them remain on the other side of Śutudri (Sutlej). This led to a war called Dāśarājña.

This war is to be considered as one of the most important of wars in the world. Those who opposed Sudās were Āryas though among the supporters of Sudās were also Āryas. It was the people under Sudās who came out victorious in that war and put a stop to further conquests by the Āryas. From thereafter the Āryas joined hands with the aborigines and laid the foundation for the great Hindu civilization. Thereafter the Ṛgveda states about prayers for help to combat 'our enemies of Āryas and Dasyus'. The gods who were recognised later were those who were not found in the vedas of the Āryas. The worship of Mahāyogī and Devī found in Mohenjodaro is an evidence of this change.

ĀRYĀ. One of the seven mothers who were present at the birth of Subrahmaṇya. (Śloka 13, Chapter 228, Vana Parva, M.B.).

ĀRYAKA. A famous serpent. (Śloka 7, Chapter 35, Ādi Parva, M.B.) Āryaka is associated with Bhīmasena in the following story. Once Duryodhana gave snake poison in his food to Bhīmasena. Unaware Bhīma took his food as usual and went to bathe in the river. After some time Bhīma became unconscious due to the effect of the poison and fell flat in the river.

Immediately Duryodhana bound him by ropes and put him in more deep waters. Bhīma reaching the bottom was bitten by all the snakes there. This fortunately served as an antidote and the poison in Bhīma's body was neutralized and Bhīma became his old self again and killed all the serpents. Those serpents who escaped went and brought their chief, Vāsuki. At that time it was Āryaka who advised Vāsuki to give him 'rasapāna'. (Ślokas 64-68, Chapter 127, Ādi Parva, M.B.).

ĀRYAKU. Another name for Durgādevī. (Chapter 12, Agni Purāṇa).

ĀRYĀVARTA. Another name for Bhārata. There is also a place of that name. According to Smṛti the land lying between the Himālayas and the Vindhyas is called Āryāvarta. (Śloka 15, Chapter 325, Śānti Parva, M.B.).

ĀRYĀVARTA. A king of the dynasty of Viśvakarmā.

Genealogy. Descending in order from Viṣṇu are Brahmā, Dharma, Prabhāsa, Viśvakarmā, Priyavrata, Agnīdhra, Nābhi, Ṛṣabha and Āryāvarta.

Of these Ṛṣabha got of his wife Jayantī twenty sons: Bharata, Kuśīvarta, Ilāvarta, Brahmāvarta, Aryāvarta Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha, Kīkaṭa, Kavi, Hari, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Dramiḍa, Camasa and Karabhājana. Of these Bharata ruled over this land and gave it the name Bhārata. Brothers of Bharata ruled different parts of this land. Dramiḍa's land became known later as Drāviḍa (Dakṣiṇabhārata).

ĀṢĀḌHA I. A Kṣatriya King. He was the incarnation of a Rākṣasa called Krodhavaśa. Kaśyapa was the son of Marīci, Brahmā's son. Kaśyapa married Krodhavaśā, daughter of Dakṣa. The Rākṣasa group called Krodhavaśas were the children of Krodhavaśā. Many Kṣatriya kings trace their descent from this group of Rākṣasas. The names of such Kṣatriya Kings are given below: Madraka, Karṇaveṣṭha, Siddhārtha, Kīṭakariddha, Subāhu, Bālhika, Kratha, Vicitra, Suratha, Cīravāsas, Kauravya, Dantavaktra, Durjaya, Rukmi, Janamejaya, Āṣāḍha, Vāyuvega, Bhūritejas, Ekalavya, Sumitra, Gomukha, Vātadhāna, and Kṣemadhūrti. (M.B., Ādi Parva, Chapter 6, Verses 59-64).

ĀṢĀḌHA II. Śiva. (M.B., Anuśāsana Parva, Chapter 17, Verse 121).

ĀṢĀḌHABHŪTI. See under Pañcatantra.

ĀṢĀḌHA. Name of a month. By feasting in this month, one will have many sons and much wealth. (M.B., Anuśāsana Parva, Chapter 106, Verse 26).

ĀṢĀḌHA. Name of a star. After observing a fast on the day of this star, if curd is given to a Brahmin of noble birth, one can take rebirth in a family having many cows. (M.B., Anuśāsana Parva, Chapter 64, Verses 25-26).

ĀṢĀḌHAKA. A mahout in the Udayana story. In Kathāsaritsāgara, Kathāmukhalambaka, 5th Taraṅga, we find a reference to an elephant called Bhadravatī and a mahout named Āṣāḍhaka in the palace of the heroine, Vāsavadattā.

ĀSAṂGA. See under ANAŚA.

ĀSAṂGAPLĀYOGI. A King, who was generous by nature. In the Ṛgveda, there is a reference to this King who once lost his masculinity and was transformed into a woman but was restored to manhood by a Muni named Medhyātithi.

ĀSANA. Posture in Yogābhyāsa. There are different types of āsanas. The chief of them are given below:

1) *Bhujaṅgāsana.* Lying flat, face downwards on a sheet with hands placed close to the body on either side. After relaxing all the muscles of the body, concentrate the mind on health. Keeping the feet close together and pressing the knees against the ground, raise the soles upwards to the sky. Place both palms, pressing against the ground, touching the shoulders on both sides. Then raise the head and bend the neck backwards as far as possible. At this time, the trunk and legs should be in close contact with the ground. Gradually raise the chest, supported by the hands on the ground. Bring the head down in the same way as it was raised and restore the body to its former position. This āsana strengthens the backbone.

2) *Śalabhāsana.* Lie flat on the sheet, face downwards. Keep the legs close together and raise the feet up with the heels touching each other. Place the hands close to the body on either side and close the fists upwards. Place the fists and shoulders close to the ground and make the whole body stiff after inhaling the breath. Then try to raise the legs. Support the weight of the body with the breast and hands. This is possible by

pressing the fists, firmly against the ground. Until the āsana is completed, do not send out the breath. Keep the legs straight and stiff. The lower abdomen and legs may be raised slightly. This makes the āsana complete. On feeling suffocation, the legs must be brought down slowly.

Besides these, there are many other āsanas like Dhanurāsana, Paścimātānāsana, Halāsana, Mayūrāsana, Sarvāṅgāsana, Matsyāsana, Śīrṣāsana, Arddhamatsyendrāsana, Pādahastāsana, Trikoṇāsana, Uḍḍīyāsana, Nauli, Viparītakaraṇi, Yogamudrā, Śavāsana, etc. (See under Yoga).

ĀŚĀVAHA I. A son of Kaśyapa and Aditi. From Viṣṇu Brahmā, from Brahmā Marīci and from Marīci Kaśyapa were born. Kaśyapa married Aditi, daughter of Dakṣa. Aditi gave birth to ten sons: Bṛhadbhānu, Cakṣurātmā, Vibhāvasu, Ṛcīka, Savitā, Arka, Bhānu, Āśāvaha, Ravi and Vivasvān. Vaivasvata Manu was the son of Vivasvān. (M.B., Ādi Parva, Chapter 1, Verse 42).

ĀŚĀVAHA II. A prince of the Vṛṣṇi dynasty. He was present at the Svayaṁvara of Draupadī. (M.B., Ādi Parva, Chapter 185, Verse 19).

ĀŚRAMA. Asramites (Inmates of an Āśrama) have to pass through four stages. The four stages of Brahmacarya, Gārhasthya, Vānaprastha and Sannyāsa are known as the four Āśramas. Viṣṇu Purāṇa, Part III, Chapter 9 describes each of the Āśramas as follows:

1. *Brahmacarya.* "After Upanayana a boy should maintain a Brahmacārī's vrata, engage himself in the study of the Vedas, suppress his indriyas (the five senses) and live in the house of the preceptor. Living there with proper observance of śauca, customs and vratas he should serve and attend on the Guru. The study of Vedas should be with proper observance of Vratas and steady attention. A Brahmacārī should worship with concentration, the Sun and Agni at the time of the two sandhyās (dawn and dusk) and after that he should do obeisance to the Guru. When the Guru stands, he should also be standing. When the guru walks, he should walk behind him and when he sits, he should sit in a lower position. The Śiṣya (disciple-pupil) should not do anything against the guru. When the guru himself asks, the Śiṣya should sit in front of him and recite Vedas without attending to anything else. After that, with his permission he may eat food which has been got by begging. The Śiṣya may take his bath in the water only after the Ācārya (guru) has taken his bath in it. Everyday the Camata, darbha, water and flowers which the guru needs, must be brought and supplied (by the Śiṣya).

2. *Gārhasthya.* After the study of the Vedas the intelligent śiṣya gives Gurudakṣiṇā (Payment to the preceptor) and with the consent of the Guru, enters into Gṛhasthāśrama. Then he is to marry and by earning money from a suitable occupation, should fulfil all obligations of a Gṛhastha according to his capacity. The Gṛhastha who worships the Pitṛs with Piṇḍadāna (offerings of rice balls), Devas with Yāgas (sacrifices), Ṛṣis with Svādhyāya (self discipline), Prajāpatis with begetting of children, spirits with bali (offering of food etc.) and the whole world with love, attains the holy world by his own virtuous deeds. Gṛhasthāśrama is the only source of support for sannyāsīs and brahmacārīs who beg their food. Therefore feeding them is an act of nobility. Brāhmaṇas travel from country to country to study Vedas, for pilgrimage and for seeing the places. The Gṛhastha is the only refuge and support of those who are homeless, who do not carry their food with them and those who spend the night wherever they reach. If such people come to his house, the Gṛhastha should welcome them with kind and loving words, and give them bed, seat and food. The guest who leaves a house disappointed, is really departing after transferring his own sins to that householder and taking away all the virtuous deeds of the householder. It is not proper for the Gṛhastha to treat a guest with disrespect, to behave rudely or treacherously towards him, to regret what has been given to the guest, or to obstruct or rebuke him. The Gṛhastha who performs the supreme duty of Gṛhasthāśrama in this way properly, is liberated from all secular bonds and reaches the noblest worlds.

3. *Vānaprastha.* After having finished all his duties in this way, to his satisfaction, the Gṛhastha, with the commencement of old age, should go to the forest, either after entrusting his wife to his sons or taking her also with him. There, he should use leaves, roots and fruits for his food, grow hair and beard, sleep on the bare ground, lead the life of a tāpasa and receive and honour all classes of guests. His clothes, sheets and blankets should be of deer-skin and darbha grass. The rule is that he should bathe three times a day. Worship of gods, performing homas, hospitality to all guests, mendicancy —all these are the laudable features of Vānaprastha. Any oil that is available in the forest is to be used for his oil bath. Enduring heat and cold, performing tapas, are also his duties. The Muni who observes this rule in Vānaprastha with due austerity, burns up all his evils as with fire and attains the eternal worlds.

4. *Sannyāsa.* The fourth Āśrama is that of the Sannyāsī. Before entering upon the fourth Āśrama one has to renounce the love of travel, wealth and wife and also give up all spirit of rivalry. One who embraces sannyāsa should abandon completely the efforts for the three Puruṣārthas of Dharma, Artha and Kāma, treat friends and foes alike and continue to love all living beings. Not even a single creature should be offended by thought, word or deed. Conquering all passions, the Sannyāsī should renounce all bonds and attachments. He should not stay in a village more than one night and in a town more than five nights. Even that should be in such a way that no one feels any love or hatred towards him. For sustaining life, he should go about begging food from the houses of the people of the three castes—Brahmins, Kṣatriyas and Vaiśyas. It should be after all people have taken their food and put out the cooking fire. The Sannyāsī should cast away all vices like Kāma, Krodha, Garva, Lobha, and Moha and should not have any thought of self in anything. The Muni who goes about giving shelter to all creatures will not have to fear any creature. The Brāhmaṇa who follows the Sannyāsāśrama as described above with a pure heart and without difficulty will shine like fire without fuel and attain Brahmaloka in peace.

ĀŚRAMAVĀSA PARVA. One of the Parvas in the Mahābhārata. (See under Mahābhārata).

ĀŚRAMAVĀSIKA PARVA. One of the Parvas in the Mahābhārata. (See under Mahābhārata).

ĀŚRĀVYA. A muni (sage) in Indra's assembly. (M.B., Sabhā Parva, Chapter 7, Verse 18).

ĀSTĪKA. The son of the Maharṣi Jaratkāru and his wife, also named Jaratkāru. He stopped King Janamejaya's Sarpasatra and saved the nāgas.

1) *Birth.* There is a story about Āstīka's birth in the Devī Bhāgavata. Long ago the people of the world were so much troubled by the serpents, that they sought protection from Kaśyapa Prajāpati. To find a remedy for this, Kaśyapa discussed the matter with Brahmā. To put an end to the troubles from the serpents, Brahmā suggested that a number of mantras and a deity as the basis of those mantras should be created. Accordingly Kaśyapa created many mantras and Manasā Devī as the basic deity of those mantras. She is named "Manasādevī" because Kaśyapa created her by his mental power. Manasādevī has eleven other names also, namely Jaratkāru, Jagatgaurī, Siddhayoginī, Vaiṣṇavī, Nāgabhaginī, Śaivī, Nāgeśvarī, Jaratkārupriyā, Āstīkamātā, Viṣaharā and Mahājñānayutā.

Manasādevī (Jaratkāru) when quite young, went to Kailāsa for doing tapas (penance). There she did tapas to Śiva for a thousand years. At last Śiva appeared and blessed her with divine wisdom. She returned with great learning and devotion. (Devī Bhāgavata, Navama Skandha).

At that time, a Muni (sage) named Jaratkāru, when travelling through the forest happened to see his pitṛs (souls of forefathers) hanging over a precipice at the end of a blade of grass. They were hanging precariously at the end of a reed grass, head downwards, about to fall into the abyss. Jaratkāru enquired why they were lying in that condition. They explained that they were in that plight because their descendant Jaratkāru had no children. As he is a bachelor there is no hope either, of his having any issue. Since he has no children, we will not get to heaven, they added. To save the Pitṛs from their predicament, Jaratkāru decided to marry. But he wished to marry a woman who had the same name as his. Once Vāsuki met Jaratkāru and told him that he had a sister named Jaratkāru and that he would be very happy if Jaratkāru married her. Jaratkāru accepted the offer readily and married Jaratkāru.

After their marriage, while they were living together in a place called Puṣkara tīrtha, an unexpected event happened which interrupted the happy course of their life. One evening, the husband was sleeping with his head in the wife's lap, under a tree. The sun was about to set. As the Maharṣi did not wake up before sunset, the wife became anxious. It is believed that he who does not wake up before sunrise and he who does not offer prayers at dusk will be guilty of the sin of Brahmahatyā (killing a Brahmin). Nor was it proper to wake him up from a sound sleep. But in the end, she did wake him up. The husband sprang up in great fury. He renounced the wife then and there. Weeping bitterly, she begged for his forgiveness. At last Jaratkāru relented and told her : "You will have a very noble, brilliant, renowned, virtuous, scholarly and devout son who will be a devotee of Viṣṇu and a preserver of the family". After this Manasādevī set out to Kailāsa. When she reached there Parama-Śiva and Pārvatī comforted her.

Manasādevī was pregnant. The precepts and spiritual advice given by Jaratkāru, Parama-Śiva and Pārvatī were heard by the child in the womb and so even before his birth he became a Jñānī and a yogī. In due course Manasādevī gave birth to a son who was a part of Nārāyaṇa (Viṣṇu). Since he was the son of Manasādevī who had deep devotion to the Guru and to the Gods, the boy was named Āstīka.

The Mahābhārata, Ādi Parva, gives another reason for giving this name to the boy. When the sage Jaratkāru abandoned his wife, he had blessed her saying that the child in her womb would be a brilliant and devoted son. That is why this boy came to be called Āstīka.

2) *Boyhood* Āstīka was taught Veda, Vedāṁgas etc. by Parama-Śiva himself. After receiving the blessings of Parama-Śiva, Āstīka went to Puṣkara tīrtha and did tapas to Viṣṇu for many years. Having received Viṣṇu's blessings also, he returned to Kailāsa. After living there happily with his mother for some time, one day they started to the Āśrama of Kaśyapa Prajāpati, the father of Manasādevī. Kaśyapa was very much pleased to see his noble-hearted daughter and her brilliant son. To enhance the fame and accomplishments of the boy Kaśyapa gave a sumptuous feast to ten crores of Brahmins. (Devī Bhāgavata, Navama Skandha).

Vāsuki was Manasādevī's brother. Āstīka grew up there under the care of Vāsuki. It was Cyavana Muni who taught Sāṁgavedas to Āstīka, at this time. (M.B., Ādi Parva, Chapter 48, Verse 18).

3) *Āstīka at the Sarpasatra.* Once King Parīkṣit, the son of Abhimanyu was travelling through the forest for hunting animals. He picked up a dead snake with the tip of his bow and put it on the shoulder of a sage named "Śamīka". Śamīka's son, Śṛṁgī came to know of this. In his anger, Śṛṁgī pronounced a curse that King Parīkṣit should die within seven days by the bite of Takṣaka. When Parīkṣit heard of this, he had a palace built on a single pillar in the middle of the ocean, quite inaccessible to Takṣaka and took shelter there. The most famous physicians and wizards were engaged to ward off the approach of Takṣaka to that place. Six days passed like this. On the seventh day, determined to make a final attempt, Takṣaka disguised himself as an old Brāhmaṇa and set out to the King's place of shelter. On his way he met Dhanvantari who was proceeding to Parīkṣit to protect him. They became friends and as a result of it, Dhanvantari returned after receiving a large number of rare precious stones given to him by Takṣaka. Assuming the form of a small worm, Takṣaka secretly entered into a fruit which was to be presented to the King. As soon as the King took that fruit in his hand, Takṣaka took his own shape and size and bit the King who died immediately. Janamejaya was the son of this King Parīkṣit.

Janamejaya performed all the obsequies of his father. After that, in a spirit of revenge, with the object of annihilating the whole race of serpents, he summoned Brāhmaṇas to conduct a sarpa satra (snake sacrifice). In the sacrificial fire specially prepared at that yāga, many serpents were being burnt up. It seemed that the whole race of serpents would shortly be wiped out. But Takṣaka alone was not to be seen. The officiating priests were beginning to get angry. Impatient cries of Where is Takṣaka rent the air. The frightened Takṣaka fled for life to the palace of his friend Indra and there lay down, curling round Indra's cot. When the priests understood this they decided to use their charms and mantras which would bring Indra, his bed, cot and all, along with Takṣaka to the sacrificial fire.

At this stage, all the gods rushed to Manasādevī and fell at her feet and begged her to save the situation. The kindhearted Devī called her son Āstīka and advised him to persuade Janamejaya to stop the sarpasatra. Āstīka went to Janamejaya and requested him to give him the lives of Takṣaka and Indra as a gift. Janamejaya, after consulting the munis and priests and at their advice, agreed to do so. In this way, the Sarpasatra was stopped and the remaining serpents escaped with their lives. (Devī Bhāgavata, Navama Skandha, M.B., Ādi Parva).

ĀSTĪKA PARVA. One of the Parvas in the Mahābhārata. See Mahābhārata.

ĀSURAM. A form of marriage. (See VIVĀHA).

ĀSURĀYAṆA. A son of Viśvāmitra. (M.B., Anuśāsana Parva, Chapter 4, Verse 56).

ĀSURI. An ancient Maharṣi. He was the ācārya of Kapila Sāṁkhyadarśana and the guru of the maharṣi Pañcaśikha. Once Āsuri had a full vision of God. He gave many precepts on spiritual matters to other Maharṣis. The Bhāgavata says that Āsuri received his spiritual enlightenment from his wife, Kapilā. (M.B., Śānti Parva, Chapter 218, Verses 10-14).

ĀŚVALĀYANA I. A son of Viśvāmitra. (M.B., Anuśāsana Parva, Chapter 4, Verse 54).

ĀŚVALĀYANA II. An Ācārya. He was a disciple of Śaunaka. Āśvalāyana composed three famous works: Āśvalāyana Gṛhyasūtra, Āśvalāyana Śrautasūtra and Āśvalāyana Stuti.

ĀṬAKA. A serpent born of the Kaurava dynasty. This serpent was burnt at the Sarpasatra of Janamejaya. (Śloka 12, Chapter 57, Ādi Parva, M.B.)

ĀṬAVĪPURI. An ancient city in India. Sahadeva conquered this city. (M.B., Sabhā Parva, Chapter 31, Verse 72).

ĀTHARVAṆA. A sage. When Arjuna dreamed of going to Śiva accompanied by Kṛṣṇa they visited in the dream the āśrama of this sage also.

ĀTMADEVA. See under Gokarṇa.

ĀTREYA. A sage. This sage had acquired the power to go from one planet to another. Once this ṛṣi went to devaloka as the guest of Indra and there he drank Amṛta (the celestial elixir) and enjoyed the dances of the celestial maidens A desire to have a similar heaven of his own budded in his mind and he approached Viśvakarmā who gave him a new heaven of his own. But before long the demons took over this heaven from him. Though Viśvakarmā took back the same from the demons, Ātreya did not go back but returned to his old āśrama on the banks of Gomatī and doing penance there for a long time attained salvation (Brahma Purāṇa).

More details. Ātreya was also present among the ascetics who assembled at the sarpasatra of Janamejaya. (Śloka 8, Chapter 55, Ādi Parva, M.B.).

2) Ātreya was a disciple of Vāmadeva. (Śloka 6, Chapter 192, Vana Parva, M.B.).

3) This ṛṣi taught his disciples about Nirguṇabrahma. (Śloka 7, Chapter 137, Anuśāsana Parva, M.B.).

ĀTREYA(M). A place of ancient Bhārata. (Śloka 68, Chapter 9, Bhīṣma Parva, M.B.).

ĀTREYĪ I. Wife of King Ūru. Svāyambhuva Manu got of his wife Śatarūpā two sons, Priyavrata and Uttānapāda. Uttānapāda got a son named Uttama of Suruci and one of name Dhruva of Sunīti. Dhruva got three sons, Śiṣṭi, Bhava and Śambhu. Śiṣṭi got five sons, Ripu Ripuñjaya, Śipra, Vṛkala and Vṛkatejas. Cākṣuṣa was born to Ripu of his wife Bṛhatī. Manu was born to Cākṣuṣa of his wife Vīraṇī. Ūru was the son of Manu. Ūru got of Ātreyī Aṅga, Sumanas, Svāti, Kratu, Aṅgiras and Gaya. (Chapter 18, Agni Purāṇa).

ĀTREYĪ II. A river. (Śloka 22, Chapter 9, Sabhā Parva, M.B.).

ĀTREYĪ III. Anasūyā, wife of Atri is also called Ātreyī.

ĀTREYĪ IV. Daughter of Maharṣi Atri. She was married to Aṅgiras, son of Agni. Aṅgiras always spoke rudely to her and pained at this she once approached her father and told him about this. Her father told her thus: "Your husband is the son of Agni. That is why he appears unbearable to you. Therefore give him a cold bath always and he would gradually become mild." Hearing this the devout Ātreyī transformed herself into a river and started to cool him down by constant showers. This river later on became the famous Paruṣṇī Nadī. (Brahmāṇḍa Purāṇa).

ĀVAHA. A Vāyu. (M.B., Śānti Parva, Chapter 328, Verse 37).

ĀVANTIKĀ. Daughter of Yaugandharāyaṇa, a famous character in the story of Udayana. (See under Yaugandharāyaṇa).

ĀVARAṆA. A King of Viśvakarmā's dynasty.

Genealogy. From Viṣṇu were born in the following order: Brahmā - Dharma - Prabhāsa-Viśvakarmā-Priyavrata-Āgnīdhra-Nābhi-Ṛṣabha-Bharata-Āvaraṇa.

Bharata married the world-beauty, Pañcajanī. Five children, Sumati, Rāṣṭrabhṛt, Sudarśana, Āvaraṇa, and Dhūmraketu were born to her. (Bhāgavata, Daśama Skandha).

ĀVARTANANDĀ. A sacred Tīrtha. One who bathes in this tīrtha will be able to enjoy life in Nandanavana. (M.B., Anuśāsana Parva, Chapter 25, Verse 45).

ĀVAŚĪRA. A place in ancient India. It is said that Karṇa conquered this place. (M.B., Vana Parva, Chapter 254, Verse 9).

ĀVASTHYA. An Agni. (M.B., Vana Parva, Chapter 221, Verse 5).

ĀVIRHOTRA. A king of Viśvakarmā's dynasty.

Genealogy. From Viṣṇu were descended in the following order: Brahmā - Dharma-Prabhāsa-Viśvakarmā-Barhiṣmatī-Priyavrata-Āgnīdhra-Nābhi-Ṛṣabha-Āvirhotra.

Jayantī, Ṛṣabha's wife bore to him twenty children who were: Bharata, Kuśāvarta, Ilāvarta, Brahmāvarta, Āryāvarta, Malaya, Ketu, Bhadrasena, Indraspṛk, Vidarbha, Kīkaṭa, Kavi, Hari, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Dramiḍa, Camasa and Karabhājana. The eldest of them, Bharata, became the ruler of India. From him this country came to be called "BHĀRATA". All the younger brothers ruled over the different parts of this country.

ĀYATI. A daughter of Mahāmeru. Two daughters were born to Mahāmeru, Āyati and Niyati. Āyati was married by Dhātā and Niyati by Vidhātā. Dhātā and Vidhātā are the two sons born to Bhṛgu Maharṣi of his wife Khyāti. Dhātā got a son, Prāṇa, of Āyati and Vidhātā, a son, Mṛkaṇḍu of Niyati. Prāṇa got a son Dyutimān and he got a son Rājavān. (Chapter 10, Aṁśam 1, Viṣṇu Purāṇa).

ĀYAVĀSA. A King. There is mention about this king in Sūkta 128, Maṇḍala 1 of the Ṛgveda.

ĀYOGAVA. A special caste of people. Their profession was drama acting. They were adepts in handicrafts. See under Cāturvarṇyam. (Chapter 151, Agni Purāṇa).

ĀYODHADHAUMYA. See under Ayodhadhaumya.

ĀYRĀJAS. Name of a class of Kings. Till the beginning of the 10th century A.D. Āyrājas were a prominent political force in Kerala. They ruled over a huge area in S. Kerala (S. Travancore) till the time of the Veṇād dynasty coming into power.

ĀYUDHA PARĪKṢĀ. A test in the skill of archery was conducted when the Pāṇḍavas and Kauravas finished their study at the feet of Droṇācārya. This is described beautifully in Chapter 134 of ādi Parva, M.B.

ĀYURVEDA. It is the science which the sage Dhanvantari taught Suśruta. This describes all the diseases and the treatment meant for them. Ailments are of four kinds : Śārīrika refers to fever, skin diseases etc., Mānasika refers to those arising out of anger ; Āgantuka refers to cuts, wounds and injuries, and Sahaja refers to hunger, thirst, old age, etc. (Chapters 279 to 286, Agni Purāṇa). Refer Dhanvantari for more details.

ĀYUS I. Son of Purūravas and father of Nahuṣa.

1) *Genealogy.* Descending in order from Viṣṇu Brahmā-Candra-Budha-Purūravas-Āyus.

Āyus was born to Purūravas of Urvaśī. To Āyus was born of his wife Svarbhānavī Nahuṣa. (Śloka 24, Chapter 7, Ādi Parva, M.B.).

2) *Birth of the son.* See under Nahuṣa.

3) *Other details.* Āyus was a king who had acquired great power by penance. (Śloka 15, Chapter 296, Śānti Parva, M.B.).

ĀYUS II. One who was the king of frogs. Suśobhanā was the daughter of this frog-king. Suśobhanā was married to King Parīkṣit. For the interesting story of the marriage of a king with a frog see under Parīkṣit II.

ĀYUṢMĀN. Kaśyapa, son of Marīci, got two sons, Hiraṇyākṣa and Hiraṇyakaśipu and a daughter Siṁhikā, of his wife Diti. Siṁhikā became the wife of Vipracitti. Of her were born the celebrated asuras, Saiṁhikeyas, of which Rāhu was one. Hiraṇyakaśipu had four brave sons, Anuvrāta, Vrāta, Prahlāda and Saṁhrāda. Of these Vrāta got a son Vrata, Saṁhrāda got Āyuṣmān, Śibi, and Bāṣkala and Prahlāda got a son, Virocana. Mahābali was the son of Virocana. (Chapter 19, Agni Purāṇa).

B

BĀBHRAVYA. An author of the 'Science of Love'. Śvetaketu was the first of the authors who had written on the Science of amour (Kāma-śāstra). Bābhravya made only a condensation of the work of Śvetaketu.

BĀBHRAVYAM. A clan or gotra of Brāhmaṇas in Ancient India. It is mentioned in Mahābhārata, Śānti Parva, Chapter 342, Stanza 103 that the hermit Gālava belonged to this clan.

BABHRU I. A maharṣi of the line of preceptors from Vyāsa. (See Guruparamparā).

BABHRU II. A Yādava of the Vṛṣṇi dynasty. He was one of the ablest of Yādava warriors. (Chapter 14, Dākṣiṇātya Pāṭham, M.B.). Even in his old age he used to do penance. Śiśupāla carried away his wife when once he was away in Dvārakā. He was a friend of Śrī Kṛṣṇa. He died when hit by an arrow from Vyāsa. (Chapter 4, Mausala Parva, M.B.).

BABHRU III. A king of Kāśī. By the help of Śrī Kṛṣṇa he attained Rājyalakṣmī. (Chapter 28, Udyoga Parva, M.B.).

BABHRU IV. A son of King Virāṭa. (Śloka 33, Chapter 57, Udyoga Parva, M.B.).

BABHRU V. One of the sons of Viśvāmitra who were Brahmavādīs. (Śloka 50, Chapter 4, Anuśāsana Parva, M.B.).

BABHRUDAIVĀVṚDHA. A Yādava king. The information from Purāṇas available about him is given below :

1) This Rājarṣi was an adept in the art of yajña. He was a disciple of Nārada and Parvata Maharṣi. (Aitareya Brāhmaṇa 7.34).

2) He was a Yādava of the Vṛṣṇi dynasty and one of the seven noted ministers of the Yadu line of Kings. (Sabhā Parva, M.B.).

3) At the time of the kidnapping of Subhadrā Babhrudaivāvṛdha was partaking in a grand festival at the mountain of Raivataka. (Chapter 211, Ādi Parva, M.B.).

4) When once this Rājarṣi went on a visit to Kṛṣṇa, Śiśupāla carried away his wife. (Chapter 42, Sabhā Parva, M.B.).

5) When in the end the Yādavas in Dvārakā quarrelled with each other and were destroyed, the plight of the Yādava ladies became miserable. Then Śrī Kṛṣṇa entrusted Dvāraka and Babhrudaivāvṛdha with the task of taking care of them. But in the battle of the maces he was killed with a mace thrown at him. (Chapter 5, Mausala Parva, M.B.).

BABHRUMĀLI. A sage. He was a lively member of the Sabhā of Yudhiṣṭhira. (Śloka 16, Chapter 4, Sabhā Parva, M.B.).

BABHRUSETU. A Gāndhāra king. He was the brother of Druhyu and father of Purovasu. (Chapter 277, Agni Purāṇa).

BABHRUVĀHANA. A son of Arjuna.

1) *Birth.* When the Pāṇḍavas were residing in Indraprastha after marrying Pāñcālī, Nārada went to see them once. With a view to avoiding any quarrel between the Pāṇḍavas over the one wife they jointly possessed, Nārada suggested that each should take Pāñcālī for a year in turn and he who violated the arrangement should go to the forest for a year. Once Arjuna went to the house of Yudhiṣṭhira who was with Pāñcālī and for thus violating the arrangement Arjuna had to go to the forest for a year. During this exile while he was staying at Gaṅgādvāra he married the serpent girl, Ulūpi and got a son called Irāvān of her.

After that he went to a country called Maṇalūr. At that time that country was being ruled by a king called Citrāṅgada. Prabhañjana one of the forefathers of Citrāṅgada had, by hard penance for a progeny, acquired from Śiva a boon and each of his successors got a son each to maintain the line. But when it came to Citrāṅgada to his surprise he got a girl instead of a son. But he got her up as a son and named her Citrāṅgada. It was when she was ready for marriage that Arjuna went there. The king received Arjuna with respect and after enquiring about his welfare requested him to marry his daughter. Arjuna married her and stayed there for three months. Leaving that place Arjuna went to Pañcatīrtha and there he gave salvation to the celestial maidens who were lying in the tīrthas as crocodiles. When he went back to Maṇalūr Citrāṅgadā had delivered a son whom he named Babhruvāhana. Promising

them that he would take them later to Hastināpura, he left the place.

2) *His fate to kill his own father.* It was by a ruse that Arjuna made Bhīṣma fall. Arjuna put Śikhaṇḍī before his chariot and Bhīṣma refused to take arms against a eunuch and accepted defeat. But Gaṅgādevī witnessing the battle between Bhīṣma, her son, and Arjuna from above could not bear this foul play and so cursed that Arjuna would die at the hands of his son. Ulūpi the serpent wife of Arjuna heard this curse and went to her father Kauravya who in turn went to Gaṅgā and begged for a relief from the curse. Gaṅgādevī then said that Arjuna would be killed by Babhruvāhana but would be brought to life by Ulūpi by placing the Mṛtasañjīvanī stone on the dead man's breast.

3) *The killing of Arjuna.* The Mahābhārata battle was over. When Yudhiṣṭhira was performing the Aśvamedha yāga Arjuna conducted a victory march with the yāga horse. On his way he reached Maṇalūr. At once Ulūpi called Babhruvāhana and asked him to challenge Arjuna. Babhruvāhana with his bow and arrows attacked Arjuna and in the grim battle that followed Arjuna fell dead. Seeing this Citrāṅgadā came to the place of battle weeping and abused Ulūpi for persuading Babhruvāhana to kill his own father. Ulūpi immediately went to the serpent world and brought the Mṛtasañjīvanī stone and as she placed it on Arjuna's breast he came to life as if waking up from a sleep. When he saw Citrāṅgadā, Babhruvāhana and Ulūpī he smiled and asked them why they had all come there. Ulūpī then explained to him the story of the curse and extremely pleased over the end of the curse Arjuna took them all to Hastināpura. (Chapters 218 to 210 of Ādi Parva and Chapters 79 to 82 of Aśvamedha Paıva, M.B.).

4) *Other details.* (1) On reaching Hastināpura Śrī Kṛṣṇa gave Babhruvāhana as a present a chariot drawn by divine horses. (Śloka 6, Chapter 88, Aśvamedha Parva, M.B.).

(2) The diffeıent names given to him in the Purāṇas are as follows : Citrāṅgadāsuta, Maṇippūrpati, Dhanañjayasuta and Maṇipureśvara.

BADARIKĀŚRAMA. (BADARYĀŚRAMA). A very holy place in the Himālayas. It was here that Nara and Nārāyaṇa did penance for thousands of years and the Purāṇas, therefore, give it a very prominent place in them.

BADARĪPĀCANA TĪRTHA. (BADARAPĀCANA). A sacred place in Kurukṣetra. If one lives here fasting for twelve years eating dates only, one will become as great as Vasiṣṭha. (Chapter 83, Vana Parva, M.B.).

BADARĪVANA. A sacred place. Viśālapurī an ancient city of purāṇic fame is near this place. The Badarikāśrama comprises Badarīvana and Viśālapurī also.

BAḌAVĀGNI. See under Aurva.

BADHIRA. A serpent of the Kaśyapa dynasty. (There is a reference to this serpent in Śloka 16, Chapter 74, Udyoga Parva, M.B.).

BĀDULI. A son of Viśvāmitra. He was a follower of the Brahma cult. (M.B., Anuśāsana Parva, Chapter 4, Stanza 53).

BAHIRGIRI. A mountainous region of ancient Bhārata. Mention is made in Mahābhārata, Sabhā Parva, Chapter 27, Stanza 3 that this country lying in the vicinity of the Himālayas had been conquered by Arjuna during his conquest of the North.

BĀHU I. A king of the Sūrya-vaṁśa (solar dynasty). He was the father of Sagara. He is known by the name Subāhu also. This king was once defeated in a battle and being weary and sad he entered the hermitage of Aurva. His queen was given poison by another wife of the King. But the child in her womb did not die. The queen wanted to jump into the fire in which the body of her husband was to be burned. But Aurva told her that her son would become a famous king and that she should not commit suicide. Thus she desisted from committing suicide. A son was born to her. As she had been poisoned when the child was in her womb the son was given the name Sagara (with poison). It is said in Mahābhārata, Ādi Parva that this prince became a famous king later.

BĀHU II. Mention is made in Mahābhārata, Udyoga Parva, Chapter 4, Stanza 22, that the Pāṇḍavas thought of sending an invitation to a king named Bāhu for the battle between the Kurus and themselves.

BĀHU III. A king of the Sundara dynasty. Mention is made about this king in Mahābhārata, Udyoga Parva, Chapter 74.

BAHUBHĀRYĀTVA. (Polygamy). Polygamy was a custom in vogue in ancient India. It was not prohibited for a man to have more than one wife. It was customary to give dowry also. It is said in the Ṛgveda, Maṇḍala 10, Anuvāka 3, Sūkta 11 that the bride should proceed to the house of the husband, after the marriage. A spell (mantra) meant for keeping down one's co-wife, is seen in the Ṛgveda, Maṇḍala 10, Anuvāka 11, Sūkta 17. It is a prayer to destroy the love of husband for a co-wife and to direct that love towards oneself. The deity of this spell is Indrāṇī the wife of Indra who was a polygamist. In those days marriage was an essential duty. Widow marriage was not forbidden.

BĀHUDĀ. A holy bath. If one stays in this place for a night in celibacy and fast, one will get the fruits of performing a sacrifice to devas (gods). The modern investigators say that this place is on the bank of river Dhavala which flows near Avadhi. It is mentioned in Mahābhārata, Śānti Parva, Chapter 23 that the hermit Likhita had recovered his lost hand, by bathing in this holy place and giving oblations to his ancestors.

BAHUDĀMA. An attendant of Subrahmaṇya. (M.B., Śalya Parva, Chapter 46, Stanza 10).

BAHUDANTAKA. A book on the science of Ethics (Nītiśāstra), the work of Brahmā. It contains ten thousand chapters. This book was abridged into five thousand chapters by Purandara. (M.B., Śānti Parva, Chapter 69, Stanza 83).

BAHUDANTĪ. Mother of Purandara who was the Indra during the Manvantara (Period of a Manu) of Manu Vaivasvata. (See the word Purandara).

BĀHUDĀSUYAŚĀ. The wife of Parīkṣit, a King of the Kuru dynasty. A son named Bhīmasena was born to her. (M.B., Ādi Parva, Chapter 95).

BAHUGAVĀ. A king born of the family of Yayāti. (Bhāgavata, Skandha 9).

BĀHUKA I. A serpent born in the family of Kauravya. This snake fell in the sacrificial fire of Janamejaya and was burnt to death. (M.B., Ādi Parva, Chapter 57, Stanza 13).

BĀHUKA II. The pseudo-name assumed by Nala when he was living in the palace of Ṛtuparṇa in disguise. For further information see the word Nala.

BĀHUKA III. A mighty hero of the family of the Vṛṣṇis. About this Bāhuka, mention is made in Mahābhārata, Vana Parva, Chapter 129, Stanza 19.

BAHULĀ I. A river. In Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 29, mention is made about this river which is famous in the Purāṇas.

BAHULĀ II. An attendant of Subrahmaṇya. (M.B., Śalya Parva, Chapter 46, Stanza 3).

BAHULĀ III. Wife of Vidura a Brahmin, who frequented the houses of harlots. Bahulā was in the habit of going to the temple of Gokarṇa and hear Purāṇas, after the death of her husband. By this good deed Vidura got deliverance from sin. (Skanda Purāṇa 3.3.22).

BAHULĀŚVAN I. A king of the family of Śrī Rāma. (Bhāgavata, Skandha 9).

BAHULĀŚVAN II. A king of Mithilā. He was god-fearing. Once Śrī Kṛṣṇa visited his palace. At that time he received much good advice from Śrī Kṛṣṇa. (Bhāgavata, Skandha 10).

BAHUMŪLAKA. A serpent born to Kaśyapa Prajāpati of his wife Kadru. (M.B., Ādi Parva, Chapter 35, Stanza 16).

BAHUPUTRA. A Prajāpati (creator). He was one of the spiritual sons (Mānasaputras) of Brahmā. (Vāyu Purāṇa 65:53).

BAHUPUTRIKĀ. An attendant (female) of Subrahmaṇya. (M.B., Śalya Parva, Chapter 46, Stanza 3).

BAHURATHA. A king of the family of Bharata. (Bhāgavata, Skandha 9).

BAHURŪPA. One of the eleven Rudras. Eleven Rudras were born to Kaśyapa by his wife Surabhi. Surabhi, who had been purified by Maheśvara whom she had pleased by her penance, got as sons, Aja, Ekapād, Ahirbudhnya, Tvaṣṭṛ and Rudra. The renowned Viśvarūpa was the son of Tvaṣṭṛ. The eleven Rudras are Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardin, Raivata, Mṛgavyādha, Sarpa and Kapālin The number of the Rudras is one hundred lakhs. They pervade everything moving and not moving. (Agni Purāṇa, Chapter 18).

BĀHUŚĀLI. A prince of Avanti. He was a friend of Śrīdatta. (For further information see the word Śrīdatta).

BAHUSUVARṆAKA. An ancient city on the bank of the Ganges. (Kathāsaritsāgara).

BAHUVĀDYA. A country in ancient India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 55.

BAHUVIDHA. A king of the family of Aṅga. (Agni Purāṇa, Chapter 277).

BAHUYOJANĀ. An attendant of Subrahmaṇya. (M.B., Śalya Parva, Chapter 46, Stanza 9).

BAHVĀŚI. One of the hundred sons of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 28 that he was killed by Bhīmasena in the battle of Mahābhārata.

BĀHYAKARṆA. A serpent born to Kaśyapa Prajāpati of his wife, Kadru. (M.B., Ādi Parva, Chapter 35, Stanza 9).

BĀHYAKUṆḌA. A serpent born in the family of Kaśyapa Prajāpati. Mention is made about this serpent in Mahābhārata, Udyoga Parva, Chapter 103.

BĀHYĀŚVAN. A king of the Pūru dynasty. He was the son of King Purujāti. Five sons were born to Bāhyāśvan called Mukula, Sṛñjaya, Bṛhadiṣṭha, Yavīnara and Kṛmila. These five sons became famous as Pāñcālas. Of these, the family of Mukula became the Maukulyas, who were having temples and were of two classes. A son named Pañcāśva was born to Mukula. A son named Divodāsa and a daughter named Ahalyā were born to Pañcāśva. Ahalyā got with child from the hermit Śāradvata and gave birth to a son named Śatānanda. (Agni Purāṇa, Chapter 278).

BAKĀ. Daughter of the demon, Sumāli. He had four daughters : Bakā, Puṣpotkaṭā, Kaikasī and Kumbhīnadī. Rāvaṇa is the son of Kaikasī. (Uttara Rāmāyaṇa).

BAKA I. A demon. The Pāṇḍavas escaping from the trap of Arakkilla (lac-house) through a secret tunnel went to the village Ekacakrā on the banks of the river Gaṅgā and stayed there in the house of a brahmin. Baka was a demon who was terrorising the villagers there. He used to come to the village freely and carry away people for his food. Because of this nobody lived in peace and so they all joined together and decided to send one man daily with plenty of other eatables to the demon in this cave. Days went by like that and one day the turn came to the brahmin who was sheltering the Pāṇḍavas. That brahmin had besides his wife one son and a daughter. The problem arose as to who should go to the demon. The father was willing but the wife did not want him to go and vice versa. The children began to cry and hearing the noise Kuntī, mother of the Pāṇḍavas, went there to enquire and learned the tragic story of the family. She immediately went to Bhīma and acquainted him with the problem before the brahmin. Bhīma at once volunteered to go to the demon deciding to kill the man-eater and thus putting an end to his depredations.

Bhīma started on his journey to the demon carrying a cartload of rice and curry. Deliberately Bhīma arrived at the place of the demon very late. Baka rolled his eyes in anger at the sight of the late-comer. But Bhīma without heeding him sat in front of the demon and started eating the rice and curry. Baka charged at Bhīma with fury but Bhīma defended and a battle ensued in which Baka was killed and he fell dead like a mountain-head dropping down.* (Chapters 157-164, Ādi Parva, M.B.).

BAKA II. A demon. As young boys Śrī Kṛṣṇa and Balarāmabhadra were once playing in Ambāḍi (Gokula) on the banks of the river Yamunā when the demon, Baka, despatched by Kaṁsa, went to them† in the form of a huge terrible-looking stork. In no time opening its ferocious beaks the stork swallowed Kṛṣṇa. But the touch of Kṛṣṇa burnt the throat of the bird and vomitting Kṛṣṇa the bird fell dead.

*Kirmīra, a demon, was the brother of Baka. (Śloka 23, Chapter 11, Araṇya Parva, M.B.).

†It is in the 10th Skandha of Bhāgavata that the story of this Baka occurs. But in the vernacular translation of the same the story is not so clear. Hence the original in Sanskrit is quoted below :

Sa vai Bako nāma mahānasuro bakarūpadhṛk
Āgatya sahasā Kṛṣṇam tīkṣṇatuṇḍo 'grasadbalī
Kṛṣṇam mahābakagrastaṁ dṛṣṭvā Rāmādayo 'rbhakāḥ
Babhūvurindriyāṇīva vinā prāṇaṁ vicetasaḥ.

BAKA III. (Bakadālbhya). The great sage who poured into the sacrificial fire the country of King Dhṛtarāṣṭra. For details see under Dālbhya.

BALA. A sacred incantation. (See Atibala).

BALA I. (VALA). A demon born to Kaśyapa Prajāpati of his wife Danāyu. This demon had three brothers: Vikṣara, Vīra and Vṛtra. It was this Bala who later on became the king of Pāṇḍyadeśa. (Śloka 42, Chapter 67, Śloka 33; Chapter 65, Ādi Parva, M.B.).

Chapter 168 of Vana Parva states that this Bala was killed by Indra. (For details see Vala).

BALA II. A deva born to Varuṇa of his elder brother's wife. (Śloka 52, Chapter 66, Ādi Parva, M.B.).

BALA III. The son born to Parīkṣit of the Ikṣvāku dynasty of the daughter of Maṇḍūkarāja. This Bala had two wives, Śalā and Dalā. (Śloka 38, Chapter 192, Vana Parva, M.B.).

BALA IV. A monkey. In the battle with Kumbhakarṇa this monkey did many brave deeds. (Śloka 6, Chapter 287, Vana Parva, M.B.).

BALA V. One of the two warriors whom Vāyu Bhagavān gave as a gift to Subrahmaṇya. The name of the other was Atibala. (Śloka 44, Chapter 91, Śalya Parva, M.B.).

BALA VI. A Maharṣi of ancient Bhārata. He was the son of Maharṣi Aṅgiras. (Śloka 27, Chapter 208, Śānti Parva, M.B.).

BALA VII. A sanātana Viśvadeva. (Śloka 30, Chapter 91, Anuśāsana Parva, M.B.).

BALA VIII. A pārṣada of Viṣṇu. When Vāmana trampled over the head of emperor Bali and sent him to the underworld, the followers of Bali ascended the yajña maṇḍala and created a commotion. Bala was one of the pārṣadas who then came to the scene to quell the trouble. (Aṣṭama Skandha, Bhāgavata).

BALA IX. A son of Māyāsura. He lived in a place in the netherlands called Atala. He created ninetysix different kinds of magic and gave them to the asura magicians who by the use of them gave the devas immense trouble.

Once when Balāsura yawned three bad women, Svairiṇī, Kāminī and Puṁścalī were born. They had with them a potable substance called Hāṭaka which they gave to men whom they liked and after enlivening the sex impulse in them enjoyed a sexual life with them to their heart's content. (Pañcama Skandha, Bhāgavata).

Once during a fight between Indra and Jalandhara Bala defeated Indra in a pathetic way. Indra then sought refuge in him and praised him with songs. Flattered by this Bala asked Indra to ask of him whatever he wanted and the sly Indra requested for the physical body of Bala. Without the least hesitation Bala cut his body into pieces and gave him. Indra threw away the cut pieces to different sides and all the places where these pieces fell were at once transformed into Diamond mines.

After the death of Balāsura his wife Prabhāvatī went to their preceptor (Kulaguru) Śukrācārya and told him all that took place and requested to bring back to life her lost husband. But Śukrācārya regretted that he could not give life again to her dead husband but could by his powers make her hear his voice again. Prabhāvatī agreed to that and then she heard her husband say "Leave your body and join me". Prabhāvatī immediately courted death and joining Bala became a river. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 6).

BALA(M). To know what are Daśabalas see under Pattu.

BALABANDHU. A king of ancient Bhārata. There is a reference to him in Śloka 236, Chapter 1, Ādi Parva, M.B.

BALABHADRA. (Balabhadrarāma, Balarāma, Baladeva). The elder brother of Śrī Kṛṣṇa and the eighth incarnation of Mahāviṣṇu.*

1) *Birth.* When the number of wicked kings increased Bhūmīdevī (goddess of Earth) turned herself into a cow and took refuge in Mahāviṣṇu. Mahāviṣṇu then promised to be born as the sons of Vasudeva named Balabhadrarāma and Śrī Kṛṣṇa and destroy the wicked. Vasudeva was the son of the Yādava, Śūrasena, King of Madhurā. To Devaka the brother of another Yādava King, Ugrasena, was born a daughter Devakī. The marriage of Devakī with Vasudeva was celebrated but on the same day an Aśarīriṇī (a heavenly voice from above) said that the eighth child of Devakī would kill Kaṁsa. Instantly Kaṁsa put both Vasudeva and Devakī in jail. The first six sons born to Devakī were killed the moment they were born by striking them against the ground. Devakī became pregnant for the seventh time. The babe in the womb was Ananta incarnate by Viṣṇu's directive to be of help to him when he would also be born soon as Kṛṣṇa. Therefore it was necessary to save the child from the cruel hands of Kaṁsa as it was certain he would kill the babe the same way he had killed all the others before. So he ordered Māyādevī to take the child from the womb of Devakī and place it in that of Rohiṇī, another wife of Vasudeva. Māyādevī did so and the boy got the name Saṁgharṣaṇa, also because of this. The news spread that Devakī aborted. Rohiṇī delivered a boy and was named Saṁgharṣaṇa alias Balabhadrarāma. (Daśama Skandha, Bhāgavata).

2) *The colour of Balarāma and Śrī Kṛṣṇa.* Śrī Kṛṣṇa is the eighth child of Devakī. The elder brother Balarāma is white in complexion while the younger, Śrī Kṛṣṇa is black in complexion. There is a story behind this. The devas decided to be born as Gopālas (shepherds) in the earth to be of help to Kṛṣṇa in his duty of killing the wicked. They informed Mahāviṣṇu of their decision and the Lord was immensely pleased. He then took one white hair from his head and said that it would go to Rohiṇī's womb and change into Balarāma and

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Taṁ tālumūlam pradahantamagnivad
Gopālasūnum pitaraṁ jagadguroḥ
Cacchardda sadyo 'tiruṣākṣatam Baka-
Stuṇḍena hantum punarabhyapadyata
Tamāpatantam sa nigṛhya tuṇḍayor
Dorbhyām Bakaṁ Kaṁsasakhaṁ satām patiḥ
Paśyatsu bāleṣu dadāra līlayā
Mudāvaho vīraṇavaddivaukasām.
(Chapter 11, Daśama Skandha, Bhāgavata).

*Since the life of Balabhadra is so mixed with that of Kṛṣṇa a complete life story of Balarāma could be had only if it is read along with that of Kṛṣṇa.

taking a black hair said that it would go into Devakī's womb and change into Śrī Kṛṣṇa. It was thus that Balabhadra became white and Śrī Kṛṣṇa black. (Chapter 199, Ādi Parva, M.B.).

3) *Brothers.* Balabhadrarāma had six brothers born of his mother Rohiṇī. They were: Gada, Sāraṇa, Durddama, Vipula, Dhruva, and Kṛta. (Navama Skandha, Bhāgavata).

4) Till their marriage Śrī Kṛṣṇa spent his childhood in Aṁbāḍi and Balarāma, in Madhurā. Once the sage Garga went to the house of Vasudeva and it was he who then told the story behind the births of Balarāma and Kṛṣṇa. Hearing this Vasudeva went to Madhurā and brought Balabhadrarāma also to Aṁbāḍi. Gargamuni then performed all those sacred rites which were usually done to boys of that age and both of them then remained in Aṁbāḍi. Several important events happened during their stay here, notable among which are: Pūtanāmokṣam (killing of the demoness Pūtanā and giving her salvation). Śakaṭāsuravadha (killing the asura, Śakaṭa), Tṛṇāvarttavadha (killing the asura, Tṛṇāvartta), Vatsāsuravadha (killing the asura, Vatsa), Bakavadha (killing the demon bird, Baka), Aghāsuravadha (killing the asura, Agha), Dhenukāsuravadha (killing the asura, Dhenuka), Kāliamardana (beating the snake, Kālia) and Pralambavadha (killing Pralamba). (See under Kṛṣṇa for more details).

Kaṁsa conducted a Cāpapūjā (worship of the bow) to kill Kṛṣṇa. It was on a festive scale and both Kṛṣṇa and Balarāma went to Madhurā to attend the same. There they killed Kaṁsa and after that went to the āśrama of Sāndīpani Maharṣi for education. When they completed their education they at the request of the preceptor gave as Gurudakṣiṇā (The fee you pay in the end for the instructions given) the lost child of the guru. Then they went to Madhurā and there several events took place, important among which was the fight between Kṛṣṇa and Jarāsandha. By this time the Yādavas were becoming lean financially and so to make some money Kṛṣṇa and Rāma went to the diamond-infested mountain of Gomantaka. On their way they met Paraśurāma doing penance under a Banyan tree. On the advice of Paraśurāma they killed Sṛgālavasudeva and got immense wealth. On their return Rāma and Kṛṣṇa along with many Yādavas went and settled down in the island, Dvārakā, in the western ocean. (Daśama Skandha, Bhāgavata).

5) *Marriage.* Before the advent of Balarāma and Kṛṣṇa the island Dvārakā was known as Kuśasthalī. It was ruled over by a famous Rājarṣi, Revata. This king was the son of King Ānartta and grandson of emperor Śaryāti. Revata got a hundred sons, Kukudmin being the first and a daughter named Revatī. When the time for marriage of his daughter came the King was anxious to find out a fitting husband for her and he went to Brahmaloka to take the advice of Brahmā. Revatī also accompanied him. There stupefied he saw Vedas, Yajñas, mountains, rivers, oceans, Ṛtus, all in divine figures standing before Brahmā, worshipping him. The sweet celestial songs gave them both untold happiness. He then told Brahmā the purpose of his visit and Brahmā meditating for some time told him that Balabhadrarāma, son of Vasudeva, was the only one person suited for her. The king returned to Dvārakā and gave his daughter in marriage to Balarāma. (Saptama Skandha, Devī Bhāgavata).

6) *A pilgrimage.* When the great Pāṇḍava-Kaurava battle started Kṛṣṇa became the charioteer of Arjuna and Balarāma went to the forest, Naimiśa. He was not much interested in the battle. At the forest of Naimiṣa he saw Sūta telling Purāṇic stories to the several sages assembled there before him. Sūta did not rise up when he saw Balarāma and the latter moved to anger very soon cut off the head of Sūta. The sages assembled there decried the act of Balarāma and lamented deeply over the incident. At this Balarāma promised that he would give birth, from the dead body of Sūta, to one who will be well versed in all the Vedas, śāstras and sciences. The sages then blessed Balarāma.

During that time there lived in the vicinity of Naimiṣa forest a demon called Balvala (Vatkala). He used to annoy the sages there and the sages requested Balarāma to put a stop to the atrocities of that demon. He immediately killed the demon by his weapon, Hala, and then raised from the dead body of Sūta a paṇḍita of great erudition. Later, to remedy the sin of killing Sūta, Balarāma, repentant, visited all the sacred places in Bhārata. Once when he heard about the grim battle between Duryodhana and Bhīmasena, he went to the battle-field and tried his best to stop the war. Disappointed he returned to Dvārakā. (Daśama Skandha, Chapter 79, Bhāgavata).

7) *Death.* Once the ṛṣis Nārada, Kaṇva and Viśvāmitra came to Dvārakā. To make fun of them some of the Yādavas dressed a Yādava like a pregnant woman and producing her before the sages asked them what child she would deliver. Enraged at this the munis said in one voice that she would deliver a mace and that iron mace would be the cause of the end of all Yādavas.

After the Mahābhārata battle the Yādava dynasty remained alive only for thirtysix years. After that by the curse of the brahmin the Yādavas were all killed in a drunken brawl between themselves in the very presence of Kṛṣṇa and Balabhadra. This happened on the shore of Prabhāsa tīrtha and Balarāma was sitting there then in deep meditation. Suddenly the soul of Balarāma went out from his mouth in the shape of a white serpent and the serpent entering the nether world was given a warm welcome by the prominent serpents there. (Mausala Parva, M.B.).

8) *Other details.*

(1) It was Balabhadrarāma who taught Bhīmasena the mace-fight. (Śloka 4, Chapter 138, Ādi Parva, M.B.).

(2) Balabhadrarāma was present along with Śrī Kṛṣṇa at the marriage of Pāñcālī. (Śloka 17, Chapter 185, Ādi Parva, M.B.).

(3) Balabhadrarāma became very indignant when he heard about Arjuna carrying away Subhadrā and it was Kṛṣṇa who pacified him. (Chapter 22, Ādi Parva, M.B.).

(4) He was present at the marriage of Abhimanyu conducted at the city of Upaplāvya. (Śloka 21, Chapter 72, Virāṭa Parva, M.B.).

(5) He was very insistent that the Pāṇḍavas and Kauravas should come to a truce. (Chapter 2, Udyoga Parva, M.B.).

(6) He witnessed the battle of maces between Duryodhana and Bhīmasena at Kurukṣetra. (Chapter 34, Śalya Parva, M.B.).

(7) Balarāma conducted a pilgrim tour and visited all the holy places of Bhārata at a time when the Pāṇḍava-Kaurava war was in full swing. (Chapter, 35-54, Śalya Parva, M.B.).

(8) Balarāma was of opinion that it was unjust of Bhīmasena to have killed Duryodhana and was about to kill Bhīmasena. (Śloka 4, Chapter 60, Śalya Parva, M.B.).

(9) Once Balarāma spoke in extolling terms about the secrets of Dharma. (Śloka 17, Chapters 126, Śalya Parva, M.B.).

(10) It was Balarāma who performed the obsequies of Abhimanyu. (Śloka 6, Chapter 62, Aśvamedha Parva, M.B.).

(11) He went to Hastināpura when Yudhiṣṭhira performed the Aśvamedha yāga. (Śloka 4, Chapter 66, Aśvamedha Parva, M.B.).

(12) Balarāma introduced Prohibition in Dvārakā. (Śloka 29, Chapter 1, Mausala Parva, M.B.).

(13) Once he made dry the river Kālindī. (See Kālindī).

BALABHADRARĀMA II. A very mighty serpent. (Śloka 37, Chapter 1, Ādi Parva, M.B.).

BALADA. The first son of the Agni, Bhānu. It is this Agni which gives life and strength to all living beings. (Śloka 10, Chapter 221, Śānti Parva, M.B.).

BALANDHARĀ. A daughter of the king of Kāśī. Let the mightiest of men marry her, said her father. Defeating all the kings who tried to take her Bhīmasena married her and Sarvaśa was the son born to Bhīmasena of Balandharā. (Śloka 70, Chapter 95, Aśvamedha Parva, M.B.).

BĀLADHI. An ancient hermit. He was powerful. He performed a severe penance for getting sons. The Devatās appeared and granted him a boon. Accordingly a son called Medhāvin was born to him. Once Medhāvin teased the great hermit Dhanuṣākṣa, who cursed him to death. (M.B., Vana Parva, Chapter 135).

BALĀHAKA I. (VALĀHAKA). A serpent famous in the Purāṇas. This serpent stays in the durbar hall of Varuṇa, worshipping him. (M.B., Sabhā Parva, Chapter 9, Stanza 9).

BALĀHAKA II. (VALĀHAKA). A brother of Jayadratha the King of Sindhu. He helped Jayadratha in kidnapping Draupadī. (M.B., Vana Parva, Chapter 265, Stanza 12).

BALĀHAKA III. (VALĀHAKA). A famous horse yoked on the right side of the chariot of Śrī Kṛṣṇa. Mention is made about this horse in M.B., Virāṭa Parva, Chapter 45, Stanza 23.

BALĀHAKA IV. A king. Once Śiva gave this king a vision of him in the shape of a cow-calf. After that in the place where Śiva appeared as calf a Śivaliṅga arose. It began to grow to the extent of an atom daily. But the growth ceased, when an outcaste who became so by Karma (action) visited it. (Skandha Purāṇa 3-2-27).

BALĀKA (VALĀKA). A forester. This forester used to go for hunting and he gave everything he got to his old parents without reserving anything for himself. One day he did not find any animal even though he had made a thorough search in the forest. He was much worried. At last he reached the bank of a river. He saw an extraordinary animal drinking water. He had never seen such an animal before. It was a peculiar creature. That creature had done penance before Brahmā, from its young age with the view of destroying everything. Brahmā appeared before the creature and granted it the boon that it would have the power to make anything blind. Brahmā also said that anybody who killed the creature would be given a place in the realm of Gods. The creature had been wandering in the forest making blind every creature it met, and one day it was drinking water and it was then that Valāka shot it down. As soon as the creature fell down the gods showered flowers, and took him to the realm of Gods in a divine chariot. (M.B., Karṇa Parva, Chapter 69).

BALĀKATĪRTHA. (VALĀKATĪRTHA). A holy place near the mountain of Gandhamādana. Those who bathe in this holy bath would become as bright and famous as devas (gods) It is mentioned so in the Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 19.

BALĀKĀŚVA. (VALĀKĀŚVA). He is the grandson of the hermit Jahnu and the son of Aja otherwise called Sindhudvīpa. Balākāśva had a son called Kuśika. (M.B., Śānti Parva, Chapter 49, Stanza 3).

BĀLAKHILYA(S). (VĀLAKHILYAS). A group of hermits.

1) *Origin.* Sixty thousand hermits were born to Kratu, one of the Saptarṣis (seven hermits), by his wife, Santati.* They are called Bālakhilyas. Everyone of them was only the size of half a thumb, but they were as bright as the blazing sun and had attained control over their senses. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

2) *Garuḍa (Eagle) and Bālakhilya(s).* A story connecting the birth of Garuḍa with Bālakhilyas occurs in the Purāṇas.

Once Kaśyapa Prajāpati performed a sacrifice to obtain children. The work of bringing firewood for the sacrifice was entrusted to Indra and the other devas (Gods) and the Bālakhilyas. When Indra was heaping up on heaps pieces of big logs the Bālakhilyas who were very small were bringing in chips of wood. Seeing this Indra laughed. The Bālakhilyas got angry and stopping the work entrusted to them began to do penance with a view to create another Indra. Knowing this Indra was much flurried. He went to Kaśyapa and told him everything. Kaśyapa went to the Bālakhilyas and pacified them. At this time Vinatā, a wife of Kaśyapa, was doing penance to obtain a son. Kaśyapa said that the penance of the Bālakhilyas would not be fruitless and that as a result of their penance a son who would overpower Indra would be born to Vinatā. Accordingly a son was born to her. Garuḍa was that son. The fact that Garuḍa overthrew Indra when he went to heaven for ambrosia, is well known. (M.B., Ādi Parva, Chapter 31).

3) *Routine of life.* The Bālakhilyas live in the maṇḍala of Sūrya (solar region). They travel in front of the sun in the shape of birds. They wear hides of animals. They are righteous and are only as big as a thumb. They are very ardent in doing the works of devas (Gods). They are sinless. There are Bālakhilyas living in the lunar region also. They worship the Sun daily. All the world stand firm in truth because of the penance of the Bālakhilyas. (M.B., Anuśāsana Parva, Chapter 141.).

*In some other Purāṇas the mother of Bālakhilyas is given the name 'Sannati'. This may be a mistake in the manuscript.

4) *Other information.* (1) Garuḍa (Eagle) who went to the realm of devas (gods) for Amṛta (ambrosia) took rest on the branch of a banyan tree, and that branch was broken from the tree. Sixty thousand Bālakhilyas were doing penance hanging head downwards on that branch. Garuḍa knew this only after the branch was broken. Fearing the curse form them he took the branch in his beak and flew about here and there. At last, according to the advice of Kaśyapa, he took the branch to the mount Gandhamādana and without causing any harm to the small hermits placed it there. (M.B., Ādi Parva, Chapter 30).

(2) When Duṣyanta entered the hermitage of Kaṇva he saw the Bālakhilyas doing panance, hanging down on the trees in the vicinity. (M.B., Ādi Parva, Chapter 7).

(3) In Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 51, it is mentioned that the Bālakhilyas were engaged in prayer and meditations and offering oblations to fire in the hermitage of Vasiṣṭha.

(4) It is mentioned in Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 51, that in the period of the Rāmāyaṇa, in South India, when Rāvaṇa was going to the house of Mārīca, he saw the Bālakhilyas doing penance.

(5) The Bālakhilyas learned the Vedas and Śāstras (scriptures) sitting in the chariot of the sun. (Kampa Rāmāyaṇa, Pūrvakāṇḍa).

BĀLAKHILYA SAṀHITĀ. See the word Guruparamparā.

BALĀKI. (VALĀKI). One of the hundred sons of Dhṛtarāṣṭra. Mention is made in the Mahābhārata, Ādi Parva, Chapter 185, Stanza 2, that Valāki had been present on the occasion of the svayaṁvara (wedding) of Draupadī.

BĀLĀKI. A hermit. He is called Gārgya also as he is a son of Garga. He acquired much knowledge and so he became arrogant. Because of this some called him Dṛptabālāki.

Once the hermit went to the King of Kāśī and told him that he would impart to him the knowledge of Brahma. The king replied that he would give thousand cows in return. Bālāki declared that the sun-god was Brahmā. The king said that he had known it. Everything that Bālāki said had been known to the king earlier. So, in the end Bālāki had to become the disciple of the King. Then the King took him to a man who was sleeping. The King called the sleeping man. But he did not wake up. The King woke him up and then asked the hermit, where he had gone when he was sleeping. Bālāki could not say where men go when they are sleeping and where they return from when they wake up. The king said "In our sleep we attain 'Sārūpya' (assimilation to god). But we are not aware of it. Though we get eternal bliss we do not know it. If we can get eternal bliss when we keep awake that is 'Ātmajñāna' (knowledge of Supreme Soul). As the flames emanate from fire, and as the spider weaves its net and sits in its centre, the soul creates everything, controls everything and pervades everything." (Bṛhadāraṇyakopaniṣad).

BALĀKṢA. An ancient king of Bhārata. While the Pāṇḍavas were living incognito in the kingdom of Virāṭa, Duryodhana and his brothers stole the cows of Virāṭa, in consequence of which there was a battle. The devas (gods) came in planes to see the fight between Arjuna and the teacher Kṛpa. It is mentioned in the Mahābhārata, Virāṭa Parva, Chapter 56, that the King Balākṣa was there with the gods when they came to see the fight.

BALAMITRA. A king. Śatrughna who led the yāga horse of Śrī Rāma fought with Vīramaṇi and at that time Balamitra fought on the side of Vīramaṇi. (Chapter 40, Pātāla Khaṇḍa, Padma Purāṇa).

BALAMODAKA. The son of Suratha, the King of Kuṇḍalanagarī. (Padma Purāṇa, Chapter 40).

BALĀNĪKA (VALĀNĪKA) I. A son of the King Drupada. Mention is made in Mahābhārata, Droṇa Parva, Chapter 156, that Aśvatthāmā killed him in the battle of Kurukṣetra.

BALĀNĪKA (VALĀNĪKA) II. A brother of Matsya, the King of Virāṭa. During the battle of Kurukṣetra he had taken the side of the Pāṇḍavas and had fought against the Kauravas. (M.B., Droṇa Parva, Chapter 158).

BĀLASVĀMĪ. A warrior of Subrahmaṇya. (M.B., Śalya Parva, Chapter 45, Stanza 74).

BĀLĀVATĪ. The daughter of hermit Kaṇva. She did penance to please the Sun to obtain a husband of a very good nature. The Sun appeared before her and gave her some dates and asked her to prepare food with them and bring them back. Bālāvatī began to cook the dates. Though all the faggots she had gathered were consumed it was not properly boiled. As there was no more firewood she put her leg into the oven. Seeing this the Sun-God was pleased and said "All your wishes will be realized". From that day onwards that place was called by the name 'Bālāpa'. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 152).

BĀLAVINAṢṬAKA. The hero of a story, given in Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga six, to show that it is not good to make others angry. The story is as follows :—

Long ago there was a Brahmin named Rudra Śarmā. He had two wives. Both gave birth to a son each. The elder wife died and her son also was brought up by the younger wife. Being jealous she fed the child with food too hard for the child and it became lean with stomach swollen and the bones projecting. It looked an uncouth figure. Seeing him like this Rudra Śarmā called him Bālavinaṣṭaka (one who is lost when he is a boy). He gradually grew up. When he was only five years old he showed extraordinary intelligence. One day he decided to teach his foster-mother a lesson. On that day he was sitting alone on the lap of his father. He said to his father, "Father, I have two fathers". Thenceforward the father began to doubt his wife, that she was having a lover. He grew jealous. He would not talk to her. The foster-mother thought Bālavinaṣṭaka was the cause for this change in her husband's behaviour. One day she called the boy to her mildly and asked him for the reason for the change in the behaviour of his father towards her. He said that he would bring about a change in the behaviour of his father if he would be cared for properly. She agreed. Then he took a mirror and held it before his father and when the reflection of his father fell in the mirror he said, "Father, I have two fathers". Immediately the doubt of his father was removed. It is not right to make even a boy angry.

BĀLĀYANI. An ācārya (Teacher). In Bhāgavata, Skandha 10, it is seen that Bālāyani was taught Bālakhilya saṁhitā by Bāṣkala.

BĀLAYOGĪ. A king of the Aṅga dynasty. He was the son of Bali, who had six sons named Aṅga, Vaṅga, Kaliṅga, Puṇḍra, Bāleya and Bālayogī. (Agni Purāṇa, Chapter 277).

BALĀYUS. One of the eight sons born to Purūravas by Urvaśī. (Padma Purāṇa, Sṛṣṭi, Chapter 12).

BĀLHĪKA. (BĀLHIKA) I. A powerful king born in the family of Ahara. (M.B., Ādi Parva, Chapter 67, Stanza 25).

BĀLHĪKA II. A king who in his previous life was the asura called Krodhavaśa. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 96, Stanza 12, that this King helped the Kauravas in the battle of Kurukṣetra.

BĀLHĪKA III. A king who was the third son of Janamejaya and the grandson of King Kuru. (M.B., Ādi Parva, Chapter 94, Stanza 56).

BĀLHĪKA IV. A son of Pratīpa, a King of the Kuru dynasty. He had two brothers, Devāpi and Śantanu. It is said in Mahābhārata, Ādi Parva, Chapter 94 that Sunandā, the princess of the country of Śibi was their mother. Mention is made in Bhāgavata, Skandha 9, Chapter 22, Stanza 18 that this king Bālhīka had a son named Somadatta. Bālhīka was a friend of the Kauravas and the Pāṇḍavas. Bālhīka exhorted them strongly, not to engage in a battle. Still, when the battle was begun, Bālhīka sided with the Kauravas. Bālhīka was once elected as the general of eleven divisions of the army of Duryodhana.

The achievements of Bālhīka in the battle of Kurukṣetra are given below :—

1) There was a combat on the first day of the battle between Bālhīka and Dhṛṣṭaketu. (M.B., Bhīṣma Parva, Chapter 45, Stanza 38).

2) Bhīmasena defeated Bālhīka. (M.B., Bhīṣma Parva, Chapter 104, Stanza 26).

3) Fought with Drupada. (Mahābhārata, Droṇa Parva, Chapter 25, Stanza 18).

4) Bālhīka fought with Śikhaṇḍī. (Mahābhārata, Droṇa Parva, Chapter 96, Stanza 7).

5) Bhīmasena killed Bālhīka. (Droṇa Parva, Chapter 157, Stanza 15).

BĀLHĪKA V. The charioteer of Dharmaputra. (M.B., Sabhā Parva, Chapter 58, Stanza 20).

BĀLHĪKADEŚA. A country in ancient Bhārata. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9.

BALI (MAHĀBALI) I. An emperor of the Asuras. He was the son of Virocana and the grandson of Prahlāda.

1) *Genealogy and Birth.* The Asuras or the Daityas are the sons born, of his wife Diti, to Kaśyapa Prajāpati, son of Marīci and grandson of Brahmā. There were so many Asuras born as the sons of Diti. But among them Hiraṇyākṣa, Hiraṇyakaśipu, Śūrapadmā, Siṁhavaktra, Tārakāsura and Gomukha were notorious. Of their sisters Siṁhikā and Ajamukhī were famous.

Four sons called Prahlāda, Saṁhrāda, Hrāda and Anuhrāda were born to Hiraṇyakaśipu. Virocana was the son of Prahlāda and Mahābali was the son of Virocana. Bāṇa was born from Mahābali and four crores of Asuras called Nivātakavacas were born from Bāṇa.

2) *The churning of the ocean.* Once Mahābali had stolen the wealth of Devendra. While he was carrying it to his house, it all fell in the ocean. Mahāviṣṇu ordered the devas (gods) to recover the lost wealth from the ocean. It was impossible to churn the ocean without the help of Mahābali. So the devas went to Mahābali and sought his help. Mahābali agreed to help them.

The real aim of the devas was not to regain the lost wealth but to obtain the celestial nectar known as Nectar of Immortality (Amṛta) and to defeat the Asuras in battle. On the side of the Asuras there was the knowledge of the Mṛtasañjīvanī (life-restoring remedy). So the dead were being brought to life. But it was not possible for devas to do so. It was to make up this deficiency, by obtaining Ambrosia from the sea, that the devas tried to churn the sea, under the pretence of recovering the lost wealth. Mention is made in the Viṣṇu Purāṇa, Aṁśa 1, Chapter 9 and Matsya Purāṇa, Chapters 250 and 251 that these events took place during the regime of the Indra named Mantradruma in the Cākṣuṣamanvantara (the period of the manu named Cākṣuṣa).

3) *War with Indra.* The great teacher Śukra again anointed Bali, who was brought to life again, as Indra. After that he performed the sacrifice of Viśvajit (conqueror of the world) on behalf of Bali. Assuming the responsibilities of government, Bali performed one hundred Aśvamedha yāgas (Horse sacrifices) (Bhāgavata, Skandha 8).

After the Viśvajit sacrifice, Yajñadeva (god of sacrifice) who was greatly pleased at the sacrifice, presented Bali with a divine chariot, equal in all aspects to that of Indra, a golden bow, two quivers, which would never become empty and a divine armour, and his grandfather gave him a garland that would never fade, and the teacher Śukra gave him a divine conch, and Brahmā presented a garland. (M.B., Śānti Parva, Chapter 216).

4) *Attainment of the Position of Indra.* Mahāviṣṇu had not been on good terms with the devas, for a time. Taking this opportunity, Śukrācārya the teacher of the Asuras, persuaded Bali to engage the devas in a battle. Bali defeated the devas completely in a pitched battle. Thus the realm of the gods came under the sway of Mahābali. Once, during that period Bali invited his grandfather Prahlāda to heaven and requested him to accept the most honourable seat there. Prahlāda accepted his invitation and anointed Bali as Indra. Bali enquired of Prahlāda as to the method of carrying on the government of heaven. Prahlāda said thus in reply: "Only virtue will always win. Rule the kingdom without deviating from virtue." (Vāmana Purāṇa, Chapter 74). Because Bali had ruled his kingdom according to the advice of Prahlāda, he became famous in the three worlds. (Vāmana Purāṇa, Chapter 75).

According to the version of Bhāgavata, Prahlāda when he grew old, left his kingdom in the hands of his son Virocana and went to the forest for penance. Virocana was not as famous as Prahlāda. After the period of Virocana, Mahābali came to the throne. He was a mighty king. Within a short time he became the emperor of the Asuras. It was during this period that the churning of the Milk Sea took place. The Asuras and the Devas (gods) sat on either side and using the mount Mandara as churn-drill, churned the Milk Sea and obtained Amṛta (the celestial nectar of immortality). A battle took place between the Asuras and the Devas for the possession of Amṛtakalaśa (the Ambrosia and the container) and the emperor Mahābali was killed in the battle. The Asuras carried the dead body of Mahā.

bali to his capital, where Śukrācārya (their teacher-priest Śukra) brought him to life again by the help of sacred herbs. Mahābali instantly waged another war, fiercer than the previous ones, with the devas, and having defeated them, he drove them out of their realm and brought it under control. (Bhāgavata, Skandha 8).

5) *The curse of Prahlāda.* As the whole of heaven came under the sway of Bali, the devas began to leave the country one by one. Everybody was happy and comfortable under the rule of Bali. But the devas and Brāhmaṇas were denied the privileges they deserved. They approached Viṣṇu and represented their grievances. Viṣṇu told them thus : "Bali is devoted to me. Still, to redress your grievances I shall take the incarnation of Vāmana shortly."

In course of time the Asuras and their countries began to be weakened. Seeing the approach of destruction emperor Bali became thoughtful. He approached Prahlāda to learn the reason. Prahlāda told Bali thus: "Lord Viṣṇu is now staying in the womb of Aditi for his incarnation as Vāmana. That is why the country and the Asuras are subjected to destruction. Hearing this Mahābali said: "Our Rākṣasas are more powerful than that Viṣṇu." Hearing these haughty words of Bali, Prahlāda got angry and cursed Bali "Let your country be destroyed." Bali requested Prahlāda to pardon him. Prahlāda advised Bali "You will get salvation only by relying on Viṣṇu". (Vāmana Purāṇa 77).

6) *Defeated by Vāmana.* The defeated devas had taken refuge in forests. Aditi the mother of the devas was very sorry at this. She shed tears before her husband Kaśyapa Prajāpati, who advised his wife to take a fast of twelve days, and taught her the rules and rituals of the fast. Accordingly she took the fast, Viṣṇu appeared before her and asked her what boon she wanted. She requested Viṣṇu to take birth as her son, to drive away Bali and to restore her sons, the devas (gods), to their kingdom of heaven. Mahāviṣṇu agreed.

Aditi became pregnant and gave birth to the son Vāmana. He was an incarnation of Mahāviṣṇu. [The 5th incarnation (avatāra) of Viṣṇu].

At this time Mahābali was performing a sacrifice on the bank of the river Narmadā. Vāmana came to the place of sacrifice in the dress of a hermit boy and told Mahābali that he was a helpless hermit boy and requested that he might be given three steps of ground. Mahābali was pleased with the boy and told him that he was willing to give the boy even the country called Bhṛṅgāraka and that he was prepared to forego the kingly pleasures for the boy. The hermit boy did not show any desire for them. So many gathered round them to witness this sight. The teacher Śukrācārya called Mahābali and said that the boy was a cheat and that his request should not be granted. But Mahābali decided to grant the wish of the boy and as a token of his gift he began to offer the boy water from a waterpot. Then the teacher got into the mouth of the pot in the shape of a mote and water would not flow freely out of the mouth of the pot. Knowing this Vāmana took a grass of Darbha and pushed it at the mouth of the pot. The grass pierced one eye of Śukrācārya. From that time onwards Śukrācārya had only one eye. Water flowed freely into the hands of Vāmana. Śukra got angry and cursed Bali. Vāmana began to measure the ground and simultaneously began to grow. The asuras who were horrified at this, began to attack Vāmana with anything they could lay hands on. Still Vāmana was growing. Finally he became an immensely large being. With one step he measured the whole of earth and with the second step he took the whole of heaven. Then he asked Bali, where to place the third step. Mahābali said that he had only his body left, as his own, and that Vāmana might take it and complete three steps. Vāmana placed his foot on the head of Bali and pushed him down to Pātāla (the Netherworld). Thenceforward the asuras became the inhabitants of Pātāla. (Bhāgavata, Skandha 8).

7) *Bali and Rāvaṇa.* Once Rāvaṇa visited Bali who was under custody in Pātāla, and said to him, "I have come to save you from here. So get yourself free from the custody of Mahāviṣṇu, with my help." Hearing this, Bali asked Rāvaṇa to fetch the two earrings of Hiraṇyakaśipu, which were shining like blazing fire a little away from them. Rāvaṇa moved forward to take them. But he fell unconscious. Bali caused him to recover and said: "These earrings were worn by my great grandfather Hiraṇyakaśipu. How could you, who are not even capable of taking his earrings, save me from his slayer, Viṣṇu? Viṣṇu is Almighty and All-powerful and Supreme Lord of everything." Hearing this, Rāvaṇa was filled with shame and he returned. (Vālmīki Rāmāyaṇa, Uttara Kāṇḍa, Prakṣipta Sarga).

8) *Bali born as a Gardabha (Ass).* Bali, who was fallen from power took birth in the womb of an ass and roamed about. Brahmā instructed Indra to find out Bali. (M.B., Śānti Parva, Chapters 216-218).

9) *Other information.*

(1) Mahābali shines in the durbar of Varuṇa. (M.B., Sabhā Parva, Chapter 9, Stanza 12).

(2) Once Mahābali went to Prahlāda and repented of his sins and begged for pardon. Then he began to make enquiries on spiritual matters. (M.B., Vana Parva, Chapter 28, Stanza 3).

(3) From his childhood Mahābali was a hater of the Brāhmaṇas. (M.B., Śānti Parva, Chapter 90, Stanza 24).

(4) Once Mahābali was engaged in a serious contest with Indra. (M.B., Śānti Parva, Chapter 223).

(5) After having lost his kingdom Mahābali ridiculed Indra in various ways. (M.B., Śānti Parva, Chapter 225, Stanza 30).

(6) Once Mahābali talked with Śukrācārya about giving gifts of flower, smoke and light. (M.B., Anuśāsana Parva, Chapter 98, Stanza 15).

(7) Lakṣmī Devī had forsaken Mahābali because he behaved haughtily towards Brāhmaṇas. (M.B., Śānti Parva, Chapters 216-218).

(8) In the religious Books such as Yogavāsiṣṭha the story of Mahābali is given to illustrate disinterestedness (Anāsakti).

BALI II. A hermit. It is mentioned in the Mahābhārata, Sabhā Parva, Chapter 4, Stanza 10, that this hermit lived in Hastināpura.

BALI III. An incarnation of Śiva. Śiva incarnated in the hermitage of the Bālakhilyas in the mount of Gandhamādana during the period of Varāha Kalpa (Kalpa—one day of Brahmā or the period of 14 manus). It is seen in Śiva Purāṇa, Śatapatha Brāhmaṇa that Bali had four sons, called Sudhāmā, Kaśyapa, Vasiṣṭha and Virajas.

BALI IV. A king of the Yādavas. He was the son of Kṛtavarman. Bali married Cārumatī, the daughter of Rukmiṇī. (Bhāgavata, Skandha 10).

BALI V. A famous monkey-king of the country of Ānava. This King who was the son of Sutapas was a contemporary of the great King Sagara.

Bali did penance and Brahmā appeared before him, and blessed him and said, "You will become a great sage and will live till the end of the Kalpa (a period of world age). Your power will be inimitable. Nobody will overthrow you in battle. You will be loved by your subjects and they will obey you. You will be well-versed in the knowledge of law and its observance and the learned will recognize your knowledge. You will re-establish caste system in your kingdom." (Harivaṁśa, 1. 31.35.39).

Sudeṣṇā was the wife of Bali. The couple had no children. At last they appealed to Dīrghatamas a hermit, from whom they got five sons called Aṅga, Vaṅga, Kaliṅga, Pāṇḍu and Suhma (Brahma Purāṇa). In Bhāgavata it is mentioned that he had one more son called Andhra.

Bali left his body at the end of the Kalpa and entered heaven. Before his death he had divided his kingdom equally among his sons. (Bhāgavata, Skandha 9, Mahābhārata, Ādi Parva, Chapter 92).

BĀLI. A mighty monkey-king.

1) *Birth.* Bāli is the son of Indra. There is a story about the birth of Bāli as follows:—

Śīlavatī who was devoted to her husband once carried her husband Ugratapas who was a leper, on her shoulder to the house of a harlot one night. On the way they saw the hermit Aṇimāṇḍavya, who had been placed on a trident by the order of the King, beating his limbs with agony. Lying on the trident he saw Ugratapas. Seeing the amorous nature of Ugratapas Aṇimāṇḍavya cursed him that before sunrise he would die. Śīlavatī who was a woman of great purity and loyalty hearing the curse said, "Let the Sun not rise tomorrow."

Next day, though it was time the sun did not rise. The night prolonged. Aruṇa the charioteer was ready at the usual time but saw the Sun sitting motionless. Wasting time was intolerable to the charioteer. So he decided to make the best use of the time at his disposal by witnessing a little of the dance of the celestial beauties in the realm of the devas. But males had no admittance there. So Aruṇa took the shape of a beautiful woman and got in. Seeing a new person, very beautiful to look at, sitting in the midst of the celestial maids Indra grew amorous. He secretly took her to a dark place and a son was born out of that coition. That son is Bāli. When Aruṇa returned the Sun was standing full of anger. Being afraid of him Aruṇa confessed everything to the Sun. When he heard the whole story the Sun expressed his desire to see that figure which Aruṇa had adopted. Accordingly Aruṇa again became a woman. The Sun also had coition with her and Sugrīva was the son born out of this coition. Bāli and Sugrīva were brought up by Ahalyādevī in the hermitage of Gautama.

At that time a monkey-king named Ṛkṣarāja had been ruling over the forest with Kiṣkindha as his capital. He had no sons and so he approached Indra and placed before him his grievances. Indra brought Bāli and Sugrīva from the hermitage of Gautama and handed them over to Ṛkṣarajas. (M.B., Ādi Parva, Chapter 107; Brahmāṇḍa Purāṇa, Chapter 42; Uttara Rāmāyaṇa and Kampa Rāmāyaṇa, Pūrvakāṇḍa).

2) *Marriage and Kingship.* Owing to difference of opinion, Bāli defeated the asuras who came for the churning of the Sea of Milk. The devas who were pleased at this, gave Bāli, a woman named Tārā, derived from the Sea of Milk. Thus Tārā became his wife and he got a son by her, named Aṅgada who became famous as a mighty warrior-prince. Sugrīva married Rumā. At that time Ṛkṣarāja died and Bāli became King. (Kampa Rāmāyaṇa, Pūrvakāṇḍa).

3) *Enmity with Hanūmān.* It was during this period that Hanumān was born. While Śiva and Pārvatī were living in the forest as monkeys Pārvatī got with child. The child was given to Bhagavān Vāyu (Wind-God) with the womb. Vāyu placed the womb with the child in Añjanā Devī's stomach. Nārada informed Bāli all these things. Bāli thought that his position would be lost, if a being born of Śiva, grew up in the form of a monkey. In accordance with the advice of Nārada, Bāli melted Pañcaloha (Five metals) and passed it into the womb of Añjanā. Still the child in the womb was not killed as it was the sperm of Śiva. The molten metals became earrings of the child in the womb. (Kampa Rāmāyaṇa, Pūrvakāṇḍa).

4) *Sugrīva separated.* Once, the son of Maya, the carpenter of the asuras, wanted to defeat Bāli by a combat or cunning sleights as he was an expert wrestler and magician. He came to Kiṣkindhā in the midnight and standing before the palace, challenged Bāli, who getting angry came out followed by Sugrīva. Seeing the two of them the magician began to run. Bāli and Sugrīva chased him to a cave. Placing Sugrīva at the mouth of the cave Bāli followed the magician. Before going, Bāli said to Sugrīva: "Brother, I will go in and kill the Magician and return. Be brave and stay here. If the asura dies milk will appear at the mouth of the cave and if he kills me blood will be seen. If the latter happens close the mouth of the cave firmly and return to Kiṣkindhā and live happily there."

Bāli did not return even after a year. Finally the asura was killed. But by the cunning sleights of the magician it was blood that appeared at the mouth of the cave. Thinking that his brother was slain by the magician Sugrīva felt sorry. Then he closed the mouth of the cave firmly with stone and returned to Kiṣkīndhā. Hearing about the death of Bāli the monkeys anointed Sugrīva as King. After a time Bāli returned stronger than before and saw the mouth of the cave closed. He thought that Sugrīva had closed the mouth of the cave deliberately to kill him and to usurp his throne. Bāli reached Kiṣkindhā and drove Sugrīva away. Sugrīva fled to Mount Ṛśyamūkācala which was prohibited area for Bāli due to a curse. Mātaṅga had cursed him that if he entered that mountain his head would be broken. So Sugrīva was safe in that mountain.

The desire of Bāli to take revenge on Sugrīva increased everyday. Everyday he used to go to the four seashores and conduct bath, prayer, meditation etc. and return to Kiṣkindhā within a short time. With one jump he will reach one place from another, and in each jump he would put one step on the head of Sugrīva in the Ṛśyamūkācala. Hanumān was the

minister of Sugrīva. He was much annoyed at this habitual torture of Sugrīva. One day as usual Bāli was stepping on the head of Sugrīva to jump to another place, when Hanumān caught hold of Bāli by his waist. Hanumān thought that if Bāli was dragged down on the mountain somehow or other, his head would break and there would be an end of his wicked deeds. Bāli thought that if he could jump into Kiṣkindhā with Hanumān it would be easy for him to destroy Sugrīva. But both were of equal strength. So Bālī did not jump with Hanumān to Kiṣkindhā and Hanumān did not drag Bāli to the ground. Both did not know how to stop the fight. At last they made a treaty. Bāli agreed to stop torturing Sugrīva and Hanumān agreed not to cause any trouble to Bāli. Both returned to their own places. After that Sugrīva lived in Ṛśyamūkācala with his ministers and Bāli in Kiṣkindhā. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 10; Kampa Rāmāyaṇa, Pūrvakāṇḍa).

5) Bāli was cursed by Mātaṅga the great hermit. See the word Dundubhi para 4.

6) *Defeating Rāvaṇa.* Bāli had got a boon from the Gods that he would get half the strength of his opponent who stood face to face with him in fight. This power enabled Bāli to defeat all his foes and bring the countries in all directions under his sway. Rāvaṇa heard about this and decided to overpower Bāli somehow or other and approached Kiṣkindhā. Bāli knew this. His minister, Tāran, went to Rāvaṇa and told him about the power of Bāli and of the boon by which Bāli got half the strength of his opponent. When Rāvaṇa heard of this peculiar boon he decided to kill Bāli. His idea was to kill Bāli by going behind him when he went to the sea-shore to take bath in the morning.

Next morning Bāli went to the eastern sea-shore and began his prayer and meditation. Rāvaṇa approached Bāli from behind and sat close to him. Perhaps the idea of Rāvaṇa might have been to take Bāli by his tail and beat him on the ground. Bāli knew that Rāvaṇa was sitting behind him. But pretending that he knew nothing put his long tail on the body of Rāvaṇa, and passed it lengthwise and breadthwise through every part of his body and tied him like a bundle of faggots, and made a jump into the air. Within a short time he visited all the usual places and reached Kiṣkindhā. Seeing Rāvaṇa hanging by the tail of Bāli, even the women folk laughed. Thus Rāvaṇa admitted defeat. Bāli let him go unhurt. (Uttara Rāmāyaṇa).

7) *Death.* After Sītā had been stolen away Rāma and Lakṣmaṇa wandered about in the forest. Then they met with Hanumān, who took them to his King Sugrīva. Śrī Rāma and Sugrīva entered into a treaty, by which Śrī Rāma was to kill Bāli and to restore to Sugrīva his wife who was under the custody of Bāli, and to make him the King of Kiṣkindhā, in return for which Sugrīva and his men had to help Śrī Rāma to find out and recover Sītā. In accordance with the conditions of the treaty, Śrī Rāma and Sugrīva reached Kiṣkindhā, to confront with Bāli. Śrī Rāma and Sugrīva had hit up on a plan, by which Śrī Rāma was to shoot Bāli down, when Sugrīva was engaged in boxing with Bāli. Sugrīva challenged Bāli to a single combat. Bāli came out and a horrible boxing began between the two. But Srī Rāma could not distinguish one from the other. Thier faces were so alike. Sugrīva, being defeated, receded from fight. Śrī Rāma and Sugrīva returned to Ṛśyamūkācala. Surgīva spoke ill of Śrī Rāma. But Śrī Rāma revealed the truth, and Sugrīva believed it. Next day morning both of them started for Kiṣkindhā to kill Bāli. Śrī Rāma had put a flower garland around the neck of Sugrīva to distinguish him from Bāli. This time Tārā tried to the utmost to dissuade Bāli from fighting. But without paying any heed to her words Bāli engaged Sugrīva in fighting. Śrī Rāma, sitting in ambush, instantly sent an arrow to the breast of Bāli who looked to the side from which the arrow came. Before falling down, looking at Śrī Rāma Bāli said "It is not right on the part of the King of Ayodhyā to have shot an arrow from ambush". Hearing that Śrī Rāma said, "If you see me face to face you will become devoted to me. It is not right to kill one's devotee. You are a friend of Rāvaṇa, who as you know, is my foe. If I let you alone Rāvaṇa is likely to get your help. Besides, you have a boon that you will get half the strength of the foe who faces you, and as such you cannot be killed by anybody in direct fight. It is unavoidable for the safety of Sugrīva, for my interest, for the protection of the world at large, and for the preservation of law and order that you should be killed. Was it not a violation of duty on your part to steal the wife of Sugrīva ?"

Bāli fell down. Immediately Tārādevī and Aṅgada arrived there. Tārā spoke very harsh words to Śrī Rāma. At last Bāli entrusted Tārā and Aṅgada with Śrī Rāma and then he died. (Kampa Rāmāyaṇa, Kiṣkindhākāṇḍa).

BALĪHAṀ. A dynasty of Kṣatriyas. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 74, Stanza 14 that there was a king named Arkaja in this dynasty.

BĀLIŚIKHA. A serpent born to Kaśyapa prajāpati of his wife Kadru. (M.B., Ādi Parva, Chapter 35, Stanza 8).

BALIVĀK. A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 14 that this hermit had been a member of the durbar of Yudhiṣṭhira.

BALLĀLA. Son of a Vaiśya named Kalyāṇa. From childhood Ballāla was an ardent devotee of Gaṇapati. When he was a child he used to gather pebbles and make a heap and then worship it, imagining it to be Gaṇeśa (Gaṇapati).

His parents did not like this. They tried their best to dissuade him from this habit. Once they tied him to a tree and gave him severe cuts. But their attempts were futile. One day an image of Gaṇapati arose in the place where the child used to worship. (Gaṇeśa Purāṇa 1 : 2).

BALLAVA (VALLAVA). A country in Bhārata. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9.

BALLAVA (VALLAVA). This is the pseudo-name assumed by Bhīmasena, while the Pāṇḍavas were living in pseudonymity in the kingdom of Virāṭa. In some Purāṇas this name is shown as 'Valala'. (M.B., Virāṭa Parva, Chapter 2, Stanza 1).

BALOTKAṬĀ. A female attendant of Subrahmaṇya. (M.B., Śalya Parva, Chapter 46, Stanza 23).

BALVALA (VALKALA). An asura. This asura had been tormenting the hermits of the forest of Naimiśa.

This asura was killed by Balabhadrarāma.* For detailed story see para 6 of the word Balabhadrarāma.

BĀṆA (BĀṆABHAṬṬA) I. A Sanskrit poet who lived in the 7th century A.D. He was a member of the assembly of emperor Harṣavardhana. 'Harṣacarita' (prose) is the most important work of Bāṇa. Though many of the descriptions in this book contain exaggerations it affords plenty of scope for investigation into the features of ancient Sanskrit literature. He has mentioned about Vyāsa, Bhaṭṭāra-hariścandra, Sātavāhana, Pravarasena, Bhāsa, Kālidāsa and such others.

Harṣacarita, in a sense, is a Romance. It is divided into eight Ucchvāsas. From the first two or three chapters informations could be had of Bāṇabhaṭṭa. His mother Rājyadevī died when he was a little boy. At the age of fourteen his father also died. After that he arrived at the palace of Harṣa. The story of Harṣacarita begins with the death of Prabhākara-Vardhana, father of Harṣa. The Book ends with the story incomplete. Harṣacarita is the only historic prose work available in Sanskrit.

BĀṆA II. A mighty and powerful Asura.

1) *Genealogy and birth.* Descended from Mahāviṣṇu in the following order:Brahmā-Marīci- Kaśyapa-Hiraṇyakaśipu-Prahlāda-Virocana-Mahābali-Bāṇa.

2) *Getting a boon.* Bāṇa began his reign with the city of Śoṇitapura as his capital. Then he went to the vicinity of the Himālayas and began to do penance thinking of Śiva. Śiva made his appearance and asked him what he wanted. He requested that he should be considered as the son of Pārvatī and that he should be given thousand hands so as to destroy all his enemies. Śiva granted him the boon. From that day onwards Pārvatī considered him as the younger brother of Subrahmaṇya. He returned to his Kingdom and began to reign.

3) *Battle with Śrī Kṛṣṇa and his fall.* (See the word Aniruddha).

4) *Other information.* (1) In the Purāṇas Bāṇāsura is often called by the name Mahākāla, which is the name of an attendant of Śiva. (M.B., Ādi Parva, Chapter 65, Stanza 20).

(2) Śukrācārya (the teacher of the Asuras) always worked for the uplift of Bāṇa. (M.B., Sabhā Parva, Chapter 38, Stanza 29).

(3) In the Battle with Śrī Kṛṣṇa, Bāṇa was helped by Śiva, Subrahmaṇya, and the Gods like Agni (fire) and others. (M.B., Sabhā Parva, Chapter 38).

(4) Śrī Kṛṣṇa cut down the thousand hands of Bāṇa with his Cakrāyudha (the wheel weapon). (M.B., Sabhā Parva, Chapter 38).

(5) Bāṇa often stood under the cover of the mountain of Krauñca and attacked the devas (gods). So once Subrahmaṇya had to cut the mountain Krauñca with his arrows. (M.B., Śalya Parva, Chapter 46, Stanza 82).

BĀṆA III. A warrior of Subrahmaṇya. Mention is made about this Bāṇa in Mahābhārata, Śalya Parva, Chapter 45, Stanza 67.

BĀṆA IV. An asura. During the regime of Śrī Rāma this Asura fought against the King and his brothers. A Śivaliṅga had been consecrated in the throat of this asura. So it was not possible for Lakṣmaṇa to defeat him though he had fought with him for so many days. Lakṣmaṇa heard an etherial voice saying, "Unless and until the image of Śivaliṅga is removed from his throat Bāṇa could not be killed." By the operation of arrows Lakṣmaṇa smashed the image of Śivaliṅga in his throat. With the same arrow he cut the throat of the asura also and thus Bāṇa was killed. (Kampa Rāmāyaṇa, Uttara Kāṇḍa).

BANDHUDĀYĀDA. A son who can claim to be a heir. The Purāṇas state about six different kinds of Bandhudāyādas.

1) *Svayaṁjāta.* A son born to one's wife without a progenitor.

2) *Praṇīta.* A son born to one's wife by the blessing of any holy man.

3) *Putrikāputra.* Son of one's daughter.

4) *Paunarbhava.* A son born after a re-marriage.

5) *Kānīna.* A son born before marriage.

6) *Bhāñja.* Son of one's sister. All these sons are heirs. (Chapter 119, Ādi Parva, M.B.).

BANDHUMĀN. A king of the country of Videha. (Chapter 6, Brahmāṇḍa Purāṇa).

BANDHUMATĪ. A lady attendant of Vāsavadattā, wife of Udayana. (See *Vāsavadattā*).

BARBARA. A country of purāṇic fame. The people living there were called Barbaras. They were considered as low caste people. There is also a statement that these people were born of the sides of the cow, Nandinī. (Śloka 37, Chapter 174, Ādi Parva, M.B.). During the victory march of the Pāṇḍavas Bhīmasena conquered the Barbaras. Nakula also conquered these people. (Chapter 32, Sabhā Parva, M.B.). In the Rājasūya yajña of Dharmaputra the Barbaras were present with gifts.

BARBARIKA. Son of Maurvī born of Ghaṭotkaca, son of Bhīma. Skanda Purāṇa gives the following details about him.

Barbarika was a Yakṣa in his previous life. Once the devas unable to bear the insufferable harm done to them by the Dānavas approached Lord Mahāviṣṇu for help and then the Yakṣa who was present there at that time said with arrogance, "There is no need for Viṣṇu to curb the activities of the Dānavas. I shall do it myself." Hearing those arrogant words Brahmā cursed him saying that in his next life he would be killed by Viṣṇu.

True to the curse the Yakṣa was born in his next life as Barbarika, son of Ghaṭotkaca. To lessen the force of the curse Kṛṣṇa advised him to worship Devī. At last pleasing the goddess by the kindly help of a brahmin named Vijaya Barbarika killed a demoness called Mahājihva and a demon of name Repalendra. The brāhmin further gave him a weapon named Vibhūti which could split the vital centres of the body of an enemy and said, "Use this weapon against the Kauravas who oppose the Pāṇḍavas."

Once Barbarika defeated his grandfather Bhīma in a battle and greatly grieved over the injury done started to commit suicide. Then Devī appeared before him and reminded him thus, "You will get salvation only if you are killed by Śrī Kṛṣṇa and so desist from committing suicide."

* In the original of Bhāgavata this name is given as Balvala. But in the Malayalam translation the name used is "Valkala".

The great war started and Barbarika fighting on the side of the Pāṇḍavas started using his weapon Vibhūti. He sent it against all excepting the Pāṇḍavas, Kṛpācārya and Aśvatthāmā. He did not leave even Kṛṣṇa alone and the weapon fell on the feet of Kṛṣṇa also. Enraged at this Kṛṣṇa used his Sudarśana Cakra and cut off his head ; at once Devī appeared and brought him to life. After the great battle on the advice of Kṛṣṇa Barbarika went and lived in Guptakṣetra.

BARHAṆĀŚVA. A king born of the dynasty of emperor Pṛthu. Descending in order : Pṛthu-Viśvarandhi-Candra-Yuvanāśva-Śāvanta - Bṛhadaśva - Dhundhumāra (alias Valayāśva) - Dṛḍhāśva - Haryaśva - Nikumbha and to Nikuṁbha was born Barhaṇāśva and from him Kṛśāśva-Prasenajit-Yuvanāśva - Māndhātā. (Saptama Skandha, Devī Bhāgavata).

BARHIS. A devagandharva clan. These were born to Kaśyapa prajāpati of his wife Pṛthā. (Chapter 65, Ādi Parva, M.B.).

BARHIṢAD(S). A class of Manes. It is mentioned in Agni Purāṇa, Chapter 20 that some classes of manes such as Agniṣvāttas, Barhiṣads, Anagnis, and Sāgnis are said to have derived from Brahmā. Brahmā created two different sets of Pitṛs, Agniṣvāttas and Barhiṣads. (Chapter 10, Aṁśam 1, Viṣṇu Purāṇa).

These Barhiṣads who are members of the Yamasabhā (council of the God of Death) perform the māntric rites for the dead. The name brings into its fold the world of the seven sacred sages also. (Chapter 208, Śānti Parva, M.B.). It was through these Barhiṣads that Brahmā taught Sātvatadharma to a brahmin who became well-known later as Jyeṣṭha. (Chapter 34, Śloka 45, Śānti Parva, M.B.).

Manusmṛti states that the Barhiṣads are the sons of the Maharṣi Atri and the Pitṛs of all the Daityas, Dānavas, Yakṣas, Gandharvas, Uragas, Rākṣasas, Suvarṇas and Kinnaras.

> Daityadānavayakṣāṇāṁ
> Gandharvoragarākṣasām
> Suvarṇakinnarāṇāṁca
> Smṛtā Barhiṣado'trijāḥ
> (Manusmṛti, Śloka 196, Chapter 3).

BARHIṢMATĪ. Wife of Priyavrata, son of Svāyambhuva Manu and brother of Uttānapāda. She was the daughter of Viśvakarmaprajāpati. Priyavrata married another daughter of his named Surūpā. Surūpā delivered ten sons and a daughter. They were : Agnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Madhātithi, Vītihotra, Kavi and a daughter Ūrjjasvatī. Priyavrata got of his wife Barhiṣmatī three sons, Uttama, Tamasa and Raivata. These sons became in due course the Manvantarādhipatis. (Aṣṭama Skandha, Devī Bhāgavata).

BĀRHASPATYA. The Nītiśāstra of Brahmā. Bṛhaspati condensed and codified the laws of Ethics by Brahmā. This was compiled by Bṛhaspati. This book contains three thousand chapters. Mention is made about this Book in Mahābhārata, Śānti Parva, Chapter 59, Stanza 84.

BĀṢKALA I. A king of the asuras.

1) *Birth.* Two sons, Hiraṇyākṣa and Hiraṇyakaśipu and a daughter Siṁhikā, were born to Kaśyapa prajāpati of his wife Diti. Siṁhikā became the wife of Vipracitti. Four sons, Anuhrāda, Hrāda, Prahlāda and Saṁhlāda, were born to Hiraṇyakaśipu. Hrāda was the son of Hrada. Three sons Āyuṣmān, Śibi and Bāṣkala were born to Saṁhrāda.

2) *Later history.* Bāṣkala became one of the ministers of the famous and mighty hero Mahiṣāsura. Cikṣura was the minister of law and order. Tāmra was the Finance Minister. Asiloma was the Prime Minister and Biḍāla the minister of foreign affairs. Udarkka was the general of the army; Bāṣkala, Trinetra and Kālabandhaka were members of the administrative council. Śukrācārya was the minister of education. Bāṣkala played an important part in the battle between Mahiṣāsura and Indra. When soldiers were killed by thousands, Mahiṣāsura sent lastly, Bāṣkala and Durmukha. Bāṣkala engaged himself in a combat with Devī who fought on the side of the Devas. Bāṣkala became angry and aiming at the breast of Devī he gave a severe blow with his club. But Devī evaded him with her club and gave him a severe thrust with her trident at his breast and Bāṣkala fell dead. (Agni Purāṇa, Chapter 19; Devī Bhāgavata, Skandha 5).

BĀṢKALA II. One of the disciples of Vyāsa. (See the word Guruparamparā).

BAṬU (VAṬU). A brahmin who reads the Gītā daily. Because in life he held fast to duty he was carried to heaven after death. The dead body was eaten away by birds and the bony skeleton remained. When rains started the empty skull was filled with water and a sinner passing that way touched the skull and the sinner got salvation. (Padma Purāṇa, Uttara Khaṇḍa).

BAUDHĀYANA. A teacher-priest who acted according to Kalpa Sūtras (rituals of sacrifices).

BHADRA I. A king of Cedi who fought on the Pāṇḍava side. Karṇa killed him. (Karṇa Parva, Chapter 56, Verse 48).

BHADRA II. One of the four elephants which, from Pātāla, support the world. (See Aṣṭadiggajas).

BHADRA III. Son of Sraddhā, daughter born to Svāyambhuva Manu by his wife Śatarūpā. Sraddhā had the following sons : Śubha, Prasāda, Maitrīputra, Abhaya, Dayātmaja, Śāntija, Bhadra, Muda, Tuṣṭija Smaya, Puṣṭija and Yoga. (Bhāgavata, Caturtha Skandha)

BHADRA IV. A yakṣa, one of the ministers of Kubera. He had to be born as a lion on account of the curse of sage Gautama.

BHADRA V. People of the kingdom of Bhadragaṇa are generally called Bhadras. It is stated in the Sabhā Parva that the Kṣatriya princes of Bhadragaṇa presented lots of money in connection with the Rājasūya yajña of Yudhiṣṭhira.

BHADRA VI. A maharṣi, son of Pramati, and father of Upamanyu.

BHADRA VII. A son born to Śrī Kṛṣṇa of Kālindī. (Bhāgavata, Daśama Skandha).

BHADRĀ I. See Bhadrakālī.

BHADRĀ II. The beautiful daughter of King Kakṣīvān. She was married to King Vyūṣitāśva of the Pūru dynasty. When Bhadrā, in unbearable grief lamented the death of her husband his soul appeared on the skies and blessed her. Accordingly she got pregnant by the corpse of her husband and delivered six sons. (Ādi Parva, Chapter 120, Verse 38).

BHADRĀ III. One of the wives of Kubera. Kuntī once related the story of Bhadrā to Pāñcālī and exhorted her to live like Bhadrā. (Ādi Parva, Chapter 198, Verse 6).

BHADRĀ IV. The word Bhadrā is used as another name of Subhadrā, sister of Śrī Kṛṣṇa in Verse 14, Chapter 218 of Ādi Parva.

BHADRĀ V. Yet another Bhadrā, daughter of the King of Viśālā is mentioned in Chapter 45 of the Mahābhārata. She did penance for getting the kingdom of Karūṣa, when Śiśupāla, disguised as King Karūṣa appeared on the scene and carried her away.

BHADRĀ VI. There is reference to another Bhadrā, daughter of Soma in Chapter 154 of the Anuśāsana Parva. She once did intense penance to secure Utathya as her husband. Atri maharṣi, father of Soma, came to know of the desire of his granddaughter, and got her married to Utathya. Varuṇa once fell in love with Bhadrā, who was an exceptionally beautiful woman, and abducted and concealed her in the sea. When Utathya returned to the Āśrama, his wife was missing. He understood what had happened to Bhadrā by the light of his divine knowledge (television of mind). Burning with anger he drank up the sea completely dry, and Varuṇa shuddering with fear returned Bhadrā to Utathya and profusely apologised. Thus ended the problem.

BHADRĀ VII. Verse 24, Chapter 7 of the Mausala Parva, states that Bhadrā, one of the four wives of Vasudeva, father of Śrī Kṛṣṇa died by jumping into the funeral pyre of her husband.

BHADRĀ VIII. A daughter of the King of Kāśī. The grandson of Sagara, a king of the Solar dynasty married Bhadrā, daughter of the King of Kāśī. (Brahmāṇḍa Purāṇa, Chapter 96).

BHADRĀ IX. One Bhadrā, daughter of Meru was married by King Agnīdhra. She had eight sisters, viz. Meru Devī, Pratirūpā, Ugradamṣṭrī, Latā, Ramyā, Śyāmā, Nārī and Devavītī. (Bhāgavata, Pañcama Skandha).

BHADRA X. See Vidūṣaka.

BHADRA(M). A kingdom in ancient India. The Kṣatriya princes of Bhadram gave costly presents to Dharmaputra at the Rājasūya Yāga (Sabhā Parva, Chapter 52, Verse 14). Karṇa, in the course of his digvijaya (conquest of countries) subjugated this kingdom. (Vana Parva, Chapter 254.)

BHADRABĀHU. A king of Pūruvaṁśa. (Navama Skandha, Bhāgavata).

BHADRACĀRU. A son of Pradyumna. (Bhāgavata, Daśama Skandha).

BHADRADEHA. A king. According to the Viṣṇu Purāṇa he was one of the sons of Vasudeva by Devakī.

BHADRAKA I. A king belonging to the Aṅga dynasty. (Agni Purāṇa, Chapter 277).

BHADRAKA II. A brahmin outcaste. This brahmin, who spent his whole life in committing sins, by chance, took māgha bath for three days at Prayāga, and thus got himself sanctified.

King Vīrasena, who was then ruling the Avanti kingdom had earned ample sanctity by the performance of seventeen Aśvamedha yāgas. The Deaths of King Vīrasena and Bhadraka took place on one and the same day. Though Bhadraka was immoral in his life, he went to heaven along with Vīrasena after death as he had taken the māgha bath. (Padma Purāṇa, Uttarakhaṇḍa).

BHADRAKĀLĪ. Another form of Pārvatī.

1) *General.* Lord Śiva, on hearing about the self-immolation in fire of his wife, Satī at the famous yajña conducted by Dakṣa rushed in all anger to the spot, and beat the earth with his matted hair, and there ensued two forces called Vīrabhadra and Bhadrakālī. This Bhadrakālī was really Satī or Pārvatī in another form.

2) *Bhadrakālī and Kaṁsa.* There is a story in the Daśama-Skandha of Bhāgavata that Kaṁsa took away from the room in which Devakī had delivered Śrī Kṛṣṇa the child of Yaśodā by whom Kṛṣṇa had been replaced, and dashed the child against a rock, and that the child then escaped from his clutches and rose up to the sky. That child was Bhadrakālī in another form. (Agni Purāṇa, Chapter 12).

3) *Kampa, Laṅkālakṣmī and Bhadrakālī.* Laṅkālakṣmī, who was guarding the city of Laṅkā, was the first to prevent Hanumān from entering the city. Tamil Purāṇas aver that this Laṅkālakṣmī was an incarnation of Bhadrakālī. Hanumān thrashed Laṅkālakṣmī with his left hand at which she vomitted blood and fell down unconscious. On regaining consciousness remembrance of the past occurred to her, and after thanking Hanumān, who restored her to her former form, she returned to Kailāsa. She complained to Śiva that she could not witness the Rāma-Rāvaṇa war. Then Śiva told her thus:

"You go to the Drāviḍa country and be put up in the 'Svayambhūliṅga' temple there. I shall be born there as Kampa, compose the Rāmāyaṇa in Tamil and get conducted the dolls-play. Then you would be able to enjoy the story of Śrī Rāma, especially the Rāma-Rāvaṇa war, both by hearing and seeing the same in better manner than by actually seeing the war.

Bhadrakālī acted according to this bidding of Śiva. There lived a great scholar named Saṅkaranārāyaṇa close to the temple. His wife was Ciṅkāravallī. Lord Śiva, as decided upon previously was born as the son of Ciṅkāravallī, who had become a widow while she was worshipping 'Svayambhūdeva' for the gift of a child. But, Ciṅkāravallī, who feared scandal in her, a widow, becoming a mother, forsook the child in the temple precincts and left the place. One Gaṇeśakaunta sighted the orphan child, and took it to Jayappavallan, the Kaunta chief. The Kaunta chief, who was without children brought up the orphan child as though it had been his own child. Since the child was recovered from the foot of the flagstaff it was named Kampa. Kampa, who was very intelligent even in his infancy, but lazy by nature turned out to be a great scholar and good poet in Tamil by the time he grew up to be a youth, and he became, consequently a prominent member in the 'poets' assembly' of King Cola. When to his name was added the plural suffix 'r' as a token of great respect he came to be known as Kampar.

Once King Cola asked Kampar and Oṭṭakkūtta another member of the poets' assembly to compose in Tamil poetry the story of Śrī Rāma. The King's direction was that. Oṭṭakkūtta should compose his poem upto the incident, Setubandhana (building a bridge in the sea up to Laṅkā) aud Kampar should write the story of the war in his poem. Oṭṭakkūtta completed the task allotted to him within six months. But Kampar had not attempted to write even a single line. Having been informed about the matter the King ordered that the poem, Rāmāyaṇa should be recited in the assembly the very next day itself. Kampar, who began writing his poem the same day with the object of completing it in the night itself fell asleep without writing anything at all. When

Kampar awoke early in the morning he saw a divine form disappearing from his room, and exclaimed, "Oh! mother ! you have slipped away". To this the divine form replies, "Oh Kampar ! I have finished writing". And, then the divine form vanished completely.

When Kampar got completely out of sleep and looked about he found the Rāmāyaṇa story fully written in verse on his desk. Kampar inferred that the poem was composed by Śāradābhagavatī, the presiding deity of learning and literature, and he was wonder-struck. He recited the poem in the royal assembly, and the King and others too were wonder-struck. And, afterwards, according to the orders of the King the story of the war (Yuddhakāṇḍa Kathā) began to be exhibited as dolls-play in the presence of the idol of the Devī in the temple. Thus Śiva incarnated himself as Kampar, recited the story of the Rāma-Rāvaṇa war in the temple, and hearing it Bhadrakālī danced.

The above is the chief legend about Kampar.

BHADRAKĀLIPPĀṬṬU. (Pāṭṭu=Song). Folk song very popular in Kerala temples. The practice is to sing songs in praise of Bhadrakālī

BHADRAKĀRA. A king of ancient India; he once left his kingdom, in fear of Jarāsandha, and took refuge in South India. (Sabhā Parva, Chapter 14, Verse 26).

BHADRAKARṆEŚVARA(M). A sacred place. He who visits this place conducts worship will never have to face ill fate. (Vana Parva, Chapter 84, Verse 39).

BHADRAMATĀ (BHADRAMANĀ). Daughter born to Kaśyapa prajāpati of his wife, Krodhavaśā. The ten daughters of Krodhavaśā are: Mṛgī, Mṛgamandā, Harī, Bhadramatā, Mātaṅgī, Śārddūlī, Śvetā, Surabhi, Surasā and Kadru. (Sarga 14, Āraṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

BHADRAMATI. A very poor brahmin. This brahmin had six wives and two hundred and fortyfour daughters. (Nārada Purāṇam).

Once, hearing the glory of Bhūdāna (giving away land free to the deserved) he was much impressed and from then onwards he became filled with a strong desire to give land free to the poor. He had no land of his own. But he went to the king of Kauśāmbī and begged for some land which when received was immediately given as gift to poor brahmins. After that he went and bathed in the Pāpanāśana tīrtha situated in the mount of Veṅkaṭācala. Bhadramati got salvation by this good deed. (Skanda 2,1,10).

BHADRAŚĀKA. A name of Subrahmaṇya. It is the figure of Subrahmaṇya in the shape of a goat that is known as Bhadraśāka. (Śloka 4, Chapter 228, Vana Parva, M.B.).

BHADRAŚĀLA(M). A forest on the top of the Mountain Bhadrāśvavarṣa which lies to the east of Mahāmeru. There is a tree called Kālāmra in this forest. This is a very sacred tree standing miles high above other trees and is being worshipped by the Vṛddhacāraṇas. By worshipping this tree the men have become white and majestic and by drinking a juice prepared from its leaves the women keep themselves eternally young. Chapter seven of Bhīṣma Parva says like this about this tree: "Kālāmra stands towering miles high bearing flowers and fruits at all times of the year. The Vṛddhacāraṇas worshipping it are white, strong and majestic. The women drinking its juice are lotus-complexioned, beautiful, Moonfaced, well versed in music and dance and having a life-span of over a thousand years, remaining young all the time."

BHADRASĀRA. A king in the region of Kāśmīra. His only son, Sudharman, was very much devoted to Śiva and spent most of his time worshipping him. The father tried his best to withdraw his son from this excessive devotion but failed.

Then one day the great sage, Parāśara, came to the King as his guest and the King then requested him to make his son withdraw from his Śiva-worship. But Parāśara then told him about the previous life of Sudharmā and consoling him persuaded the King to do the 'Rudrābhiṣeka' (uninterrupted pouring of cold water over an idol of Śiva) by himself. The king then entrusted the state with his son and left for the forests accepting an ascetic life. (Skandha Purāṇa, 3.3.20-21).

BHADRASENA. A king. Uddālaka Maharṣi performed a demoniac yāga to destroy this king. (Śatapatha-brāhmaṇa).

BHADRAŚRAVAS. A king whom the Purāṇas extol as having ruled Saurāṣṭra in Dvāparayuga. At the forest of Naimiśa sage Sūta told the following story to explain how Lakṣmī (goddess of wealth) took her abode in the houses of men.

Bhadraśravā (Bhadraśravas) who was ruling Saurāṣṭra had seven sons and a daughter of his wife Suraticandrikā. The daughter was named Śyāmabālā. Once truthful-Śyāmabālā was sitting under a green-wood tree with her playmates playing with diamonds and gold sand when the goddess of wealth disguised as an aged brahmin woman went to the gates of the palace and asked for permission to see the queen, Suraticandrikā. The sentries pressed for details about her and then she said this: "My name is Kamalā. My husband is a man named Bhuvanāśva and we live in Dvārakā. Your queen in her previous birth was a Vaiśya woman. One day she quarrelled with her husband and he beat her hard and then crying loudly she ran out of the house. I met her and when she told me her story I instructed her to observe a Puṇyavrata (Fasting to any particular deity). She did it willingly and as a result she acquired great wealth and happiness.

One day the husband and wife died. Yama, the king of Death, then sent his orderlies to bring before him that couple who had always quarrelled with each other while living. Bound by ropes the ghastly servants of Yama were about to drag them to their land when the angelic servants of Viṣṇu with the insignia of 'Śaṁkha-Cakra-Gadā' on their lapels arrived there and those messengers of Lakṣmī headed by Svaprakāśa cut off the ropes and carrying them in a Rājahaṁsa chariot took them through noble paths to the land of Lakṣmī. They lived there happily for a period calculated at the rate of a thousand years for one week of Puṇyavrata observed. In the end to complete the goodness remaining they were born as King and queen on earth with plenty of wealth and happiness. But they have now forgotten about the Puṇyavrata and I have come here to remind them of it."

The gate-keeper immediately went to her mistress and told her all that happened. But the queen, Suraticandrikā got angry when she heard the story and ordered the old woman to be sent away from there with thrashes. The old woman ran away from the palace crying loudly and Śyāmabālā on hearing the cry went and

enquired about the incident. On hearing the story from the woman Śyāmabālā got instructions regarding that Puṇyavrata from the old woman and started observing it. Within four weeks she got married and went to her husband's house. After Śyāmabālā's departure from the palace the wealth of the King began to wane and they became so poor that at the request of the queen the King Bhadraśravā went to his daughter to ask for help. The daughter gave his father a block of solid gold drapped in a paper. But on his return to the palace when he opened the bundle he found there a block of charcoal instead of gold. On seeing the mishap the king burst into a cry.

Suraticandrikā then went to her daughter and was well received and attended to. During her stay there the Puṇyavrata day of the month came and the daughter tried her best to make her mother also observe the same. But the poverty-stricken queen broke the fast without her daughter's knowledge by eating what remained in the dishes of the children. But the next month Śyāmabālā compelled her mother to observe the fast strictly and so Suraticandrikā took the Vrata successfully. A few days after that Suraticandrikā returned home and to her amazement found everything in plenty there once more. (Chapter 11, Bhaga 2, Padma Purāṇa).

BHADRAŚREṆYA. A Hehaya King who was ruling a state with Māhiṣmatī as capital. He had fought many wars with Divodāsa, king of Kāśī. (See under Divodāsa).

BHADRĀŚVA I. A king of Pūruvaṁśa. He was the son of Rahovādi. Bhadrāśvā had ten sons: Ṛkṣeyu, Kṛṣeyu, Sannateyu, Ghṛteyu, Citeyu, Sthaṇḍileyu, Dharmeyu, Sammiteyu, Kṛteyu and Matināra. (Chapter 278, Agni Purāṇa).

Once Agastya went and stayed for seven days in the palace of Bhadrāśva and his wife Kāntimatī. Everyday Agastya used to speak in glowing terms about Kāntimatī and asked about the reason for it he replied: "In her previous birth Kāntimatī was a servant girl in a wealthy house. The master of the house once entrusted her with the task of seeing that none of the temple lights went out on the night of Dvādaśī in the month of Tulā (Āśvina—October). She did her duty so willingly and sincerely that she was born as a queen and you a King". Then Agastya gave them instructions about that Vrata which both Bhadrāśva and Kāntimatī observed sincerely, receiving as a result benediction from Viṣṇu. (Vāyu Purāṇa).

BHADRĀŚVA II. Agnīdhra, son of Priyavrata and grandson of Manu, got nine sons of his wife Pūrvacitti, a celestial maiden. One of the sons was Bhadrāśva. His brothers were Nābhi, Kiṁpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru and Ketumāla. The country ruled by Bhadrāśva was called Bhadrāśva lying to the east of the mountain Gandhamādana. (Pañcama Skandha, Bhāgavata).

BHADRĀŚVA. An island near the mountain of Meru. Dharmaputra was ruling this land and Sañjaya once described this land to Dhṛtarāṣṭra. (Chapter 14, Śānti Parva and Chapter 7, Bhīṣma Parva).

BHADRATANU. An immoral brahmin. On the advice of Danta he became a devotee of Viṣṇu and attained salvation. (Padma Purāṇa, Kriya, Chapter 17).

BHADRATUṄGA. A sacred place; a dip in the holy waters of this place would entitle one to Brahmaloka. (Vana Parva, Chapter 82, Verse 80).

BHADRAVAṬA. The abode of Pārvatī and Parameśvara. The glory of it is described in Chapter 82, Vana Parva, M.B.

BHADRĀYU. A king who was a devotee of Śiva. He was a leper and in his life he suffered much, even the pangs of death. His wife was the dutiful and good natured lady, Kīrtimālinī.

On the sixteenth birthday of Bhadrāyu Śiva appeared before him in the name of Ṛṣabha and blessed him after instructing him on the precepts of Rājadharma. He further gave him a dagger and a conch as weapons and twelve thousand elephants. With the might of all these, Bhadrāyu became unconquerable. (Śiva Purāṇa, Śatarudrasaṁhitā).

One day, while Bhadrāyu was ruling the country, Śiva came in the guise of a tiger and carried away the wife of a brahmin. Bhadrāyu, a firm protector of his subjects gave his own wife to the brahmin and prepared himself to give up his life in fire. Śiva greatly pleased at this selfless act of Bhadrāyu befitting a true King appeared before him and blessed him and gave back the brahmin his wife.

Bhadrāyu in his previous birth was a King called Mandara and Kīrtimālinī in her previous birth was Piṅgalā, queen of Mandara. (Skanda Purāṇa, 3.3.12; 9.14).

BHAGA I.

1) *General.* One of the twelve Ādityas born as sons of Kaśyapa prajāpati by his wife, Aditi. Viṣṇu, Śakra, Aryaman, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Aṁśu and Bhaga—these are the Dvādaśādityas, and they were Devas famous as Tuṣitas in the last Cākṣuṣamanvantara.

2) *Other information.* (1) Bhaga married Siddhi, and the couple begot three sons called Mahiman, Vibhu and Prabhu and three daughters called Suvratā, Varārohā, and Āśīs.

(2) Bhaga participated in the birthday celebrations of Arjuna. (M.B., Ādi Parva, Chapter 122, Verse 66).

(3) At the time of Khāṇḍavadāha (burning of the Khāṇḍava forest) Bhaga, as a supporter of Indra, who was fighting Arjuna and Śrī Kṛṣṇa, sprang upon the enemies with sword in hand. (M.B., Ādi Parva, Chapter 236, Verse 36).

(4) Bhaga shines forth in Indra's assembly. (M.B., Sabhā Parva, Chapter 7, Verse 22).

(5) Bhaga was also present at the installation of Subrahmaṇya as commander of the fighting forces. (M.B., Śalya Parva, Chapter 45).

(6) After Devayuga (Deva age), the Devas asembled together and decided upon the share of yajñas due to each of them, and in thus fixing shares they left out Rudra. Enraged at this neglect Rudra made a bow and fought against the Devas. During the fight Rudra, with the point of his bow, extracted the hands of Savitā, the eyes of Bhaga and the teeth of Pūṣā. Ultimately the Devas satisfied and pleased. Rudra, who returned to Bhaga and others the eyes etc. which had been extracted. (M.B., Sauptika Parva).

BHAGA II. Certain Purāṇas refer to Bhaga as one of the eleven Rudras. But, this view is not universally accepted.

BHAGA III. A vedic god considered to be the lord of wealth, prowess and happiness. Bhaga is also one of the six Ādityas mentioned in the Ṛgveda, viz. Bhaga, Mitra, Aryamā, Varuṇa, Dakṣa and Aṁśa. (Ṛgveda, 2.27).

BHAGADĀ. An attendant (woman) of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 26).

BHAGADATTA. Bhagadatta was King of Prāgjyotiṣapura. Mahābhārata furnishes the following information about him.

1) Bhagadatta was born from a limb of the asura called Bāṣkala. (M.B., Ādi Parva, Chapter 67, Verse 9).

2) He was present at the wedding of Pāñcālī. (Ādi Parva, Chapter 185, Verse 12).

3) Known also as lord of the Yavanas (Yavanādhipa). Bhagadatta was a friend of Pāṇḍu, and that friendship was transferred to Yudhiṣṭhira too. (Sabhā Parva, Chapter 14, Verse 14).

4) The triumphal tour of Arjuna in connection with the Rājasūya yajña performed by Yudhiṣṭhira evoked feelings of jealousy in the heart of Bhagadatta, and he fought against Arjuna. The courage and prowess Arjuna exhibited in the fight astonished Bhagadatta, who congratulated Arjuna on his supreme courage and admitting defeat yielded to Arjuna. (Sabhā Parva, Chapter 26, Verse 7).

5) Bhagadatta, along with the Yavanas was present at the Rājasūya of Yudhiṣṭhira. He also made presents of horses of very high pedigree and very costly gems etc. (Sabhā Parva, Chapter 51, Verse 14).

6) Karṇa once defeated Bhagadatta in fight. (Vana Parva, Chapter 254, Verse 5).

7) In the great war he, with his army, fought on the side of Duryodhana. (Udyoga Parva, Chapter 19, Verse 15).

8) During the first day of the war Bhagadatta fought a duel with the King of Virāṭa. (Bhīṣma Parva, Chapter 45, Verse 49).

9) He was defeated in his fight with Ghaṭotkaca. (Bhīṣma Parva, Chapter 64, Verse 59).

10) In the fight which took place after the above defeat Bhagadatta caused Bhīmasena to faint in the field. (Bhīṣma Parva, Chapter 64, Verse 13).

11) And after that he defeated Ghaṭotkaca in fight. (Bhīṣma Parva, Chapter 83, Verse 40).

12) Next ensued the combat with King Daśārṇa in which the King was defeated. (Bhīṣma Parva, Chapter 95, Verse 48).

13) It was not long after this that Bhagadatta cut off the hands of the Kṣatradeva. (Bhīṣma Parva, Chapter 95, Verse 73).

14) Viśoka, the charioteer of Bhīma-sena, hit by the arrows of Bhagadatta fell down and fainted. (Bhīṣma Parva, Chapter 95, Verse 76).

15) Bhagadatta and Sātyaki fought against each other. (Bhīṣma Parva, Chapter 111, Verse 7).

16) Chapters 113 and 114 of the Bhīṣma Parva describe the combats fought by Bhagadatta with Bhīmasena and Arjuna.

17) Bhagadatta and Drupada fought with each other. (Droṇa Parva, Chapter 14, Verse 40).

18) Bhagadatta killed king Daśārṇa. (Droṇa Parva, Chapter 26, Verse 38).

19) Bhagadatta killed Ruciparvan. (Droṇa Parva, Chapter 26, Verse 52).

20) He shot the Vaiṣṇavāstra (arrow given by Viṣṇu) on Arjuna. (Droṇa Parva, Chapter 29, Verse 17).

21) Arjuna killed Bhagadatta. (Droṇa Parva, Chapter 29, Verse 48).

22) After his death, his son, Vajradatta became King of Prāgjyotiṣa. Arjuna killed Vajradatta also. (Aśvamedha Parva, Chapter 76).

23) King Śailālaya, who was Bhagadatta's grandfather, attained Indraloka on account of the greatness of his tapas. (Āśramavāsika Parva, Chapter 20, Verse 10).

BHAGANANDĀ. An attendant woman of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 11).

BHAGAVADDHYĀNAPARVA. A sub-parva of Udyoga-Parva. It comprises chapters 72-150 in Udyoga Parva.

BHĀGAVATA. One of the eighteen famous Purāṇas. Gāyatrī is the main theme of this Purāṇa and based on it it dwells on the greatness of Dharma (duty) and states about the dharmas of Sārasvatakalpa. (See under Purāṇa).

BHAGAVAD GĪTĀ.

1) *General.* The Bhagavad Gītā is a poem consisting of 650 verses divided into eighteen chapters. The Gītā covers chapters 25-45 in the Bhīṣma Parva of the Mahābhārata, and it is in the form of a talk or discussion between Arjuna and Lord Kṛṣṇa. The mighty armies of the Pāṇḍavas and the Kauravas were arrayed on opposite sides for mortal combat on the field of Kurukṣetra when Arjuna, overcome by grief at the prospect of fathers, brothers, preceptors and other Kinsmen fighting and killing one another expressed to his charioteer, Śrī Kṛṣṇa his aversion to fighting. But, the Lord pointed out to the unwilling Arjuna, by unique and various arguments, his imperative duty, under the circumstance, to fight and fight in heroic earnestness with the result that Arjuna shed his disinclination to fight and entered the fray, which ended in the ultimate victory of the Pāṇḍavas. And the dialogue between Arjuna and Kṛṣṇa, and especially the great teaching of Kṛṣṇa on the field form the theme of the Gītā. The Gītā contains three spheres or fields of teaching; the karma yoga (philosophy of action), jñāna yoga (philosophy of knowledge) and Bhaktiyoga (philosophy of devotion). The three yogas are treated each in six chapters.

The theme of the Gītā is philosophy, and it is revered as one of the most sublime philosophical texts of the Hindu religion. Many a great thinker and philosopher like Ācārya Śaṅkara, Rāmānujācārya and Madhvācārya have annotated, and written commentaries on the Gītā. There is a school of thought which believes that the Gītā was taught to Arjuna by Kṛṣṇa himself on the battle-field in something like tabloid form and that Vyāsa eleborated the mighty teaching in its present form. The poet, Bāṇa, who flourished in the 7th century A.D., and the great Śaṅkara, who lived in the 8th century believed that the Gītā was sung by Kṛṣṇa himself. But there are some modern thinkers, who argue that the Gītā was composed some time between the third and fourth centuries B.C. and it was interpolated into the Mahābhārata in the second century A.D.

The Gītā has translations in all the languages of the world. The whole world has acclaimed it as a very

weighty and valuable contribution in the sphere of philosophy.

2) *Theme of the Gītā.* It has been mentioned above that the Gītā forms chapters 25-45 in the Bhīṣma Parva of the Mahābhārata. The subject-matter of each chapter of the Gītā is given below.

Chapter 25. *Arjunaviṣāda yoga*:—Both the armies take positions in Kurukṣetra. At the sound of the conches Arjuna becomes dejected and sorrowful at the prospect of killing relations, preceptors and Kinsmen.

Chapter 26. *Sāṁkhya yoga* :—The greatness and majesty of the Sāṁkhya and the Karma yogas.

Chapter 27. *Karma yoga* :—The need for action according to the Jñāna and the Karma yogas.

Chapter 28. *Jñānakarma Vibhāga yoga* :—Power of Saguṇa Brahma (Brahma with attributes), Niṣkāma-karma yoga (Action without an eye on the result) spiritual greatness of various yajñas.

Chapter 29. *Sannyāsa yoga* :—Sāṁkhya yoga, Niṣkāmakarma yoga, Jñāna yoga, Jñāna yoga with Bhakti.

Chapter 30. *Ātmasaṁyama yoga* :—Niṣkāmakarma yoga, Ātmodhāraṇa, Jñānayoga.

Chapter 31. *Jñāna yoga* :—Jñānavijñānas, origin of the world, the Daiva and Āsura aspects of Īśvara, worship of other Devas.

Chapter 32. *Tārakabrahma yoga* :—Seven questions of Arjuna about Brahma, Ātmatatva and Karma. Śrī Kṛṣṇa's answers thereto. Bhakti yoga, the Śukla and the Kṛṣṇa mārgas.

Chapter 33. *Rājarāja guhya yoga* :—Jñāna and Vijñāna, origin of the world, Īśvarasvarūpa, Sakāmaniṣkāmopāsana, Bhagavadbhakti.

Chapter 34. *Vibhūti yoga* : —Bhagavān's Vibhūti (Divine attributes), Bhakti yoga.

Chapter 35. *Viśvarūpadarśana yoga* :— Arjuna's prayer to be shown Viśvarūpa (cosmic form), description of viśvarūpa by Śrī Kṛṣṇa and Sañjaya, Śrī Kṛṣṇa reveals viśvarūpa to Arjuna; fear-stricken at the sight, Arjuna sings the praise of Kṛṣṇa.

Chapter 36. *Bhaktiyoga* :— The great benefits of worshipping God with form and without form.

Chapter 37. *Kṣetrakṣetrajña Vibhāga yoga* :—Description of Kṣetrakṣetrajña with Jñāna, and of Prakṛti and Puruṣa.

Chapter 38. *Guṇatrayavibhāga yoga*:— The greatness of Jñāna; world's origin from Prakṛti and Puruṣa, the three guṇas, sattva, rajas and tamas; means to attain god; marks of Yugātītapuruṣa.

Chapter 39. *Puruṣottama yoga*:— Essential principles of world and life, attainment of God, relationship between Jīvātmā and Paramātmā, principle and theory of kṣara puruṣa and akṣara puruṣa.

Chapter 40. *Daivāsura sampadvibhāga yoga*:—Good actions, evil deeds, scientific actions and unscientific actions.

Chapter 41. *Śraddhātrayavibhāga yoga*:—Descriptions of Scientific tapas, diet, yajñatapas and dāna. Interpretation of Om.

Chapter 42. *Mokṣasannyāsa yoga*:— Tyāgam, Sāṁkhya theory, Varṇadharmas, jñānaniṣṭhā, Niṣkāmakarmayoga with bhakti and the greatness of the Gītā.

(For another story about the greatness of the Gītā see Duśśāsana II).

BHAGAVATĪ. The words Bhagavān and Bhagavatī mean Paramātmā (universal self) and Prakṛti (Nature and its modifications) respectively. Prakṛti is also called by the name Śakti. The following elucidation once given by Mahāviṣṇu about Bhagavān and Bhagavatī is greatly illuminating.

Time, space, atmosphere and the universe (Brahmāṇḍam) are, just like Paramātmā, eternal. This is the truth and reality. Below this eternal Gokula exists Vaikuṇṭhaloka, which also is, like the former, eternal. Just like this, Prakṛti, which is a sport to Brahmā and is also without beginning or end (Sanātanī) too is eternal. In the same manner as flame exists in fire inseparable from it, moonlight in moon, beauty in the lotus flower and brightness in the sun, so does nature exist in soul inseparable therefrom. In the same way as the goldsmith cannot make gold ornaments without gold and the potter cannot make pots without clay, the Paramātmā will not in the least be able to function unaided by Prakṛti. Prakṛti (Nature, Devī) is all powerful. 'Para' becomes powerful enough to do everything when he joins the Devī.

The sound 'Śa' means welfare and good fortune, and the sound 'kti' means prowess. Hence "Śakti" means the embodiment of welfare and prowess or she, who is the giver of welfare and prowess. Bhagavatī combines in herself knowledge, affluence, riches, fame and strength. As the Paramātmā is always with and inseparable from such Bhagavatī he is called Bhagavān also. When Prakṛti and Paramātmā remain combined it is called Parabrahma, which possesses neither form nor attributes. And, when Prakṛti and Puruṣa separate, of their own accord, they assume forms and attributes.

The above is Śaiva doctrine in a nut-shell. The Vaiṣṇavas do not accept this position. They ask, "How is it possible to have brightness or effulgence without there being an effulgent one?" Therefore, the Vaiṣṇavas believe in the existence, at the centre of an effulgent sphere, of a thing possessing the utmost effulgence and brightness equal to that of Brahmā. This 'thing'—Deva—is very efficient and effective to remedy sorrows due to birth, death, disease etc. and to him the lifetime of Brahma is just one minute only. This Deva is called Paramātmā, Parabrahma and Kṛṣṇa by the Vaiṣṇavas. 'Kṛṣ' means maximum devotion (love) towards Paramātmā, and 'ṇa' means he who becomes slave to such devotion. Hence Kṛṣṇa means he who becomes a slave to the love of his devotees. There is another meaning also for the word Kṛṣṇa. Kṛṣ means all and 'ṇa' means seed or root; and thus Kṛṣṇa means he, who is the root of everything. In the very beginning there was only this Kṛṣṇa ; and this Lord, subject only to his own will and pleasure, divided himself into two, the left side becoming woman and the right side man. (Devī Bhāgavata, Navama Skandha).

BHAGINI. A word used in addressing women. Verse 129 in chapter two of the Manusmṛti lays down that the wife of another person and women who are not one's relatives should be addressed either as Bhavati, Subhage or Bhagini.

BHAGĪRATHA.

1) *Genealogy.* Descended from Viṣṇu thus: Brahmā-Marīci - Kaśyapa-Vivasvān-Vaivasvata manu-Ikṣvāku-Vikukṣi-Śaśāda -Kakutstha-Anenas-Pṛthulāśva-Prasenajit-Yuvanāśva - Māndhātā - Purukutsa - Trasadasyu-Anaraṇya-Haryaśva-Vasumanas - Sudhanvā - Traiyyāruṇa-Satyavrata or Triśaṅku - Hariścandra-Rohitāśva-

Harita - Cuñcu - Sudeva - Bharuka - Bāhuka - Sagara-Asamañjas-Aṁśumān*-Bhagīratha.

2) *Recluse.* Many years had not lapsed after his coronation as King when, in the heart of Bhagīratha spiritual thoughts began to crop up. A great sage called Tritula was his guru. Once Bhagīratha asked the guru what was the means to get rid of worldly sorrows, and the guru replied as follows:—

The ego will be annihilated when the tendencies and cravings towards objects of the senses are absolutely suppressed and the whole and perfect truth is realised through knowledge, the practice of concentration etc. The ego will not disappear as long as one does not become one's real self by completely overcoming the sense of pride, shame etc. which form the outer case of worldly life. The egoless state is the ultimate achievement and most supreme state. Oh ! Bhagīratha ! if you would get rid of sentiments like pride etc., give up all attachment to material objects, become fearless and gift away, with thoughts concentrated on the inner self, all your wealth to enemies, and then move among those enemies, without any sense of ego and pride about this material body, and take alms from them (enemies) and also give up me, who am your preceptor in the matter of knowledge ; then you will become the most sublime Brahma". This advice of the guru affected him so much that Bhagīratha, holding his duties firmly in mind, engaged himself in spiritual practices, and after spending some time thus he performed, according to rules, the Agniṣṭoma yajña aimed at gifting away everything. All wealth like cows, land, horses, gold etc. were distributed in gifts to noble brahmins and the poor folk according to their eligibility for the same. Within three days he had gifted away everything except the clothes he was wearing. And, then he invited his neighbouring enemy king and gave to him, without the least hesitation, the kingdom which had been bereft of all wealth. The ministers and other citizens felt very sorry about the whole thing. But, Bhagīratha left the country at once for other places having with him only the clothes he was wearing. He spent his days in various places and forests where he was not known even by name. Ere long, Bhagīratha attained ultimate spiritual solace. And, then he accidentally came to his former kingdom, which was then being ruled by the enemy King. The ministers and other citizens to whose houses he went begging for alms recognised him, and with sorrow unbearable they appealed to him to accept the throne again and rule the country. Bhagīratha rejected their request, and, after staying there for some time, he started for other places. During this wandering of his he met his old preceptor, Tritula, and both of them, in company, toured for some time cities and forests. They felt it very painful to keep on to their body like that. They thought like this : "Why should the body be kept like this. What if this material object continues to exist or perishes ? But let it (the body) continue as long as it exists without in any way being against the order of things and ethical practices". And, in this frame of mind they traversed the forests. Now, the minister of a distant kingdom who was on the look out for a successor to the King who had died heirless, persuaded Bhagīratha to accept the Kingship of that country. The ministers of Bhagīratha's former Kingdom also now requested him to resume his old kingship, especially since its new ruler had already expired. Bhagīratha obliged them, and became once again King of his own country. (Jñānavāsiṣṭham).

3) *Bhagīrathaprayatnam.* (*Himālayan or Herculean effort*). Sagara, an old predecessor of Bhagīratha had two wives called Keśinī and Sumati. Keśinī had one son named Asamañjas and Sumati 60,000 sons. Sagara once conducted an Aśvamedha yajña in the Indo-Gangetic plane, when Indra stole away the sacrificial horse and kept it quite near to sage Kapila who was doing tapas in Pātāla. The 60,000 sons of Sagara set out in search of the horse and found it out in Pātāla. At the sight of the horse they shouted themselves hoarse. Enraged at this sage Kapila reduced those sons of Sagara to ashes in the fire which emanated from his eyes.

After entrusting Asamañjas with the duty of performing the funeral rites of his 60,000 sons Sagara expired. Asamañjas transferred that duty on to Aṁśumān, and he to Bhagīratha. Bhagīratha did penance on the sea-shore concentrating his mind on Gaṅgādevī. The Devī appeared before Bhagīratha and asked him to choose what boon he would, and he requested the Devī to perform the funeral rites of 60,000 sons of Sagara remaining in the form of ashes in Pātāla. To this Gaṅgādevī replied that the earth will not be able to withstand the impact of her powerful flow, but she shall, if Śiva permits, flow into his matted hair. And, Gaṅgādevī asked Bhagīratha to first get that permission. This did not dishearten Bhagīratha, who went to mount Kailāsa to do penance so that Śiva might grant him his prayer. He thus did penance for 1000 years. Śiva appeared to him and agreed to receive the rushing flow of Gaṅgā water on his matted head. And, accordingly Śiva stood in position to receive the rushing waters of Gaṅgā, and Gaṅgā flowed on to his head. Even the most powerful flow of Gaṅgā water on his head did not cause Śiva to move from his position even by a hair's breadth. This awakened the conceit in Gaṅgādevī, understanding which Śiva contained her on his head. Without finding any outlet the waters of river Gaṅgā flowed along the matted hairs of Śiva for thousand years. So, Bhagiratha had once again to please Śiva. Thus pleased again Śiva shook his matted head and one drop of water fell on the ground, and that is the river Ganges in North India. The Gaṅgā flowed along plane ground to Pātāla and performed the funeral rites of Sagara's sons. (M.B. Vana Parva, Chapter 108 ; Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Canto 42; Brahmāṇḍa purāṇa, Chapter 97 ; Bhāgavata, Navama Skandha, Kampa Rāmāyaṇa (Tamil), Yuddha Kāṇḍa; Padma Purāṇa, Part 4, Chapter 21).

4) *Other Information.*

(1) Bhagīratha is a member of Yama's assembly and serves him. (M.B., Sabhā Parva, Chapter 8, Verse 11).
(2) Śiva bestowed boons on him. (Vana Parva, Chapter 180, Verse 1).

*According to verse 12, Chapter 25, of Vana Parva, Bhagīratha is the son of Dilīpa. But most of the Purāṇas refer to him a the son of Aṁśumān.

(3) Bhagīratha had faith in the great efficacy of making a gift of cows. (Anuśāsana Parva, Chapter 76, Verse 25).

(4) He married his daughter to Kautsa. (Anuśāsana Parva, Chapter 131, Verse 25).

(5) Once Bhagīratha made a gift of one lakh of cows with calves to Maharṣi Kohala, and attained Uttamaloka. (Anuśāsana Parva, Chapter 137, Verse 27).

BHĀGĪRATHĪ. Another name of Gaṅgā. (See under Gaṅgā).

BHAGNARATHA. A synonym of Citraratha. (See Citraratha).

BHĀGURI. A man of great erudition, Bhāguri was noted for his proficiency as a Sarvaśāstra Paṇḍit (scholar of all sciences), Vyākaraṇakāra (grammarian), Kośakāra (etymologist), Jyotiśśāstrajña (Astronomer) and Smṛtikāra (authority on Smṛti).

BHAIRAVA I. A nāga belonging to the Dhṛtarāṣṭra Vaṁśa. There is a reference to this nāga in Mahābhārata, Ādi Parva, Chapter 51, Verse 17. He was burnt up at the Sarpasatra performed by King Janamejaya.

BHAIRAVA II. A Pārṣada of Śiva.

1) *General*. Immediately after his birth, this terrible monster subdued all the Devas without getting the permission of Śiva. Enraged at it, Śiva turned him into a tree by a curse. But Śiva was soon pacified and lifted the curse by declaring that those who offered pūjā to the gods would get the full reward for their worship only if they offered pūjā to Bhairava also.

Bhairava became a tree as soon as he was cursed. He became a tree because he subdued the gods. Therefore that tree came to be called "DAMANAKA" tree (Damana = Subdue). It has another name, "TĀTIRI" tree. Even now, pious people offer pūjā to this tree. (Agni Purāṇa, Chapters 52-80).

2) *Birth*. Once Brahmā and Viṣṇu became swollen with pride. In his haughty way, Brahmā insulted Śiva. Under the insult, Śiva was infuriated and out of the fire of his fury was born Bhairava with his black form. (Liṅga Purāṇa 1.90).

3) *Brahmahatyā*. As soon as he was born, Bhairava rushed towards Brahmā and pinched off his fifth head which had insulted Śiva. By this, he incurred the sin of Brahmahatyā. For the expiation of this sin, as ordered by Śiva, Bhairava started on a journey to go abegging, with Brahmā's severed head in his hand. Śiva then created a woman named "Brahmahatyā" and asked her to follow Bhairava.

Although Bhairava visited many holy places, he was not able to liberate himself from the sin of Brahmahatyā. At last, at the suggestion of Śiva, he went to Vārāṇasī and washed off his sin. Brahmā's head which he carried, was also deposited there and the place became famous under the name of "Kapālamocana tīrtha". (Śiva Purāṇa, Śatarudra Saṁhitā).

4) *Family*. In Kālikā Purāṇa there is an elaborate account of the family of Bhairava. According to this Purāṇa, Vijaya, the reputed King of Vārāṇasī was born in the family of Bhairava. Kālikā Purāṇa also says that Vijaya destroyed the Khāṇḍavī city and set up the Khāṇḍava forest in its place.

According to Kālikā Purāṇa, Bhairava and Vetāla were, in their previous births, two Śivapārṣadas named Mahākāla and Bhṛṅgi. It was by the curse of Pārvatī that they were born as mortals in their next birth. (Kālikā Purāṇa 53).

The Purāṇas mention eight Bhairavas called Asitāṁga, Ruru, Caṇḍa, Krodha, Unmatta, Kapāli, Bhīṣaṇa and Saṁhāra.

5) *Shape*. Bhairava has a terrible shape. He wears the crescent moon and plaited hair on his head. His weapons are, sword, arrow, dagger, bow, trident, rope etc. At times he is dressed in elephant-skin. He has five faces. Serpents are his ornaments. (Agni Purāṇa, Chapters 52-80).

BHAIRAVĪ. One of the eight Ambas. They are: Rudrārcikā, Rudracaṇḍī, Naṭeśvarī, Mahālakṣmī, Siddhacāmuṇḍikā, Siddhayogeśvarī, Bhairavī and Rūpavidyā. All these are the eight different forms of Devī. (See the word DEVĪ).

BHAJAMĀNA. A Yādava King, whose father was Satvata and mother Kausalyā, and they had, beside Bhajamāna, another son called Satvata or Andhaka. Bhajamāna married the two daughters of Sṛñjaya, named Bāhyakā and Upabāhyakā by whom he got six sons. (Bhāgavata, Navama Skandha).

BHAJYA. An ācārya in the line of the Ṛk disciples of Vyāsa. Bhajya studied Vālakhilyasaṁhitā at the feet of his guru Bāṣkali. (Bhāgavata, Dvādaśa Skandha).

BHAKṢAKA. A Śūdra sinner. In Padma Purāṇa the following story is related about this Śūdra.

Bhakṣaka who was once going aimlessly somewhere felt extremely thirsty, and quenched his thirst by drinking water which was found near the small platform raised for the holy Tulasī shrub. The sanctity of the water thus drunk washed away all the sin attached to him. Some time later he was killed by a forest-dweller, and he attained svargaloka (heaven). Bhakṣaka, in his previous birth, was a king who led a voluptuous life, and he, once, robbed a very beautiful woman of her chastity, and it was as a punishment for the sin that the King had to be born, in the next birth, in the womb of a Śūdra woman. (Padma Purāṇa, Brahma Kāṇḍa, Chapter 22).

BHAKTI. A Devī born in Drāviḍa deśa (Southern India). Once Devī, along with her two sons, Jñāna and Vairāgya, started on a walking tour to Gokula and Vṛndāvana via Karṇāṭaka, Mahārāṣṭra and Gurjara (Gujarat). During the long tour the mother and her sons became aged. But, as soon as they set foot on Gokula and Vṛndāvana old age quitted Bhakti and she became young again. But, her sons remained old. So the mother requested Nārada to turn them young again. Nārada read out to them the Vedas, the Vedānta (Upaniṣads) and the Bhagavad Gītā, all to no purpose. Bhakti's sons still remained old. Then Sanaka, Sananda and Sanatkumāra asked Nārada to read out the Bhāgavata to them. Nārada did so, and the sons of Bhakti Devī became young again. (Padma Purāṇa).

BHALANDANA. A king. Though by birth he was a brahmin he became a Vaiśya because of doing things belonging to the Vaiśya community like trade and commerce. (Mārkaṇḍeya Purāṇa). According to the Bhāgavata, Viṣṇu Purāṇa and Vāyu Purāṇa Bhalandana was the son of Nābhāga.

BHALLĀṬA. A king of the line of Bharata. He was the son of King Viśvaksena and father of King Bṛhadaśva. (Navama Skandha, Bhāgavata).

BHALLĀṬA(M). A place of habitation in ancient India. Bhīmasena conquered this land during his victory march. (Śloka 5, Chapter 30, Sabhā Parva, M.B.).

BHĀLUKI I. A Ṛṣi, who was a member of Yudhiṣṭhira's assembly. (Sabhā Parva, Chapter 4, Verse 15).

BHĀLUKI II. A maharṣi. He also accompanied the Pāṇḍavas to Dvaitavana. (Vana Parva, Chapter 27).

BHĀLUKI III. An ācārya. He was a disciple of Lāṅgali, a member of the Sāma line of disciples of Vyāsa. (Vāyu Purāṇa).

BHĀMAHA. A critic who lived in the sixth century A.D. He was one of the top critics in the Sanskrit language. His important work is 'Kāvyālaṁkāra'. This is also called Bhāmahālaṁkāra by a few. There are six chapters in this. The first chapter deals with Kāvyaśarīra, the second and third with Alaṁkāra, the fourth with Kāvyadoṣa the fifth with Nyāya and the sixth with Śabdaśuddhi. As against Daṇḍī Bhāmaha separates 'Kathā' from 'Ākhyāyikā'. According to him the requisites of a good Kāvya are sweetness, pleasantness and liveliness. Daṇḍī prescribes ten attributes for a good Kāvya. Bhāmaha is of opinion that Vakrokti is no alaṁkāra at all. In a wider sense it is 'atiśayokti' (exaggeration). But Bhāmaha admits it has a place in Kāvya.

BHĀMINĪ. Wife of Avikṣit, King of Vaiśāli. The famous Marutta is the son born to this couple. The Mārkaṇḍeya Purāṇa states that Bhāminī once went to Nāgaloka to give refuge to the serpents there.

BHĀNAVĪ. A river. Śrī Rāma and Lakṣmaṇa on their way to the forests from Citrakūṭa crossed this river, Bhānavī. (Sarga 52, Ayodhyā Kāṇḍa, Vālmīki Rāmāyaṇa).

BHĀṆḌĀYANI. A maharṣi. This sage sits in Devaloka and worships Indra. (Śloka 12, Chapter 7, Sabhā Parva, M.B.).

BHĀṆḌĪRA(M). An ancient forest. It was in this forest situated in Aṁbāḍi that Śrī Kṛṣṇa with his cowherd chums conducted his childhood exploits. There was a very huge tree of name Bhāṇḍīra in this forest and it was under this great tree that Kṛṣṇa and his friends met daily for their play. This forest is on the northern bank of Gaṅgā in front of Keśighaṭṭa in Vṛndāvana. The Purāṇas proclaim that it was here that Brahmā conducted the marriage of Kṛṣṇa with Rādhā. (Chapter 38, Sabhā Parva, Dākṣiṇātya Pāṭha, M.B.).

BHAṄGA. A serpent born in the Takṣaka dynasty. Bhaṅga was burnt to ashes at the Serpent Yajña performed by King Janamejaya. (M.B., Chapter 57, Verse 9).

BHAṄGAKĀRA I. A king, son of Avikṣit and grandson of King Kuru of the Lunar dynasty. (Ādi Parva, Chapter 94, Verse 53).

BHAṄGAKĀRA II. A king of the Yadu dynasty. He attended the grand celebrations held at Mount Raivata. (Ādi Parva, Chapter 218, Verse 11).

BHAṄGĀSURI I. Another name of King Ṛtuparṇa.

BHAṄGĀSVAN (BHAṄGĀSVANA). A king in ancient India. For the story of his transformation into a woman refer to para 42 under 'Indra'.

BHĀNU I. A son born to Kṛṣṇa of Satyabhāmā. (Daśama Skandha, Bhāgavata).

BHĀNU II. Son of Dyau; this Bhānu was a guru of Sūrya. (Śloka 42, Chapter 1, Ādi Parva, M.B.).

BHĀNU III. A devagandharva born to Kaśyapa prajāpati of his wife Pṛthā. (Śloka 47, Chapter 65, Ādi Parva, M.B.).

BHĀNU IV. He is the son of an agni called Pāñcajanya. He is born of the spiritual essence of Aṅgiras and Cyavana. This Bhānu is called Manu and Bṛhadbhānu. (Chapters 220 and 221, Vana Parva, M.B.).

BHĀNU V. A king of ancient Bhārata. This king took a flying tour of Kurukṣetra in Indra's aeroplane to witness the battle between Arjuna and Droṇa. (Śloka 9, Chapter 56, Virāṭa Parva, M.B.).

BHĀNU VI. A yādava. He learnt the art of archery from Pradyumna. Sahadeva married the daughter of this Bhānu called Bhānumatī. (Vana Parva, 180, 27 and Harivaṁśa 2.20.12).

BHĀNUDATTA. A brother of Śakuni. In the Mahābhārata battle he fought against Bhīma and died. (Śloka 24, Chapter 157, Droṇa Parva, M.B.).

BHĀNUDEVA. A warrior of Pāñcāla state. Karṇa killed him in battle. (Śloka 15, Chapter 48. Karṇa Parva).

BHĀNUKOPA. A demon. He fought against Subrahmaṇya. (Asura Khaṇḍa, Skanda Purāṇa).

BHĀNUMĀN I. A king of the dynasty of Śrī Rāma. He was the father of a King called Śakradyumna. (Navama Skanda, Bhāgavata).

BHĀNUMĀN II. A son born to Kṛṣṇa of Satyabhāmā. (Daśama Skandha, Bhāgvata).

BHĀNUMĀN III. A prince of Kaliṅga. He fought on the side of the Kauravas and was killed by Bhīmasena. (Chapter 54, Bhīṣma Parva, M.B.)

BHĀNUMATĪ I. The daughter of Bhānu, a leader of the Yādavas. When Śrī Kṛṣṇa went with his retinue of Yādavas to visit the holy palace called Piṇḍāraka the Yādavas conducted a wine festival. During that festival a demon of the name Nikumbha carried away Bhānumatī. This was because of a curse to Bhānumatī from Durvāsas whom Bhānumatī did not respect once when they met at the garden of Raivata. Durvāsas had after the curse consoled her by assuring her that she would be saved and married by Sahadeva, one of the Pāṇḍavas. True to this, Bhānumatī was married to Sahadeva in the presence of Nārada and Kṛṣṇa. (Viṣṇu Parva, Chapter 90).

BHĀNUMATĪ II. Daughter of Kṛtavīrya. She was the wife of Ahaṁyati, a king of the Pūru line of monarchs. They had a son named Sārvabhauma.

BHĀNUMATĪ III. Daughter of Aṅgiras. She was extraordinarily beautiful. (Śloka 3, Chapter 218, Vana Parva, M.B.).

BHĀNUSENA. A son of Karṇa. He was killed in the battle by Bhīmasena. (Śloka 27, Chapter 48, Karṇa Parva, M.B.).

BHARADVĀJA I. Another name of Dīrghatamas.**

** Dīrghatamas is also called Bharadvāja. But the Bharadvāja of purāṇic fame is not Dīrghatamas. Dīrghatamas is the son whom Bṛhaspati illegitimately got of Mamatā, his brother's wife. There was then another legitimate child in the womb of Mamatā. Knowing this the devas told her 'Bharadvāja' meaning 'bear the brunt of two' and so the son of Bṛhaspati got the name of Bharadvāja also. The real name of this son was Dīrghatamas or Vitatha. Dīrghatamas is not the Bharadvāja who was the father of Droṇa. The famous Bharadvāja was the son of Atri. Dīrghatamas or Vitatha was the adopted son of Bharata, son of Duṣyanta. (Bhāgavata and Kamparāmāyaṇa. For details see under Bharata I and Dīrghatamas.

BHARADVĀJA II. The sage Bharadvāja of Purāṇic fame.

1) *General information.* Ayodhyā Kāṇḍa of Kampa Rāmāyaṇa states that this sage was the son of Atri Maharṣi. He lived for many thousands of years. He is connected with Vālmīki and the story of Śrī Rāma. Bharadvāja was for many years a disciple of Vālmīki. He was present with Vālmīki when the hunter killed one of the couple of Krauñca. When Vālmīki and Bharadvāja reached the shores of the river, Tamasā, that day Vālmīki told Bharadvāja thus : "Look, Bharadvāja, what a clean ghat this is. The water is pure and clear. Place your water-jug here and give me my valkala. We will get down here in this sacred water". Then Vālmīki taking the valkala from the disciple walked along the shore admiring the beauty of the forest trees and found on his way the historic Krauñca couple. (Sarga 2, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

2) *Bharadvāja and the study of Vedas.* Bharadvāja gave himself untiringly to the study of the Vedas. He obtained from Indra a boon to extend his term of life on earth to many thousands of years by different stages, each stage covering a span of a thousand years of life. All these years he devoted to an incessant study of the Vedas. Finding the term not sufficient for completing the study of the Vedas he appealed to Indra again for extension and Indra appearing in person took him before three mountains and giving him three handfuls of sand told him thus, "What you have studied about Vedas till this time is equivalent to the amount of sand I have now given and what is yet to be studied about the Vedas is as big as the three mountains before you". Any other mortal being would have been disheartened by this revelation made by Indra, but not Bharadvāja. Undaunted he continued his studies. (Bhāgavata).

3) *Bharadvāja in the role of a magician.* The āśrama of Bharadvāja was in Citrakūṭa and Śrī Rāma and Lakṣmaṇa in the beginning of their exile went to his āśrama accepting his blessings. Bharata on his return from Kekaya knew about the exile of his brothers and hoping to bring them back to Ayodhyā went in search of them with a big retinue of soldiers and men. Keeping the retinue outside, Bharata went to the āśrama of Bharadvāja. The latter decided to give Bharata and his people a grand reception and calling Viśvakarmā to his side asked him to arrange a royal banquet that night. Devas, Gandharvas, Apsarases, Aṣṭadikpālas and all such people were invited for the night. Renowned dancers from devaloka like Ghṛtācī, Hemā, Viśvācī Miśrakeśī and Alambuṣā appeared for entertainment. Even Vanarājī took part in the dance. Dishes of food came to the guests of their own accord. The night came to an end wonderfully and at daybreak everything vanished and all were amazed at the magic of the sage. (Sarga 91, Ayodhyā Kāṇḍa, Vālmīki Rāmāyaṇa).

4) *Droṇa's origin.* Droṇa was the son born to Bharadvāja of the celestial woman, Ghṛtācī. (see under Droṇa).

5) *How Bharadvāja died once but was born again.* See under Arvāvasu.

6) *The name Bharadvāja.* This is how the connotation of the word is explained.

Bhare'sutān bhare śiṣyān
Bhare devān bhare dvijān
Bhare ca bhāryāmavyājād
Bharadvājo'smi śobhane

(I protect even those who are not my sons, I protect my disciples, I protect devas and the brahmins. I protect my wife and all these I do with ease and so I am named Bharadvāja). (Bhāgavata)

7) *Other details.*

(1) Bharadvāja once gave refuge in his āśrama to Manoramā, daughter of the King of Kaliṅga and her son. (See under Manoramā).

(2) The sixth maṇḍala of Ṛgveda contains the songs of Bharadvāja.

(3) He was among the sages who once went to Dvārakā and cursed Sāmba. (See under Sāmba).

(4) Bharadvāja had a daughter Devavarṇinī whom Viśravas married and got the son, Kubera. (see under Kubera).

(5) Once Bharadvāja was travelling through an uninhabited forest with his son when he became exhausted by hunger and he then begged of a śūdra, Pṛthu, several cows. (Śloka 107, Chapter 1, Manusmṛti).

(6) This sage took part in a birthday celebrations of Arjuna. (Śloka 57, Chapter 122, Ādi Parva, M.B.).

(7) Because of the blessing of Bharadvāja Bharata got a son named Bhūmanyu. (Śloka 22, Chapter 94, Ādi Parva, M.B.).

(8) Bharadvāja taught the secret of the missile Āgenya to Agniveśa. (Śloka 39, Chapter 129, Ādi Parva, M.B.).

(9) He worshipped Brahmā sitting in the council of Brahmā. (Śloka 22, Chapter 11, Sabhā Parva, M.B.).

(10) This sage came to the battlefield during the Mahābhārata battle and requested Droṇa to lay down his missile. (Śloka 35, Chapter 196, Droṇa Parva, M.B.).

(11) Once Bhṛgu Maharṣi asked him some questions on the creation of this universe and Bharadvāja gave him satisfactory answers. (Chapter 182, Śānti Parva, M.B.).

(12) This sage performed the sacrifice Putrakāmeṣṭi, and gave a son to Divodāsa. (Chapter 30, Anuśāsana Parva, M.B.).

BHARADVĀJA III. The eldest son of the Agni, Śamyu. (Śloka 5, Chapter 219, Vana Parva, M.B.).

BHARADVĀJA IV. A renowned sage. Bharata, a King of the Pūru line of kings, had no sons and as he was spending his days in sorrow Marutta gave Bharata this Bharadvāja as a son. Bharadvāja who was by birth a brahmin from then onwards became a Kṣatriya. (Matsya Purāṇa 49. 27-39 and Vāyu Purāṇa 99. 152-158).

BHARADVĀJA V. A maharṣi born of the line of Aṅgiras. He was the father of Yavakrīta and a friend of Raibhya, son of Viśvāmitra.

Once Raibhya created a Kritya and that Kritya killed Bharadvāja's son Yavakrīta. Unable to bear the loss of his son Bharadvāja was preparing to give up his own life by jumping into the fire when Arvāvasu brought to life Yavakrīta and gave him to the sage. Immensely pleased at the regain of his son Bharadvāja ended his life on earth and went to heaven. (M.B., Vana Parva, 165-168)

BHARADVĀJA VI. A brahmarṣi who lived in the Pūrvamanvantara. He was living on the shore of Gaṅgā doing rigorous penance. One day desirous of conducting a special type of Yajña he went to bathe in the

river along with other sages. There he saw the celestial beauty, Ghṛtācī, standing in all splendour after her bath. Bharadvāja had seminal emission and from that was born a daughter, Śrutavatī, to him. (Chapter 47, Śalya Parva, M.B.).

BHARADVĀJA VII. A great scholar well-versed in all the Śāstras. He is the author of 'Dharmasūtra' and 'Śrautasūtra'. (The Viśvavidyālaya of Bombay keeps a hand written copy of his work Śrautasūtra written in Pāṇḍu script).

BHĀRADVĀJA I. A Maharṣi. It was he who convinced Dyumatsena, father of Satyavān that he (Satyavān) would be endowed with long life. (Vana Parva, Chapter 288, Verse 16).

BHĀRADVĀJA II. The collective name of a particular sect of preceptors mentioned in the Upaniṣads. The Bṛhadāraṇyaka Upaniṣad refers to this sect of preceptors as disciples of Bhāradvāja, Pārāśarya, Valāka, Kauśika, Aitareya, Āsurāyaṇa and Baijavāpāyana.

BHĀRADVĀJA III. A grammarian. According to the Ṛktantra, prātiśākhya of Sāmaveda, it was Brahmā, who first composed the science of grammar. This science was taught by Brahmā to others in the following order : Brahmā to Bṛhaspati, he to Indra, Indra to Bhāradvāja and he to his disciples.

Pāṇini has discussed the grammatical concepts of Bhāradvāja. Ṛkprātiśākhya and Taittirīya have quoted the opinions of this grammarian.

BHARADVAJA(M). A place of habitation in ancient Bhārata. (Śloka 68, Chapter 9, Bhīṣma Parva, M.B.).

BHĀRADVĀJATĪRTHA. One of the five sacred places (bathing ghāṭs in sacred rivers). (See Varga).

BHĀRADVĀJĪ. A famous Indian river mentioned in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 29).

BHĀRADVĀJĪPUTRA. A preceptor, who was a disciple of Pārāśarīputra. In the Bṛhadāraṇyakopaniṣad he is referred to in many contexts as Vātsīmāṇḍavīputra.

BHARAṆĪ. One of the twentyseven constellations. Puṇya is assured if one gives as gift a cow to a brahmin on that day. (Śloka 35, Chapter 64, Anuśāsana Parva, M.B.).

BHARATA I. Son of Duṣyanta born of Śakuntalā.

1) *Genealogy.* Descending in order from Viṣṇu - Brahmā-Atri-Candra-Budha-Purūravas-Āyus-Nahuṣa - Yayāti - Pūru-Janamejaya - Prācinvā - Pravīra-Namasyu-Vītabhaya-Śuṇḍu-Bahuvidha - Saṁyāti - Rahovādī - Raudrāśva-Matināra-Santurodha-Duṣyanta-Bharata.

2) *Birth.* Duṣyanta was once hunting in the forests when he hit a fawn with his arrow. The fawn fled to the Āśrama of Kaṇva Muni and the king followed it. On reaching the Āśrama grounds he saw Śakuntalā watering the plants helped by her companions Anasūya and Priyaṁvadā. Duṣyanta and Śakuntalā fell in love with each other at first sight. Kaṇva was absent from the Āśrama and they married according to the Gāndharva rites and Śakuntalā became pregnant soon. The king gave her his signet ring as a sign of faith and left for his palace. When Duṣyanta left her Śakuntalā fell into a deep reverie and she never knew about the arrival of the arrogant sage, Durvāsas to the āśrama. Durvāsas mistook her as disrespectful and cursed her saying that she would be forgotten by the man of whom she was thinking then. Śakuntalā never knew about the curse also. Kaṇva Muni when he returned to the Āśrama and knew everything, sent Śakuntalā to the palace of Duṣyanta. But King Duṣyanta never recognised her and when Śakuntalā was returning deeply grieved Menakā her mother, took her and left her in the āśrama of Kaśyapa. There Śakuntalā delivered a son. The boy grew brave and fearless and he could subdue even the wildest of animals around there. Kaśyapa, therefore, named him Sarvadamana.

Once when Duṣyanta was returning home after visiting Indra he saw Śakuntalā, recognised her, and took her and the boy to his palace. This was the boy who later on became known as Bharata. (Chapter 73, Ādi Parva, M.B.).

3) *Marriage and reign.* Bharata was a partial incarnation of Mahāviṣṇu. Even while he was young he became a ruler and conquering the world destroyed the wicked. Bharata had three wives. All the sons born to them were bad and so the mothers killed them all. Aggrieved over the loss of his sons he worshipped the devas to get a son for him. At that time the great preceptor Bṛhaspati forcibly married Mamatā the wife of his brother. Mamatā was pregnant then and when she conceived from Bṛhaspati also she bore two children. On delivery she threw the child of Bṛhaspati in the forests and went away with the other son.

The Devas took care of the discarded child and named him Bharadvāja and gave the child to Bharata. Bharata gave the boy the name Vitatha (Dīrghatamas). Bharata ruled over his land for twentyseven thousand years and the land was, therefore, called Bhārata. (Śloka 96, Chapter 2, Ādi Parva, M.B.).

After ruling the land ideally he left for the forests entrusting the land to his son, Vitatha. (Navama Skandha, Bhāgavata).

Vitatha also was called Bharata and he had five sons: Suhotra, Suhota, Gaya, Garbha and Suketu. (Chapter 278, Agni Purāṇa).

BHARATA II. Son of Daśaratha.

1) *Genealogy.* Descending in order from Viṣṇu-Brahmā-Marīci-Kaśyapa-Vivasvān - Vaivasvatamanu - Ikṣvāku-Vikukṣi-Śaśāda-Kakutstha-Anenas-Pṛthulāśva -Prasenajit - Yuvanāśva - Māndhātā - Purukutsa - Trasadasyu-Anaraṇya-Haryaśva-Vasumanas-Sudhanvā-Trayyāruṇa-Satyavrta-(Triśaṅku)-Hariścandra-Rohitāśva - Harita-Cuñcu-Sudeva-Bharuka - Bāhuka - Sagara - Asamañjas-Aṁśumān-Bhagīratha-Śrutanābha-Sindhudvīpa - Ayutāyus-Ṛtuparṇa-Sarvakāma-Sudās - Mitrasaha (Kalmāṣapāda)-Aśmaka-Mūlaka-Khaṭvāṅga (Dilīpa, Dīrghabāhu)-Raghu-Aja-Daśaratha-Bharata.

2) *Birth.* Daśaratha, King of Ayodhyā, had three wives : Kausalyā, Kaikeyī and Sumitrā. Kausalyā gave birth to Śrī Rāma, Kaikeyī to Bharata and Sumitrā to Lakṣmaṇa and Śatrughna. Kaikeyī, mother of Bharata, was the sister of Yudhājit, Rājā of Kekeya. Bharata was born on the day of Pūya. (Śloka 14, Sarga 18, Vālmīki Rāmāyaṇa)

Daśaratha remained in sorrow without children for a very long time and then he performed a Putrakāmeṣṭi yāga (A sacrificial ceremony to get children) with the Maharṣi Ṛṣyaśṛṅga as the officiating priest. From the sacred fire arose a divine figure carrying a pot of pudding and it was after taking that pudding that the wives of Daśaratha became pregnant. (Sarga 15, Bālakāṇḍa, Vālmīki Rāmāyaṇa).

3) *Till the end of Śrī Rāma's forest life.* The sons of Daśaratha married the daughters of Janaka, King of Mithilā. Śrī Rāma married Sītā, Bharata, Māṇḍavī, Lakṣmaṇa, Ūrmilā and Śatrughna, Śrutakīrtī.

Daśaratha made arrangements to crown Rāma as King and then leave for the forests and lead an ascetic life. At that time Bharata and Śatrughna were in the country of Kekaya with their uncle, Yudhājit. When the day of coronation was drawing near Kaikeyī demanded of Daśaratha the execution of two boons which were once promised by Daśaratha to her long ago during a battle between the devas and asuras. One of them was to crown her son, Bharata, as king and the other to send Rāma to the forests for a period of fourteen years. Daśaratha was shocked to hear that. But, without any hesitation, Rāma and Lakṣmaṇa accompanied by Sītā went to the forests and Daśaratha overcome with immense grief caused by this unpleasant turn of events fell down dead. Messengers were sent then to Kekaya to bring Bharata and after travelling for three days Bharata and Śatrughna reached Ayodhyā. Though they were not informed of the death of their father they were worried all the way because of the several bad omens which they saw. On entering Ayodhyā they were shocked to find all the roads desolate and arriving at the palace they found it silent and gloomy. Kaikeyī then told him all that had happened and when Bharata knew that his mother was at the root of all this calamity his rage knew no bounds. Forgetting himself he drew from the sheath the glittering sword and stood before his mother with the drawn sword wavering to strike or not to strike and mused to himself "No, Not a woman and not one's own mother, No, it should not be done". Immediately after this was decided, he swung the sword straight to his throat. But adroitly Śatrughna intervened and swept away the sword before it fell at its aim. This strong move of Śatrughna brought Bharata to his senses and he looked at his mother so fiendishly that at his stare his mother turned pale like a flower brought near a burning flame. Bharata immediately changed into the dress of a Sannyāsī and started to go to the forests. Śatrughna followed his brother. Vasiṣṭha also started. The news spread like wildfire and people began to crowd at the palace eager to follow the brothers. Very soon a huge procession was seen moving towards the forests. Vasiṣṭha and Arundhatī in a chariot in the front, Kausalyā and Sumitrā in another next to it and Bharata and Śatrughna closely following the chariots, walking. People joined the procession from behind. The great crowd of people reached the banks of the river Gaṅgā. Guha coming to know of the great exile of people from Ayodhyā through spies went and saw Bharata, at first in disguise, and later as himself made his acquaintance. He then took Bharata and Śatrughna across the river to the presence of Śrī Rāma at Citrakūṭa.

When they reached Citrakūṭa only Bharata-Śatrughna, Vasiṣṭha and Arundhatī, Kausalyā and Sumitrā entered the āśrama of Śrī Rāma, all the others remaining outside. When Rāma and Lakṣmaṇa were told about the death of their father they were filled with grief. All the sons, then, Vasiṣṭha officiating, performed the obsequies of their father. Rāma and Bharata then discussed the future. Śrī Rāma persisted in his vow and said he would return to his country only after fourteen years and insisted that Bharata should rule the country during that period. Bharata accepted the arrangement saying that if his brother did not come back after fourteen years he would give up his life by jumping into the fire. Śrī Rāma then gave his sandals to Bharata who accepting the same with due respect returned home followed by others. On reaching Ayodhyā Bharata did not go to the royal palace which he considered as empty because of the absence of his brother, Rāma and abhorrent because of the presence of his mother, Kaikeyī. Instead, he went to a nearby village called Nandi and installing the sandals there lived there and ruled the country.

4) *Return of Śrī Rāma.* Śrī Rāma when he came back to Ayodhyā after fourteen years was crowned King. Bharata got two sons of his wife Māṇḍavī, Subāhu and Śūrasena. While they were thus living happily in Ayodhyā, message was sent through an ascetic by Yudhājit from Kekaya that some gandharvas were creating trouble in that country. It was the state of Sindhu in Kekaya which was subjected to this molestation and on the advice of Rāma Bharata went and subdued the trouble, killing the gandharvas. He then created two small states on either side of Sindhu and made his two sons the Kings of those states. When Śrī Rāma gave up his life in Sarayū river and rose to heaven as Viṣṇu Bharata and Śatrughna also gave up their lives and took the forms of the conch and the wheel which adorn the hands of Viṣṇu. (Uttara Rāmāyaṇa).

BHARATA III. A son of Ṛṣabha.

1) *Genealogy and birth.* Descending in order from Viṣṇu-Brahmā - Svāyambhuvamanu - Priyavrata - Agnīdhra-Nābhi-Ṛṣabha-Bharata.

Emperor Priyavrata partitioned his empire to his eight children. Agnīdhra got Jambudvīpa. Agnīdhra had nine sons: Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramya, Hiraṇvan, Kuru Bhadrāśva and Ketumāla. On the death of the father Jambudvīpa was divided into nine states and Nābhi got the land called Hima. Nābhi married Merudevī and got a son, Ṛṣabha. Ṛṣabha had a hundred sons and Bharata was the eldest. (Chapter 1, Aṁśam 2, Viṣṇu Purāṇa).

2) *Marriage, administration and entry into Āśrama life.* Bharata took over the administration of the kingdom at the death of his father, Ṛṣabha. He married Pañcajanī daughter of Viśvarūpa. They had five sons, Sumati, Rāṣṭrabhṛt, Sudarśana, Āvaraṇa and Dhūmraketu. The Pañcama Skandha of Bhāgavata contains a statement to the effect that India got the name Bhārata from this king. (It is worthwhile remembering at this juncture a previous statement that the name Bhārata was obtained from Bharata, son of Duṣyanta). Bharata like his forefather was very erudite and affectionate and always respected his duties. He always meditated on Brahmā and in his heart there shone the Paramapuruṣa in the figure of Vāsudeva adorned with Śrīvatsa, Kaustubha, Vanamālā, Śaṁkha, Cakra, Gadā and Padma. He ruled the country for a crore of years and after that dividing the country among his sons went to the āśrama of Pulaha Maharṣi to spend the rest of his life there. On the rocks lying in the river flowing in front of the Āśrama were the marks of Cakra on one side and Nābhi on the other and the river therefore came to be known as Cakranābhi. Bathing in this river

and doing pūjā Bharata lived there oblivious of the world outside. (Pañcama Skandha, Bhāgavata).

3) *Bharata and the deer.* Bharata led a purely ascetic life performing everyday the rites laid down by scriptures and muttering the mystic formula of Brahmākṣara. One day a thirsty pregnant deer went to drink water in a nearby pond. As it was drinking it heard the loud roar of a lion nearby. Frightened the poor animal without even waiting to quench its thirst ran into the forest aud on its way delivered a child and the deer-babe fell into the river. The deer exhausted and tormented by fear ran into a cave and fell down dead. Bharata happened to see the new-born deer floating on the river and took it to his āśrama. From then onwards Bharata's mind was diverted from the spiritual to the mundane effort of taking care of the young deer. The deer followed him wherever he went and if it did not turn up in time in the evening after grazing Bharata went about in search of it weeping. Years went by and Bharata became old and died with the name of the deer on his lips. (Pañcama Skandha, Bhāgavata).

4) *Rebirths of Bharata.* Because he died with the thought of the deer in his mind he was reborn as a deer. The deer was aware of his previous birth and regretted that he spent the life of a man for the sake of a deer. The deer, therefore, left the house of his mother in the mountain of Kālañjara and went to the āśrama of Pulaha. The pious animal daily bathed in the river and died there on the bank of that river. So in its next life the deer was born as the son of a brahmin in the line of Aṅgiras. That brahmin had two wives and got nine sons of his first wife and one of the second. The son born to the second wife was none other than Bharata. In due course the brahmin died and his second wife jumped into the funeral pyre and ended her life. Thrown an orphan Bharata became a puppet in the hands of his brothers. Bharata was asked to look after the cattle and fields of his brothers for his living. With great forbearance Bharata did all he was told.

One day Bharata was keeping watch over the fields of his brothers. It was midnight. In the neighbourhood the Caṇḍālas were making merry over the birth of a child to one of the women. Some of them were bringing a man bound by ropes to be given as 'Narabali' to the goddess Kālī. (Narabali is the offering of a human being with his head cut off to propitiate a deity). On the way the man escaped and the disappointed Caṇḍālas were roaming about in search of a substitute when they came across Bharata keeping watch over the fields. Immediately he was bound by ropes and taken before the idol of Kālī. The effulgence of the brahmin astounded Kālī and getting angry for bringing such a pious brahmin for sacrifice she devoured the Caṇḍālas and allowed the brahmin to go free.

Escaping from there Bharata reached a village walking all the way. That village was being ruled over by a king called Rahūgaṇa and that king was going to see Bhagavān Kapila Maharṣi along the banks of the river Ikṣumatī in a palanquin. The palanquin had not enough bearers and so the brahmin was asked to join the team of bearers. As they were moving the palanquin shook because of the wrong steps kept by Bharata. The king reprimanded Bharata and Bharata then gave the king fitting replics based on the ethics of Vedānta. The erudition of Bharata greatly impressed the king and he stepped down from the palanquin and bowed to Bharata.

Bharata went from there to the forests singing devotional songs in praise of Viṣṇu and at last attained salvation. (Pañcama Skandha, Bhāgavata).

BHARATA IV. A sage and the famous author of Nāṭyaśāstra. He was a critic who lived around the year 400 B.C. His book on Nāṭyaśāstra (Histrionics) is world famous. Kālidāsa in the second act of his drama, Vikramorvaśīya states that this Bharata used to coach the devas in the art of acting. Nāṭyaśāstra is a book comprising thirtyseven chapters dealing with the art of dance and music. He has written in detail about the four Alaṁkāras, Upamā, Dīpaka, Rūpaka and Yamaka and also about the ten requisites of a Kāvya. He has not forgotten to write about the defects and demerits of Kāvya also. Commentaries on Nāṭyaśāstra have been written by lions in the profession : Mitragupta, Harṣavardhana, Śaṅkuka, Udbhaṭa, Bhaṭṭanāyaka and Abhinavagupta. Of these 'Abhinavabhāratī' the commentary written by Abhinavagupta is the only one freely available now.

BHARATA V. The Mahābhārata speaks about a few other Bharatas who were sons of Agni. Śamyu is a son of Agni known as Bharata. This Bharata has got another name, Ūrjja. (Śloka 6, Chapter 219, Vana Parva, M.B.). There is an Agni of name Bharata with a son named Bhārata. When this Agni is propitiated one gets healthy and strong and so this Agni is called Puṣṭimān also. (Śloka 7, Chapter 219, Vana Parva, M.B.). There is another Bharata son of an Agni called Adbhuta. It is this Agni that burns dead bodies. As this Agni lives permanently in Agniṣṭoma Yajñas; it gets the name of Niyata also. (Śloka 6, Chapter 222, Vana Parva, M.B.).

BHĀRATA (MAHĀBHĀRATA). An epic written by Vyāsa.

1) *General information.* The Mahābhārata is an epic. Bharata is acclaimed as the first emperor of Bhārata. The theme of this great epic is the fight between the two lines of princes belonging to the dynasty of Bharata. That is why the book is called Mahābhārata. The great size of the volume and the greatness of the wisdom contained therein have contributed much to its getting the name, Mahābhārata. Once the devas put the Mahābhārata in one pan of a balance and the Vedas in the other pan. Then the devas were convinced that the Mahābhārata weighed more than all the Vedas put together. (Ślokas 269-271, Chapter 1, Ādi Parva, M.B.).* This book contains over a lakh of verses. There is no subject on earth which is not dealt with in the Mahābhārata. None of

* Purā kila suraiḥ sarvaiḥ sametya tulayā dhṛtam
Caturbhyaḥ sarahasyebhyo Vedebhyo hyadhikaṁ yadā
Tadā prabhṛti loke'smin mahābhāratamucyate
Mahatve ca gurutve ca dhriyamāṇaṁ yaśo'dhikam
Mahatvād bhāravatvāc ca Mahābhāratamucyate.

the world's epics is so big as Mahābhārata. In size the Mahābhārata is double that of Homer's Iliad and Odyssey put together. The following poem about it is worth mentioning now:

Yathā samudro bhagavan
Yathā ca himavān giriḥ /
Khyātāvubhau ratnanidhī
Tathā bhāratamucyate //

Mahābhārata is not a mere epic. It is a whole literature in itself containing a philosophy which has been an unfailing and perennial source of spiritual strength to the people of India. Above all it has for its core the Gītā which is perhaps the noblest of scriptures.

The Mahābhārata comprises eighteen books, each book being called a Parva. There are 2109 chapters in it, the chapters differing in size. Besides, there is an annexe called Harivaṁśa which deals with the life and history of Śrī Kṛṣṇa.

2) *Contents.* The contents of each Parva are succinctly given below: The Parvas are so named as to give a hint of their central theme.

(1) *Ādi Parva.* (Ādi=beginning). Pāṇḍu and Dhṛtarāṣṭra, king of the Candra dynasty, are brothers. Bhīṣma brought them up. Dhṛtarāṣṭra was born blind and he got a hundred children of his wife Gāndhārī. They were called the Kauravas. Pāṇḍu had two wives Kuntī and Mādrī and got of them five sons called the Pāṇḍavas headed by the eldest Yudhiṣṭhira.

(2) *Sabhā Parva* (Sabhā=court). The Pāṇḍavas and Kauravas lived together in the court at Hastināpura. There, the Kauravas entered into a game of dice with Yudhiṣṭhira and through the deceitful tactics engineered by the keen-witted Śakuni, Yudhiṣṭhira was defeated and he lost everything he possessed. The Pāṇḍavas were then compelled to go into exile to the forests for twelve years and spend another year after that incognito. If they were found out during that period of incognito they were to go into exile for another term of twelve years. The Pāṇḍavas accompanied by Pāñcālī left for the forests.

(3) *Vana Parva* (Vana=forest). This is one of the longest of Parvas and describes the life of the Pāṇḍavas in the forest Kāmyaka. The well known stories 'Nala Carita' and 'Kirātārjunīya' are told in this Parva'.

(4) *Virāṭa Parva.* (Virāṭa=name of a King). The Pāṇḍavas after completing their term of exile in the forests spent the year of their life in incognito at the court of King Virāṭa. Many wonderful events took place during their stay there and this Parva deals in detail about them.

(5) *Bhīṣma Parva* (Bhīṣma=The first Generalissimo of the Kauravas). The great Mahābhārata war was fought in the vast expanse of Kurukṣetra lying to the north-west of Delhi. Bhīṣma was the first generalissimo of the Kauravas and Dhṛṣṭadyumna of the Pāṇḍavas. Vyāsa describes the events of the battle classifying it according to the generalissimos of the Kaurava army giving the four generalissimos a Parva each. Bhīṣma fought for ten days and was struck down on the tenth day by an arrow from Arjuna.

(6) *Droṇa Parva* (Droṇa=The second Generalissimo). When Bhīṣma fell Droṇa took charge as the supreme commander. This Parva deals with the fight under his command. Droṇa was killed in the end by Dhṛṣṭadyumna.

(7) *Karṇa Parva.* (Karṇa=The third generalissimo). This Parva deals with the war under the command of Karṇa. Karṇa fell in the end at the hands of Arjuna.

(8) *Śalya Parva.* (Śalya=The fourth and last of the Generalissimos). When Karṇa fell Śalya took over charge of the Kaurava army. As the war was coming to an end most of the big warriors of the Kaurava army were killed. In the end Bhīma and Duryodhana met in a grim fight with maces in which Duryodhana was killed. This Parva deals with the final stage of the battle.

(10) *Sauptika Parva.* (Sauptika=pertaining to sleep). This Parva tells us the tragic story of how Kṛpācārya, Kṛtavarmā and Aśvatthāmā who were the only three left with Duryodhana after the great battle went into the camp of the Pāṇḍavas at night and killed all the brave warriors of the Pāṇḍava army, excepting the Pāṇḍavas, who were sleeping in their camp unaware of the foul play lying ahead.

(11) *Strī Parva.* (Strī=woman). This Parva deals with the great lamentation in the battlefield, after the war, of Gāndhārī and other women.

(12) *Śānti Parva.* Yudhiṣṭhira was crowned king and even at that time Bhīṣma was lying on his bed of arrows awaiting death. Before taking up his duties of the state Yudhiṣṭhira went to where the grandsire lay dying and took his blessing and instruction in dharma. This instruction of Bhīṣmācārya to King Yudhiṣṭhira of the three dharmas, Rājadharma, Āpaddharma and Mokṣadharma is the famous Śānti Parva.

(13) *Anuśāsana Parva.* (Anuśāsana = Instruction). Bhīṣma still on his death-bed continues his instructions on several topics, like duty, freedom and fasting, giving entertaining stories to illustrate the essence of his teaching. This Parva is devoted to this.

(14) *Āśvamedhika Parva.* (Aśvamedha=yāga conducted by emperors). This Parva deals with the yāga conducted by Yudhiṣṭhira when he became the emperor of Bhārata.

(15) *Āśramavāsika Parva.* (Āśramavāsa=life in a hermitage). Dhṛtarāṣṭra, the blind and his wife Gāndhārī accompanied by Kuntī left for the forests and lived there for two years in a hermitage. One day the forest caught fire and the three without trying to escape sat on the ground facing eastwards in yoga posture and calmly gave up themselves to the flames. This is dealt with in this Parva.

(16) *Mausala Parva.* (Mausala=Mace). This Parva gives the story of how the Yādavas fought against each other with maces and were destroyed and how Dvārakā sank down into the ocean. It describes the death of Śrī Kṛṣṇa and Balarāma also.

(17) *Mahāprasthānika Parva.* (Mahāprasthāna=Death). Dharmaputra entrusts his kingdom to his successor and alongwith his four brothers and wife Pāñcālī sets out on a long journey to Mahāmeru never to return. This journey to death is detailed in this Parva.

(18) *Svargārohaṇa Parva.* (Svarga=Heaven). This Parva describes the entry of the Pāṇḍavas and their relatives into Svarga, heaven.

3) *Mode of Narration.* Most of the verses in the Mahābhārata are in the Anuṣṭup metre. At certain places other metres also have been used. There are prose pieces also in it. There are twenty notable pieces, three in Ādi Parva, seven in Vana Parva, seven in Śānti

Parva and three in Anuśāsana Parva. All the pieces are statements by realised souls. The style of the poetry is simple and the method of presentation lively. At times the imagination of the poet extends up to the horizon. Though there is a flow of spiritualism throughout the matter is purely mundane.

4) *Authorship*. Bhagavān Vyāsa is believed to be the author of Mahābhārata. He was a contemporary of the Pāṇḍavas and the Kauravas. Many of the events of the Mahābhārata were personally witnessed by Vyāsa. He took three years to write this book. The following ślokas will support the above:

Kururāja kulasthānāṁ
Dṛṣṭaṁ vṛttaṁ ca yatsthitam /
Tatsarvaṁ bhagavān Vyāso
Varṇayāmāsa Bhārate. //
(Padma purāṇa)

Tribhirvarṣaiḥ sadotthāyi
Kṛṣṇadvaipāyano muniḥ /
Mahābhāratamākhyānaṁ
Kṛtavānidamuttamam. //
(Śloka 55, Chapter 62, Ādi Parva).

The Varāha Purāṇa states that Vyāsa composed the Mahābhārata at a period when the end of Dvāpara yuga merged with the dawn of the Kaliyuga. The Bhāgavata states that Śrī Kṛṣṇa passed away on the first day of Kaliyuga. The Bhāgavata is devoted to admire and praise the life of Śrī Kṛṣṇa. This book also is written by Vyāsa. This śloka found in the first Chapter of Ādi Parva clears the doubt:

Vāsudevasya māhātmyaṁ
Pāṇḍavānāṁ ca satyatām /
Durvṛttaṁ Dhārttarāṣṭrāṇāṁ
Uktavān Bhagavānṛṣiḥ. //

The original name of the Bhārata which Vyāsa composed was 'Jaya'. In the first Chapter of Ādi Parva is this śloka to support this statement:

Nārāyaṇaṁ namaskṛtya
Naraṁ caiva narottamaṁ/
Devīṁ Sarasvatīṁ caiva
Tato Jayamudīrayet//

After the death of the Pāṇḍavas and the Kauravas the disciples of Vyāsa, Sumantu, Jaimini, Paila, Śuka and Vaiśampāyana gave this book great publicity. They wrote books based on this story of Bhārata of which only the 'Bhārata' of Vaiśampāyana and the Aśvamedha Parva of Jaimini are now available.

Vyāsa's Bhārata was first expounded by Vaiśampāyana at the Sarpa-satra of Janamejaya. At the request of Janamejaya, Vaiśampāyana added some more facts to the original work known then as 'Jaya'. Jaya with the accretions came to be known as Bhāratasaṁhitā. Sūta who narrated this story to Śaunaka and others at the forest of Naimiśa added some more matter to the Bhāratasaṁhitā and made it larger. The present Mahābhārata is this expanded edition.

The following facts prove that the Mahābhārata has thus passed through three stages of evolution:

1) This book is known by three names: Jaya, Bhāratasaṁhitā and Mahābhārata.[1]

2) There is a reference to the three parts of the book in Śloka 66, Chapter 1 of Ādi Parva.[2]

3) There are three different opinions regarding the total number of ślokas in the Mahābhārata. According to Ugraśravas there are 8800 verses, according to Vyāsa 24000 verses and according to another statement a lakh of verses.[3]

4) The narration appears to be of three different kinds, descriptive, philosophical and oratorical, indicative of three different authorships.

5) Sūta and Vaiśampāyana have made accretions to the original work 'Jaya' of Vyāsa.

Viewed with these facts we are led to believe that Vyāsa has composed only the very essence of Mahābhārata comprising 8800 ślokas and that work was known as 'Jaya' as referred to in the first invocatory verse of the epic. Vaiśampāyana added a few verses of his own and brought the number to 24,000 and gave the book the name of 'Bhāratasaṁhitā'. It was Sūta who made many more additions and made the book so big as to fetch it the name of 'Mahābhārata'. The epic which is now current among us contains a lakh of verses and it took perhaps centuries to get this transformation of the book from 'Jaya' to 'Mahābhārata'.

6) *Period of publication*. The Kali Varṣa starts from 3102 B.C. The great Mahābhārata war was fought at a period when the end of Dvāpara yuga merged into the dawn of Kali yuga as could be gathered from the following verse from the epic:

Antare caiva samprāpte
Kalidvāparayorabhūt /
Samantapañcake yuddhaṁ
Kurupāṇḍavasenayoḥ. //
(Śloka 13, Chapter 2, Ādi Parva).

So it can be deduced that the great war was fought round about 3102 B.C. Dhṛtarāṣṭra lived for eighteen years after the great battle and the Pāṇḍavas ruled the country for 36 years. (Strī Parva, M.B.). It was when Śrī Kṛṣṇa died that the Pāṇḍavas ended their rule and commenced the Mahāprasthāna. So it can be surmised that Śrī Kṛṣṇa lived for 36 years after the war.

1 (a) Jayo nāmetihāso'yaṁ
Śrotavyo vijigīṣuṇā (Śloka 22, Chapter 62, Ādi Parva).
(b) Caturviṁśati sāhasrīṁ
Cakre bhāratasaṁhitām
Upākhyānairvinā tāvad
Bhāratam procyate budhaiḥ
(Śloka 78, Chapter 1, Ādi Parva).
(3) Refer to the śloka given in para 1.

2 Manvādi Bhārataṁ kecid
Āstikādi tathāpare
Tathopari carādanye
Viprāḥ samyagadhīyire.

3 Idaṁ śatasahasraṁ tu lokānām puṇyakarmaṇām
Upākhyānaiḥ saha jñeyamādyaṁ bhāratamuttamam
Caturvimśati sāhasrīṁ cakre bhāratasaṁhitām
Upākhyānairvinā tāvad bhārataṁ procyate budhaiḥ
Aṣṭau ślokasahasrāṇi Aṣṭau ślokaśatāni ca
Ahaṁ vedmi śuko vetti Sañjayo vetti vā na vā.
(Ādi Parva, Chapter 1).

Śrī Kṛṣṇa died on the first day of Kali yuga, 3102 B.C. Therefore it is clear the Mahābhārata battle was fought in 3138 B.C. There are indications in other purāṇas to support this theory. There was that rare phenomenon of a Saptagraha yoga (Combination in astronomical position of seven planets) while King Parīkṣit, son of Arjuna, was ruling the country.[1] This happened in a month of Māgha (January) and a probe into the dates of such previous occurrences revealed that a similar one had happened in the month of Māgha in the years 3177 and 477 B.C. (The next one is to happen in 2223 A.D.). This phenomenon repeats itself in every hundred years and so it is to be believed that one of the kind happened in 3077 B.C. precisely during the period of Parīkṣit. It is therefore confirmatory to the statement that the great war occurred in 3138 B.C.

The Pāṇḍavas ruled the country for 36 years after the war and Vyāsa wrote this divine epic after the death of the Pāṇḍavas. Vyāsa took three years to complete his work. Therefore it can be well concluded that Vyāsa wrote the epic in 3100 B.C. The Pāṇḍavas commenced their Mahāprasthāna after entrusting the administration of the state into the hands of Parīkṣit. This must have happened in 3102 B.C. Parīkṣit ruled the country for 60 years and so his son Janamejaya became King in 3042 B.C. It was after two years of his becoming King that he conducted the Sarpasatra and it was at this Sarpasatra that Vaiśampāyana first expounded 'Jaya' (Mahābhārata) to the sages assembled there.

This fixing of the date of Mahābhārata is based on the conclusions arrived at by the pandits of Bhārata, but foreign chronologists differ from us. They argue that it was in the 10th century B.C. that the Mahābhārata battle took place on the strength of the following:

The theme of the Mahābhārata is a fight between Kurus and Pāñcālas. After the war the two join and there is a statement in the Yajurveda of a people formed by the merger of the two. Therefore the great war should have happened in the 10th century B.C. It was a period of hero-worship and songs on the heroic deeds of the Kurus and Pāṇḍavas were sung and handed over from one generation to the other and gradually those songs took shape in the form of the Mahābhārata.

There is another school of thought. In the Mahābhārata, Brahmā is given great prominence. But in Vedic times Brahmā was not counted at all. During the golden period of the Buddhists Brahmā had a conspicuous hold on Hinduism. Therefore it should be deduced that the Mahābhārata was written during the 6th century B.C. Then there were about 8,000 verses in the Mahābhārata.

Towards the second stage of Mahābhārata the epic grew in size bringing into its fold about 24,000 ślokas. It was at this stage that the Mahābhārata got a vaiṣṇavite colour and Śrī Kṛṣṇa was adored as an incarnation of Viṣṇu. Megasthenes who visited India in 300 B.C. records that the majority of Hindus were vaiṣṇavites at that period. There are references in certain parts of the Mahābhārata to Greeks and Buddhists. Therefore a set of foreign chronologists conclude that those portions of the Mahābhārata could have been written only after Buddha and after the attack on Bhārata by the Greeks i.e. by 300 B.C.

The third stage of the Mahābhārata is its present form and it was at this stage that it included new philosophy in it. The Dharmasaṁhitā of Manusmṛti became popular in the fifth century A.D. and therefore the third stage of the Mahābhārata must have started before that, in the 3rd century A.D.

BHĀRATA II. (Bhāratavarṣa. India).

The purāṇas describe the Earth to be constituted of seven continents: Jambūdvīpa, Plakṣadvīpa, Śālmalīdvīpa, Kuśadvīpa, Krauñcadvīpa, Śākadvīpa and Puṣkaradvīpa. Of these India is Jambūdvīpa.

The Bhāratavarṣa was constituted of nine islands at that time in the following positions : In the centre was Ilāvṛta and to the east was Bhadravarṣa. To the south-east was Hiraṇyaka and to the south was Bhārata. To the southwest was Hari and to the west was Ketumāla. To the north-west was cambaka and to the north was Kuruvarṣa. Beautiful Kiṁpuruṣa varṣa stood to the north-east of Ilāvṛta. There was neither the passage of time nor the fear of ageing or death in any of these continents excepting Bhāratavarṣa.

This Bhāratavarṣa itself is a group of nine islands each separated from the other by oceans and thus made not easily accessible between each other. Indradvīpa, Kaśerumān, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Kaṭāha, Siṁhala and Vāruṇa are the eight others and the ninth is this island of Bhāratavarṣa. This island is called Kumāra also. On the eastern boundary of this island live Kirātas, on the western side, Yavanas, on the southern boundary Āndhras and on the north Turuṣkas. In the Centre live the Brāhmins, Kṣatriyas, Vaiśyas and Śūdras. The eight sacred mountains of this place are Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣaparvata, Vindhya and Pāriyātra. There are several other mountains also in Madhyapradeśa. They are: Kolāhala, Vaibhrāja, Mandara, Durddhara, Vātadhūma, Vaidyuta, Maināka, Sarasa, Tuṅgaprastha, Nāgagiri, Govardhana, Ujjayanta, Puṣpagiri, Arbuda, Raivataka, Ṛṣyamūka, Gomanta, Citrakūṭa, Kṛtasmara, Śrīparvata and Koṅkaṇa. This place is inhabited by Āryas and Mlecchas. The rivers which they use for drinking water are the following:

Sarasvatī, Pañcarūpā, Kālindī, Hiraṇvatī, Śatadru, Candrikā, Nīla, Vitastā, Irāvatī, Kuhū, Madhurā, Hārarāvi, Uśīrā, Dhātakī, Rasā, Gomatī, Dhūtapāpā, Bahudā, Dṛṣadvatī, Nisvarā, Gaṇḍakī, Citrā, Kauśikī, Vadhūsara, Sarayū and Lohitya. All these rivers originate from the base of Himavān. Those originating from Pāriyātra are: Vedaśmṛti, Vedasvanī, Vṛtraghnī, Sindhu, Parṇāśā, Nandinī, Pāvanī, Mahī, Śarā, Carmaṇvatī, Lūpi, Vidiśā, Veṇumatī, Citrā and Oghavatī. Those flowing down from the Ṛkṣaparvata are: Śoṇa alias Mahānada, Narmadā, Surasā, Kriyā, Mandākinī, Daśārṇa, Citrakūṭā, Devikā, Citrotpalā, Tamasā, Karatoyā, Piśācikā, Pippalaśreṇī, Vipāśā, Vañjulāvatī, Satsantajā, Śuktimatī, Cakriṇī, Tridivā, Vasu, Valguvāhinī. From the base of Vindhya flow down the follow-

1. (a) Saptarṣayo maghāyuktāḥ kāle pārikṣite śatam (Matsya purāṇa 271.46).
(b) Te tu pārikṣite kāle maghāsvāsan dvijottama (Viṣṇu purāna 4, 24, 106).

ing rivers: Śivā, Payoṣṇī, Nirvindhyā, Tāpī, Veṇā, Niṣadhāvatī, Vaitaraṇī, Sinībāhu, Kumudvatī, Toyā, Revā, Mahāgaurī, Durggyā and Antaśśivā. Those originating from the base of Sahya are the following great rivers: Godāvarī, Bhīmarathī, Kṛṣṇā, Veṇyā, Saridvatī, Viṣamādrī, Suprayogā, Vāhyā, Kāverī, Dugdhodā, Nalinī, Vārisenā, and Kalasvanā. Those arising from Śuktimān are the following: Kṛtamālā, Tāmravarṇī, Vañjjulā, Utpalāvatī, Śunī and Sudāmā. All these rivers are very sacred and are considered to be absolvers of sins, mothers of the universe and wives of oceans. There are bad rivers also besides these.

The Madhyapradeśa comprises the following states: Matsya, Kuśūdra, Kuṇḍala, Pāñcāla, Kosala, Vṛka, Śaka, Barbara, Kaurava, Kaliṅga, Vaṅga, Aṅga and Marmaka. The states lying to the north are the following: Ābhīra, Śāṭhyadhānaka, Bāhlīka, Vātadhāna, Abhīra, Kālatoyada, Aparānta, Śūdra, Pahlava, Kheṭaka, Gāndhāra, Yavana, Sindhu, Sauvīra, Bhadraka, Śātadrava, Lalittha, Pārāvata, Mūṣika, Māṭhara, Urukadhāra, Kekaya, Daṁśana, Kāmboja, Darada, Aṅga, Lokika, Veṇa, Tuṣāra, Bāhya, Todara, Ātreya, Bhāradvāja, Prasthala, Daśeraka, Lambaka, Tāvakārāma, Cūdika, Taṁgaṇa, Alasa, Ālibhadra, Kirāta, Tāmasa, Haṁsamārga, Supārśva, Gaṇaka, Kūlūta, Kurhika, Cūrṇa, Ūrṇapāda, Kukkuṭa, Māṇḍavya and Pāṇavīya.

Those lying to the east are the following :

Aṅga, Vaṅga, Madgurava, Antarggiri, Bahirggiri, Pravaṁga, Vāṁgeya, Māṁsāda, Baladantika, Brahmottara, Prāvijaya, Bhārgava, Āṅgeya, Marṣaka, Prāgjyotiṣa, Vṛṣaddhra, Videha, Malla, Tāmraliptaka, Magadha and Ānanda. The states lying to the south are the following: Puṇḍra, Kerala, Cola, Kulya, Jānuka, Mūṣikāda, Kumārāda, Mahāśaka, Mahārāṣṭra, Māhiṣika, Kaliṅga, Ādīra, Vaiśikya, Āraṇya, Śabara, Pulinda, Vindhyaśaileya, Vidarbha, Daṇḍaka, Paurika, Sārika, Aśmaka, Bhogavardhana, Naimika, Kuntala, Āndhra, Udbhida and Nalakāraka. The western states are: Śūrppāraka, Vāridhāna, Durga, Cālīkaṭa, Pulīya, Sunīla, Tāmasa, Tāpasa, Kāraskara, Bhūmi, Nāsikānta, Sunarmmada, Dārukaccha, Sumāheya, Sārasvata, Vātsiya, Surāṣṭra, Āvantya and Ārbuda. The follwoing states lie adjacent to Vindhya: Kārūṣa, Ekalavya, Mekala, Utkala, Uttamarṇa, Daśārṇa, Gopta, Kikarava, Tosala, Kosala, Traipura, Khelliśa, Turaga, Tuṁbara, Vahela, Niṣadha, Anūpa, Tuṇḍikera, Vītihotra and Avanti.

There are a few more states which lie attached to mountains: Nirāhāra, Haṁsamārga, Kupatha, Taṁgaṇa, Khaśa, Katha, Prāvaraṇa, Ūrṇa, Āplaṣṭa, Suhūhuka, Trigartta, Kirāta, Tomara, Saśikha and Adrika. (Chapter 13, Vāmana Purāṇa).

(See the map of Paurāṇika Bhārata).

BHĀRATASAṀHITĀ. Another title of the Mahābhārata. (See Bhārata I).

BHĀRATĪ. A famous river mentioned in the Purāṇas. It is stated in Verse 25, Chapter 222 of the Vana Parva that Agni (fire) originated in this river.

BHARATĪ. Daughter of the Agni called Bharata. (Śloka 9, Chapter 219, Vana Parva, M.B.).

BHĀRAVI. A Sanskrit poet who flourished in the 6th century A.D. He is the author of the mahākāvya called Kirātārjunīya. Raghuvaṁśa, Kumārasambhava, Kirātārjunīya, Śiśupālavadha and Naiṣadha are the five Mahākāvyas in Sanskrit with established reputation. In the Ehole records of A.D. 634 Bhāravi is held up in praise along with Kālidāsa.[1] The theme of Kirātārjunīya is Śiva, in the guise of a hunter, attacking Arjuna immersed in penance. Bhāravi's literary style is simple and sweet. In the use of similes he is second only to Kālidāsa. Among his books only Kirātārjunīya has been found out yet.

BHARGA I. Grandson of Divodāsa, a King of the Pūru line. Divodāsa got a son named Pratardana. Bharga and Vatsa were the sons of Pratardana. (Chapter 278, Agni Purāṇa).

BHARGA II. A synonym of Śiva.

BHARGA(M). A village of ancient India. (Śloka 51, Chapter 9, Bhīṣma Parva, M.B.).

BHĀRGAVA. One who belongs to the Bhṛgu dynasty. (See Bhṛgu).

BHĀRGAVA (M). A city in ancient India. (Bhīṣma Parva, Chapter 9, Verse 50).

BHARMYAŚVA. A famous king of Pāñcāla Deśa. He had five heroic sons headed by Mudgala. (Navama Skandha, Bhāgavata).

BHARTṚHARI. A famous Sanskrit poet.

1) *Birth.* He was the son of Vidyāsāgara, a great brahmin scholar, who lived in Pāṭalīputra. There is a legend about the birth of Bhartṛhari in Uttara Bhārata.

Vidyāsāgara while young learnt the Vedas from his guru. But he was not satisfied with that study and wanted to learn more about all śāstras and so he started on a tour to find out a guru who would teach him all he wanted. On his way he met several great scholars but none came up to his standard of a guru. One day tired after a long journey he reached a mountain valley. Washing his hands and feet in a nearby river and quenching his thirst he went and sat down under a banyan tree to rest. The cool breeze sent the tired brahmin to sleep and he slept.

A Brahmarākṣasa who was living on the top of the banyan tree when it became midday descended from the tree to perform the sacred rites of the day and found a man lying asleep. By the sacred thread on his body the Brahmarākṣasa surmised that the man was a brahmin and woke him up. Waking up Vidyāsāgara found to his surprise the bearded Brahmarākṣasa standing before him and after mutual enquiries Vidyāsāgara told him of his mission. The Brahmarākṣasa told him thus: "Boy, let your name Vidyāsāgara (ocean of learning) be true in your life. I am acquainted with many śāstras and I shall teach you everything I know. But there are certain conditions for the same which you have to observe. You must live with me for six months and should fast during that period behaving yourself as one under a vow. I shall, however, teach you a mantra which would help you to remain unaffected by hunger, thirst or sleep. If you are prepared to accept these terms and become my disciple I shall quench your thirst for knowledge. Vidyāsāgara willingly agreed to his terms and became his student.

Both of them then climbed on the banyan tree and the Brahmarākṣasa sat in his usual place on a branch on the tree and Vidyāsāgara on a branch just below it. The instructions started and continued for six months. Vidyāsāgara never felt thirst or hunger during that period. When the teaching was complete the Brahma-

1. Yenāyoji na veśma sthiram arthavidhau vivekinā jinaveśma/ Sa jayatāṁ ravikīrtiḥ kavitāśrita-Kālidāsa-Bhāravikīrtiḥ.//

rākṣasa bade farewell to his disciple and departed leaving his body behind.
Vidyāsāgara then got down from the tree and performed the obsequies of his guru. Vidyāsāgara while he was learning used to note down the instructions of the guru on the leaves of the banyan tree. It had come to a huge bundle on completion. Taking the bundle along with him Vidyāsāgara left for his country. By the time he left the forest area the power of the mantra faded and Vidyāsāgara began to feel the pangs of hunger and thirst. By dusk he reached Kaliṅga and there he came to the door of a dancing girl named Mandākinī. The door was locked as the owner was away in a Śiva temple nearby. Exhausted by the journey, hungry and thirsty, Vidyāsāgara lay down on the doorstep and soon fell asleep with the leaf-bundle as a pillow. Mandākinī when she returned from the temple at about ten at night saw a brahmin sleeping on the doorstep, tired and exhausted. She soon asked her servants to get him inside and sent for a doctor. By the clever treatment of the doctor and the expert nursing of Mandākinī, Vidyāsāgara survived. When he was fit for travel he started to go but Mandākinī objected and requested him to marry her. Vidyāsāgara did not agree to it and she took him to the King and told him all that had happened. Finding Vidyāsāgara to be one with great erudition and good manners he decided that Vidyāsāgara should marry his daughter (a Kṣatriya), daughter of his minister (a brahmin), daughter of Kulapati (a vaiśya), and also Mandākinī (a Śūdra). There was an injunction in those days that a brahmin should marry a Śūdra only after having married from all the higher castes. The decision of the King surmounted this difficulty for Vidyāsāgara to marry the śūdra girl, Mandākinī. Marriages were all conducted in order. The King's daughter bore the name Kalāvatī, the minister's Mālatī and Kulapati's Sumaṅgalī. Each delivered a son. The brahmin boy was named Vararuci, the Kṣatriya boy, Vikramāditya, the Vaiśya boy, Bhaṭṭi and the Śūdra boy, Bhartṛhari.

2) *Kingship.* When the King of Kaliṅga became old he gave the kingdom to Vidyāsāgara and when Vidyāsāgara died all his other sons made Bhartṛhari the King. Bhartṛhari gave his father on his death-bed a promise that he would see that no sons were born to him.[1] So though Bhartṛhari married three wives he was careful enough not to produce any children by them.

3) *Bhartṛhari becomes a sannyāsī.* Bhartṛhari was living happily with his wife when one day a yogī of divine disposition came to his house and giving him a ripe mango said: "If you eat this mango you will never become old. It is because you who are perfect in education and fortune should live long for the benefit of the people that I am giving you this." So saying he gave the mango and left the place. When the sannyāsī left him Bhartṛhari thought thus: "After some years my wife would become old and die. What is the use of my remaining alive after she is gone. So this mango should be given to her. Let her live long." He, therefore, gave the mango to his wife explaining to her the greatness of the fruit. That wife whom poor Bhartṛhari accepted to be very loving and chaste had a lover. He was none other than the horse-groom of her husband and that prostitute thought thus: "Of what use is my life when my lover is dead. Let him live for ever". So thinking she sent for her lover and giving him the mango explained to him the greatness of the thing. But the horse-groom was well devoted to his wife and desiring that his wife should remain young always he gave it to her. The groom's wife was a servant-maid of the palace and it was at the time of her departure from the palace after her day's work that she was given the mango by the horse-groom and so she carried it home in her hand. Bhartṛhari who was returning from somewhere to the palace saw the woman carrying the mango and questioned her and knew how she got it. On coming to the palace he sent for the horse-groom and though at first the horse-groom tried to shield the queen, he was compelled to tell the truth in the end. The truth pained him much "Phew! It was this wretched and unfaithful woman whom I was believing to be very chaste and loving. Woman can never be believed. Look, she has fallen in love with an ugly-looking servant of mine and unless he was her lover she would not have given this mango to him. It is better that this matter is not pursued any further now. We will decide about the future course of action later". Thinking thus, he sent away the horse-groom and went to his bed-chamber and lay there immersed in thoughts. The horse-groom immediately informed the queen of everything that took place and the queen felt sorry that her secret had come to light. She knew that besides the punishment that her lover would get her name would also be blackened and so decided to kill her husband before the affair became public. At once she made an oṭṭaṭa (flat bread made of wheat or rice) with poison in it and bringing it to the bed-room told her husband thus with much pretended affection. "It will take some time for your lunch to be ready. Let not you lie with an empty stomach. Eat this now". So saying she placed the bread in the hands of Bhartṛhari and left the room.
Bhartṛhari suspected foul play and mused "This bread has been prepared by her with poison to kill me. It is better to give up living with her. There is no doubt about it. Of the four āśramas the fourth, Sannyāsa, is the best. It is pleasant and sorrowless. Therefore gradually that āśrama should be accepted". Thinking thus he came out from his room with the bread and placed it hidden somewhere in the lower end of the roof of the house remarking "Oṭṭappam Vīṭṭeccuṭum" (The oṭṭaṭa will burn the house). Then taking an earthern bowl for begging he left the house unnoticed by any. The moment Bhartṛhari left the house the house caught fire and everything in it was burnt to ashes.
Bhartṛhari renouncing all and changing himself into the robes of a sannyāsī went about living by begging. After some time he decided that he would never beg but would eat only that which others gave him voluntarily. He had by that time reached a big temple[2] in south India where in one of the entrances to the temple, the east one, was sitting the famous sannyāsī Paṭṭanatt Pillayār. Bhartṛhari, therefore, went and sat at the western entrance with his bowl before him. Whatever food fell into the bowl was eaten by him. Sometimes for days together he went without food. But he never was sick or felt weak.

1. There is a belief that if a son is born to a Śūdra who was himself born of a brahmin the brahmin father would go to hell.
2. This temple is believed to be the Chidambaram Temple.

One day a beggar went to the eastern gate and asked Paṭṭanatt Pillayār for alms. Pillayār said, "I am also a beggar like you. I have nothing in my hand to give you. But there is a man sitting in the western gate. He is a rich man and he may give you something". The beggar went to Bhartṛhari and asked for alms. Bhartṛhari also expressed his helplessness in the matter. But then the beggar said "The man sitting at the opposite entrance told me that you were a rich man." Bhartṛhari smiled. He knew then why Paṭṭanatt Pillayār said so. A man who has renounced everything need not keep even a bowl to beg. The bowl was a luxury and a sign of wealth. Bhartṛhari threw away the bowl and remained at the temple entrance till the end of his life. It was while sitting there that he wrote his famous poems.

4) His well-known works are: (1) The Nīti Śataka (2) The Śṛṅgāra Śataka (3) The Vairāgya Śataka and (4) The Subhāṣitas.

BHARTṚSTHĀNA (M). A very holy place in ancient India. It is said that even those who merely visited this place would get the benefit of performing an Aśvamedha yajña. The place got its importance because Lord Subrahmaṇya lived there. (Śloka 76, Chapter 84, Vana Parva, M.B.)

BHĀRU. A daughter of Dakṣaprajāpati. The prajāpati, at one stage begot sixty girls of Vairiṇī and gave them to Kaśyapa, who distributed them among several Devas. Bhāru was the woman so given to the Viśvadevatās. (Hari Vaṁśa, Chapter 3).

BHARUKA. A king of the Solar dynasty. He was the son of Sudeva and father of Bāhuka. (Navama Skanda, Bhāgavata).

BHARUKAKṢA (M). A village of ancient India. Śūdras lived there. At that time of the Rājasūya of Dharmaputra these Śūdras brought gifts to the King. (Chapter 51, Sabhā Parva).

BHĀRUṆḌA. A particular kind of bird found in the Kingdom called Uttarakuruvarṣa. These birds carry in their strong beak corpses to their caves and eat them. (Bhīṣmaparva, Chapter 7, Verse 12).

BHĀRYĀ. Wife. Bhīṣma points out the sanctified importance of Bhāryā (wife) as follows:—

Without her even the palace will prove itself to be just a forest. She will be a great support (to the husband) in the matter of dharma (duty) artha (wealth) and Kāma (enjoyment of material comforts). (These three precede the ultimate state of Mokṣa (salvation) and the wife will be a great support in fulfilling the conditions during the first three stages.) While on tour in foreign places she will remain faithful to him and instil confidence in him. Bhāryā is great wealth to man.

In his forlorn life on earth the wife is of great help to man. To him, who is suffering from diseases and is otherwise in distress there is no remedy (medicine) like a good wife. There is no relative like a wife. In the matter of practising dharma there is no other support to match the wife. If one has no good wife to take care of domestic affairs one will be driven to the forest; the home will be like a forest. (Śānti Parva, Chapter 144).

BHĀSA. A very prominent dramatist in Sanskrit. As Bāṇa and Kālidāsa have noticed him in their works, it may safely be assumed that Bhāsa lived in an earlier period. Since Pratimā nāṭaka and Abhiṣeka nāṭaka, which are universally admitted to have been composed by Bhāsa, depend for their themes on the Vālmīki Rāmāyaṇa, it is clear that Bhāsa lived after Vālmīki. Kālidāsa's period has not yet been fixed beyond doubt. It is almost settled that Bāṇa lived sometime between the sixth and seventh centuries A.D. Prof. Keith has been of the view that Vālmīki lived before the 4th century B.C. In the light of all such factors it could be presumed that Bhāsa lived in the period between the 4th century B.C. and 6th century A.D.

Though Bhāsa has so many glories to his credit he does not fully match Kālidāsa, and this might have been the reason why Indians did almost forget Bhāsa with the advent of Kālidāsa on the literary arena.

We are not in a position to name with unerring definiteness the works of Bhāsa. The general belief is that he has written nearly twenty three dramas. In 1922, Pandit Gaṇapati Śāstrī unearthed from various sources thirteen dramas of Bhāsa. Three out of them, viz. Pratijñāyaugandharāyaṇa, Śvapnavāsavadatta and Avimāraka owe their themes to the Bṛhatkathā, while Pratimā nāṭaka and Abhiṣeka nāṭaka have Rāmāyaṇa as their basic inspiration. Out of the eight remaining dramas six, viz. Madhyama vyāyoga, Pañcarātra, Dūtavākya, Dūtaghaṭotkaca, Karṇabhāra and Ūrubhaṅga owe their themes to the Mahābhārata, while the last two dramas, Bālacarita and Cārudatta are dependent for their themes on anecdotes about Śrī Kṛṣṇa and on yakṣa stories.

Though Dr. Gaṇapati Śāstrī has strongly contended that all the above thirteen dramas were written by Bhāsa himself, his view has not yet received universal acceptance. Whatever that be, it is an admitted fact that Svapnavāsavadatta is by far the best among the thirteen dramas. It is a continuation of the story of Pratijñāyaugandharāyaṇa. The wedding of king Udayana and Vāsavadattā is the subject matter of Svapnavāsavadatta.

With his killing of the Rākṣasa 'Avi' the Sauvīra king comes to be known as Avimāra, and Avimāra's falling in love with Kuraṅgī, daughter of Kuntibhoja forms the theme of the drama, Avimāraka. In Pratimā nāṭaka is told the story narrated in Rāmāyaṇa from Ayodhyākāṇḍa to Paṭṭābhiṣeka. Abhiṣeka nāṭaka codifies the stories in the Kiṣkindhā Kāṇḍa and Sundara Kāṇḍa of the Rāmāyaṇa and describes the coronations of Sugrīva and of Śrī Rāma. Though the characters in Pañcarātra are borrowed from Mahābhārata the story is entirely Bhāsa's. Madhyama vyāyoga, Dūtavākya, Dūtaghaṭotkaca, Karṇabhāra and Ūrubhaṅga are one-act plays. These five plays have as their basis some of the anecdotes in the Mahābhārata. In Cārudatta is treated the love story of Cārudatta and Vasantasenā.

Indisputable evidence is still lacking to credit Bhāsa with the authorship of all the thirteen plays referred to above.

BHĀSAS. (See Bhāsī).

BHĀSAKARṆA. A military captain of Rāvaṇa. Hanumān killed him in fight. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa 46, 47).

BHĀSĪ. Daughter of Tāmrā, Dakṣa's daughter. Kaśyapa prajāpati married the following daughters of Dakṣa: Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā. Tāmrā had five daughters, viz. Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. And, the sons of Bhāsī are the Deva sect called the Bhāsas. (Vālmīki Rāmāyaṇa, Āraṇya Kāṇḍa, Canto 14).

BHĀSKARA. One of the Dvādaśādityas born of Kaśyapa prajāpati and Aditi. (Anuśāsana Parva, Verse 150).

BHĀSKARĀCĀRYA. A master astronomer of ancient India. It was he who declared, much earlier than western experts, that the earth is round in shape.

BHĀSKARI. An old maharṣi of India. He accompanied the Ṛṣis who visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 12).

BHASMA. (Sacred ash). To know a story about the greatness of Bhasma see under the word Durjaya.

BHASMĀSURA. A demon. There is no mention about this demon in any of the Sanskrit purāṇas but 'Śivalīlāmṛta' in Marāṭhi contains the following story about him.

Bhasmāsura was born of the Bhasma dust (ashes) on the body of Śiva. Pleased at the great devotion of the demon towards him Śiva asked him to name any boon he wanted. Bhasmāsura said that he wanted the power to burn to ashes anybody on whose head he placed his hand. Bhasmāsura became arrogant with the boon and he became a nightmare to the whole world. Then Mahāviṣṇu appeared before him in the form of Mohinī, an attractive dancer and alluring him by her charm started on a dance called Muktanṛtya. During the course of this dance Bhasmāsura was forced to place his hand on his own head and the moment his head touched his head he was burnt to ashes.

BHĀSVARA. One of the two attendants presented by Sūrya to Subrahmaṇya; the other was named Subhrāja. (Śalya Parva, Chapter 45, Verse 31).

BHAṬṬANĀRĀYAṆA. A sanskrit poet who flourished near about A.D. 700. Veṇīsaṁhāra, a drama in six acts is the only composition of his found out, yet. He is also known by another name, Mṛgarājalakṣma. Certain scholars opine that he might have lived before Bāṇa and after Vāmana.

BHAṬṬANĀYAKA. A literary critic who flourished in the 10th century A.D. in India. He composed a critical study on the science of dance (Nāṭya) named Hṛdayadarpaṇa based on the Nāṭya śāstra of Bharata. But, the book has not been found out, yet. Contesting the dhvanivāda (the rhetorical theory that in poetry suggested or implied meaning is superior to the explicit meanning) of Ānandavardhanācārya, he established the rasavāda (that sentiment is supreme in poetry). Abhinavagupta also has supported the rasavāda. Hence, it may be inferred that Bhaṭṭanāyaka lived in the period after Ānandavardhana and anterior to Abhinavagupta. Bhaṭṭanāyaka's theory is that Abhidhā, Bhāvakatvaṁ and Bhojakatvaṁ should be the three excellences of good poetry.

BHAṬṬI. A sanskrit poet who lived in the 7th century A.D. His most important composition is the Mahākāvya, Rāvaṇavadha, which has become very popular and famous by the name Bhaṭṭikāvya. This mahākāvya deals with the story of Rāmāyaṇa in its twentytwo Kāṇḍas (cantos). The kāvya is believed to have been composed at Valabhī in obedience to the request of King Śrīdharasena.

BHAUMA I. The fourteenth Manu. In the time of this Manu, the person called Śuci will be Indra. Under his control there will be five groups of Devas. These groups are called Cākṣuṣas, Pavitras, Kaniṣṭhas, Bhrājikas and Vāpāvṛddhas. The Saptarṣis (seven sages) of that Manvantara are Agnibāhu, Śuci, Śukra, Māgadha, Agnīdhra, Yukta and Jita. At that time, the sons of Manu who will be protecting the earth will be Ūru, gaṁbhīrabuddhi and other Kings. (Viṣṇu Purāṇa, 3rd Part, Chapter 2).

BHAUMA II. Another name of Narakāsura. (See the word Narakāsura).

BHAUMA III. A Rākṣasa born to Siṁhikā by Vipracitti. Paraśu-Rāma killed him. (Brahmāṇḍa—3-6-18-22).

BHAUTYA. See the word Manvantara.

BHAVA I. One of the eleven Rudras. He was the son of Sthāṇu and grandson of Brahmā. (Chapter 66, Ādi Parva, M.B.).

BHAVA II. A sanātana Viśvadeva. (Chapter 60, Ādi Parva, M.B.).

BHAVA III. One of the sons born to Kaśyapa of Surabhi.

BHĀVA (M) I. A famous forest mentioned in the Purāṇas. Bhāva was near the Veṇumanda mountain, which was close to Dvārakā. (Sabhā Parva, Chapter 38).

BHĀVA. One of the twelve Devas born to Bhṛguvāruṇi Ṛṣi of his wife Divyā.

BHAVABHŪTI. A Sanskrit poet who lived in the 7th century A.D. His important works are the three dramas, Mālatīmādhava, Mahāvīracarita and Uttararāmacarita. Bhavabhūti was a brahmin of the Kaśyapagotra. He was the son of one Nīlakaṇṭha and one Jātukarṇī. He was a great devotee of Śiva and he got his name Bhavabhūti later because of this. His original name was Nīlakaṇṭha. Bhavabhūti was born in Padmapura in the state of Vidarbha. But Bhavabhūti spent most of his life in the palace of Yaśodharmā, king of Kannauj.

Bhavabhūti's first drama is believed to be Mahāvīracarita. There are seven acts in this. The theme is based on the story of Śrī Rāma. But there are some variations from the original Rāmāyaṇa in this drama. Bhavabhūti states that even at the time of the svayaṁvara of Sītā, Rāvaṇa was a suitor. There is an opinion among certain critics that Bhavabhūti did write only up to the 46th verse in the fourth act and the rest was written by another poet named Subrahmaṇya.

Mālatīmādhava is a drama of ten acts. It is a love-story of Mālatī and Mādhava. Mālatī was the daughter of the minister of Ujjayinī and Mādhava was the son of the minister of Vidarbha. It was while Mādhava was having his education in Ujjayinī that he came to love Mālatī. It was Kāmandakī who was a classmate of both the ministers and who became a sannyāsinī later who pulls the strings of this love story. The king of Ujjayinī wanted Mālatī to marry Nandana, a friend of his. But Mālatī did not love him. Yet afraid of getting the displeasure of the King, Mālatī's father decided to give her in marriage to Nandana. In despair Mādhava was about to commit suicide when from the temple nearby Mādhava heard an agonised weeping. He rushed to the site of the sound and found to his bewilderment the gruesome sight of Mālatī being dragged for sacrifice by a sorceress named Kapālakuṇḍalā helped by her guru Aghoraghaṇṭa. Mādhava killed Aghoraghaṇṭa and saved Mālatī. Disappointed Kapālakuṇḍalā swore that she would seek revenge on Mādhava and disappeared. Mālatī went back to her palace. At this time Madayantikā, sister of Nandana and Makaranda, a friend of Mādhava became lovers. Once Madayantikā was attacked by a tiger in a Śiva temple and Makaranda saved her from

the wild beast, and they became lovers thereafter. The proposal to give Mālatī in marriage to Nandana was still pending then. The marriage day was fixed and a day before that by a clever ruse played by the keen-witted Kāmandakī Mālatī and Mādhava eloped together. Makaranda, friend of Mādhava, was disguised and dressed in bridal robes and Nandana little suspecting the trick played on him married the substitute. Before they went to the bridal chamber for the night Nandana's sister came to see her new sister-in-law and the moment she put her eyes on her she understood who it was and that night they also eloped. Thus poor Nandana was left alone.

Kapālakuṇḍalā by her sorcery separated Mālatī from Mādhava but luckily Saudāminī a disciple of Kāmantakī saved her from Kapālakuṇḍalā. Later Mālatī married Mādhava with the permission of the King. This is the story of Mālatī-Mādhava.

Uttararāmacarita is a play of seven acts. The theme is the story of Rāma after his return to Ayodhyā after the exile. It begins with the renouncement of Sītā by Rāma and ends with the vanishing of Sītā.

All these three dramas used to be enacted during the festival of 'Kālapriyanātha ' at Ujjayinī. The predominant emotion in Mahāvīracarita is 'Vīra', in Mālatī-Mādhava, 'Sṛṅgāra' and in Uttararāmacarita 'Karuṇa'. In expressing and elaborating the emotion of 'Karuṇa' Bhavabhūti excels Kālidāsa. The one draw-back which keeps him second to Kālidāsa is his lack of humour and wit. The sanskrit poet Dhanapāla in his book' 'Tilakamañjari' speaks about Bhavabhūti thus :

Spaṣṭabhāvarasā citraiḥ
Padanyāsaiḥ pravarttitā /
Nāṭakeṣu naṭastrīva
Bhāratī Bhavabhūtinā //

BHAVADĀ. A follower of Skandadeva. (Chapter 45, Śalya Parva).

BHAVANMANYU. A king of Pūruvaṁśa. He had five sons: Bṛhatkṣatra, Nara, Garga, Mahāvīrya and Jaya. (Chapter 19, Aṁśa 4, Viṣṇu Purāṇa).

BHĀVANIKĀ. A companion of princess Mṛgaṁkāvatī. (See Śrīdatta).

BHAVATI. The word prescribed by Manu to be used while addressing women. Not all women should be addressed like that. All women who are not your relatives and the wives of others should be addressed using any one of the following words: Bhavati, Subhage or Bhagini.

Parapatnī tu yā strī syād
asambaddhā ca yonitaḥ /
Tāṁ brūyād bhavatītyevaṁ
Subhage bhaginīti ca. //
(Manusmṛti, Chapter 2).

BHĀVAYAVYA. A muni, whose glories are sung in the Ṛgveda. He married Romaśā, daughter of Bṛhaspati. Once she approached her husband with the request for coition, and the husband laughed at her. (Ṛgveda, Maṇḍala 19, Anuvāka 19, Sūkta 127).

BHĀVINĪ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 44, Verse 11).

BHAVIṢYA PURĀṆA. This purāṇa contains the instructions given by the god Sūrya to Manu. There are about fourteen thousand books in this purāṇa and they deal with almost all subjects on earth including such important ones like, Sṛṣṭi (creation), Kālamāna (time), Garbhādhāna (conception), Godāna (gift of cows), Āśramadharmas (duties of a hermit) Liṅga Śāstra (science of sex), Viṣacikitsā (treatment of poisoning) and Āyurveda (Medical science). (Chapter 272, Agni Purāṇa).

BHAVIṢYARĀMĀYAṆA. The part after Uttararāmāyaṇa. Uttararāmāyaṇa states about Bhaviṣyarāmāyaṇa being sung by Kuśa and Lava in the presence of Śrī Rāma.

BHĀVUKA. A king of the solar dynasty. He was the son of Ravīya and father of Cakroddhata. (Bhāgavata, Navama Skandha).

BHAVYA I. A son of Dhruva. He got of his wife Śambhu two sons, Śiṣṭi and Bhavya. (Chapter 13, Aṁśa 1, Viṣṇu Purāṇa).

BHAVYA II. A clan of devas in Raivatamanvantara. Parimiti, Priyaniścaya, Mati, Mana, Vicetasa, Vijaya, Sujaya and Syoda are some of the prominent devas of the clan. (Brahmāṇḍa Purāṇa, 2.36, 71-72).

BHAVYA III. One of the Saptarṣis (seven sacred saints) of Dakṣasāvarṇi Manvantara.

BHAYĀ. A demoness, sister of Kāla who presides over the land of death. She was married to Heti, son of Brahmā and brother of Praheti. Vidyutkeśa was their son and he married Sālakaṇṭakā, daughter of Sandhyā. (Uttara Rāmāyaṇa).

BHAYA (M). Hiṁsā is the wife of Adharma. They got a son named Anṛta and a daughter named Nikṛti. From them were born Bhaya, Naraka, Māyā and Vedanā. Of these Māyā produced Mṛtyu, destroyer of matter. Vedanā got of her husband Raurava son named Duḥkha. From Mṛtyu were born Vyādhi, Jarā, Śoka, Tṛṣṇā and Krodha. (Chapter 20, Agni Purāṇa). Another version about the birth of Bhaya is found in Śloka 54, Chapter 66 of Ādi Parva, M.B. Adharma married Nirṛti and to them were born Bhaya, Mahābhaya and Mṛtyu, three sons of demoniac disposition. These three sons led a sinful life.

BHAYAṄKARA I. A prince of the country of Sauvīra. He was a dependant of Jayadratha. It was this Bhayaṅkara who followed Jayadratha with his flag when he was trying to kidnap Pāñcālī. Arjuna killed him. (Chapter 265 and 271, Vana Parva, M.B.).

BHAYAṄKARA II. A sanātana Viśvadeva. (Chapter 91, Anuśāsana Parva, M.B.).

BHAYAṄKARĪ. A follower of Subrahmaṇya. (Śloka 4, Chapter 46, Śalya Parva, M.B.).

BHEDĪ. A female attendant of Subrahmaṇya (M.B. Śalya Parva, Chapter 46, Verse 13).

BHELA. A disciple of Punarvasu Ātreya who was an Āyurveda ācārya. He was a contemporary of Agniveśa and has composed a work on Āyurveda, entitled 'Bhela-saṁhitā'.

BHERĪSVATĀ. A female attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 26).

BHĪMA. Bhīmasena, one of the five Pāṇḍavas.[1]

1) *Genealogy.* (See genealogy of Arjuna).

2) *Birth and childhood.* King Vicitravīrya of Candra vaṁśa (lunar dynasty) had two sons called Dhṛtarāṣṭra and Pāṇḍu. The Kauravas (Duryodhana etc.) were sons born to Dhṛtarāṣṭra of his wife Gāndhārī, and the

1. Since much information about Bhīma is given under the captions Dharmaputra, Arjuna, Nakula, Sahadeva and Pāñcālī only a brief description of Bhīma is attempted under the present heading.

Pāṇḍavas were the sons of Pāṇḍu and his wives Kuntī and Mādrī. Dharmaputra, Bhīma and Arjuna were the sons of Kuntī, and Nakula and Sahadeva of Mādrī.[1]
Kuntī directed a mantra gifted to her by Durvāsas towards Vāyubhagavān (the wind-god) and the result was the birth of Bhīma. Hence he is called Vāyu-putra (son of the wind-god). At the time of his birth a celestial voice announced that the boy would grow up to be the strongest among the strong. (Ādi Parva, Chapter 122, Verse 14). On the tenth day after birth the child Bhīma fell from his mother's lap on a rock. Bhīma was not injured in any manner by that fall, although it crushed the rock into power. (This story is told in the southern texts of the Mahābhārata in Chapter 132 of Ādi Parva). The naming ceremony of the child was performed by the Maharṣis, who stayed at Śataśṛṅga. Kaśyapa Maharṣi, family priest of Vasudeva performed the ceremonies like wearing of the sacred thread. Bhīma learned fighting with the gadā (club or mace) from Śuka, the famous Rājarṣi.
The Kauravas and the Pāṇḍavas spent their childhood in Hastināpura. Droṇācārya taught them fighting with weapons. The Kauravas and the Pāṇḍavas often engaged themselves in children's games. In all such games Bhīma used to hurt and defeat the Kauravas, and to this fact the unending hatred of the Kauravas towards Bhīma owed its origin. Once they administered poison to Bhīma who fell down unconscious, and then they threw him into the depths of the Gaṅgā (Ganges). Going deeper and deeper in the waters Bhīma, at last, reached the Nāgaloka, where the nāgas (serpents) bit him which neutralized the effects of the poison in his body. There he got acquainted with a nāga called Āryaka, who introduced him to Vāsuki, king of the nāgas, and Vāsuki presented him with much wealth and other costly gems. But, what use was all this wealth to Bhīma ? Then Vāsuki agreed to give him a divine drink, which would give the user of it the strength of thousand elephants. Bhīma drank at one draught eight pot-fulls of that divine drink, and thus became tremendously strong. But, he had to wait in Nāgaloka for eight days so that the drink might be thoroughly assimilated, and on the ninth day the nāgas saw him off in all pomp and splendour. Bhīma returned to his mother and brothers and consoled them, who were terribly anxious at his absence.
When the training of the princes in the use of weapons was over a competition or test was conducted. Duryodhana and Bhīma entered into a 'club-fight', and when Karṇa tried to intervene in the fight his nobility was questioned by Bhīma. Duryodhana then insulted Bhīma. Arjuna agreed to present King Drupada before Droṇācārya as gurudakṣiṇā to him. In the fierce war the Pāṇḍavas fought with Drupada, Bhīma annihilated the elephant division of the latter's army. And, afterwards Bhīma underwent higher training in club-war at the hands of Balabhadrarāma. (Ādi Parva, Chapter 136, Verse 4).
3) *The Pāṇḍavas left Hastināpura.* As enmity between the Kauravas and the Pāṇḍavas began growing stronger and stronger, Duryodhana, with his father's permission, removed the Pāṇḍavas to vāraṇāvata and settled them there. They were put up there in a palace specially made of lac. The Pāṇḍavas divined the secret of it and escaped from the fire, when the palace was set fire to. Verse 10, Chapter 147 of the Ādi Parva states that it was Bhīma, who set fire to the palace. Escaping thus through a tunnel the Pāṇḍavas travelled a great distance in the forest. Kuntī and four of her sons got tired by the exertions of the travel and were forced to sit down for rest on the way. Bhīma, continued the journey carrying the mother and his four brothers on his shoulders. With their entry into Hiḍimba forest the weakness left them, and they became their former selves.
4) *Hiḍimba killed.* Kuntī devī and four sons slept under the shade of a tree at dusk, and Bhīma kept guard over them. There dwelt in the forest a Rākṣasa called Hiḍimba with his sister, Hiḍimbī. Hiḍimba looked around that particular day from the top of a tree, and detecting Bhīma his mouth watered. He deputed Hiḍimbī to bring Bhīma over to him. Hiḍimbī approached Bhīma, whose fine figure kindled feelings of love in her. She desired to have him as husband. Hiḍimbī having not returned even after a long time Hiḍimba went over to the spot, and there finding Hiḍimbī in love-talks with Bhīma he got terribly angry. He wanted to kill Hiḍimbī. Bhīma, who could not suffer the killing of a woman in his presence rushed against Hiḍimba, The noise of the fight awakened the other Pāṇḍavas from sleep, and at the instance of Arjuna, Bhīma killed Hiḍimba. Thus rendered helpless and forlorn Hiḍimbī again craved Bhīma for love. On the suggestion of Kuntī, whose heart melted at the sight of Hiḍimbī's helplessness Bhīma took her as his wife. But, one condition was stipulated for their enjoying the honey-moon. The condition was that they might enjoy honey-moon, from dawn to dusk in the sky and on mountain tops, Hiḍimbī, who was endowed with magic powers carrying Bhīma with her. And, after dusk Bhīma was to be returned to Kuntī. Accordingly Bhīma and Hiḍimbī spent one year, and to them was born a son called Ghaṭotkaca. Promising that he shall return when wanted, Ghaṭotkaca with his mother went into the forest. The Pāṇḍavas also left for the village called Ekacakrā. (Ādi Parva, Chapters 147-154).
5) *Killing of Baka and the wedding of Pāñcālī.* While at Ekacakrā Bhīma killed the Rākṣasa called Baka and freed the people of the village from their distress. Afterwards the Pāṇḍavas attended the Svayamvara (free choice of the husband by woman) of Pāñcālī, who became their wife. There Bhīma defeated Śalya in fight. And, the Pāṇḍavas duly returned to Hastināpura. (For details see Baka, Pāñcālī and Arjuna).
6) *Again to forest.* On their return to Hastināpura the Pāṇḍavas took their residence in the palace built by Maya. There Maya presented a magnificent club to Bhīma. (Sabhā Parva, Chapter 3, Verse 18). It was Śrī Kṛṣṇa, lord of Dvārakā who served as the right hand of the Pāṇḍavas. Jarāsandha, who was then King of Magadha fought with Kṛṣṇa eighteen times and got defeated. Yet he did not yield, and at last Kṛṣṇa decided to do away with him. Kṛṣṇa, Arjuna and Bhīma, in disguise, set out for Magadha. They entered Jarāsandha's palace and challenged him to a duel. Bhīma and Jarāsandha clashed, and at the instance of Kṛṣṇa Bhīma rent the latter in two and threw him on the ground. Though Jarāsandha was alive again, Bhīma rent him

1 The Pāṇḍavas were not in fact direct issues of Pāṇḍu. For details see Kuntī.

in two and threw away the two parts to two places. (M. B. Sabhā Parva, Southern Text, Chapter 24).
The main impediments and thorns in their way thus having been removed, Dharmaputra decided to perform Rājasūya. Bhīma was deputed to conquer all the kingdoms in the eastern part of India. Bhīma achieved the object and returned with great wealth to Indraprastha. Though Bhīma got ready to kill Śiśupāla, who alone refused to acknowledge the suzerainty of Yudhiṣṭhira, he also yielded on the tactful advice of Bhīṣma. The Rājasūya Yajña went off quite successfully. It was Bhīma, who, after the Yajña was over, took Bhīṣma and Yudhiṣṭhira to Hastināpura. Afterwards, in the contest in the game of dice played between Dharmaputra and Duryodhana, the Pāṇḍavas lost everything. The Kauravas brought Pāñcālī into the assembly hall and attempted to strip her naked in public. Bhīma who got enraged at this shouted that the hands of Yudhiṣṭhira who played dice should be burnt in fire. (Ādi Parva, Chapter 68, Verse 6). And, Bhīma took then and there the terrible pledge that he would, with his hands stained by blood from the chest of Duśśāsana, who tried to rip Pāñcālī naked, tie up Pāñcālī's hair which got untied in the scuffle. He also swore that he would break the thigh of Duryodhana. In uncontrollable rage Bhīma also shouted that he would turn into ashes all those who took part in the game of dice. Bhīma took also the vow that all the Kauravas would be killed.
According to the terms and conditions laid down with regard to the contest in the game of dice the Pāṇḍavas went into the Kāmyaka forest to live there for twelve years and then to live incognito for one year.
7) *Life in forest and life incognito.* There lived in Kāmyaka forest a Rākṣasa called Kirmīra, brother of Bala, whom Bhīma had killed on an earlier occasion. Kirmīra, who was awaiting an opportunity to avenge the murder of his brother, now clashed with Bhīma in the forest. Bhīma did very easily kill him. (For details see Kirmīra).
Thus the Pāṇḍavas spent their days once again in the Kāmyaka forest under the spiritual leadership of sage Dhaumya. They thought about their lost kingdom. Should they go to war against the Kauravas or should they spend the rest of their lives in the exercise of dhārmic injunctions? At one time Bhīma advised Yudhiṣṭhira against war; but on another occasion he pleaded vehemently in favour of war. It was during this time that Arjuna went to the Himālayas to please Śiva by penance and get from him the Pāśupatāstra. (Arrow called Pāśupata). The Pāṇḍavas naturally got nervous and upset at the rather long absence of Arjuna; Bhīma was more anxious and sorry than the others. Then the Pāṇḍavas set out in search of Arjuna, and travelled upto Mount Gandhamādana. Then the party got so tired that they could not proceed any further. Pāñcālī fell down fainting. Then Bhīma remembered Ghaṭotkaca, who appeared before his father (Bhīma) at once. As directed by Bhīma Ghaṭotkaca mounted the Pāṇḍavas on his shoulders and the journey continued. They reached the Āśrama of Naranārāyaṇas, and rested there for six days. One day the wind blowing from the north-east dropped near Pāñcālī a Saugandhika flower. And, Bhīma set out in the north-east direction to fetch saugandhika flowers for Pāñcālī, who felt a special liking for them.
Walking and walking Bhīma entered Kadalīvana. Hanūmān, his skin wrinkled and hair grey due to old age, was living in this forest. He obstructed the path of Bhīma. Hanūmān awoke from sleep and raised his tail with a terrific sound. Bhīma walked upto the place whence the sound was heard.[1] (Vanaparva, Chapter 146). In the clash that ensued between Hanūmān and Bhīma the former came out victorious. Hanūmān, however, congratulated Bhīma and directed him on the path to the saugandhika forest.
Bhīmasena reached the saugandhika forest, which was being guarded by the Rākṣasas called Krodhavaśas. Bhīma overcame them, collected the flowers and returning with them stayed in the Badarikāśrama with his brothers and Pāñcālī. Here it was that Bhīma killed Jaṭāsura. (For details see Jaṭāsura II).
Four years were thus spent; yet Arjuna had not returned. The Pāṇḍavas continued their journey northward. On the 17th day they came to the Āśrama of Vṛṣaparvā in the Himālayas. They were duly received by the maharṣi, who directed them in their onward journey. Continuing the journey they reached the Āśrama of Ārṣṭiṣeṇa whence, after crossing various mountain peaks and still walking they reached Kubera's Alakāpurī when a Yakṣa called Maṇimān obstructed their further progress. Bhīma killed Maṇimān and the other Yakṣas who rushed to his support. Finally Kubera himself saw Bhīma and blessed the Pāṇḍavas.
While they were returning from Kubera's palace Bhīma was caught by a python. But, it was really Nahuṣa transformed into a python on account of a curse. Bhīma killed it and it assumed its original form as Nahuṣa. (See Agastya, Para 8). By this time Arjuna had obtained Pāśupatāstra from Śiva and he duly returned to his brothers, and the Pāṇḍavas continued their journey in the forest.
Meantime, knowing that the Pāṇḍavas were put up in Dvaitavana, the Kauravas started for their dwelling place in a procession led by Duryodhana with the army and camped nearly two furlongs away from a pool in Dvaitavana. While thus camping Duryodhana clashed with a Gandharva called Citrasena, who with a number of his comrades came to the pool for water games, and in the encounter the latter made Duryodhana prisoner. Bhīmasena who witnessed the scene very much laughed at Duryodhana. But, Arjuna intervened and set free Duryodhana and others.
The Pāṇḍavas again entered the Kāmyaka forest, and it was at that time that Jayadratha abducted Pāñcālī. Bhīma killed Koṭikāsya who acted on behalf of Jayadratha. (See Koṭikāsya). Moreover Bhīma captured Jayadratha, got his head shaved clean and declared that he was a slave of Dharmaputra. It was here at Dvaitavana that Dharmadeva tested the Pāṇḍavas, who had gone to a nearby pool to fetch water; all the Pāṇḍavas except Yudhiṣṭhira died at the pool, but were brought back to life again. (See Dharmaputra, Para 7). The

1. When raised, Hanūmān's tail was as high in the sky as the flag of Indra, and produced a thunderous sound. As though the mountains were vomitting through their mouth, the sound produced by the raising of the tail shook the mountains. Drowning the trumpeting of excited elephants the sound reverberated all around the mountains. Hearing the sound Bhīma, his whole body horripilated entered the forest in the direction of the sound. In the middle of Kadalīvana, on a mighty rock, Bhīma saw Hanūmān.

twelve years' forest-life of the Pāṇḍavas now came to an end.
According to the advice of Dharmadeva the Pāṇḍavas selected the Virāṭa palace for their life incognito, Bhīmasena assuming the name Vallava (Valala). And, here Bhīma killed in a duel Jīmūta, the pugilist. (See Jīmūta II). It was also here that Bhīma killed Kīcaka and the Upakīcakas. (See Kīcaka). On another occasion, at the instance of Yudhiṣṭhira Bhīma took Sudharmā, King of Daśārṇa to Yudhiṣṭhira captive; but he was later set free. Next year the Pāṇḍavas defeated Duryodhana in the fight in connection with the theft of the cows of the Virāṭa King, and then they declared that their forest life and life incognito were over.
8) *Bhīma in the great war.* Even after the return of the Pāṇḍavas after the forest life and life incognito the Kauravas refused to give them half of the kingdom. So, both the parties began preparations for war. Given hereunder is the main incident relating to Bhīma from this period to the Svargārohaṇa (going to Heaven) of the Pāṇḍavas after relinquishing the kingdom in favour of Parīkṣit, including their victory in war and the administration of the country.
(1) Sañjaya described to Dhṛtarāṣṭra the prowess and achievements of Bhīma. (Udyoga Parva, Chapter 50).
(2) Śrī Kṛṣṇa before leaving for the Kaurava assembly for compromise talks asked for the views of Bhīma about the whole problem, and Bhīma opined that peace was preferable to war. (Udyoga Parva, Chapter 74).
(3) When Śrī Kṛṣṇa admonished Bhīma he opted for war and waxed eloquent about his heroism and prowess. (Udyoga Parva, Chapter 76).
(4) Bhīma wanted Śikhaṇḍī to be appointed chief of the army. (Udyoga Parva, Chapter 161).
(5) Bhīma sent back with an insulting reply Ulūka, who was sent by Duryodhana to the Pāṇḍavas with a message. (Udyoga Parva, Chapter 163).
(6) Bhīma questioned Dharmaputra who, when the armies had taken position on opposite sides, went on foot to the Kaurava assembly without bow and arrows. (Bhīṣma Parva, Chapter 48, Verse 17).
(7) The world shuddered at the war cry of Bhīma. (Bhīṣma Parva, Chapter 44, Verse 8).
(8) On the first day of the war Bhīma fought a duel with Duryodhana. (Bhīṣma Parva, Chapter 45, Verse 19).
(9) In the fight with the Kaliṅgas Bhīma killed Śakradeva. (Bhīṣma Parva, Chapter 54, Verse 24).
(10) Bhīma killed Bhānumān. (Bhīṣma Parva, Chapter 54, Verse 39).
(11) He killed Satyadeva and Śalya, who guarded the chariot wheels of Śrutāyus, King of Kaliṅga. (Bhīṣma Parva, Chapter 54, Verse 76).
(12) Killed Ketumān. (Bhīṣma Parva, Chapter 54, Verse 77).
(13) Annihilated the elephant division of the Kaurava army, and rivers of blood flowed. (Bhīṣma Parva, Chapter 54, Verse 103).
(14) Defeated Duryodhana. (Bhīṣma Parva, Chapter 58, Verse 16).
(15) Fought against Bhīṣma. (Bhīṣma Parva, Chapter 63, Verse 1).
(16) Fought against the whole lot of Kauravas, and in this fight eight sons of Dhṛtarāṣṭra viz. Senāpati, Jarāsandha, Suṣeṇa, Ugra, Vīrabāhu, Bhīma, Bhīmaratha and Sulocana were killed. (Bhīṣma Parva, Chapter 64, Verse 32).
(17) Fought a fierce war against Bhīṣma. (Bhīṣma Parva, Chapter 72, Verse 21).
(18) Fought with Duryodhana. (Bhīṣma Parva, Chapter 72, Verse 17).
(19) Defeated Duryodhana the second time. (Bhīṣma Parva, Chapter 79, Verse 11).
(20) Defeated Kṛtavarmā. (Bhīṣma Parva, Chapter 82, Verse 60).
(21) Killed Bhīṣma's charioteer. (Bhīṣma Parva, Chapter 88, Verse 12).
(22) Killed eight more sons of Dhṛtarāṣṭra. (Chapter 88, Verse 13, Bhīṣma Parva).
(23) Struck by the arrow of Bhīma, Droṇācārya fell down unconscious. (Bhīṣma Parva, Chapter 94, Verse 18).
(24) Killed nine more sons of Dhṛtarāṣṭra. (Bhīṣma Parva, Chapter 96, Verse 23).
(25) Defeated Bālhīka. (Bhīṣma Parva, Chapter 104, Verse 18).
(26) Fought a duel with Bhūriśravas. (Bhīṣma Parva, Chapter 110, Verse 10).
(27) Killed ten mahārathīs (heroes in chariot war) of the Kaurava army. (Bhīṣma Parva, Chapter 113).
(28) Dhṛtarāṣṭra applauded the prowess of Bhīma. (Droṇa Parva, Chapter 10, Verse 13).
(29) Bhīma fought with Viviṁśati. (Droṇa Parva, Chapter 14, Verse 27).
(30) Defeated Śalya in club fight. (Droṇa Parva, Chapter 15, Verse 8).
(31) Fought with Durmarṣaṇa. (Droṇa Parva, Chapter 25, Verse 5).
(32) Killed Aṅga, king of the Mleccha tribe. (Droṇa Parva, Chapter 26, Verse 17).
(33) Fought with the elephant of Bhagadatta, was defeated and ran away. (Droṇa Parva, Chapter 26, Verse 19).
(34) Attacked Karṇa and killed fifteen warriors of his. (Droṇa Parva, Chapter 32, Verse 32).
(35) Fought with Viviṁśati, Citrasena and Vikarṇa. (Droṇa Parva, Chapter 96, Verse 31).
(36) Fought with Alambuṣa and came out victorious. (Droṇa Parva, Chapter 106, Verse 16).
(37) Fought with Kṛtavarmā. (Droṇa Parva, Chapter 114, Verse 67).
(38) Consoled Yudhiṣṭhira who was in great perplexity. Droṇa Parva, Chapter 126, Verse 32).
(39) Defeated Droṇa again. (Droṇa Parva, Chapter 127, Verse 42).
(40) Killed Kuṇḍabhedi, Suṣena, Dīrghalocana, Vṛndāraka, Abhaya, Raudrakarmā, Durvimocana, Vinda, Anuvinda, Suvarmā and Sudarśana. (Droṇa Parva, Chapter 127, Verse 60).
(41) Threw off Droṇācārya along with his chariot eight times. (Droṇa Parva, Chapter 128, Verse 18).
(42) Defeated Karṇa in fight. (Droṇa Parva, Chapter 122).
(43) Killed Duśśala. (Droṇa Parva, Chapter 129).
(44) Defeated Karṇa again. (Droṇa Parva, Chapter 131).
(45) Killed Durjaya, son of Dhṛtarāṣṭra. (Droṇa Parva, Chapter 133, Verse 13).
(46) Killed Durmukha, son of Dhṛtarāṣṭra. (Droṇa Parva, Chapter 134, Verse 20).

(47) Killed Durmarṣaṇa, Dussaha, Durmada, Durdhara (Durādhāra) and Jaya. (Droṇa Parva, Chapter 135, Verse 30).
(48) Defeated Karṇa again. (Droṇa Parva, Chapter 136, Verse 17).
(49) Killed Citra, Upacitra, Citrākṣa, Cārucitra, Śarāsana, Citrāyudha and Citravarman. (Droṇa Parva, Chapter 136, Verse 20).
(50) Killed Śatruñjaya, Śatrusaha, Citra (Citrabāṇa) Citrāyudha (Agrāyudha) Dṛḍha (Dṛḍhavarman) Citrasena (Ugrasena) and Vikarṇa. (Droṇa Parva, Chapter 137, Verse 29).
(51) Defeated Karṇa again. (Droṇa Parva, Chapter 139, Verse 9).
(52) Destroyed many bows of Karṇa. (Droṇa Parva, Chapter 139, Verse 19).
(53) To capture Karṇa bereft of his arrows, Bhīma jumped into his chariot. (Droṇa Parva, Chapter 139, Verse 74).
(54) Bhīma tumbled to the ground unconscious at the blows of Karṇa. (Droṇa Parva, Chapter 139, Verse 91).
(55) Gave directions to Arjuna to kill Karṇa. (Droṇa Parva, Chapter 148, Verse 3).
(56) Killed the prince of Kaliṅga by thrashing and kicking him. (Droṇa Parva, Chapter 155, Verse 24).
(57) Killed Jayarāta, Dhruva, Durmada and Duṣkarṇa by pushing and beating them. (Droṇa Parva, Chapter 155).
(58) Rendered the great hero Somadatta unconscious by thrashing him with his club. (Droṇa Parva, Chapter 157, Verse 10).
(59) Killed Bālhīka. (Droṇa Parva, Chapter 157, Verse 11).
(60) Killed Nāgadatta, Dṛḍharatha (Dṛḍhāśvan) Mahābāhu, Ayobhuja (Ayobāhu) Dṛḍha (Dṛḍhakṣatra) Suhastha, Virajā, Pramāthī, Ugra (Ugraśravas) and Anuyāyi (Agrayāyi). (Droṇa Parva, Chapter 157, Verse 16).
(61) Killed Śatacandra. (Droṇa Parva, Chapter 157, Verse 23).
(62) Killed Gavākṣa, brother of Śakuni, as also Śarabha, Vibhu, Subhaga and Bhānudatta. (Droṇa Parva, Chapter 157, Verse 23).
(63) Defeated Duryodhana again. (Droṇa Parva, Chapter 166, Verse 43).
(64) Engaged himself in a fierce fight with Halāyudha. (Droṇa Parva, Chapter 177).
(65) Got defeated in the fight with Karṇa. (Droṇa Parva, Chapter 188, Verse 10).
(66) Killed the elephant named Aśvatthāmā and spread the false news that Aśvatthāmā (son of Droṇa) was killed. (Droṇa Parva, Chapter 190, Verse 15).
(67) Fought against nārāyaṇāstra. (Droṇa Parva, Chapter 199, Verse 45).
(68) In the fight with Aśvatthāmā Bhīma's charioteer was killed. (Droṇa Parva, Chapter 199, verse 45).
(69) Killed Kṣemadhūrti, the King of Kalūta. (Karṇa Parva, Chapter 12, Verse 25).
(70) Fought with Aśvatthāmā and fell down unconscious by the blows dealt by him. (Karṇa Parva, Chapter 15).
(71) Killed Bhānusena, son of Karṇa. (Karṇa Parva, Chapter 48, Verse 27).
(72) In the next fight killed Vivitsu, Vikaṭa, Śama, Kratha (Krathana) Nanda and Upananda. (Karṇa Parva, Chapter 51, Verse 12).
(73) Defeated Duryodhana again. (Karṇa Parva, Chapter 61, Verse 53).
(74) Taking upon himself all the responsibilities of the war deputed Arjuna to guard Dharmaputra. (Karṇa parva, Chapter 65, verse 10).
(75) Defeated Śakuni. (Karṇa Parva, Chapter 81, Verse 24).
(76) Fought fiercely with Duryodhana. (Karṇa Parva, Chapter 82 and 83).
(77) Killed Duśśāsana in accordance with his (Bhīma's) old pledge and drank the blood from his (Duśśāsana's) chest. (Karṇa Parva, Chapter 83, Verse 28).
(78) Killed ten sons of Dhṛtarāṣṭra, viz. Niṣaṅgī, Kavacī, Pāśī, Daṇḍadhara, Dhanurgraha, Alolupa, Śala, Śandha (Satyasandha) Vātavega and Suvarcas. (Karṇa Parva, Chapter 84, Verse 2).
(79) Next, single-handed Bhīma killed 25000 infantry men. (Karṇa Parva, Chapter 93, Verse 28).
(80) Defeated Kṛtavarmā (Śalya Parva, Chapter 11, Verse 45).
(81) Did club-fight with Śalya. (Śalya Parva, Chapter 12, Verse 12).
(82) Defeated Duryodhana again. (Śalya Parva, Chapter 16, Verse 42).
(83) Killed the charioteer and horses of Śalya. (Śalya Parva, Chapter 17, Verse 27).
(84) Killed another 25,000 infantry men, single-handed. (Śalya Parva, Chapter 19, Verse 49).
(85) Killed 11 sons of Dhṛtarāṣṭra, viz. Durmarṣaṇa, Śrutānta (Citrāṅga) Jaitra, Bhūribala (Bhīmabala) Ravi, Jayatsena, Sujāta, Durviṣaha (Durviṣāha). Durvimocana, Duṣpradharṣa (Duṣpradharṣaṇa) and Śrutarvā.
(86) After that killed Śudarśana, son of Dhṛtarāṣṭra. (Śalya Parva, Chapter 27, Verse 49).
(87) In the club fight that ensued between Duryodhana and Bhīma, Duryodhana's thigh was broken by the blows with Bhīma's club. (Śalya Parva, Chapter 58, Verse 47).
(88) Then Bhīma kicked Duryodhana on the head. (Śalya Parva, Chapter 59, Verse 4).
(89) Bhīma rushed forward to get hold of Aśvatthāmā, who was then sitting with Vyāsa on the Gaṅgā shore. Bhīma challenged him. (Sauptika Parva, Chapter 13, Verse 16).
(90) Consoled Pāñcālī by giving to her Aśvatthāmā's gem. (Sauptika Parva, Chapter 16, Verse 26).
(91) Bhīma apologised to Gāndhārī. (Strī Parva, Chapter 15).
(92) Bhīma made Yudhiṣṭhira to retract from his intention to renounce the world and become a Sannyāsin. (Śānti Parva, Chapter 19).
(93) Yudhiṣṭhira installed Bhīma, as crown prince. (Śānti Parva, Chapter 41, Verse 9).
(94) Yudhiṣṭhira settled Bhīma down in the palace of Duryodhana killed in war. (Śānti Parva, Chapter 44, Verse 6).
(95) As directed by Vyāsa, Nakula and Sahadeva were put in-charge of protecting the Kingdom. (Aśvamedha Parva, Chapter 72, Verse 19).
(96) It was Bhīma who, along with the brahmins, measured the yajñabhūmi, in connection with Yudhiṣ-

ṭhira's Aśvamedhayajña. (Aśvamedha Parva, Chapter 88, Verse 6).
(97) During one of those days Babhruvāhana visited Bhīma, who sent the former back loaded with money and foodgrains. (Aśvamedha Parva, Chapter 88, Verse 6).
(98) It was Bhīma who held the umbrella to Śrī Kṛṣṇa in the chariot on his way back from the company of the Pāṇḍavas to Dvārakā. (Aśvamedha Parva, Southern Text, Chapter 92).
(99) Bhīma opposed Dhṛtarāṣṭra's demand for money to perform the rituals of those who had died in war. (Āśramavāsika Parva, Chapter 11, Verse 7).
(100) After Dhṛtarāṣṭra, Kuntī and Gāndhārī retired into the forest Bhīma visited them once. (Āśramavāsika Parva, Chapter 23).
8) *Bhīma's conceit put down.* While, after the great war, the Pāṇḍavas and Śrī Kṛṣṇa were discussing several matters all the Pāṇḍavas except Bhīma said they owed their success in war to Kṛṣṇa. But, Bhīma, in all haughtiness claimed the credit for victory to his personal prowess. With the object of putting down this conceit on the part of Bhīma, Śrī Kṛṣṇa, with Bhīma seated along with him on Garuḍa, set out on a journey to the south. After crossing the sea and Mount Subela Śrī Kṛṣṇa, pointing out to Bhīma a lake twelve yojanas wide and lying near Laṅkā, asked him to find out the source of the lake and return with the information. Though Bhīma walked some distance he could not find out its source. Not only that, all the warriors there jointly attacked Bhīma, and finding himself impotent to counter the attack he ran back to Śrī Kṛṣṇa for refuge. Then Śrī Kṛṣṇa with his ring clipped and threw away the lake, and said to Bhīma as follows :—"This is the skull of Kumbhakarṇa killed by Śrī Rāma in the Rāma-Rāvaṇa war. The warriors who attacked you are the asuras called 'Sarogeyas'." These words of the lord put down Bhīma's conceit, and he apologised to Kṛṣṇa. (Skanda Purāṇa, 1.2.66).
9) *Death.* After entrusting matters of administration of the country to Parīkṣit the Pāṇḍavas set out on their great journey. Yudhiṣṭhira walking in the front, they started for Kailāsa. During the course of their journey Pāñcālī, Sahadeva, Nakula and Arjuna one after the other fell down dead. Bhīma asked Yudhiṣṭhira the reason for the deaths and he was given suitable answers by the latter. At last when Bhīma too was about to fall down and die he asked the reason thereof, and Yudhiṣṭhira replied that Bhīma's over-eating was the reason. Afterwards when Dharmaputra entered Heaven he found his brothers had already their seats there. (See Arjuna, Para 31).
10) *Other information.* (1) Bhīma had a son named Sutasoma by Pāñcālī. (Ādi Parva, Chapter 95, Verse 75).
2) A son called Sarvaga was born to Bhīma of Balandharā, daughter of the King of Kāśī. (Ādi Parva, Chapter 95, Verse 97).
3) The following names are found used in the Mahābhārata as synonyms for Bhīma. Acyutānuja, Anilātmaja, Arjunāgraja, Arjunapūrvaja, Vallava, Bhīmadhanvā, Jaya, Kaunteya, Kaurava, Kuśaśārdūla, Mārutātmaja, Māruti, Pāṇḍava, Pārtha, Pavanātmaja, Prabhañjanasuta, Rākṣasakaṇṭaka, Samīraṇasuta, Vāyuputra, Vāyusuta, Vṛkodara.

BHĪMA II. The Mahābhārata makes mention of another Bhīma, son of King Parīkṣit and brother of Janamejaya. (Ādi Parva, Chapter 3, Verse 1). It was this Bhīma who, at the yajña conducted at Kurukṣetra attacked, without reason, the son of Saramā, a dog of the Devas.

BHĪMA III. A Deva gandharva delivered by Munī, the wife of Kaśyapa prajāpati. (Ādi Parva, Chapter 65, Verse 42). He took part in the birthday celebrations of Arjuna. (Ādi parva, Chapter 122, Verse 55).

BHĪMA IV. Yet another Bhīma, grandson of King Avikṣit of the Lunar dynasty and son of Parīkṣit is mentioned in Chapters 94 and 95 of Ādi Parva. His mother was Suyaśā. He married Kumārī, daughter of Kekaya Rāja and they had a son called Pratiśravas.

BHĪMA V. Father of Divodāsa, king of Kāśi. (Udyogaparva, Chapter 117, Verse 1).

BHĪMA VI. A Śūdra who attained Svarga as on his head fell water with which the feet of a brahmin were washed. The following story about him occurs on page 619 of the Padmapurāṇa.

In the dvāpara yuga there lived a Śūdra called Bhīma, who engaged himself in the profession of Vaiśyas. An outcaste from practices pertaining to Śūdras he enjoyed life with a Vaiśya woman. He was a terrible fellow, who had killed many brahmins, and also enjoyed the wives of many elderly people including his teachers. He was a robber as well. Once he went to a brahmin house, and with the object of robbing his wealth spoke to him in a pathetic tone as follows:—"Respected sire, you will please listen to my grievance. You appear to be kindhearted. Please give me some rice, or else I will die this very moment."

Brahmin:—"Oh hungry guest ! There is no one here to cook food. I shall give you daily some rice, which you may cook yourself. I have neither father, mother, son, brothers, wife nor any other relatives. All of them are dead and gone. The unfortunate fellow that I am, I am staying here alone. No servants or others here."

Bhīma:—"Oh revered brahmin ! I too am a lonely person. I shall live here for ever serving you. I am a Śūdra."

These words of Bhīma pleased the brahmin so much that he cooked some food quickly and served the Śūdra with it. He stayed with the brahmin from that day onwards. His idea was to rob the brahmin of his wealth at some convenient time and get away. But, since he used to pour on his head everyday the water with which the brahmin's feet were washed he got redemption from all his sins.

One night a thief got into the brahmin's room to steal his earnings. Seeing the thief Bhīma rushed at him to give him a good thrashing. But, the thief, in the twinkling of an eye, cut off Bhīma's head and escaped from the scene. At once there came down the attendants of Lord Viṣṇu to lead Bhīma to Vaikuṇṭha. A divine chariot drawn by Rājahaṁsas (swans) also came down. Bhīma got into the chariot and reached the abode of Viṣṇu.

BHĪMA VII. Father of Damayantī. (See Damayantī).

BHĪMA VIII. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma, one of the Pāṇḍavas. (Bhīṣma Parva, Chapter 64, Verse 86).

BHĪMA IX. Verse 17, Chapter 94 of Ādi Parva, Mentions about one Bhīma born to King Īlin of his wife Rathandharī. This Bhīma had four brothers, viz., Duṣyanta, Śūra, Pravasu and Vasu.

BHĪMA X. One of the five attendants given to Subrahmaṇya by the Deva called Aṁśa. Parigha, Vaṭa, Dahati and Dahana were the other four. (Śalya Parva, Chapter 45, Verse 34).

BHĪMA XI. A king of ancient time. He sits in yama's assembly worshipping yama. There are hundred kings in yama's assembly, having the name Bhīma. (Sabhā Parva, Chapter 8, Verse 24). It is on account of the penance of the hundred Bhīmas that the difficulties of people are lifted. (Vana Parva, Chapter 3, Verse 11). These one hundred persons were kings in ancient days. Owing to several adversities they left their kingdoms for the assembly of yama. (Śānti Parva, Chapter 227, Verse 49).

BHĪMA XII. A yādava king, the father of Andhaka. This Bhīma was a contemporary of Śrī Rāma. He conquered Madhurāpurī founded by Śatrughna after killing the Daitya called Madhu.

BHĪMA XIII. A friend of Rāvaṇa, king of Laṅkā. It was on the top of Bhīma's house that Hanūmān rested for the first time after arriving at Laṅkā. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Canto 6).

BHĪMABALA I. (BHŪRIBALA). One of the hundred sons of Dhṛtarāṣṭra killed by Bhīma. (Śalya Parva, Chapter 26, Verse 14).

BHĪMABALA II. One of the five Vināyakas born from the asura called Pāñcajanya. These Vināyakas cause difficulties and obstructions to the yajñas of Devatās. (Vana Parva, Chapter 221, Verse 11).

BHĪMABHAṬA. A gandharva. The following story has reference to his past life.

On the death of Śrutadhara, king of Ekalavyanagara the younger of his two sons, Satyadhara drove out of the kingdom the elder brother, Śīladhara. Thus ousted from his kingdom Śīladhara did due penance and got from Śiva the boon that Satyadhara be killed while he himself be made a gandharva. Owing to the blessing of Śiva Satyadhara died, and he was born again as Samarabhaṭa, son of Ugrabhaṭa, King of Rādhānagara, and Śīladhara was born as Bhīmabhaṭa, brother of Samarabhaṭa. On the death of Ugrabhaṭa Bhīmabhaṭa, after killing Samarabhaṭa ascended the throne. And, on one of those days, he was transformed into a wild elephant as the result of the curse of a muni. But, he iremembered his previous existence, and, though turned into elephant could speak like men. Bhīmabhaṭa became a gandharva because he received and treated well once a traveller and related to him his (Bhīmabhaṭa's) own story. (Kathāsaritsāgara Śaśāṁkavatī-lambaka).

BHĪMAJĀNU. A king in ancient India. He remained in the assembly of yama serving the latter. (Sabhā Parva, Chapter 8, Verse 21).

BHĪMĀKṢA. A Rākṣasa, who used to attack the kingdoms of Kāśi and Kosala often. Finally the above kings jointly encountered him. He was killed by King Haryaśvan. (Brahmāṇḍa Purāṇa).

BHĪMARATHA I. A king of the family of Viśvāmitra. His father was Ketumān and Divodāsa his son. (Bhāgavata, Navama Skandha).

BHĪMARATHA II. One of the hundred sons of Dhṛtarāṣṭra killed in the war by Bhīma. (Bhīṣma Parva, Chapter 64, Verse 36).

BHĪMARATHA III. A hero who fought on the Kaurava side. It was this Bhīmaratha who stood at the centre of the garuḍa vyūha (army formation in the form of the bird garuḍa, Kite) set up by Droṇa. (Droṇa Parva, Chapter 20, Verse 12). He killed Śālva, the Mleccha king and a supporter of the Pāṇḍavas. (Droṇa Parva, Chapter 25, Verse 26). When Yudhiṣṭhira was king at Indraprastha Bhīmaratha sat in Pāṇḍava assembly as a comrade of the Pāṇḍavas. (Sabhā Parva, Chapter 4, Verse 26).

BHĪMARATHĪ (BHĪMĀ). A river in the South extolled in the purāṇas. Sins of those who bathe in this river will vanish. On its shore is a sacred place called Paṇḍharapura. (Vana Parva, Chapter 88, Bhīṣma Parva, Chapter 9).

BHĪMAŚARA. One of the hundred sons of Dhṛtarāṣṭra. (Ādi Parva, Chapter 67, Verse 99).

BHĪMAVEGA. One of the hundred sons of Dhṛtarāṣṭra. (Ādi Parva, Chapter 67, Verse 99).

BHĪRU. A son born to Maṇibhadra and his wife Puṇyajanī.

BHĪṢAṆA. Son of Baka. From the day his father was killed by Bhīma Bhīṣana was impatiently waiting for revenge. When the Pāṇḍavas began the Aśvamedha yajña he obstructed it at a place near Ekacakra. Arjuna fought and killed him. (Jaimini Aśvamedha Parva, Chapter 22).

BHĪṢMA.

1) *Genealogy.* From Viṣṇu were descended in the following order—Brahmā-Atri-Candra-Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Pūru - Janamejaya - Prācinvā-Pravīra - Namasyu - Vītabhaya - Śuṇḍu - Bahuvidha - Saṁyāti - Rahovādi - Raudrāśva - Matināra - Santurodha-Duṣyanta-Bharata-Suhotra-Suhotā -Gala-Gardda -Suketu-Bṛhatkṣetra-Hasti - Ajamīḍha - Ṛkṣa - Samvaraṇa - Kuru- Jahnu-Suratha-Vidūratha - Sārvabhauma-Jayatsena-Ravyaya-Bhāvuka-Cakroddhata - Devātithi - Ṛkṣa - Bhīma-Pratīpa-Śantanu-Bhīṣma.

2) *Birth and Boyhood.* Bhīṣma's name in his boyhood was Devavrata. He was the eighth son of Śantanu, a king of the lunar dynasty and Gaṅgādevī. This boy was the human embodiment of Dyau, one of the Aṣṭavasus. Śantanu, his father was the re-birth of another king, Mahābhiṣeka. The story concerning this, as given in the Mahābhārata is as follows:—

King Mahābhiṣeka after his death, attained Viṣṇuloka. Once he went to visit Brahmā at Satyaloka. At that time Gaṅgādevī was also present in Brahmā's assembly. In that pious atmosphere, a gentle breeze began to blow and Gaṅgādevī's clothes were slightly deranged. Just at that moment, Mahābhiṣeka took a stealthy glance at her and she also returned that glance. This was noted by Brahmā who turned both of them into human beings by a curse. Gaṅgādevi begged pardon and Brahmā lifted the curse and blessed her that the Aṣṭavasus would come to the earth to be born as her sons and that afterwards she could come back to Heaven. After that Gaṅgādevī was born as a mortal woman in the world under the name Gaṅgā and she spent her days in the forests near the Gaṅgā river valleys.

In those days the ruler of the Lunar dynasty was a king named Pratīpa. Having no children, he went to the bank of the river Gaṅgā and performed tapas there. Gaṅgādevī who was moving about in the forests nearby, saw the King deeply absorbed in his tapas. She approached him and sat on his right thigh. She wanted the King to be her husband. He explained to her that the right thigh is the proper seat of a daughter-in-law

and so she would become his son's wife in due course. In course of time, Pratīpa had a son, Śantanu, born to him. When Śantanu grew up into a young man, one day he went for a hunt to the Gaṅgā-valley and there he met Gaṅgādevī. He fell in love with her at first sight and courted her. Gaṅgādevī agreed to become his wife on condition that he should not say anything to displease her and if he violated that condition she would leave him. The king accepted the condition and they became man and wife.

At about that time, the wife of Dyo, one of the Aṣṭavasus, happened to see the sacrificial cow of the sage Vasiṣṭha and wished to have it. She expressed her desire to her husband, Dyo. Dyo, with the other seven vasus went and took away by force, Vasiṣṭha's cow. Vasiṣṭha in his anger cursed the Aṣṭavasus to be born as mortals. They repented and begged pardon from Vasiṣṭha. The sage told them that all of them would be born as the sons of Gaṅgādevī and all except Dyo, who actually stole the cow, would return to Heaven at the time of birth itself. As for Dyo, he would continue to live in the world for a long time, as an adventurous hero.

Gaṅgādevī became pregnant and gave birth to her first child. She carried the child to the river Gaṅgā and threw it into the river. Śantanu who followed her up to the river bank, did not say anything against her, remembering his promise.

Seven children were born to her and she threw all of them into the river in this way. When she gave birth to the eighth child, Śantanu insisted that he would not allow her to throw away that child into the river. As he had violated the condition, the angry Gaṅgādevī left the palace with her child. She named it Devavrata and brought him up in the forest. The sage Vasiṣṭha and Gaṅgādevī taught him all branches of knowledge. Thirtytwo years later, the king went to the same forest for hunting. He saw a handsome boy stopping the flow of the river Gaṅgā. Getting interested in the boy, the King approached him. But by that time he had disappeared. The King prayed to Gaṅgādevī to give back the child. She appeared with the child and after handing over the child to him vanished. The king returned to the palace with the child. (M.B. Ādi Parva, Chapters 95-100).

3) *The name Bhīṣma.* Devavrata was anointed, as heir-apparent. One day King Śantanu reached the forest near the Gaṅgā river valley, for hunting. As he was hunting, absorbed in the beauty of the forest scenery, he felt the perfume of musk filling the air in the forest. He wondered from where it could come. He went on and on trying to find out the source of this smell until he reached the cottage of a fisherman. The fisherman had a daughter named Satyavatī. It was from her that the fragrance of musk spread all around.[1] The king fell in love with her at first sight. He asked the fisherman to give the girl in marriage to him. But the brave fisherman did not yield to the king's demand immediately. He laid down several conditions, one of which was that Satyavatī's sons should succeed to the throne of Śantanu. The king was in a fix. Devavrata was the eldest son and heir-apparent. To deny kingship to his sons would be highly improper. Unable to find a solution to this difficult problem, the king returned to the palace, much depressed and gloomy. There he avoided all company and took to his bed, passing his time in sadness and solitude.

When Devavrata knew about his father's condition, he called the Ministers and asked them about it. They told him everything in details. At once, without informing even his father, Devavrata went to the fisherman's cottage on the bank of the river Gaṅgā and begged for Satyavatī on behalf of his father. The fisherman repeated his former condition. Devavrata agreed that Satyavatī's son shall be given the right of Kingship. The fisherman pointed out that disputes were likely to arise between Devavrata's sons and Satyavatī's children regarding the right of succession to the throne. At once Devavrata stood up and made a solemn pledge that he would remain a bachelor for life. The fisherman gave Satyavatī to Devavrata to be taken to the King. Devavrata took her to the palace and presented her to his father. The King, when he came to know of the part played by his son in the matter, rose from his bed and embraced Devavrata with tears of joy and gratitude. The gods showered flowers on the scene. Because he had taken such a solemn oath, it was declared that henceforth he would be known by the name "BHĪṢMA". The loving father Śantanu also gave him a boon that Bhīṣma would die only when he wished. (M.B., Ādi Parva, Chapter 100).

4) *Affairs of the Kingdom in crisis.* Two sons named Vicitravīrya and Citrāṅgada were born to Satyavatī by Śantanu, who died shortly afterwards. As desired by Satyavatī, Bhīṣma crowned the boy Citrāṅgada as king. Although Citrāṅgada's reign was a prosperous one, it could not last long. Once a Gandharva named Citrāṅgada attacked him at Kurukṣetra and after a battle which lasted for three years, the Gandharva Citrāṅgada killed the King Citrāṅgada. It was Bhīṣma who performed the funeral rites of the King Citrāṅgada. After that Vicitravīrya was crowned King.

It was at that time that the Svayaṁvara of the three daughters of the King of Kāśī, Aṁbā, Aṁbikā and Aṁbālikā, was held. Bhīṣma thought that it would be good if Vicitravīrya married them. So Bhīṣma attended that function. The presence of Bhīṣma who was an old man, at the Svayaṁvara, frightened the girls. The other kings who were present, stopped him from entering the place, since he had taken an oath to remain a lifelong bachelor. The old Bhīṣma stood up and spoke at length about the eight different forms of marriage and after defeating several kings like Sālva, he seized the three daughters of the King of Kāśi and took them with

1. Satyavatī's original name was Kālī. The fisherman got her from the stomach of a fish. (See the word Adrikā). Since she had the smell of fish she got the name of "Matsyagandhī." She used to assist a fisherman in his work as a ferryman in the river Gaṅgā. Once the sage Parāśara happened to get into her boat and he fell deeply in love with her. The sage removed the smell of fish from her and gave her the perfume of musk instead. By this mystic power he created a mist at noon and under its cover, he had a sexual union with her. As a result of it the child Kṛṣna (Vyāsa) was born. The child immediately left the mother to perform tapas in the forest after promising to return to her whenever she wished for his presence. Although she gave birth to a child, Parāśara blessed that she would again remain a virgin. The whole episode remained a secret. As usual, Satyavatī returned to the fisherman's cottage in the evening and continued to live with him. It is at this stage that Śantanu was attracted by the perfume of musk and came to the cottage where he met Satyavatī.

him in his chariot to Hastināpura. Preparations were made for the marriage of Vicitravīrya with the three princesses. Then Ambā approached Bhīṣma and told him that she had already dedicated her heart to the king of Śālva. Bhīṣma generously allowed her to return home. (For the rest of Ambā's story, see the word "Ambā".

Vicitravīrya married Ambikā and Ambālikā. He ruled over the country for seven years at the end of which he died of consumption. The dynasty faced a crisis, as there was no one to succeed him. Satyavatī approached Bhīṣma with a suggestion to beget children by Vicitravīrya's wife. But Bhīṣma stood firmly on his solemn oath to continue as a life-long bachelor. (M.B. Ādi Parva, Verse 100-104).

5) *Bhīṣma's Wire Pulling.* After that Satyavatī summoned Vyāsa to Hastināpura and sons were born to Ambikā, Ambālikā and their maid by him. Ambikā gave birth to Dhṛtarāṣṭra, Ambālikā gave birth to Pāṇḍu and the maid gave birth to Vidura. They grew up and Dhṛtarāṣṭra married Gāndhārī and Pāṇḍu married Kuntī and Mādrī. Duryodhana and his brothers were born to Dhṛtarāṣṭra, while the Pāṇḍavas were born to Pāṇḍu. Pāṇḍu died at the Śataśṛṅga vana and Mādrī observed satī by jumping into his funeral pyre and burning herself alive. After that, the Kauravas and Pāṇḍavas who lived in the palace at Hastināpura, split up into two blocs. When the palace made of lac was destroyed by fire, the Pāṇḍavas went into the forest and came back to the country after their marriage with Pāñcālī. They ruled over the country with Indraprastha as their capital. In the gambling contest between Dharmaputra and Duryodhana, the Pāṇḍavas lost their kingdom and everything and so they went to the forest again. They lived for twelve years in the forest and spent one year incognito in the palace of the King of Virāṭa. At that time the Pāṇḍavas reappeared in the battle which took place as a result of the theft of King Virāṭa's cows by the Kauravas. Duryodhana asserted that he would not give so much land to the Pāṇḍavas as to put a dot with a needle. With the failure of Śrī Kṛṣṇa's mediation, the Kauravas and Pāṇḍavas encamped on the opposite sides of the field of Kurukṣetra, preparing for a grim battle.

Bhīṣma was the chief protagonist in all these events relating to the Kauravas and Pāṇḍavas. At every stage in the story we see Bhīṣma's influence. The main events in which this superman who used to give shelter to Kauravas and Pāṇḍavas alike, played a decisive role, are given below:—

(1) Bhīṣma sent a messenger to Subala, king of Gāndhāra, to ask for the hand of Gāndhārī, to be married to Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 109, Verse 11).

(2) He went to the palace of Śalya, king of Madra and secured Mādrī to be married to Pāṇḍu. (M.B. Ādi Parva, Chapter 112).

(3) He brought about the marriage between Vidura and the daughter of Devaka. (M.B. Ādi Parva, Chapter 113, Verse 2).

(4) The Maharṣis who were the inhabitants of Śatasṛṅga told Bhīṣma about the birth of the Pāṇḍavas. (M.B. Ādi Parva, Chapter 125, Verse 22).

(5) Bhīṣma offered 'Jalāñjali' (worship with holy water) to Pāṇḍu at his death. (M.B. Ādi Parva, Chapter 126, Verse 27).

(6) He performed the death anniversary of Pāṇḍu. (M.B. Ādi Parva, Chapter 127, Verse 1).

(7) He engaged Droṇācārya to teach archery to the princes. (M.B. Ādi Parva, Chapter 130, Verse 77).

(8) He burst into tears and wept bitterly on hearing that Pāṇḍavas were burnt to death in the palace of lac and was about to offer them 'Jalāñjali'. Just then, Vidura came to him and secretly informed him that the Pāṇḍavas were not dead. (M.B. Ādi Parva, Chapter 149, Dākṣiṇātya Pāṭha).

(9) He advised Duryodhana to give half the kingdom to the Pāṇḍavas. (M.B. Ādi Parva, Chapter 202).

(10) He had taken part in Dharmaputra's Rājasūya Yajña. Dharmaputra had entrusted to Bhīṣma, the arrangements for that yajña. (M.B. Sabhā Parva, Chapter 35, Verse 6).

(11) He advised Yudhiṣṭhira to give the highest place of honour in that yajña to Śrī Kṛṣṇa. (M.B. Sabhā Parva, Chapter 36, Verse 28).

(12) Bhīṣma ridiculed Śiśupāla (Sabhā Parva, Chapter 33).

(13) Śiśupāla insulted Bhīṣma. (Sabhā Parva, Chapter 41).

(14) Bhīṣma stopped Bhīma who rushed out to kill Śiśupāla. (Sabhā Parva, Chapter 42, Verse 13).

(15) It was Bhīṣma who narrated the life story of Śiśupāla. (Sabhā Parva, Chapter 43).

(16) In the battle against Śiśupāla, Bhīṣma selected powerful Kings to help Śrī Kṛṣṇa. (Sabhā Parva, Chapter 44, Verse 41).

(17) Once Bhīṣma asked the sage Pulastya about the value and importance of pilgrimage. (Vana Parva, Chapter 82, Verse 4).

(18) Bhīṣma advised Duryodhana to be on friendly terms with the Pāṇḍavas. (Vana Parva, Chapter 253, Verse 4).

(19) In the battle which was fought by Kauravas against King Virāṭa, Bhīṣma arranged the regiments in order, after sending Duryodhana to Hastināpura. (Virāṭa Parva, Chapter 52, Verse 16).

(20) A grim fight took place between Arjuna who went to help the Virāṭa army and Bhīṣma. At last, it was the charioteer who removed Bhīṣma, (who had fallen down unconscious) from the battlefield. (Virāṭa Parva, Chapter 64).

(21) When the Kauravas were contemplating to fight against the Pāṇḍavas who had returned after their incognito life, Bhīṣma ridiculed Karṇa and praised Arjuna. (Udyoga Parva, Chapter 21, Verse 16).

(22) At that time, he explained to Duryodhana, the greatness of Śrī Kṛṣṇa and Arjuna. (Udyoga Parva, Chapter 49, verse 2).

(23) Duryodhana proposed to bind the hands and feet of Śrī Kṛṣṇa who was expected to come as the envoy of the Pāṇḍavas. Hearing this, Bhīṣma in great anger, walked out of the council hall. (Udyoga Parva, Chapter 88, Verse 19).

(24) Bhīṣma strongly advised Duryodhana to make a treaty of peace with the Pāṇḍavas. (Udyoga Parva, Chapter 125, Verse 2).

(25) He declared that he would not kill the Pāṇḍavas but would kill 10,000 soldiers of the Pāṇḍavas everyday. Udyoga Parva, Chapter 156, Verse 21).

(26) As desired by Duryodhana, Bhīṣma declared the Rathīs and Mahārathīs who belonged to the Kaurava side. (Udyoga Parva, Chapters 165-168).
(27) Bhīṣma described all the Mahārathīs of the Pāṇḍava side to Duryodhana. (Udyoga Parva, Chapters 169-172).
(28) Bhīṣma told Duryodhana that Śikhaṇḍī and the Pāṇḍavas should not be killed. (Udyoga Parva, Chapter 172, Verse 20).
(29) Bhīṣma offered pūjā to Paraśurāma. (Udyoga Parva, Chapter 123, Verse 27).
(30) Aṁbā who was allowed by Bhīṣma to marry her lover, King Śālva, was rejected by him and returned to Bhīṣma again. But he did not accept her. Although Paraśurāma pleaded with him on behalf of Aṁbā, Bhīṣma did not marry her. (Udyoga Parva, Chapter 178, Verse 32).
(31) In connection with Ambā's case, a duel was fought on the field of Kurukṣetra between Bhīṣma and Paraśurāma. Bhīṣma started the duel after asking for the permission of Paraśurāma. Pleased with the fight, the Vasus presented to Bhīṣma, the Prasvāpana arrow. But he did not use that arrow against Paraśurāma, since the gods and Nārada prevented him from doing so. At the request of the gods, pitṛs and Gaṅgādevī, Bhīṣma stopped the fight and prostrated at the feet of Paraśurāma. (Udyoga Parva, Chapters 178-185).
(32) Bhīṣma narrated to Duryodhana the story of Ambā who was re-born as Śikhaṇḍī. (Udyoga pàrva, Chapters 188-192).
(33) Bhīṣma himself told Duryodhana that he had the strength to annihilate all the Pāṇḍavas. (Udyoga Parva, Chapter 193, Verse 14).
(34) Before the beginning of the battle, Yudhiṣṭhira went to Bhīṣma and asked for his permission to start it. Bhīṣma granted him permission and blessed him. (Bhīṣma Parva, Chapter 43, Verse 44).

6) *Bhīṣma in Bhārata Yuddha.*

(1) On the first day of the battle a duel took place between Bhīṣma and Arjuna. (Bhīṣma Parva, Chapter 45, Verse 8).
(2) In the battle Bhīṣma killed Śveta, the son of king Virāṭa. (Bhīṣma Parva, Chapter 48, Verse 3).
(3) There was again a terrible fight with Arjuna. (Bhīṣma Parva, Chapter 52).
(4) Sātyaki killed Bhīṣma's charioteer. (Bhīṣma Parva, Chapter 64, Verse 114).
(5) Seeing that the army of the Kauravas was being scattered in all directions by the violent strokes of Arjuna Bhīṣma ordered to stop the second day's battle. (Bhīṣma Parva, Chapter 55, Verse 42).
(6) Bhīṣma challenged Śrīkṛṣṇa for the fight. (Bhīṣma Parva, Chapter 59, Verse 96).
(7) Fought again with Arjuna. (Bhīṣma Parva, Chapter 60, Verse 25).
(8) Bhīṣma gave orders to Droṇācārya and Duryodhana to save Bhagadatta who fell in danger. (Bhīṣma Parva, Chapter 64, verse 64).
(9) Bhīṣma told Duryodhana that Arjuna and Kṛṣṇa were the incarnations of Nara and Nārāyaṇa. (Bhīṣma Parva, Chapters 65-68).
(10) Bhīṣma praised the greatness of Brahmapūta Stotra. (Bhīṣma Parva, Chapter 68, Verse 2).
(11) Seeing Śikhaṇḍī rushing forward to oppose him, Bhīṣma put an end to the battle. (Bhīṣma Parva, Chapter 69, Verse 29).
(12) A terrible fight took place between Bhīṣma and Bhīmasena. (Bhīṣma Parva, Chapter 70).
(13) There was again a fight with Arjuna. (Bhīṣma Parva, Chapter 71).
(14) Bhīṣma wounded Bhīmasena and defeated Sātyaki. (Bhīṣma Parva, Chapter 71, Verse 21).
(15) Bhīṣma wounded King Virāṭa. (Bhīṣma Parva, Chapter 73, Verse 2).
(16) Duryodhana who was frightened by Bhīmasena's deeds of valour, was encouraged by Bhīṣma. (Bhīṣma Parva, Chapter 80, Verse 8).
(17) He deprived Dharmaputra of his chariot. (Bhīṣma parva, Chapter 86, Verse 11).
(18) When Bhīmasena killed Bhīṣma's charioteer, the horses turned round and ran away, dragging the chariot with them. (Bhīṣma Parva, Chapter 88, Verse 12).
(19) He ordered Bhagadatta to fight with Ghaṭotkaca. (Bhīṣma Parva, Chapter 95, Verse 17).
(20) He swore that all except Śikhaṇḍī would be killed. (Bhīṣma Parva, Chapter 98, Verse 4).
(21) Sātyaki and Bhīṣma fought again. (Bhīṣma Parva, Chapter 104, Verse 29).
(22) Bhīṣma killed 14,000 Mahārathīs who belonged to the Cedi, Kāśi and Karūṣa countries. (Bhīṣma Parva, Chapter 106, Verse 18).
(23) Bhīṣma explained to Dharmaputra, the method by which he (Bhīṣma) could be killed. (Bhīṣma parva, Chapter 107, verse 76).
(24) He declared that he would not fight with Śikhaṇḍī, who was neither man nor woman. (Bhīṣma Parva, Chapter 108, Verse 43).
(25) He allowed Yudhiṣṭhira to launch an attack on himself (Bhīṣma). (Bhīṣma Parva, Chapter 115, Verse 13).
(26) Bhīṣma, shot by Arjuna's arrow, fell down unconscious. (Bhīṣma Parva, Chapter 117, Verse 64).
(27) Bhīṣma who recovered and rose again, killed Śatānīka, brother of King Virāṭa. (Bhīṣma Parva, Chapter 118, Verse 27).
(28) Bhīṣma routed the Pāṇḍava army most disastrously. (Bhīṣma Parva, Chapters 118, 119).
(29) He considered the misery of life and the sweetness of death. (Bhīṣma Parva, Chapter 119, Verse 34).
(30) Bhīṣma who was wounded by Arjuna's arrows, described to Duśśāsana, the heroism of Arjuna. (Bhīṣma Parva, Chapter 119, Verse 56).
(31) Arjuna shot his arrow at Bhīṣma and made him fall down from his chariot. (Bhīṣma Parva, Chapter 119, Verse 87).
(32) He told Haṁsa that he would remain alive until the sun came to Uttarāyaṇa. (Bhīṣma Parva, Chapter 119, Verse 104).
(33) Bhīṣma who fell and lay on a bed of arrows begged for a pillow to the Kings. (Bhīṣma Parva, Chapter 120, Verse 34).
(34) When he found that they were not paying any heed to his entreaties, he asked for a pillow to Arjuna. (Bhīṣma Parva, Chapter, 120, Verse 28).
(35) He exhorted the Kings to put an end to the battle. (Bhīṣma Parva, Chapter 120, Verse 51).
(36) Bhīṣma begged for water to Arjuna. (Bhīṣma Parva, Chapter 121, Verse 18).

(37) He advised Duryodhana to end the battle. (Bhīṣma Parva, Chapter 121, Verse 38).

(38) As Karṇa wished for 'Vīrasvarga' (Heaven for the valiant) Bhīṣma permitted him to fight. (Bhīṣma Parva, Chapter 122, verse 34).

(39) Vyāsa sent Dharmaputra to Bhīṣma to learn the mysteries of "Dharma" from Bhīṣma before his (Bhīṣma's) death. (Śānti Parva, Chapter 37, Verse 5).

(40) Bhīṣma said that Śrī Kṛṣṇa was more competent to give advice on "Dharma" than himself. (Śānti Parva, Chapter 52, Verse 2).

(41) When the frightened and ashamed Yudhiṣṭhira approached him, Bhīṣma cheered him up. (Śānti Parva, Chapter 14, Verse 19).

(42) Bhīṣma explained to Yudhiṣṭhira, with the help of various examples and illustrations, "Rājya Dharma", "Āpaddharma", and "Mokṣa Dharma". (Śānti Parva, Chapter 56, to Anuśāsana Parva, Chapter 165).

(43) After giving his advice to Yudhiṣṭhira Bhīṣma gave him permission to enter Hastināpura. (Anuśāsana Parva, Chapter 166, verse 50).

(44) He gave advice to Dhṛtarāṣṭra regarding his duties and responsibilities. (Anuśāsana Parva, Chapter 167, Verse 30).

(45) He asked for Śrī Kṛṣṇa's permission to renounce his body. (Anuśāsana Parva, Chapter 167, Verse 37).

(46) With Śrī Kṛṣṇa's permission, Bhīṣma renounced his body. (Anuśāsana Parva, Chapter 168, Verse 2).

(47) The Kauravas performed the funeral rites and Jalāñjali (purification by sprinkling water) of Bhīṣma (Anuśāsana Parva, Chapter 168, Verse 10).

(48) Gaṅgādevī lamented that Śikhaṇḍī, who was neither man nor woman, killed Bhīṣma. (Anuśāsana Parva, 168, Verse 21).

(49) Vyāsa and Śrī Kṛṣṇa told Gaṅgādevī that Bhīṣma died by Arjuna's arrow. (Anuśāsana Parva, Chapter 168, Verse 30).

(50) On a later occasion Vyāsa invoked into the river Gaṅgā, those who died in the battle and among them Bhīṣma was also present. (Āśramavāsika Parva, Chapter 32, verse 7).

(51) After his death, Bhīṣma remained in Heaven as Dyau, one of the Aṣṭavasus. (Svargārohaṇa Parva, Chapter 5, Verse 11).

Other names of Bhīṣma. Āpageya, Āpagāsuta, Bhāgīrathīputra, Bhārata, Pitāmaha, Bharatarṣabha, Bharatasattama, Bhīṣmaka, Śāntanava, Śantanuputra, Śantanusuta, Śantanuja, Devavrata, Gaṅgāsuta, Gāṅgeya, Jāhnavīputra, Kaurava, Kauravanandana, Kauravya, Kuruśārddūla, Kuruśreṣṭha, Kurūdvaha, Kurukulaśreṣṭha, Kurukulodvaha, Kurumukhya, Kurunandana, Kurupati, Nadīja, Prapitāmaha, Sāgaragāsuta, Satyasandha, Tāladhvaja, Vasu are other names of Bhīṣma used in the Mahābhārata.

BHĪṢMAKA. King of Vidarbha and born in the Bhoja dynasty, Bhīṣmaka was the father of Rukmiṇī, the wife of Śrī Kṛṣṇa. He had five sons. A friend of Bhīṣma, he conquered and ruled over a fourth of the world. He defeated the Krathas, Pāṇḍyas and Kaiśikas. He was very much devoted to Jarāsandha. (Sabhā Parva, Chapter 14, Verse 21). Sahadeva, who was on a triumphal tour in connection with the Pāṇḍava's aśvamedha yajña fought and defeated Bhīṣmaka at Bhojakaṭanagara. Bhīṣmaka was also called Hiraṇyaroma. (Sabhā Parva, Chapter 31, Udyoga Parva, Chapter 158, Śānti Parva, Chapter 4).

BHĪṢMA PARVA. A sub parva in the Mahābhārata.

BHĪṢMASVARGĀROHAṆA PARVA. A sub division of Anuśāsana Parva. Chapters 167 and 168 of Anuśāsana Parva are included in this.

BHĪṢMAVADHA PARVA. A sub Parva of Bhīṣma Parva. It comprises Chapters 43-122 of the Bhīṣma Parva.

BHOḤ. A term used for greeting elders. When saluting an elderly person, the term "Bhoḥ" is used as a suffix to his name.

For example:

"Somaśarmā nāma aham asmi bhoḥ"
Bhoḥ śabdaṁ kīrtayedante
Svasya nāmnābhivādane /
Nāmnāṁ svarūpa bhāvo hi
bhobhāvo ṛṣibhiḥ smṛtaḥ //
(Manusmṛti, Chapter 2, verse 124)

BHOGAVĀN. A mountain—Mahābhārata, Sabhā Parva, Chapter 30, Verse 12 says that in the course of his triumphant over-running of the eastern lands, Bhīmasena conquered this mountain also.

BHOGAVATĪ I. Nāgaloka or Pātāla. When Sugrīva sent monkeys in all directions in search of Sītā, he gave instructions to them to go and search for her in Bhogavatīpura. Vālmīki Rāmāyaṇa, 41st Sarga, Kiṣkindhākāṇḍa describes the place as the city infested with serpents (nāgas) and guarded by them. Vāsuki, King of serpents, lives there.

BHOGAVATĪ II. Gaṅgā of Pātāla. (M. B. Sabhā Parva, Dākṣiṇātya Pāṭha, Chapter 38).

BHOGAVATĪ III. A place of holy bath at Prayāga. It is better known as Vāsuki tīrtha. Mahābhārata Vana Parva, Chapter 85 says that a bath at this tīrtha is as efficacious as an Aśvamedha yajña.

BHOGAVATĪ IV. Another name for the river Sarasvatī. (M. B. Vana Parva, Chapter 24, Verse 20).

BHOGAVATĪ V. A female attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 8).

BHOJA I. A king of the ancient country named Mārttikāvata. In Mahābhārata Ādi Parva, Chapter 185, Verse 6, we see that this king had attended the Svayaṁvara of Draupadī. He was slain by Abhimanyu at the battle of Kurukṣetra. (M.B. Droṇa Parva, Chapter 48, Verse 8).

BHOJA II. A king of Yaduvaṁśa. Mahābhārata, Śānti Parva, Chapter 166, Verse 79 says, that he died under the stroke of the sword of Mahārāja Uśīnara. Bhojavaṁśa takes its source from this king.

BHOJA III. A king who became renowned as a Sanskrit scholar. It is believed that he lived from 1018 to 1054 A.D. His capital city was Dhārā. Bhoja is credited with the authorship of two scholarly books entitled, "Sarasvatīkaṇṭhābharaṇa" and "Śṛṅgāraprakāśa". Of these, the first is a compendious volume in five chapters, dealing with the merits and defects of poetry, figures of speech, etc. Bhoja observes that besides the four styles (in poetry) laid down by Rudraka, there are two more styles, namely, "Avanti" and "Māgadhī".

BHOJA IV. A follower of Sudās. In Ṛgveda, 3rd Maṇḍala, 58th Anuvāka, 7th Sūkta we find that this Bhoja had given help to sage Viśvāmitra in performing his Aśvamedha yāga.

BHOJA V. A king of Kānyakubja. Once this king Bhoja met a woman with a fantastic shape. Her body was of

human shape while her face was that of a female deer. When the king asked her about her strange shape, she related her past history as follows:—"In my previous birth, I was a female deer. On one occasion the whole of my body except my face, was plunged in a river and those parts of the body under the water were transformed into human shape. From that day, I have been changed into this form."

On hearing her story, the king took her to the holy river and immersed her again in it. She was at once transformed into an actual woman and the king married her. (Skanda Purāṇa, 7-2-2).

BHOJĀ. An exquisitely beautiful virgin of the country, Sauvīra. Mahābhārata Droṇa Parva, Chapter 10, Verse 33 says that Sātyaki abducted her and made her his wife.

BHOJA (M). (BHOJAVAṀŚA). This is a branch of Yaduvaṁśa. (M.B. Ādi Parva, Chapter 217, Verse 18).

BHOJAKAṬA. The capital of Vidarbha. Once Sahadeva, one of the Pāṇḍavas conquered this city. It was at this place that Śrī Kṛṣṇa defeated Rukmī, the brother of Rukmiṇī at the time of Rukmiṇī's Svayaṁvara. The original name of Bhojakaṭa was "Kuṇḍinapura". (M.B. Sabhā Parva, Chapter 31 and Udyoga Parva, Chapter 158).

BHOJIKA. A Brāhmaṇa. (See the word Pāṭalīputra).

BHOJYĀ. A Bhoja princess. She was abducted by Jyāmagha of the Yādava family and married to his son, Vidarbha. (See Jyāmagha).

BHOṢA. A word meaning a comic, stupid or eccentric person. Bhoṣas are of eight kinds. Those who feel derided, those who babble, those who are obstinate, sophists, those who indulge in hollow laughter, those who pretend to be blind, those who pretend to be deaf, and those who try to assert their self-importance—these are the eight classes of "Bhoṣas".

BHRAMARA. A prince of the land of Sauvīra. He was a comrade of Jayadratha. M.B. Vana Parva, Chapter 265 describes how Bhramara walked behind the chariot of Jayadratha with banner in his hand, when the latter abducted Pāñcālī. Bhramara was killed by Arjuna.

BHRĀMARĪ. A Rākṣasī who was the follower of Jaṁbhāsura. As directed by Jaṁbhāsura, she took birth in the house of Kaśyapa to kill Gaṇeśa. One day she treacherously gave poisoned sweets to Gaṇeśa. Gaṇeśa detected her treachery and fisted her to death. (Gaṇeśa 2-21).

BHRĀSAKARṆA. A Rākṣasa. He was the son of Ketumatī, by the Rākṣasa, Sumālī. They had ten sons—Prahasta, Akaṁpana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhrāda, Prākvāṭa, and Bhrāsakarṇa and four daughters—Vekā, Puṣpotkaṭā, Kaikasī and Kuṁbhīnasī. (Uttara Rāmāyaṇa).

BHṚGU.

1) *General.* A sage, the son of Brahmā. He was the founder of Bhṛgu vaṁśa. Members of the Bhṛgu vaṁśa are called 'Bhārgavas.' Bhṛguvaṁśa has been reputed for many of its members who were Ṛṣis of great sanctity and grandeur.

2) *Birth.*

"Utsaṁgād Nārado jajñe
Dakṣo 'ṁguṣṭhāt svayaṁbhuvaḥ /
Prāṇādvasiṣṭhaḥ saṁjāto
Bhṛgustvacaḥ karātkratuḥ".[1] //

From these lines we see that Bhṛgu was born from Brahmā's skin (tvak). But in M.B. Ādi Parva, 5th Chapter, we find another version regarding his birth. In that passage we read that Bhṛgu was born from "Vahni" (fire). In the light of these two statements, we may examine Bhṛgu's birth.

Bhṛgu had two incarnations. The first time he was born from Brahmā's skin. In course of time, the sage Bhṛgu became famous. In the Dakṣayāga, this sage was present as one of the Ṛtviks (officiating priests). On that occasion, Satīdevī who was in rage and grief because her husband (Śiva) was not invited to the yāga, committed suicide by jumping into the sacrificial fire. Hearing about this, Śiva was enraged and the monster spirits who emerged from his matted locks caught hold of the Ṛtviks. Bhāgavata caturtha skandha says that the Bhūta named Nandīśvara, who emerged from Śiva's locks, caught hold of Bhṛgu and killed him.

Therefore the Bhṛgu who was born from Brahmā's skin must be considered as having died at Dakṣayāga. Bhṛgu was born again in Vaivasvata Manvantara. This second birth was at the famous Brahmayajña of Varuṇa. He was reborn from fire, as Brahmā's son. This child who was born from Brahmā's semen which fell in the sacrificial fire, was brought up by Varuṇa and his wife Carṣaṇī. Consequently Bhṛgu is referred to as "Varuṇaputra" and "Carṣaṇīputra" in some Purāṇas. Since he was born at Varuṇa's yāga he is sometimes called "Vāruṇī Bhṛgu".

3) *Bhṛgu Vaṁśa.* (*Bhṛgu family*). Each birth of Bhṛgu gave rise to a separate family. They are given below separately:—First birth: Bhṛgu and his wife Khyāti had a daughter Lakṣmī and three sons, Dhātā, Vidhātā and Kavi. Mahāmeru's daughters, Āyati and Niyati became the wives of Dhātā and Vidhātā, respectively. Two sons, Prāṇa and Mṛkaṇḍu were born to those two couples. Mārkaṇḍeya was born to Mṛkaṇḍu and from Mārkaṇḍeya was born Vedaśiras. Prāṇa had a son, Dyutimān who had a son Rājavān. From that Rājavān, Bhṛgu Vaṁśa multiplied. The family tree of this first Bhṛgu Vaṁśa is given below:—(See Viṣṇu purāṇa, Part I, Chapter 10).

BRAHMĀ
|
Bhṛgu — Khyāti
|
Dhātā = Āyati | Vidhātā = Niyati | Kavi | Lakṣmī = Viṣṇu
Dhātā = Āyati → Prāṇa → Dyutimān → Rājavān
Vidhātā = Niyati → Mṛkaṇḍu → Mārkaṇḍeya → Vedaśiras

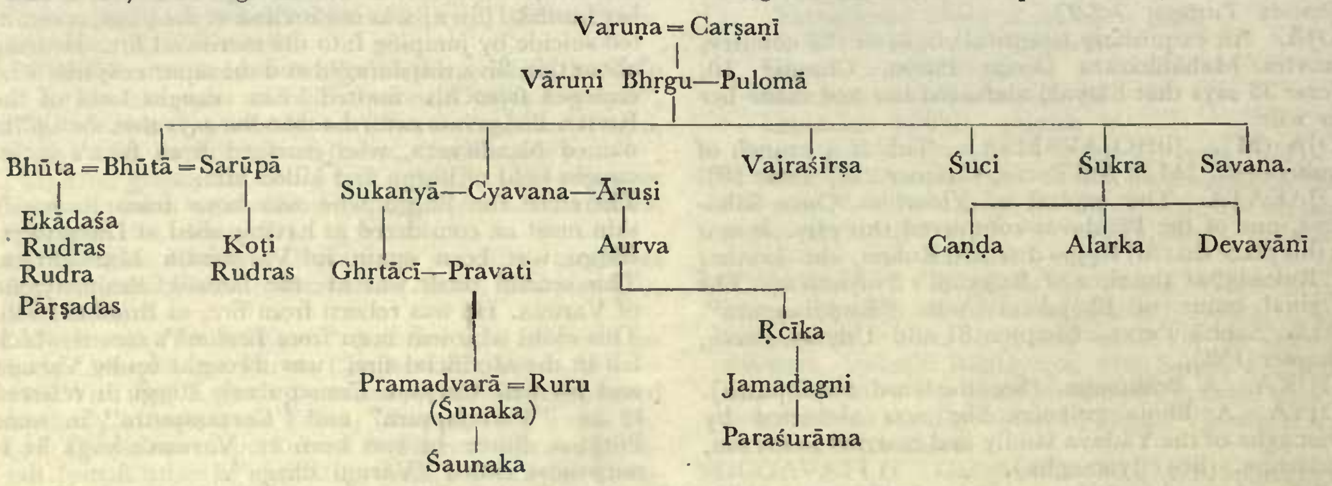
Second Birth: The second Bhṛgu Vaṁśa is the family which took its origin from the second birth of Bhṛgu as the son of Varuṇa. Varuṇa's son, Bhṛgu married the woman, Pulomā. They had six children who were, Bhūta, Cyavana, Vajraśīrṣa, Śuci, Śukra, and Savana. By his first wife Bhūtā, he had his sons, "Ekādaśa Rudras" (eleven Rudras) and "Rudra Pārṣadas"

[1]Nārada was born from Brahmā's lap, Dakṣa from his Aṁguṣṭha, Vasiṣṭha from his Prāṇa, Bhṛgu from his skin and Kratu from his arm.

(Attendants of Rudra) and by his second wife Sarūpā he had a crore of Rudras. Cyavana had two wives, Sukanyā and Āruṣi. Aurva, a son was born to Āruṣi. From Aurva was born Ṛcīka, from Ṛcīka Jamadagni and from Jamadagni, Paraśurāma. Cyavana had a son, Pravati, by his wife Sukanyā. Ruru or Śunaka was the son of Pravati by the Apsarā Ghṛtācī. Ruru and his wife Pramadvarā had a son, Śaunaka. Śuka, the son of Bhṛgu had two sons, Caṇḍa and Alarka and a daughter, Devayānī. This is the second Bhṛgu Vaṁśa.[1] The family tree is given below.

Bhṛgu set out to Devaloka. First he went to Brahmā's assembly. There, in the presence of Brahmā who was seated in the midst of many Munis, Bhṛgu took his seat on a stool. Brahmā was provoked by this act of disrespect. Bhṛgu left the place without a word and went to Śiva's place. Śiva rose from his seat and approached him to embrace and welcome him. Bhṛgu, shrank back saying, "Do not touch me ?" Śiva became angry and was about to hit him with his trident when Pārvatī stopped him.

Bhṛgu then turned his steps to Vaikuṇṭha, the abode of



4) *Bhṛgu cursed Mahāviṣṇu.* Once a terrible war broke out between Devas and Asuras. In that war, not only were the Asuras defeated but many of them were also killed. Diti, the mother of the Asuras, with tears in her eyes, complained to Bhṛgupati. Pulomā, Mother of Śukra, promised to find a remedy for this somehow. She at once went to the forest and started a tapas for the annihilation of the Devas. As the tapas gained force, the Devas were alarmed and they sought the protection of Mahāviṣṇu. Mahāviṣṇu used his Vajrāyudha (Vajra weapon) against Bhṛgu's wife, Pulomā. Under the stroke of Vajra she fell down, a headless corpse. The enraged Maharṣi Bhṛgu cursed Mahāviṣṇu to be born as a mortal in this world and to suffer the pangs of separation from his wife. When the curse was pronounced against Mahāviṣṇu, he directed his weapon Cakra against the Maharṣi. Bhṛgu fled in panic and at last begged pardon and prayed for shelter to Mahāviṣṇu himself in the ocean of milk. Viṣṇu withdrew his Cakra. Bhṛgu himself restored Pulomā to life. To fulfil the condition of Bhṛgu's curse, Viṣṇu agreed to incarnate in the world as Śrī Rāma, the son of Daśaratha and to experience the pain of separation from his wife. (Uttara Rāmāyaṇa).

5) *Bhṛgu kicked Viṣṇu.* Long ago all the Maharṣis joined together to perform a yāga on the bank of the river Sarasvatī. A dispute arose among them as to who was the most mighty among the Trimūrtis. Some of them voted for Brahmā, others declared that Viṣṇu was more mighty than the other two, while a third group stood for Śiva's superiority. They unanimously elected Bhṛgu to ascertain and find out the truth of the matter.

Mahāviṣṇu. There he saw Mahāviṣṇu in a deep slumber. Seeing Mahāviṣṇu whose task is the preservation of the world, sleeping like an irresponsible person, Bhṛgu gave him a kick on his breast. Viṣṇu who sprang up suddenly, saw Bhṛgu standing before him. He begged pardon of the sage. He declared that he would carry Bhṛgu's footprint permanently on his chest as a sign of his repentance for having shown disrespect to the Maharṣi. This foot-print still remains on Viṣṇu's chest and is known by the name "Śrīvatsa". In this way, the Munis came to the conclusion that Mahāviṣṇu is the noblest of the Trimūrtis. (Bhāgavata, Daśama Skandha).

6) *The origin of Bhṛgu Tīrtha.* There is a sacred spot called, "Bhṛgu Tīrtha" on the western side of Daśāśvamedha. It is here that Bhṛgu once offered tapas to Śiva. Owing to the austerity of his tapas, his hair became matted and discoloured. His body was completely covered with earth heaped up by termites. When Śiva was still not propitiated, Pārvatī interceded with him on behalf of Bhṛgu, Śiva agreed to bless Bhṛgu.

Śiva sent his bull to the place where Bhṛgu was sitting. The bull in the course of its gambols broke up and destroyed the earthen covering on his body which was made by the termites. Bhṛgu became angry and chased the bull. But he was stunned by the sight of the bull rising up to heaven through the air. A divine light spread there. Śiva appeared before him and asked him what boon he wanted. Bhṛgu prayed that the place where he was doing tapas should become a holy spot. Śiva granted his prayer and from that day, the place became famous under the name "Bhṛgu Tīrtha".

1. Devī Bhāgavata, Saptama Skandha says that Bhṛgu had married two daughters of Dakṣa. Mahābhārata Anuśāsana Parva Chapter 85, Verse 127 says that Bhṛgu had seven sons, namely Cyavana Vajraśīla, Śuci, Aurva, Śukra, Vareṇya, and Savana.

Brahmā and other Devas and the Kinnaras still worship this Bhṛgu Tīrtha. All sin is removed by a mere sight of this sacred Tīrtha. Those who bathe in the holy water of this place attain Heaven and they will not be born again. Even by hearing about the greatness and glory of this Bhṛgu Tīrtha, one will be cleared of all sins and find an easy way to Śivaloka. (Padma Purāṇa, Chapter 20).

7) *Other details.* (1) It was Bhṛgu who gave the boon for having progeny to Sagara, King of the solar dynasty. Sagara, with his two wives, Keśinī and Sumati, performed tapas at Bhṛgu prasravaṇa in the Himālayas. After a hundred years, Bhṛgu, who was pleased, blessed the king that he would have numerous children by one wife and one son who would be progenitor of a vaṁśa, by the other wife. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, 38th Sarga).

(2) Once when some Munis went to Dvārakā, Sāmba and other Yādavas mocked them and the Munis cursed them. Bhṛgu was one of those Munis. (See the word Sāmba).

(3) Paraśurāma, after exterminating the Kṣatriya kings, went to the Āśrama of Bhṛgu, the founder of the family and received his blessings. (Brahmāṇḍa Purāṇa, Chapter 62).

(4) Bhṛgu Maharṣi was a prominent member in Yudhiṣṭhira's assembly. (M.B. Chapter 4, Verse 16).

(5) He was also a member of Indra's assembly. It was by Bhṛgu's brilliance that Indra's glory was heightened. (M.B. Sabhā Parva, Chapter 7, Verse 29).

(6) Bhṛgu was a member of Brahmā's assembly also. (M.B. Sabhā Parva, Chapter 11, Verse 19).

(7) Once Bhṛgu blessed his son Ṛcīka and his daughter-in-law Satyavatī that they would have children. (M.B. Vana Parva, Chapter 116, Verse 35).

(8) Śrī Kṛṣṇa who went as the messenger of peace to Hastināpura, travelled in Dakṣiṇāvarta, along with the sage Bhṛgu. (M.B. Udyoga Parva, Chapter 83, Verse 27).

(9) Bhṛgu entered the scene of battle between the Kurus and Pāṇḍavas and tried to persuade Droṇācārya to withdraw from the fight. (M.B. Droṇa Parva, Chapter 190, Verse 34).

(10) Once Bhṛgu lectured on the origin of the earth, Philosophy of life, etc. (M.B. Śānti Parva, Chapter 128).

(11) Bhṛgu explained to Bharadvāja how the Pañcabhūtas except the sky originated (Śānti Parva, Chapter 183).

(12) Bhṛgu discussed in a logical manner, the principle of life and the transmigration of the soul. (Śāntiparva, Chapter 187).

(13) He made a critical examination of the merits and defects of racial discrimination. (Śānti Parva, Chapter 187).

(14) Once Bhṛgu bestowed Brahminhood on a King named Vītahavya. (M.B. Anuśāsana Parva, Chapter 30, Verse 57).

(15) He got the name "Bhṛgu" because he was born out of fire. (M.B. Anuśāsana Parva, Chapter 85, Verse 105).

(16) It was Bhṛgu who gave the necessary advice to Agastya to depose Nahuṣa from Indra's post.

(17) There is a story that Nahuṣa kicked Agastya on the head while the latter was carrying Nahuṣa's palanquin and that Bhṛgu, who was hiding in Agastya's locks of hair, cursed Nahuṣa and changed him into a python. (M.B. Anuśāsana Parva, Chapter 100).

BHṚGUTĪRTHA. A place made sacred by the performance of tapas by Bhṛgu. (For more details see the 6th para under Bhṛgu).

BHṚGUTUṄGA. A peak on which the sage Bhṛgu performed tapas. Ṛcīka had lived there with his wife and children. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, 61st Sarga).

BHṚṄGĪ. A Maharṣi who was a devotee of Śiva. Once he went to Kailāsa and began to go round Śiva to pay homage to him. But since Pārvatī and Śiva were sitting together as one body, he could not go round Śiva separately. He did not have much reverence for Pārvatī. So he took the form of a female beetle (Bhṛṅgī) and bored his way through a hole made in the place where their bodies were united and thus went round Śiva alone. Pārvatī was angry at this slight shown to her and cursed him to become physically weak. His legs became so weak that they were unable to support his body. So he prayed to Śiva again and he blessed him with a third leg. In this way Bhṛṅgī became a Maharṣi with three legs. (Maharṣis).

BHṚŚUṆḌI. A fisherman. He used to earn his living by theft.

Once when the Maharṣi Mudgala was passing through a forest, Bhṛśuṇḍi stopped him. But in the presence of the Brahmanic effulgence of the Maharṣi, the fisherman was dazed. Mudgala took pity on Bhṛśuṇḍi and advised him to worship Lord Gaṇeśa.

From that time Bhṛśuṇḍi gave up his evil ways, and accepting the advice of Mudgala, started the worship of Gaṇeśa with single-minded devotion. As a result of it, an elephant's trunk began to grow from the middle of his forehead. Bhṛśuṇḍi who thus acquired a shape closely resembling Gaṇeśa, was visited by Indra, mistaking him for Gaṇapati. (Gaṇeśa : 1.67).

BHŪ (Ḥ). In the creation of the world, the Lord broke the beginningless "Aṇḍa" (the primal egg or seed) and from it the sound "Oṁ" emerged. The first sound of it was "BHŪḤ"; the second was "BHUVAḤ"; and the third was "SVAḤ". So the combination "Bhūr Bhuvaḥ Svaḥ" was formed. Then came the most adorable and superlative effulgence of the creator (Savitā). That radiance dried up all water. A little of the water became a highly viscous substance. This viscous matter gradually solidified and became the earth. Where the aṇḍa originally was became the source of that supreme effulgence. As it was the first radiant light, it came to be called Āditya (ādi=first). The great procreator Brahmā seemed to emerge from the centre of the aṇḍa. The garbhajala (the water contained in the aṇḍa) became the oceans and rivers of the world. (Vāmana Purāṇa, Chapter 43).

BHUJAKETU. A king who fought on the side of Duryodhana in the Bhārata Yuddha.

BHUJAṄGA. A son of Kadrū by Kaśyapa prajāpati.

BHUJYU. A Rājarṣi (royal sage), the son of Tugra. King Tugra sent his son with an army across the sea to conquer the enemies in a distant island. When the boat

in which they sailed had reached mid-ocean, it was caught in a storm and wrecked. The prince and the soldiers sank into the sea. At that time the prince prayed to the Aśvins who saved Bhujyu from drowning and carried him back to the palace in boats and chariots travelling through the air. This story is given in the Ṛgveda where the adventures of Aśvins are described. (Ṛgveda, 1st Maṇḍala, 17th Anuvāka, 116th Sūkta.).

BHŪKAMPA. (Earthquake). The cause of earthquake according to ancient belief is given below:—The earth is being supported and held in its position by an elephant called Virūpākṣa. When he feels the burden too heavy he shakes his head and earth tremors follow. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, 40th Sarga).

BHŪLIṄGA (M). A bird which lived on the opposite side of the Himālayas. The cry of this bird resembles "MĀ SĀHASA".[1] But this bird lived by pecking at and eating the flesh between the teeth of a lion. Śiśupāla mentioned this bird as an example to illustrate that Bhīṣma's advice was at variance with his practice. The bird exhorts people not to act in a rash way (Mā Sāhasa) and at the same time acts rashly.

BHŪMANYU I. A king who was the grandson of King Duṣyanta and the son of Bharata. From Mahābhārata Ādi Parva, Chapter 94, Verse 19, we see that he was born by the blessing of Bharadvāja. His mother was Sunandā, daughter of Sarvasena, King of Kāśi. When Bhūmanyu grew up, his father Bharata entrusted him with the affairs of the Kingdom. Bhūmanyu had six sons by his wife Puṣkariṇī; they were Diviratha, Suhotra, Suhotā, Sukavi, Suyaju, and Ṛcīka. In Mahābhārata, Ādi Parva, Chapter 95, Verse 33, we see that he had another son Suhotra by a woman Vijayā, a Dāśārha maid.

BHŪMANYU II. There is another Bhūmanyu, grandson of Kuru, a King of the Lunar dynasty and son of Dhṛtarāṣṭra, mentioned in Mahā Bhārata, Ādi Parva, Chapter 94, Verse 59.

BHŪMANYU III. A Deva Gandharva. He participated in the celebrations connected with Arjuna's birth. (M.B. Ādi Parva, Chapter 91, Verse 35).

BHŪMI I. The earth.

1) *General.* The Purāṇas maintain that Bhūmi has a Devī (goddess). The births of Bhūmi and its basic goddess are in two different ways.

The Mahābhārata, (Dākṣiṇātya Pāṭha) says that the goddess Bhūmi was the daughter of Brahmā and that she was married by Mahāviṣṇu. The earth on which we live is the Mṛtpiṇḍa of which the basic deity is this Bhūmidevī. Of the many versions given in the Purāṇas regarding the origin of earth, three are given below:—

1) Long ago, towards the end of the age of floods, the earth was in a liquid state. At that time, Śiva cut open his thigh and let fall a drop of blood in the water. It assumed the form of an "aṇḍa" (egg). Śiva took that aṇḍa and split it. A man came out of it. From him was made Nature (Prakṛti) for the creation of the Universe. One half of the broken aṇḍa became sky and the other half became the earth. (Kathāsaritsāgara, Kathāpīṭhalambaka, 2nd Taraṅga).

(2) Mahāviṣṇu lay on the surface of water which spread everywhere in the beginning. A lotus sprang up from the navel of Viṣṇu and from its top Brahmā was born. Liquid matter began to flow out of Viṣṇu's ears on both sides. From it were born two Rākṣasas named Madhu and Kaiṭabha. They persecuted Brahmā. Mahāviṣṇu woke up and killed Madhu and Kaiṭabha. The thick fat of these Rākṣasas hardened into the earth. (Devī Bhāgavata, Navama Skandha).

3) In the beginning Mahāviṣṇu (Mahāvirāṭ Puruṣa) spread everywhere. In every pore of that Mahāvirāṭ who was lying on the surface of the water, there was a Brahmāṇḍa. In course of time that Virāṭ obtained mind. That mind stood connected with each of the pores equally. Later from it were formed the "Pañcamahābhūtas". From their combination was formed the Bhūta called "Mahā Pṛthvī". It was cut into many pieces and each of the pieces was deposited in each pore. It was these Pṛthvī pieces which became "Bhūmis" at the time of creation. At the time of the floods, these Bhūmis sank again into those pores as before. In each of these Brahmāṇḍas, there are the earth, mountains, forests, oceans, the seven islands, Himavān, Meru, Sun, Moon, Stars and other planets. Also, each of them has its own Brahmā, Viṣṇu, Śiva and other Devas. Since all the different Bhūmis in all the Brahmāṇḍas had been formed artificially, they all perish in the floods. (Devī Bhāgavata, Navama Skandha).

3) Bhūmi Devī (Goddess Earth) is the wife of Mahā Viṣṇu. In Varāha Kalpa (Age of the Pig) the Asura Hiraṇyākṣa carried the Earth and Submerged it under water. At once Mahā viṣṇu appeared in the form of a Pig and lifted up the Earth on its horns. When the Earth floated on the surface of water like a lotus leaf, Bhūmi Devī who was pleased, stood up in her charming figure. Mahāviṣṇu fell in love with her and with the brilliance of a crore of suns, had sexual union with her for the period of one Devavarṣa. It is from that time that Bhūmi Devī became Mahāviṣṇu's wife. As a result of their union, a son named Maṅgala was born to them.

Ghaṭeśa is the son of Maṅgala. Maṅgala has another name, Covva. After the birth of Maṅgala, at the behest of Lord Viṣṇu, all people began to offer worship to Bhūmidevī. Mahāviṣṇu himself first worshipped her by reciting the mantra—"Om Hrīṁ-Śrīṁ-Krīṁ-Vasudhāyai Svāhā". After that this mantra became popular for worshipping Bhūmidevī. (Devī Bhāgavata, Navama Skandha).

Narakāsura was Bhūmidevī's son by Hiraṇyākṣa, the Asura. When Hiraṇyākṣa, in the form of a pig, carried Bhūmidevī on his horns to Pātāla, the horns came in contact with Bhūmidevī and she became pregnant. In Bhāgavata, Daśama Skandha we read that Narakāsura was born as the result of this contact. (See the word Naraka I).

Sītā was the daughter of Bhūmidevī, born on another occasion. Sītā was married by the Kosala King Śrī Rāma. When she was abandoned by her husband, she was at last accepted by Bhūmidevī within her own self. (See the word Sītā).

4) *Bhūmi and Prahlāda.* Since Bhūmidevī had been the wife of the Asura Hiraṇyākṣa she has also been called the mother of the Asura clan. Hiraṇyākṣa's brother was

1 Mā Sāhasa = Do not act rashly.

Hiraṇyakaśipu. Prahlāda, the son of Hiraṇyakaśipu, was a devotee of Viṣṇu. The father did not like the son's devotion to Viṣṇu. So he persecuted Prahlāda in various ways. Once he threw down Prahlāda from the top of a high building. At that time Bhūmi devī appeared there and received him in her arms. (Brahmāṇḍa Purāṇa, Chapter 24).

5) *Bhūmidevī and Pṛthu.* Once the Emperor Pṛthu turned Bhūmidevī into a cow and milched all resources from her. (For details, see the word Pṛthu).

6) *Pārvatī's curse.* Once Pārvatī and Śiva indulged in their sexual act for many years. The earth began to shake to its foundations. The gods approached Śiva with a request to refrain and he agreed. Śiva's semen was discharged and fell on the earth. Pārvatī who was angry at this, cursed Bhūmidevī as follows:— "You Bhūmidevī ! You will assume many forms and become the wife of many. Since you have prevented me from giving birth to a son, no children will be born to you in future." (Vālmīki Rāmāyaṇa, Bālakāṇḍa, 36th Sarga).

7) *Other details.*

(1) Narakāsura has another name, "Bhauma". (M.B. Sabhā Parva, Dākṣiṇātya Pātha, Chapter 38).

(2) Bhūmidevī prayed to Śrī Kṛṣṇa and obtained Vaiṣṇavāstra for her son Narakāsura. (M.B. Droṇa Parva, Chapter 29, Verse 30).

(3) When Paraśurāma was carrying on the annihilation of Kṣatriyas, Bhūmidevī induced the sage Kaśyapa to entreat Paraśurāma to stop his massacre of Bhūpālas. (Protectors of Bhūmi = Kṣatriyas). (M.B. Śānti Parva, Chapter 79, Verse 44).

(4) Once she (Bhūmidevī) described to Śrī Kṛṣṇa, the greatness of Brahminhood. (M.B. Anuśāsana Parva, Chapter 34, Verse 22).

(5) At another time she explained to Śrī Kṛṣṇa the nature of Gṛhasthāśramadharma, (Duties of a householder). (M.B. Anuśāsana Parva, Chapter 97, Verse 5).

(6) On one occasion, when King Aṅga touched her, Bhūmidevī lost her own form and vanished. At that time, Kaśyapa prajāpati paralysed her. (M.B. Anuśāsana Parva, Chapter 152, Verse 2).

(7) Paraśurāma gifted the whole earth to the sage Kaśyapa. From that time Bhūmidevī has been called "Kāśyapī" (daughter of Kaśyapa). (M.B. Anuśāsana Parva, Chapter 154, Verse 7).

BHŪMI II. Wife of Dhruva. This Bhūmi devī, the daughter of Śiśumāra had two sons named Kalpa and Vatsala, by Dhruva. (Bhāgavata, Caturtha Skandā).

BHŪMI III. Another Bhūmi, who was the wife of a king named Bhūmipati is mentioned in M.B. Udyoga Parva, Chapter 117, Verse 14).

BHŪMIÑJAYA. A warrior who fought on the side of the Kauravas. He took his position in the centre of the "Garuḍa Vyūha" (Name of a phalanx) formed by Droṇa. (M.B. Droṇa Parva, Chapter 20, Verse 13).

BHŪMIPĀLA. A Kṣatriya king of ancient India. He was born from a portion of an Asura called Krodhavaśa. (M.B. Ādi Parva, Chapter 67, Verse 61).

BHŪMIPARVA. A subdivision of Bhīṣmaparva in Mahābhārata. Chapters 11 and 12 of Bhīṣma Parva are included in this.

BHŪMIPATI. A king of ancient India. There is a reference to this King in M.B. Udyoga Parva, Chapter 117, Verse 14.

BHŪMIŚAYA. A king in ancient India. M.B. Śānti Parva, Chapter 166, verse 75 says that King Amūrtarayas gave a sword to Bhūmiśaya who gifted it to Bharata, the son of Duṣyanta.

BHŪPATI. A viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 32).

BHŪRI I. A king of the Kuru dynasty. Somadatta, king of the Kuru dynasty had three sons, Bhūri, Bhūriśravas and Śala.[1] In M.B. Ādi Parva, Chapter 185, we read that they had attended the Svayaṁvara of Draupadī and in Sabhā Parva, Chapter 94 it is said that they had taken part in Yudhiṣṭhira's Rājasūya. In Droṇa Parva, Chapter 166, we read that this King Bhūri was slain by Sātyaki during the war between Kauravas and Pāṇḍavas. After death, Bhūri obtained a place with the Viśvedevas. (M.B. Svargārohaṇa Parva, Chapter 5, Verse 16).

BHŪRI II. A son of the sage Śuka. Vyāsa's son, Śuka married Pīvarī, the daughter of Pitṛs. She had four sons by Śuka, who were named Kṛṣṇa, Gauraprabha, Bhūri and Devaśruta, and a daughter named Kīrti. (Devī Bhāgavata, Prathama Skandha).

BHŪRIBALA. (BHĪMABALA). One of the hundred sons of Dhṛtarāṣṭra. Mahābhārata Śalya Parva, Chapter 26, Verse 14 says that at the battle of Kurukṣetra he was slain by Bhīmasena.

BHŪRIDYUMNA I. A king in the assembly of Yama. He attained Heaven (Svargaloka) by virtue of his having performed godāna (gift of cow). (M.B. Sabhā Parva, Chapter 8, Anuśāsana Parva, Chapter 76).

BHŪRIDYUMNA II. A Maharṣi. This sage once went to Hastināpura as a messenger of peace. On the way he met with Śrī Kṛṣṇa whom he reverently worshipped by doing "Pradakṣiṇā".

BHŪRIDYUMNA III. He was the only son of Vīradyumna, a King. Bhūridyumna was lost somewhere in the forest. (M.B. Śānti Parva, Chapter 127, Verse 14)

BHŪRIHAN. A Rākṣasa. He was a king in ancient times. (M.B. Śānti Parva, Chapter 277, Verse 51).

BHŪRIKĪRTI. A king. He had two daughters, Campikā and Sumati who were married by Lava and Kuśa respectively. (Ānanda Rāmāyaṇa, Vivāha Kāṇḍa).

BHŪRIŚRAVĀ (BHŪRIŚRAVAS).

(1) *General.* He was the son of Somada, a king of Kuruvaṁśa (Kuru dynasty).

(2) *Other details.* Bhūriśravas had two brothers named Bhūri and Śala. They were all present at the Svayaṁvara of Draupadī. (M.B. Ādi Parva, Chapter 185, Verse 14).

(3) He once described to Duryodhana, the heroic qualities of the Pāṇḍavas and advised him to maintain peaceful relations with them. (M.B. Ādi Parva, Chapter 199, Dākṣiṇātya Pātha).

(4) He took part in Yudhiṣṭhira's Rājasūya yajña with his father and brothers. (M.B. Sabhā Parva, Chapter 34, Verse 8).

(5) In the war between Kauravas and Pāṇḍavas, he arrived with an "Akṣauhiṇī" (A division of the army) in order to give help to Duryodhana. (M.B. Udyoga Parva, Chapter 19, Verse 16).

1 In Agnipurāṇa, Chapter 278, we see another statement that Śantanu, king of the Lunar dynasty, had three sons, Devāpi, Bālhika and Somada and of them Bālhika had four sons, Somadatta, Bhūri, Bhūriśravas and Śala.

(6) Bhīṣma once remarked that Bhūriśravas deserved to be counted among the Rathīs and Yūthapatis. (Udyoga Parva, Chapter 165, Verse 29).

(7) On the first day of the battle at Kurukṣetra Bhūriśravas fought a duel with Śaṁkha. (Bhīṣma Parva, Chapter 45, Verse 35).

(8) He fought with Sātyaki (Bhīṣma Parva, Chapter 63, Verse 33).

(9) He killed the ten sons of Sātyaki. (Bhīṣma Parva, Chapter 74, Verse 25).

(10) Defeated Dhṛṣṭaketu in battle. (Bhīṣma Parva, Chapter 84, Verse 35).

(11) He fought a duel with Bhīmasena. (Bhīṣma Parva, Chapter 11, Verse 44).

(12) A duel was fought with Śikhaṇḍī. (Droṇa Parva, Chapter 43, Verse 45).

(13) Bhūriśravas fell down under the stroke of Sātyaki. (Droṇa Parva, Chapter 142, Verse 59).

(14) Arjuna cut off the left arm of Bhūriśravas. (Droṇa Parva, Chapter 141, Verse 72).

(15) Enraged by Arjuna's action, Bhūriśravas squatted on the ground to attain Svarga (Heaven). (Droṇa Parva, Chapter 143, Verse 33).

(16) Sātyaki killed Bhūriśravas. (Droṇa Parva, Chapter 143, Verse 54).

(17) After death Bhūriśravas became a Viśvadeva. (Svargārohaṇa Parva, Chapter 5, Verse 16).

(18) Some of the other names of Bhūriśravas given in Mahābhārata are:—Bhūridakṣiṇa, Śālāgraja, Kaurava, Kauraveya, Kauravya, Yūpaketana, Yūpaketu, Śārdūla, Kuruśreṣṭha, Kurūdvaha.

BHŪRITEJAS. A king in ancient India. He was born from a portion of the Asura Krodhavaśa, according to Mahābhārata, Ādi Parva, Chapter 67, Verse 63).

BHUŚUṆḌA. A dispassionate and large-hearted crow. The residence of this crow was a Kalpavṛkṣa standing on a beautiful peak surrounded by luxuriant vegetation in the north-eastern corner of Mahāmeru. There were numerous bird-nests on the southern branch of that Kalpavṛkṣa. In one of them lived this centuries-old bird.

Once when the sage Vasiṣṭha went to Devaloka, he happened to hear about this crow. He went to see Bhuśuṇḍa in its nest. The crow recognised Vasiṣṭha at once. They exchanged greetings. The sage opened the conversation as follows:—"Oh, King of birds! when were you born? How did you become a great soul? How old are you? Have you recollections of the past? Who was the prophet who suggested this residence for you?"

The bird calmly replied as follows :— "If you are interested in hearing my past history I shall tell you. Lord Śaṅkara the Almighty lives in this world. He has numerous attendant spirits. Besides these spirits who have hoofs on their head, hands in the hoofs, teeth in the hands and stomach in the face, and who have faces resembling those of monkeys, camels, and elephants, he has also hordes of Mātṛs in his retinue. The Mātṛs, attended by spirits continue their dance in the presence of the Lord. Mountain peaks, the sky, the different worlds, deep pits, cremation grounds, etc. are their haunts. Chief among these Mātṛs are eight sisters named, Jayā, Vijayā, Jayantī, Aparāhitā, Siddhā, Raktā, Alambuṣā and Ulpalā. They have other followers also. Alambuṣā's vehicle is the crow named Caṇḍa. All these Mātṛs assembled together on one occasion to celebrate a festival in the sky. There was a display of many kinds of entertainments at that time. Disputations in spiritual matters, music, dancing, drinking and other forms of hilarious activities were freely indulged in. In another part of the sky, their vehicles were also enjoying themselves with similar celebrations of drinking, dancing, and merry-making. The swans who were the vehicles of Brāhmīdevī were dancing in one place, intoxicated by drink. Caṇḍa, the crow, who was Alambuṣā's vehicle, also joined their company. Completely absorbed in their delirious raptures, the intoxicated swans indulged so freely in their amorous pleasures with Caṇḍa that they became pregnant. At last when the merry-makings ended and all of them dispersed, the swans became aware of their plight and informed Brāhmī about it. The gracious goddess (Brāhmī) told them that in their present state they were unable to discharge their duties in drawing her chariot and so they were allowed to go and enjoy themselves wherever they liked. After this she entered into a trance. The swans in the fullness of time, gave birth to twentyone sons. We, the twenty-one brothers, are those children. We and our mothers went to Brāhmīdevī and offered worship to her for a long time. As a result, the Devī woke up from her trance and pleased with us, gave us her blessing. After that, we went to our father (Caṇḍa) and offered our devoted services to him and prostrated before him and Alambuṣādevī. They blessed us. We asked our father to suggest a most suitable place for a secluded life. This Kalpa Vṛkṣa is the secluded place recommended by him. We paid obeisance to our father and Alambuṣādevī and came to settle down here. Many ages have passed since then. Now your visit and holy presence here, have liberated me from all worldly bonds and ennobled my life. My twenty brothers lived for many Kalpas and yugas at the end of which, convinced of the meaninglessness of worldly life, renounced their bodies and attained Śivaloka.

On hearing this, Vasiṣṭha asked Bhuśuṇḍa to tell him more about his past life. Bhuśuṇḍa resumed his story:— "Long long ago, the whole earth was full of big rocks, without trees, forests or mountains. After a great flood the surface of the earth was covered with ashes. In one caturyuga (a period equal to the length of the four yugas, Kṛta, tretā, dvāpara and Kali) the earth was filled with forest trees and in another Caturyuga, mountain ranges appeared. I have seen an age in which Brāhmaṇas were drunkards, Śūdras were virtuous and women of noble families committed adultery. You have now been born in the eightieth "Janma" as the son of Brahmā. You were born once from the sky, at another time from water, then from the mountain and again from fire. I can remember this earth sinking into the ocean five times and Lord Viṣṇu taking the form of a tortoise, lifting it up, above the water. I have seen the ocean of milk being churned twelve times. I know that Hiraṇyākṣa had taken the earth three times to Pātāla (underworld). The Lord has incarnated six times as Bhārgava Rāma. Incarnation of Buddha has taken place in six Kaliyugas. Tripuradahana (burning of the Tripurāsuras) has taken place thirty times. Dakṣa yāga was broken up twice. Lord Śiva has slain ten Indras. He fought seven times with Śrī Kṛṣṇa for the sake of Bāṇa. I also remember another epic entitled

"Rāmāyaṇa", containing one lakh of verses and dealing with metaphysical problems. I have seen the customs of Kṛtayuga being followed in Kaliyuga and the customs of Kaliyuga being followed in Kṛtayuga."
Having heard the whole story, Vasiṣṭha gave his blessing to Bhuśuṇḍa and left the place. (Jñāna Vāsiṣṭha, Bhuśuṇḍopākhyāna).

BHŪTADHĀMĀ. An Indra. This Indra is different from the actual Indra. There is reference to this Indra in Mahābhārata, Ādi Parva, Chapter 96, Verse 28.

BHŪTAJYOTI. A king who was the father of Vasu and son of Sumati.

BHŪTAKARMĀ. A warrior who fought on the side of the Kauravas in the battle at Kurukṣetra. He was killed by Śatānīka, the son of Nakula. (M.B. Droṇa Parva, Chapter 22, Verse 25).

BHŪTĀLAYA (M). A famous village in the purāṇas. It was a resort of thieves and robbers. Dead bodies were often thrown into the river which was flowing through this village. Mahābhārata, Vana Parva, Chapter 129, verse 9 says that it was against Śāstras to bathe in this river.

BHŪTAMATHANA. A warrior of Subrahmaṇya. (M. B. Śalya Parva, Chapter 45, Verse 69).

BHŪTASANTĀPANA. One of the sons of Hiraṇyākṣa. (Bhāgavata, Saptama Skandha).

BHŪTAŚARMĀ. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He had taken his position in the "Garuḍavyūha" (name of a phalanx) formed by Droṇācārya. (M.B. Droṇa Parva, Chapter 20, Verse 6).

BHŪTAS. (A set of beings created by Rudra).

1) *General.* A Mānava class or sect in ancient India. In the Purāṇas, this Mānava sect is classified into four subdivisions. (1) Dharmapraja (2) Īśvarapraja (3) Kāśyapīyapraja (4) Pulahapraja.

2) *Birth.* In the Brahmāṇḍa Purāṇa there is the following story about the birth and shape of Bhūtas:—
Bhūtas are one of the subdivisions of Pulaha's creations. Long ago, Brahmā asked the Rudra, Nīlalohita, to perform the function of creation. Accordingly he begot thousands of Bhūtas in the womb of his wife Satī. All the issues were the exact replica of his own figure. Lean limbs, long ears, thick hanging lips, red eyes, bushy eyebrows, long, pointed and protruding teeth, long nails, matted dirty hair etc. were the grotesque features of these Bhūtas. These music-haters used serpents as their Yajñopavītas (sacred threads). These spirits who loitered in Śiva's assembly were, as a rule, naked and carried skulls on their heads. But at times they wore fantastic dress with elephant skin. Their chief weapons were, trident, bow, sword, etc.

3) *Bhūta Chief.* In the Purāṇas, Rudra is acknowledged as the Bhūta chief. That is why Rudra is known by such names as "Bhūtanāyaka", "Gaṇanāyaka", "Rudrānucara", "Bhavapariṣada" etc. But since the common name Rudra is used for the ruler (king) of all the Bhūtas, Vāmana Purāṇa declares that Rudra is not an individual. Both Vāmanapurāṇa and Matsyapurāṇa represent Vīrabhadra and Nandikeśvara as two Rudras who are the masters of Bhūtas. (Matsyapurāṇa 181, 2; Vāmanapurāṇa 4, 17).
In Vāmana Purāṇa, the number of Bhūtas is given as 11 crores. Śkanda, Sākha, Bhairava are the chief among them. Under them are innumerable Bhūtas. Ashes and Khatvāṁga etc. are their weapons. The emblem on the banner is a cow or a bird. That is how the Gaṇanāyakas have got the titles like "Mayūradhvaja", "Mayūravāhana". (Vāmana Purāṇa 67, 1-23).

4) *War with Asuras.* In the war between Śiva and Andhakāsura, the Bhūtas fought on the side of Śiva. It was Vināyaka, the master of the Bhūta hordes who first came into conflict with the Asura. In that battle Andhaka defeated Vināyaka. After that, Nandi, another leader of the Bhūtas, attacked Andhaka jointly with Vināyaka and defeated him. At last, Andhaka approached Śiva himself for protection, and Śiva received him and appointed him as commander of one of his hordes of Bhūtas. It is this Andhakāsura who later became famous under the name of Bhṛṅgi.
In this way, the Bhūtas had fought many battles with the Asuras, joining the party of the Devas. But at the time of Dakṣa's yajña, they joined the party of the Asuras and opposed the Devas.
Although the Bhūtas won all the battles they fought both on the side of the Devas and on the side of the Asuras, in the end they had to leave north India and to come and settle down in south India. By the time of Vaivasvata manvantara they had already become South Indians.

BHŪTIVARMĀ. A Rākṣasa who was the friend of Kāṇabhūti. (Kathāsaritsāgara).

BHUVANA I. A Maharṣi who visited Bhīṣma when he was lying on the verge of death. (M.B. Anuśāsana Parva, Chapter 26, Verse 81).

BHUVANA II. A sanātana Viśvadeva. There is a reference to him in M.B. Anuśāsana Parva, Chapter 91, Verse 35.).

BHUVANA II. A sanātana Viśvadeva. There is a reference to him in M.B. Anuśāsana Parva, Chapter 91, Verse 35.).

BHUVANĀ. Bṛhaspati's sister. She was married to Prabhāsa, one of the Aṣṭavasus. A son named Viśvakarmā was born to them. (Brahmāṇḍa Purāṇa, 3-3-21-29).

BHUVANEŚA. See the word Bhadraśravas.

BĪBHATSU. One of the ten names of Arjuna. He got this name because he desisted from doing loathful acts. "I will never resort to loathful deeds in war. Therefore the devas and men call me Bībhatsu". (Mahābhārata, Virāṭa Parva, Chapter 44, Stanza 18).

BIḌĀLA. A minister of Mahiṣāsura. (Devī Bhāgavata).

BIḌĀLOPĀKHYĀNA. See the word Ḍiṁḍika.

BIḌAUJAS. A son born to Aditi by the blessings of Viṣṇu. (Padma Purāṇa, Bhūmikāṇḍa, Chapter 3).

BILVA. (VILVA). A devotee of Viṣṇu. There is a story in Skanda Purāṇa about Bilva who lived as a Vaiṣṇavite first and then was converted to a Śaivite.
In the beginning Brahmā created many things among which Vilva (tree) (Crataeva religiosa) also was created. Under that tree an anonymous man began to live. Brahmā gave him the name Vilva. Being pleased at the behaviour and devotion of Bilva, Indra asked him to turn the wheel of administration of the earth. Accepting the offer Bilva requested Indra to give him the Vajra (diamond) for the smooth running of the administration of the earth. Indra told him that vajrāyudha (diamond-weapon) would be at his disposal, when he thought about it, if the occasion required it.
Once Kapila a Śaivite reached the palace of Bilva. After a long conversation both became fast friends. One

day there was a debate between Bilva and Kapila as to whether penance or Action (doing one's duty) was appreciable. In this discussion Bilva lost the equilibrium of his mind and thinking of the diamond-weapon of Indra cut off the head of Kapila. In Kapila there was the power of penance as well as the power of Śiva. So through Śiva Kapila got immortality. In the meanwhile Bilva went to Viṣṇu and got a boon that every living thing in the earth should fear him. But the boon was futile. This was a turning point for Bilva. The mind of Bilva changed to devotion for Śiva. He concentrated his attention on the worship of Śivaliṅga at the forest of Mahākāla. One day Kapila came by that way and was greeted by Bilva with honour and regard, and they again became fast friends.

BILVAKA. A famous serpent born to Kaśyapa prajāpati of his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Stanza 12).

BILVAKATĪRTHA. A holy place in Haradvāra. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 13 that those who bathe in this holy Bath will attain heaven.

BILVAPĀṆḌURA. A serpent. The father of this serpent was Kaśyapa and mother, Kadrū. (M.B. Ādi Parva, Chapter 35, Stanza 12).

BILVAPATRA. A serpent born in the family of Kaśyapa prajāpati. (M.B. Udyoga Parva, Chapter 103, Stanza 14).

BILVATEJA. A serpent born in the family of Takṣaka. This serpent was burnt to death by falling in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 9).

BINDUGA. A Brāhmaṇa who lived in the village of Bāṣkala. Being a frequenter of the houses of harlots and of various other mean habits, he had led his wife Cañcalā also to lead an immoral life. Once Binduga called his wife and told her thus: "You may continue the life of a harlot; but all the money acquired must be handed over to me." Thus they continued their lives and after their death both were reborn as devils in the mountain of Vindhya. In the midst of their life as devils, once it chanced for Cañcalā to hear the Śiva Purāṇa recited and she got her shape of devil changed. She requested Pārvatī to change the shape of her husband also. Pārvatī sent her attendant Tumburu to Binduga to tell him the story of Śiva and thus he also got his form changed. (Śiva Purāṇa Māhātmya).

BINDUMATĪ. The queen of the great King Māndhātā. Bindumatī was the daughter of the King Śaśabindu. Purukutsa and Mucukunda were the two sons born to her from Māndhātā. (Devī Bhāgavata, Skandha 7).

BINDUSARAS. A holy place famous in the Purāṇas. The following information is obtained from the Purāṇas about this holy place.

(1) Bindusaras lies on the north of the Mount Kailāsa. (Mahābhārata Sabhā Parva, Chapter 3, Stanza 2).

(2) It was at Bindusaras that Bhagīratha did penance to bring down Gaṅgā to the earth (Sabhā Parva, Chapter 3, Stanza 10).

(3) Devendra performed hundred sacrifices at this place. (Mahā Bhārata, Sabhā Parva, Chapter 3).

(4) Once Śiva performed a sacrifice at Bindusaras. (Śabhā Parva, Chapter 3).

(5) Śrī Kṛṣṇa did penance here for several years to get righteousness. (Sabhā Parva, Chapter 3, Stanza 11).

(6) At this place, Maya, the asura gave Arjuna the famous conch known as Devadatta and to Bhīmasena the famous club of Vṛṣaparvā. (Sabhā Parva, Chapter 3).

BODHA. A king. In the Mahābhārata, Sabhā Parva, Chapter 14, Stanza 20, mention is made that this King fled to South India with his brothers and relatives fearing the attack of Jarāsandha.

BODHA(M). A place in ancient India. It is famous in the Purāṇas. Mention is made about this place in Mahābhārata. Bhīṣma Parva, Chapter 9, Stanza 39.

BODHĀYANA. An individual of the lineage of teachers. (See the word Guruparaṁparā).

BODHISATTVA. A good-natured husband generally quoted in Sanskrit works. The following is the story given about him in Kathāsaritsāgara, Taraṅga 9.

Once there lived a wealthy Vaiśya, who had a son named Bodhisattva. When the childhood of the boy was at an end his mother died. The Vaiśya married again and got his son also married. Because of the ear-buzzing of his wife, the Vaiśya drove his son out of the house. Bodhisattva left the house of his father, with his wife. By and by they reached a desert. Not a drop of water was to be had. There was not even the shoot of a grass. It was a sandy place with nothing else in sight. He walked for seven days carrying his wife on his shoulders. His wife grew weary and worn with hunger and thirst. Seeing that she was about to die he gave her his flesh and blood. The wicked woman took them and saved herself from death. On the eighth day they reached the jungles of a hilly place full of fruit-trees and with a river with grassy banks, flowing down to the valley. With fruits and cool water he appeased the hunger and thirst of his wife. Then he got down to the river to take a bath. He saw a man with his limbs cut off, coming afloat. Now and then he was producing pitiable sounds. The kind son of the Vaiśya, without minding his weakness due to fast for the last seven days, swam to the man and brought him to the bank of the river. He did all services possible for him. Then he asked him who had cut off his limbs. He replied that his enemies had done so, with the intention that he might die suffering severe pain for a long time. The Vaiśya's son stood still for a little while. Then he took his bath. With his wife he lived in the forest doing penance. The wounds of the man he saved had been healed. The Vaiśya's son, one day, went out to the forest to gather fruits and roots for their food. At that time his wife grew lustful and had coition with the man without limbs. Gradually she began to dote on him. She decided to kill her husband who was an impediment on her way. She pretended to be ill. The Vaiśya's son began to treat her. One day she took her husband to the edge of a very deep well and said: "See, there is a divine herb at the bottom of this well. I will be cured if I could eat it. This is what a goddess told me in a dream yesternight". Hearing this her husband made a rope, and tied it to a tree. Then he began to go down the well by the rope. She cut the rope and the man fell into the well. There was a passage from the well to the river. The current took him through that passage to the river. He got out of the river, and sat under a tree thinking of the wickedness of women. There was a city close by. At that time the King of the city was dead and there was no heir left. The subjects of the city brought an elephant and said, "whom ever this elephant takes and places on his back shall be our king". They sent the elephant out. The elephant

was pleased at the virtuous character of the son of the Vaiśya. So taking him, as if he was God, placed him on its back and walked to the city. The people gathered round him and anointed him as their King. The son of the Vaiśya became King. He never even thought of women who are generally fickle and wicked.

The wicked wife of the Vaiśya's son took the limbless man on her shoulder and wandered about saying, "The enemies of my husband have put him in this plight. Because of my conjugal fidelity I carry him thus and earn our daily bread. Please give us alms". In this manner she spent her days in begging. Thus wandering from place to place she reached the city where the Vaisya's son was the King. The people, seeing her loyalty to her husband, honoured her and spoke highly of her. Hearing that a very loyal wife had reached his city the King sent for her. The King recognized her instantly. But she did not know him. The King reminded her of her deeds of the past one by one and began to tease and scold her. Finally when she understood that the King was her husband she was dumb-founded. The amazed ministers looked at each other. The King revealed everything to them. The ministers disfigured her and drove her away.

BODHYA. A famous teacher-priest. Once there was a discussion between Nahuṣa and Bodhya on Philosophy. The summary of what Bodhya said is as follows:—

Before I advise others, I do it myself first. I am the teacher of none. I take the world as my teacher. I learned the lessons of harmlessness from snakes, disappointment from Piṅgala the harlot, self-sacrifice from animals, concentration from the archer, and loneliness from a maid who is a spinster. (M.B., Śānti Parva, 171, 56, 61).

This hermit came to the King Yayāti and taught him philosophy and ethics. The whole of the Chapter 171 of Mahābhārata, Śānti Parva, comprises the exhortations of this hermit, which are known by the famous name Bodhya-Gītā (Song of Bodhya).

BRADHNĀŚVA. A king. Agastya once approached this King to request him for some wealth. (See the word Agastya).

BRAHMĀ :

One of the trimūrtis of the Hindu Pantheon. The trimūrtis are Brahmā, Viṣṇu and Śiva.

1) *General information.* God who is the creator of the Universe. It is mentioned in the Purāṇas that Brahmā creates, Viṣṇu preserves and Paramaśiva destroys the universe.

2) *The birth of Brahmā.* The birth of Brahmā is from the nave of Viṣṇu. It is mentioned in Devī Purāṇa, Skandha 1, about the birth of Brahmā as follows:—

In the beginning Mahāviṣṇu lay on a banian leaf in the shape of a baby and began to think, "Who am I? Who created me? What for? What is my work? Where to work?" and so on. At that time an ethereal voice said:— "Sarvaṁ khalvidamevāhaṁ nānyadasti sanātanam".* Mahāviṣṇu was amazed at this ethereal voice. He did not know whose oracle it was. Still He lay meditating upon the words. Then Mahādevī, with four hands and weapons such as Śaṅkha (conch), Cakra (wheel), Gadā (club), Padma (lotus) and maids who are prosperities and having worn glorious clothes and ornaments, and accompanied by the Śaktis (powers) named Rati, Bhūti, Buddhi, Mati, Kīrti, Dhṛti, Smṛti, Śraddhā, Medhā, Svadhā, Svāhā, Kṣudhā, Nidrā, Dayā, Gatī, Tuṣṭi, Puṣṭi, Kṣamā, Lajjā, Jṛmbhā and Tandrā, appeared before Mahāviṣṇu, who was struck with wonder. Mahādevī said, "Oh, Viṣṇu, what is there to wonder at? Every time the universe is subjected to creation, preservation and destruction, you are born thus due to the great power of the supreme spirit. It seems that you have forgotten those matters. Know that the supreme power is beyond qualities. We are all with qualities. Your main quality is Sattva. From your nave Brahmā will be born. His attribute is Rajoguṇa (activity, passion or motion). From the middle of the eyebrows of Brahmā, will be born Rudra, whose attribute will be Tāmasaguṇa (darkness). Brahmā, with the power of penance, will acquire the ability of creation and by his attribute of Rajoguṇa will create the world in the colour of blood. You will be the preserver of that world. The same world will be destroyed by Rudra at the end of the Kalpa (world age)".

Accordingly from the nave of Viṣṇu a lotus grew up and in that lotus flower Brahmā took his form. The same Brahmadeva did penance before Mahāviṣṇu and Jagadambā, who were pleased at his penance and gave him all the boons he wanted. After that Brahmā began the work of creation. He created with his mind the Saptarṣis, (seven sages) and then the Prajāpatis (the lords of emanation). From them all the movables and the immovables in the universe came into existence. (Devī Bhāgavata, Skandha 7).

In manusmṛti, Chapter 1, the following stanza about the creation of Brahmā occurs.

"Tadaṇḍamabhavad haimam
Sahasrāṁśusamaprabhaṁ /
Tasmin jajñe svayaṁ Brahmā
Sarvalokapitāmahaḥ" //

That egg was as radiant as the Sun, with the colour of gold. Brahmā the great grandfather of everything in the world took birth by himself in it.

From the supreme power, an egg fell on the water which was the first creation. That egg became a germ of golden colour. Creating a life, which had done penance in its former births in such a way as to enable it to become Brahmā, in the golden germ of the egg, the supreme power entered the life that is to become Brahmā as its inner guide. That Brahmā is known as the Pitāmaha (Grandfather of the manes) or Paternal grandfather of all the worlds."

Vāmanapurāṇa Chapter 43 states as follows about the creation of Brahmā :—

Ages before the beginning, when all the worlds with everything they contained were submerged in the single ocean of the great flood, the germ of living things formed itself into a big egg. Brahmā who had been inside the egg went to a long sleep. The sleep continued for a thousand yugas (ages) when Brahmā woke up; as Sattva guṇa (purity) was the foremost attribute of him, he saw that the world was void. When the thought of creation occurred in his mind Rajoguṇa (activity or passion) became his foremost attribute. Rajas is the attribute that creates and Sattva, that which preserves. At the time of destruction Tamoguṇa (darkness) becomes the foremost attribute. That Bhagavān (Supreme

1 Idaṁ sarvaṁ khalu aham eva, Sanātanam anyad nāsti. All these are myself. Except me there is nothing eternal.

Spirit) the Puruṣa (the Male creative Energy) pervades over everything, in all the living worlds. That Eternal Being is Brahmā, Viṣṇu, Śiva.

Knowing that the world was lying in pure water, the Bhagavān (Supreme Being) cut the egg open. From it the Oṁkāra (the sacred syllable 'Om') emanated. The first sound of it was 'Bhūḥ', the second, sound, 'Bhuvaḥ' and the third sound 'Svaḥ'. So they came to be known as "Bhūrbhuvaḥ Svaḥ". Then the glorious radiance of the sun was born from it and Brahmā the grandfather of the worlds originated in the centre of the egg.

3) *Instigation to compose Rāmāyaṇa.* It was Brahmā who instigated Vālmīki to compose the Rāmāyaṇa.

A fowler of the forest tribe shot down one of a couple of snipes which were carrying on love-making, on the banks of the River Tamasā. Seeing this Vālmīki cursed the fowler. The curse came out of the mouth of Vālmīki in the form of a verse,[1] "mā niṣāda pratiṣṭhām tvamagamaḥ śāśvatīḥ samāḥ, yat krauñcamithunādekam, avadhīḥ kāmamohitam," which according to hearsay, is the first piece of poetry in the world. Brahmā who was attracted by the poetry came to the hermitage of Vālmīki and instigated him to compose the story of Rāma in verse. It is stated in Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 2, that the Rāmāyaṇa was composed thus.

4) *Rāvaṇa is given a boon.* It was Brahmā who made Rāvaṇa an ever-powerful hero. Penance was done by Rāvaṇa in the vicinity of the Himālayas and Brahmā appeared before him and granted him the boon that no living creature except man, would kill him. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 16).

5) *The loss of a head.* Long ago Śiva plucked off a head of Brahmā. This story occurs in various purāṇas with slight changes. Two of them are given below:—

(1) In olden days, in the period of Satyayuga, Mahāviṣṇu did penance in Śvetadvīpa (the island Śveta) to obtain Eternal Bliss, being deeply engaged in the study of Brahmavidyā. Brahmā also went to another place and began to do penance for the suppression of passions. Both were doing severe penance. So they began to walk in order to take rest from the penance. On the way they met each other. One asked "who are you ?" The other also asked the same question. The talk ended in a contest as to who was the greater of the two. Each claimed himself to be the supreme power of the world. Neither of them was prepared to recognize the claims of the other. In the midst of this contest, a phallus, extra-ordinarily bulky and fair appeared before them and an ethereal voice said from the sky: "You need not quarrel as to who is superior. He who reaches the extremity of this phallus is the superior person. So both of you proceed, one upwards and the other downwards and find out the end." Hearing this Viṣṇu went downwards to find out the bottom and Brahmā, upwards to the top. Viṣṇu travelled for a long time and finding no end thought the attempt futile and returned to the starting point with disappointment and sat down.

Brahmā travelled upwards for a long time and found no end. On the way he saw the petal of a paṇḍānus flower, coming down from the sky. Brahmā took it and joyfully returned and said haughtily to Viṣṇu : "See, I have taken this flower from the head of the Phallus. I have brought this to convince you. You have been defeated. So can you not admit that I am the superior ?" Mahāviṣṇu did not believe the words of Brahmā. So he called the Paṇḍānus flower to him and questioned it. The Paṇḍānus flower took false oath and witnessed in favour of Brahmā, who had asked the flower beforehand to be on his side. Mahāviṣṇu did not believe this either and said, "Let Śiva be witness to this flower". Śiva at these words appeared before them and revealed the deceit played by Brahmā and the flower and then cursed the Paṇḍānus flower that thenceforward it should not have a place among the flowers of oblation to Śiva. Then Śiva got angry and plucked off a head of Brahmā. That is the skull Śiva uses for receiving alms. (Devī Bhāgavata, Śkandha 5.)

(2) In days of old all the worlds with everything in them were under water in a single ocean. The Sun, the Moon, the Stars, air, fire, everything was destroyed. A day of utter darkness appeared. Grass, bush all were destroyed. Nothing could be seen and recognized. All existents and non-existents were destroyed. Bhagavān, (Supreme Being) was sleeping continuously for so many thousands of nights. At the end of the night Bhagavān assumed the attribute of Rajas (Activity) and got ready for the work of creation. He, the knower of all Vedas and Vedāṅgas appeared in the shape of a wonderful being with five faces. Another being with three eyes, matted hair, a trident in one hand, and a garland of beads in the other, and with darkness as its attribute took shape. That being was called Puruṣa (the male creative energy). Then the Mahātmā (the Supreme Spirit) created Ahaṁkāra (Egoism). It affected Brahmā and Śiva. Overcome by egoism, Śiva said to Brahmā:—"Who are you ? Who created you ?" Swelled with egoism Brahmā asked in reply:—"Who are you ? Who are your parents ? Let me hear it." This talk ended in a quarrel. The origin of Bhagavān (the Lord) was from this quarrel. Immediately after his birth the Lord took an unparralleled lute and playing it, went up to the sky. Śiva being defeated by Brahmā, bowed his head and coloured. While Parameśvara was standing angrily thus, the fifth face told him, "You, who are having three eyes and whose attribute is darkness ! look here ! I will tell you all. You, who wear air as garments, and ride on an ox, are the destroyer of the world." Hearing these words Śiva grew more and more angry, opened his third eye and looked steadily at Brahmā to burn him. Seeing the faces shining like the Sun Brahmā said,"When you beat on water, bubbles will appear. But do they have any prowess ? Hearing this, Śiva plucked off the head of Brahmā with the tip of his finger nails. (Vāmana Purāṇa, Chapter 2).

5) *Changing Vijayalakṣmī to Laṅkālakṣmī, by curse.* Vijayalakṣmī, one of the eight Lakṣmīs, was the treasury-keeper of Brahmā. Once she became careless in discharging her duties. Brahmā got angry and cursed her. "You go to Rāvaṇa and keep his tower". She humbly requested for absolution from the curse. Brahmā said, "At the time of the incarnation of Śrī Rāma, a monkey-hero named Hanumān will reach Laṅkā in search of Śrī Rāma's wife, whom Rāvaṇa had kidnapped. You will obstruct him, and he will strike you down. On that day you will be absolved from the curse and you will return here instantly." Accordingly Vijayalakṣmī was born in

1 You forester, your life will not continue for many years since you have killed one of the couple of snipes.

Laṅkā under the name Laṅkālakṣmī. When Hanumān jumped to Laṅkā she prevented him, and he struck her down to the ground. (Kampa Rāmāyaṇa, Sundara Kāṇḍa).

6) *Brahmā cursing the daughters of Himavān.* Three daughters named Kuṭilā, Rāgiṇī and Pārvatī and a son named Sunābha were born to Himavān by his wife Menā. The three daughters went to the Himālayas for penance, to get Śiva as husband. They were not even six years old then. The devas saw them. The Ādityas and the Vasus took Kuṭilā who was doing penance, to the world of the gods. All the gods gathered together and asked Brahmā. "Oh Lord, be pleased to tell us if this girl will be able to bear a son who could kill Mahiṣāsura". Brahmā replied. "This poor girl will not be capable of bearing the radiance of Śiva. So let her go away." Kuṭilā got angry at Brahmā and said "Lord, I will try to become fit to bear the unbearable radiance of Śiva. Harken, I will do penance properly and please Viṣṇu and make Śiva bow his head. I take a vow to that effect." Brahmā became angry and told Kuṭilā, "You, wicked Kuṭilā, you did not succumb to my words. So by my curse you will be turned to water."

Kuṭilā having been cursed by Brahmā became water and began to flood the world of Brahmā. Seeing the flow of water, Brahmā made cause-ways on four sides with the Vedas of Ṛg, Yajus, Sāma and Atharva. Thus being tied up she stays in the world of Brahmā.

The Devas took Rāgiṇī also before Brahmā and put the same question. The reply of Brahmā was the same as before. She also got angry and said to Brahmā. "I will do great penance so as to enable to give birth to one in my family to be the killer of Mahiṣāsura." Brahmā cursed her also. "You are deliberately disobeying my words which even devas won't gainsay. So you will become the colours of the twilight." Thus she became the fast colours of the twilight, and her body was divided among the Pleiades. (Vāmana Purāṇa, Chapter 51).

7) *Giving a boon to a tiger and golden colour to Pārvatī.* The first name of Pārvatī, the daughter of Himavān was Kālī. She was given this name (Kālī) because of her dark complexion. After the marriage Śiva and Pārvatī led a household life in the golden house built by Viśvakarmā. Once Śiva called Devī humorously, by the name Kālī. Pārvatī got angry and said to her husband. "A wound by an arrow will be cured. If you cut down a tree by an axe it will sprout again. A wound inflicted by hard words will never be cured. The arrows of words shoot out of the mouth. Those who are hit by them suffer pain day and night. Wise people should not shoot them at others. You have violated that principle. So my lord, I am going to do intensive penance. I will endeavour to create such a condition, that you may not call me by the name Kālī again." Saying thus, Pārvatī bowed before Parameśvara and bidding good-bye she went up into the air and reached the peak of Himālayas and thought of Jayā, Vijayā, Jayantī and Aparājitā. Instantly they arrived to see Kālī. They got permission and stayed with Pārvatī to attend on her.

While Pārvatī was engaged in doing penance, a tiger, with his weapons of tusks and claws came there from the jungles of the Himālayas. Umā (Pārvatī) was standing on one leg. The tiger began to think, "I shall do it when it is needed". Thinking thus it gazed at the face of Devī with staring eyes and consequently it lost one eye. Pronouncing the word Brahmā Devī did penance for a hundred years. After that Brahmā, the Lord of the three worlds appeared before her and said to her: "I am much pleased. Your penance was flawless. Ask your boon." Kālī replied, "Oh, Lotus-born ! First give this tiger a boon. It will please me." Then Brahmā gave the wonderful tiger leadership of the Gaṇas, devotion to Śiva, invincibility and righteousness. After giving the tiger this boon Brahmā told Pārvatī, "Now, Ambikā, ask your boon. Don't hesitate, I will grant the boon." Then Pārvatī asked the boon. "Brahmā, give me golden colour". Brahmā said "Let it be so", and disappeared. The dark complexion of Pārvatī disappeared. She got the colour of the filament of the lotus flower. From the discarded skin Kātyāyanī was born. Then Indra appeared and asked for her as a gift. Indra requested Pārvatī on behalf of heaven. "Let me have her. Let this Kauśikī be my sister. Because she was born from your Kośa, (outer skin) she is Kauśikī, I am also Kauśika." Devī gave the beautiful Kauśikī to Indra. Sahasrākṣa (Indra who has thousand eyes) took her to the Vindhya mountain; when they reached there Indra told her. "You stay on this mount, honoured and revered by gods. You will be known as Vindhyavāsinī (who stays on the Vindhya). He consecrated the goddess there. She was given a lion as her carrier (Vāhana) "You destroy the asuras?" saying so Indra returned to Heaven. (Vāmana Purāṇa, Chapter 54).

8) *Brahmā became river.* Long ago in the period of Cākṣuṣa manvantara (the age of a Manu), Brahmā decided to perform a sacrifice on the Sahya Mountain and preparations were made for it. Brahmā came with Viṣṇu and Śiva. Bhṛgu and the other hermits took their seats. Mahāviṣṇu called Svarādevi, the wife of Brahmā. But she was very slow in coming. The hermit Bhṛgu said to Viṣṇu : "You yourself have gone to call Devī. But she is very slow. The auspicious moment is coming to an end. So how are we to commence the rituals ?" "If Svarā does not appear before the end of the stipulated time we shall seat Gāyatrī in her place," said Viṣṇu. Śiva also agreed to it. So Bhṛgu seated Gāyatrī on the right side of Brahmā and the rituals were performed. By then Svarā reached the sacrificial hall. When she saw that Gāyatrī was placed in her place and the rituals were performed she became angry, because of her quarrel with her co-wife. She called out: "Where the person to whom respect is due, is not given respect and where the person who ought not to be respected is given undue respect, there, scarcity, death and fear will be rampant. She dared to sit on the right in my place. So she will grow lean and become a river which will not be seen in the world. All of you will become rivers because you have placed a person lower than me in my position." Hearing the curse of Svarā, Gāyatrī rose up trembling, and cursed Svarā also to become a river. Before Svarā was changed to a river, Brahmā and the other gods rose up and requested for absolution from the curse. Svarā said, "Gods, it is because you have not given oblations to Gaṇapati in the beginning of the sacrifice, that this break, due to my anger, has been caused. My curse cannot be futile. So each of you change to a river by your portions and we, your wives, will also become rivers by our portions, and flow to the west."

Thus Brahmā, Viṣṇu and Maheśvara became rivers with their portions. Brahmā became the fast-flowing Kukudmatī, Mahāviṣṇu changed to river Kṛṣṇā and Śiva, the river Veṇī. The devas also changed their portions to rivers and flowed from the Sahya mountain to the east and their wives changed to rivers by their portions and flowed to the west. Svarā and Gāyatrī flowed as two rivers to the west and then joined together as one river called Sāvitrī. Viṣṇu and Śiva who were consecrated at the sacrifice by Brahmā came to be called Bala and Atibala (Powerful and more powerful). This is the origin of the rivers in Kerala. (Padma Purāṇa, Chapter 113).

9) *Brahmā is not worshipped.* Long ago Brahmā and Viṣṇu went to see Śiva near Himavān. They saw a shining phallus there in front of them. It was of immense size. One of them went downwards and the other upwards to find out the end of it. Both returned without reaching the top or the bottom and by penance they pleased Śiva who appeared before them and asked them what boon they desired. Brahmā asked Śiva to take birth as his son. Śiva did not like this and said that nobody would worship Brahmā because of his extravagant desire (namely, to have Śiva as his son). Viṣṇu requested that he should be made a servant at Śiva's feet. So Viṣṇu incarnated as Śiva's Śakti (power). That Śakti is Pārvatī. So Viṣṇu and Pārvatī are one and the same in a sense. (Kathāsaritsāgara, Kathāpīṭhalambakaṁ, Taraṅga 1).

10) *The abode of Brahmā.* It is said in Devī Bhāgavata, Skandha 8, that the abode of Brahmā is on the top of Mount Mahāmeru. There are nine towns there. Manovatī which is in the centre, is the town of Brahmā. Due east of Manovatī stands Amarāvatī, the town of Indra. On the south-east corner there is Rajovatī which is owned by Agni (fire-god). Due south of Brahmapurī there is the town of Saṁyamanī which is the town of Yama (God of death) On the south west corner there is the town of Nirṛti. It is named Kṛṣṇāñjanā. On the west there is the town called Śraddhāvatī. It is the abode of God Varuṇa. On the north-west corner there is the town called Gandhavatī which is the abode of Bhagavān Vāyu (Wind-God). Due north to Brahmapurī stands the town of Kubera (God of wealth). It is known by the name Mahodaya. On the north east corner there is the city of Śiva. It is known as Yaśovatī.

11) *The sons of Brahmā.* Brahmā is the creator of all the living things in the world. Still mention is made in the Purāṇas about countless divine persons who were born from the mind and body of Brahmā, directly and indirectly. They are given below in groups

(1) Marīci, Aṅgiras, Atri, Pulastya, Pulaha, and Kratu. It is mentioned in the Mahābhārata, Ādi Parva, Chapter 65, Stanza 10, that these six grand hermits were born from the mind of Brahmā.

(2) Dhātā and Vidhātā. It is mentioned in Mahābhārata Ādi Parva, Chapter 66, Stanza 51 that these two were good sons born to Brahmā.

(3) Rudra. Mention is made in Agni Purāṇa, Chapter 20, that Brahmā had a roaring son who was named Rudra.

(4) Svāyaṁbhuva Manu. It occurs in Bhāgavata Skandha 11, that Manu Svāyaṁbhuva was the son of Brahmā.

(5) Kandarpa (Kāmadeva—Cupid). In Kathāsaritsāgara, Lāvāṇakalaṁbaka, Taraṅga, 6, it is mentioned that Cupid was born from the Egoism of Brahmā.

(6) Madhuka and Golikā. In Uttara Rāmāyaṇa, mention is made that from the playful habit of Brahmā, a giant named Madhuka and a giantess named Golikā were born.

(7) Bhṛgu. It is mentioned in Mahābhārata, Ādi Parva, Chapter 5, Stanza 8, that the hermit Bhṛgu was the son of Brahmā.

(8) Jāṁbavān. It is seen in Kaṁpa Rāmāyaṇa that Jāṁbavān was born from the sweat of Brahmā.

(9) The Sanakas. In Bhāgavata mention is made that the Sanakas (Sanaka, Sananda, Sanātana and Sanatkumāra) were sons of Brahmā.

(10) In Mahābhārata, Anuśāsana Parva there is a passage given as the words of Vasiṣṭha spoken to Bhṛgu, about the birth of many of the sons of Brahmā. "May I tell you a story I have heard long ago about the revelation of Brahmā of himself?

Lord Rudra took the form of Varuṇa and performed a sacrifice. Many hermits, all the devas, Agni and others, Vaṣaṭk-ra (Exclamation in sacrifice) which took body, and all yajñāṅgas came to the sacrificial hall. All the expedients, all the glories which are thousands in number took shape and came to the sacrifice. Ṛgveda arrayed in garments of heroism came there. All the omens, all the voices, all the emotions, all the etymologies of pronouncing Veda Sūktas, all the svarabhaktikas, Oṁkāra (the syllable Oṁ) the eye of all the Vedic metres and their theories, all restraints and donations, all Vedas, Upaniṣads, accomplishments, Sāvitrī, the past, the near future and distant future, all these came there. The Lord Śiva held everyone of them. He offered his spirit by his spirit. The sacrifice took many forms and shed radiances. Paramaśiva is heaven, is the sky, is the earth, is the ether and the husband of the Earth, is the lord of all accomplishments, is noble and the lord of radiance. This Lord is lauded by the names Brahmā, Śiva, Rudra, Varuṇa, Agni, and Prabhāvatī. Śiva is the King of all the worlds. Penances, sacrifices, vows emblazed by fast, all the directions and gods of directions, Indras, celestial maids, mothers of the worlds, all these assumed forms and came to the sacrifice in multitudes. Everybody who witnessed the sacrifice of Parameśvara, who was in the form of Varuṇa, was greatly pleased. Seeing the pleased celestial maids standing in rows passion arose in Brahmā. He had seminal discharge. Āditya (the Sun) took the earth on which the semen fell and threw it into the sacrificial fire, which blazed furiously. Brahmā who became the offerer of oblation had discharge again. He got it in the sacrificial ladle and with recitation of spells offered it in the sacrificial fire as if it was ghee. The powerful semen contained the three attributes of Sattva, Rajas and Tamas. From the attribute of Rajas arose the living world which had activity as its purpose. Radiance is the quality of Sattva which entered the living and non-living world. It gives light to everything. It also gives the power of discrimination. From the semen offered in the fire, three sons with body and the attributes of demi-gods came out. The male who had originated from the flame called 'Bharjana' became Aṅgiras. The male who originated from the burning coals became Kavi. Over and above these three radiances, other radiances also originated from the sacrificial fire. From the Marīcis

(rays) of the fire Marīci the father of Kaśyapa was born. From the Kuśa-grass spread on the floor of the hall of sacrifice, the Bālakhilyas were born. Atri also was born from the Kuśa-grass. The noble hermits called Vaikhānasas, who have grown powerful by penance and became the seat of all good qualities, were born from the sacrificial ashes. From the stream of fire which are the eyes of the sacrificial fire the handsome Aśvins were born. The rest of the Prajāpatis were born from the ears of the fire. From the pores of the skin of fire were born the hermits, from the sweat the 'chandas' (metre of Vedas) and from might, the mind. For this reason the Vedic scholars and knowers of the Śruti and those who see the superiority of Vedas, say that fire is a combination of all the gods. The trees that feed the fire are called Māsas (months), the sap of the tree is called Pakṣa (half of the month i.e. full moon to new moon and new moon to full moon), the pith of the tree is called night and day and the flames are called Muhūrtas (auspicious moments). Rudras were born from the blood of fire and the golden coloured gods, the Maitras, also were born from the blood of fire. From the smoke of the fire, the Vasus, from the flame of the fire Rudras and the Ādityas of the extreme radiance were born. The planets and stars which stand in their places in the sky are the charcoal of the fire. Brahmā declared that fire was Brahmā the supreme spirit, eternal and the giver of all wishes. The sinless Mahādeva, who was in the form of Varuṇa said, "This sacrificial fire is mine, and I am the sacrificer. So the children born as the first fruit of this sacrifice are mine. So Bhṛgu, Aṅgiras and Kavi are my sons, no doubt. Let everybody who moves along the sky know that these three are my sons, the fruit of my sacrifice." Agni said, "These are born from my organs. They had been depending on me for their sustenance. So they are my sons." Brahmā the teacher of all the worlds and the grandfather of all living beings said, "They are my sons. I offered my sperm to the fire, and these sons were born therefrom. How can they be claimed by anybody else? Here, I am the utterer of the spell and the offerer of the sperm. I am the owner of the sperm. Am I not the owner of the fruit? There is no contest on the point that the birth of Bhṛgu and others is from the oblation of my sperm." The Gods who heard these arguments bowed their heads before Brahmā and greeting him said, "Lord Brahmā, It is not only us that are born from you, but the entire world of living and non-living is born from you. So let Agni and Deva in the shape of Varuṇa have their wishes."

12) *Brahmā and the giantess Karkkaṭī.* In days of old, a ferocious giantess named Karkkaṭī lived on the northern side of the Himālayas. Because of the hugeness of her body and the scarcity of food she became famished. She began to do penance for the alleviation of her hunger and thirst. She stood on one leg in the Himālaya Mountain, fixing her eyes on the sun in the day and on the Moon in the night, and the severe penance continued for a thousand years. Then Brahmā appeared before her and told her that she could ask for any boon. She said "I wish to become a Sūcī (Needle) as hard as iron, having the form of disease. This is the boon I pray for, Brahmā". Brahmā blessed her and said, "Let it be so, my daughter, you shall be a sūcikā (needle) with the prefix 'V' that is Viśūcikā (Spasmodic cholera) You can eat those who eat stale food, those who are wicked, those who sit in places where they ought not to sit and those who are hard-hearted. Enter into their bodies and affect their hearts, spleens and life-breaths. Thus carry out the work of destruction? You can affect both the good and the bad. But good people should not be killed. So to save them from death, you can use this mantra (spell).

"oṁ, hrāṁ, hrīṁ, śrīṁ, śāṁ, viṣṇuśaktaye, namaḥ; bhagavati viṣṇuśakti ehi, enāṁ hara hara: dehe hana hana? paca paca! matha matha : utsādaya utsādaya : dūre kuru kuru svāhā—viṣūcike! tvaṁ himavantaṁ gaccha? jīvasaraḥ candramaṇḍalaṁ gatāsi svāhā."

Saying these words Brahmā disappeared. Karkkaṭī made her body smaller and smaller and finally assumed the shape of a needle. After that she began her work by entering the body of those who had lost their energy because of illness, in the form of a needle of gout and caused Cholera, and the body of those who were lean and worn and weary, in the form of internal cholera. Thus assuming two bodies and killing countless people she travelled for a long time in the earth and the sky, until she herself felt aversion to her work. When she remembered her original form she loathed the needle-form. Karkkaṭī again went to the vicinity of the Himālayas and began to do penance, which lasted for another thousand years. Thus she became pure and by the power of thinking, she acquired spiritual knowledge. Then she wanted to be saved from the mirage of birth and death, to attain which, she did penance for yet another thousand years at the end of which, the highly pleased Brahmā appeared before her and said, "daughter Karkkaṭī, all the darkness is erased from your heart and you have attained deliverance from delusion. Now I will bless you according to your wish. Receive your original body and walk about in the worlds eating the ignorant, bad beginners, the imprudent, those who sit in bad places and dwell in bad places."

She became a giantess again, but as she had attained purity of soul, she engaged herself in deep meditation which was free from doubt. The meditation lasted for a long time. Finally, her mind waved. Then she remembered about worldly things and felt hunger. She remembered, "Brahmā has ordained the wicked as my food. So I shall seek them." Thinking thus she went to a jungle in the vicinity of the Himālayas. That was the dwelling place of foresters. In that dark night the King and the minister of the foresters approached the place where Karkkaṭī sat. Karkkaṭī seeing them thought, "let me know first if they are good or bad." So she decided to ask them some questions.

She asked them in a voice like thunder. "Who are you? Are you enlightened sages or ignorant fools? say quickly." The king of the foresters hearing this replied in a cynical way. "You insignificant ghost? What is your form? Where do you sit? Let us see your powerless body. Who is there to fear at your sound which is like the humming of a she-beetle?"

Hearing this reply Karkkaṭī showed her tusks and laughed loud, to spread light, and to terrify them. They heard the loud roaring sound of her laugh and saw her huge form in the light. But those mighty heroes were not at all shaken by the sound they heard or the sight they witnessed. The Minister looked at her and said, "Hei, Giantess? These delusions of yours will have no

effect on us. Even if a number of mosquitoes like you come before us, they will be only dry leaves before wind. You are acting like this merely for food. So what is your need? Tell us, we will satisfy you".

Hearing the words of the minister Karkkaṭī knew that her might was useless before such valiant men. She thought them to be sages. So she said "Hey mighty heroes. Who are you? Tell me the truth". The minister said: "This the King of foresters and I am his minister. We came for a night-walk to find out and punish wicked people like you."

The giantess appreciated them and said: "I am about to put some questions to you. If you give me suitable answers you will be saved." The King agreed. The questions put by her are given below in the order they were asked:—

1) Inside what atom which is unit and multiple at the same time, do the lakhs of universes originate and vanish as bubbles in a sea?
2) What does shine as ether and non-ether?
3) What is it that is something and nothing?
4) What is it that is going and not going at the same time?
5) What is it that has taken form from voidness?
6) What is it that is moving and at the same time stationary as a rock?
7) Who draws pictures in clear sky?
8) In what seed do the worlds exist as a big tree in its seed?
9) From what substance can the living and non-living things in the worlds, not be separated as the foam and waves cannot be separated from the ocean?
10) What substance is dualism not separate from (others) as fluidity from water?

The reply given by the minister to each question is given below in the order of the questions.

1) Hey, Giantess: All the questions you have put before us encased in figurative words discernible only to the Vedic sages, are concerned with the supreme Being. The atom is the supreme Spirit which is beyond all knowledge of the mind and the senses. As it is without organs of action it is as unmanifested as the sky. And inside that supreme atom which could be felt only by the mind, crores and crores of bubbles of universes originate and vanish due to frailty.
2) The impersonal Supreme Being, having no substance, pervades everything. This Supreme Being, Brahman, is pure knowledge (Jñānasvarūpa). It is the sky and the non-sky.
3) As it is indescribable the Impersonal Supreme Spirit is nothing, but as it is a reality it is something.
4) As it pervades everything accessible, the Impersonal Supreme Spirit has the quality of motion. But as it has no emotions and as there exists no space beyond, it is motionless.
5) As it is inaccessible to others the Supreme Spirit is having no existence, but as it is the essence of everything that is good, it has existence.
6) The Supreme Spirit is the radiance of motion or activity and as there is nothing else to be found out, that is, as it doesn't know anything else it is as rigid as a rock.
7) In the clear sky the Supreme Spirit draws the pictures of the universe.
8) Exists in the Supreme Atom.
9) As the entire visible world cannot be separated from the Supreme Spirit nothing is other than the Impersonal Supreme Spirit.
10) The differentiations of the various worlds are mere appearances of the Supreme Spirit and so dualism is of the same figure.

The King drew Karkkaṭī nearer to the Impersonal Supreme Spirit. He advised her not to commit slaughter. She accepted the advice. The King asked her to come to his palace assuming the form of a beautiful woman. She asked, what could he offer to a giantess as food. The King said: "You good woman, we shall find out a way for that. You change yourself to a beautiful woman wearing golden ornaments and stay in my palace for a while. I shall arrange to gather sinners, robbers and such other wicked people who are to be given capital punishment, in thousands from various places, and shall give them to you. You can take your original form and take them all to the peaks of the Himalaya and feed on them.

Gluttonous people like to eat in solitude. After having eaten sumptuously, take some sleep, and a little rest in meditation. When you wake up you come again and take away people destined to be killed. The slaughter done for the sake of righteousness is not a sin. It is said to be equal to mercy. When your desire for meditation is over you must come to me. If an attachment of love is formed even with bad persons it is difficult to break the love."

Karkkaṭī obeyed the King. They all reached the palace. Within six days three thousand wicked persons, who were sentenced to death, were brought before the King, from his own country and the various dependent countries, and were given to Karkkaṭī. In the night she took her original form, gathered all the wicked people, who deserved killing and bidding good bye to the King, went to the Peaks of the Himālayas. (Jñānavāsiṣṭha).

13) *Brahmā and Haindavas.* At the end of the day of Brahmā there was the great flood, and destroying all the heavens, Brahmā went to sleep. He woke up next morning and after the usual morning ablutions, prepared for creation. He looked around at the sky, and saw some heavens still engaged in usual activities. He was amazed at this unusual occurrence. Ten Brahmās and the countless devas (gods) under them were doing their routine work. Brahmā stared at the worlds for a long time thinking "How is it". Then he by his divine power caused one of the suns, working in a heaven, to come to him, and asked him. "Who are you, shining one? How have these worlds come into existence?"

The Sun said with humility. "Your sons Marīci and others erected a beautiful shed called Suvarṇataṭam, in a corner of Jambudvīpa in the valley below Kailāsa. A Brāhmaṇa named Indu arose from that hall. The Brahmāṇa who was a Vedic scholar, righteous and peaceful, led the life of a house-holder with his wife for a long time. But they were childless. So they went to Kailāsa and did penance to get children. They entered a natural arbour which was quite silent and began severe penance. Śiva appeared and said that they would get children.

In course of time, ten sons were born to them. After a long time, when the sons had reached manhood the old parents died. The sons felt very sorry. They regarded life as short and full of woe and misery. So they went for

penance, as they had no relatives left to care for them. They abstained from all the pleasures of the world and reached Kailāsa. They began to meditate upon the shortness of life. "What is there which is noble in this world ? Is there anything except woe and misery ? How simple is the desire of man for greatness ? One thinks himself prosperous if he becomes a house-holder. The head of the village is more prosperous than a house-holder. The King of a dependent state is more powerful than the head of a village. An independent king is far more prosperous than a dependent King. When we think of the state of an emperor how simple is an independent king ! When compared with Indra, the Lord of the three worlds what is an emperor after all ? But there is nothing glorious in the state of Indra also as it ends in a Brahmamuhūrtta (a period in the life of Brahmā). So what is there substantial and eternal ? "Brahmā alone is eternal and indestructible." said the eldest brother. "Concentrate your mind and say to yourself, 'I am the supreme Being Brahmā seated on a lotus', and meditate upon it and pray for it and knowledge of Brahmā will be conferred upon you." They understood this and thus the ten brothers became Brahmās. There are ten heavens of them. They are ten worlds in the sky of mind. I am the sun who creates day and night in one of them," saying thus the Sun went away. Brahmā commenced his activity. (Jñānavāsiṣṭha).

14) *The age of Brahmā.* Forty-three crores twenty lacs of human years is one four-yuga period called 'Devacaturyuga' (a period of four yugas of the devas or gods). One thousand deva caturyugas will make one Mahāyuga (great yuga) A Mahāyuga is a day time of Brahmā. During the period of one Mahāyuga, that is, during one day of Brahmā, fourteen Manus, one after another, help Brahmā in doing the work of creation. This is the time of the seventh Manu in the present day time (Kalpa) of the present Brahmā. The period of six Manus are over in the present day time of the present Brahmā. Vaivasvata is the present Manu. Brahmā wakes up in the morning—the beginning of a Kalpa. Those which underwent destruction in the night, are created again in the morning. As Brahmā wakes up daily in the morning, what are the things created before, which do not undergo destruction ? At that time there will remain, without destruction, six or twentyfour tattvas (principles) which are natural creations. These twenty-four principles are not the creation of Brahmā. He who is beyond names, He who created Brahmā in the lotus flower, created them. Brahmā who was originated in the lotus which grew from the nave of Nārāyaṇa performs the work of creation guided by these twentyfour principles. The work of creation performed by Brahmā is called Pratisarga (substitute creation). Everything Brahmā created in the day time will be destroyed in the evening. After a day time is over there is the night time and sleep for Brahmā. The life of Brahmā is hundred years, that is thirty-six thousand Brahmā days and and Brahmā nights. At the expiry of this period the life of Brahmā will come to an end, and will dissolve in Nārāyaṇa. Thus crores and crores of Brahmās have appeared and passed away and in future also crores will appear and pass away. (Bhāgavata).

15) *The creations and substitute creations of Brahmā.* The creations performed by Brahmā are of two kinds. The first is Sarga or creation and the second is Pratisarga or substitute creation. In the first Kalpa when a Brahmā is born from the lotus, certain creations are made and the things thus originated do not undergo destruction in the evening or at the end of the Kalpa. They are the sarga or creation. On that day and every day of the life of Brahmā they help Brahmā in the work of creation. In a sense they could be called Prajāpatis (the lords of emanation). But as most of them have not left sons, and for other reasons also, they are not well known by that name. Only the persons mentioned here have as long a life as that of Brahmā. The Sanakas, Karddama, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha, Dakṣa, Nārada, Dharma, Adharma, Nirṛti, Sarasvatī, Kāma, Atharva, the Manes, Agni, Sthāṇu, and Svāyaṁbhuva : these do not end at the end of a Brahmā's day (or Kalpa) and will be dissolved only when Brahmā is dissolved. A Brahmā creates in his first morning not only persons from Sanaka to Svāyaṁbhuva, but also creations which have a history only up to the end of that day, such as the lokas (worlds) of Bhūloka, Bhuvarloka and Svarloka, and minerals, plants, animals, humanity etc. Sarga or creation is called Prākṛta Sṛṣṭi (natural creation). Pratisarga or substitute creation is called Aprākṛta Sṛṣṭi or unnatural creation. At the end of the Kalpa, Saṁvarttakāgni (Fire which destroys the universe) and Saṁvarttaka varṣā (Rain which destroys the universe) will occur and all the unnatural creations will be destroyed. In all the morning, following the first morning of a Brahmā substitute creation takes place, and they are destroyed at the end of each Kalpa by Saṁvarttakāgni and Saṁvarttakavarṣā. (Bhāgavata).

16) *Other information.*

(1) Brahmā was once born under the name Candra from the womb of Anasūyā the wife of hermit Atri. (See Anasūyā).

(2) From the passion of lust of Brahmā, a daughter named Sarasvatī was born and Brahmā married her. (See Sarasvatī).

(3) It is seen in Bhāgavata, Skandha 11, that the caste system came out from the mouth of Brahmā.

(4) It was Brahmā who gave the name Indrajit (he who overcame Indra) to Meghanāda the son of Rāvaṇa because he had defeated Indra. (Uttara Rāmāyaṇa).

(5) When the life time of Śrī Rāma was about to come to an end, Brahmā sent Kāla (time—the God of death) in disguise to the presence of Śrī Rāma. (See Rāma).

(6) In the burning of Tripura, Brahmā was the charioteer of Śiva. (See Tripuraṁ).

(7) Once Brahmā performed sacrifice on the head of Gayāsura (a giant). (See Gayatīrtha).

(8) Once Brahmā went to the hermitage of Vyāsa, and advised him to compose Bhārata and to propagate it in the world. (M.B. Ādi Parva, Chapter 55).

(9) It was Brahmā who gave the name poetry to the work of Vyāsa and employed Gaṇapati as the scribe of Vyāsa. (M.B. Ādi Parva, Chapter 1, Stanza 61).

(10) At the sacrifice of Varuṇa, Brahmā begot Bhṛgu the hermit from the sacrificial fire. (M.B. Chapter 5, Stanza 8).

(11) Dakṣa was born from the right thumb of Brahmā and from his left thumb was born the wife of Dakṣa. (M. B. Ādi parva, Chapter 66, Stanza 10).

(12) Dharmadeva incarnated from the right breast of Brahmā. (M.B. Ādi parva, Chapter 66, Stanza 3).
(13) The hermit Bhṛgu broke open the heart of Brahmā and incarnated from there. (M.B. Ādi Parva, Chapter 66, stanza 41).
(14) Śukra turns all the worlds round at the instruction of Brahmā. (M.B. Ādi Parva, Chapter 66, Stanza 42).
(15) Brahmā gave boons to two asuras (demons) Sunda and Upasunda. (M.B. Ādi Parva, Chapter 208, Stanza 17).
(16) Viśvakarmā created Tilottamā according to the instruction of Brahmā. Brahmā gave her a boon. (M.B. Ādi Parva, Chapter 211, Stanza 23).
(17) When Agni suffered from indigestion, Brahmā instructed that the forest Khāṇḍava should be burnt to cure him. (See Agni).
(18) Brahmā made the bow called Gāṇḍīva. (M.B. Ādi Parva, Chapter 224, Stanza 19).
(19) At the end of thousand yugas Brahmā performs a grand sacrifice near the holy place Bindusaras on the top of the mountain Hiraṇyaśṛṅga. (M.B. Sabhā Parva, Chapter 3, Stanza 15).
(20) Brahmā has a divine council. A complete description is given of this council in Mahābhārata, Sabhā Parva, Chapter 11.
(21) Brahmā cursed Hiraṇyakaśipu and gave him a boon that he would not be killed by any sort of weapons. (M.B. Sabhā parva, Chapter 38, Dākṣiṇātya Pāṭha).
(22) Brahmā wears a divine conch for the sake of Indra. (M.B. Sabhā Parva, Chapter 53, Stanza 14).
(23) Brahmā had erected a Yūpa (a post to which sacrificial animals are tied) near Brahma-saras in Dharmāraṇya. (M.B. Vana Parva, Chapter 34, Stanza 86).
(24) Once Brahmā performed a sacrifice in Prayāga (Allahabad). (M.B. Vana Parva, Chapter 87, Stanza 17).
(25) Brahmā sang a hymn once for the holy place of Puṣkara tīrtha (M.B. Vanaparva, Chapter 82, Stanza 18).
(26) It was according to the instruction of Brahmā that the devas went to Dadhīca and requested for his bone. (M.B. Vana Parva, Chapter 100, Stanza 8).
(27) Brahmā once performed a sacrifice called 'Iṣṭikṛta' at Kurukṣetra. This sacrifice took one thousand years for its completion. (M.B.Vana Parva, Chapter 120, Stanza 1).
(28) The devas (gods) got angry because Brahmā lifted the earth taking the shape of a hog. But Brahmā pacified them. (M.B. Vana Parva, Chapter 142, stanza 45).
(29) Once Brahmā created a city, called Hiraṇyapura, for the asuras (demons) named the Kālakeyas and told them that it would be destroyed by human hands. (M.B. Vana Parva, Chapter 173, Stanza 11).
(30) Brahmā was born from the lotus in the nave of Viṣṇu. (M.B. Vana parva, Chapter 203, Stanza 10).
(31) Brahmā granted a boon to a King named Dhundhu. (See Dhundhu).
(32) Brahmā was the father of Pulastya and the grandfather of Rāvaṇa. (M.B. Vana Parva, Chapter 274, Stanza 11).
(33) Once Brahmā instructed the devas to take birth as monkeys. (M.B. Vana parva, Chapter 376, Stanza 6).
(34) Once Brahmā got angry thinking how to destroy the living creatures which were increasing prolifically. (M.B. Droṇa Parva, Chapter 52, Stanza 46).
(35) Death came into being from the body of Brahmā. (M.B. Droṇa Parva, Chapter 53, Stanza 17).
(36) Death was given the boon of destruction of the living beings. (M.B. Droṇa Parva, Chapter 53, stanza 21).
(37) Once Brahmā took the devas (gods) to the presence of Śiva because they had fled away fearing Vṛttrāsura. (M.B. Droṇa Parva Chapter 94, Stanza 53).
(38) Brahmā prophesied that Arjuna would come out victorious in the fight between Karṇa and Arjuna. (M.B. Karṇa Parva, Chapter 87, Stanza 69).
(39) Brahmā presented the hide of a deer to Subrahmaṇya, who was going to the battle field. (M.B. Śalya Parva, Chapter 46, stanza 52).
(40) Brahmā granted a boon to Cārvāka. (See Cārvāka).
(41) Brahmā gave Rudra a sword, (M.B. Śānti Parva, Chapter 166, Stanza 45).
(42) Brahmā pacified Śiva who got angry, at the sacrifice of Dakṣa. (M.B. Śānti parva, Chapter 283, Stanza 45).
(43) Once Brahmā took the form of a swan and exhorted the Sādhyagaṇas. (M.B. Śānti parva, Chapter 229).
(44) Once there arose a fight between Mahāviṣṇu and Śiva and Brahmā pacified both of them. (M.B. Śānti Parva, Chapter 342, Stanza 124).
(45) Once Brahmā went to the mount Vaijayanta and talked to Śiva about the glory of Mahāviṣṇu. (M.B. Śānti Parva, Chapter 350 Dākṣiṇātya Pāṭha).
(46) Once Brahmā talked about the nobility of Brāhmaṇas. (M.B. Anuśāsana Parva, Chapter 35, Dākṣiṇātya Pāṭha).
(47) Brahmā gave the devas (gods) the earth as a gift for performing sacrifice. (M.B. Anuśāsana Parva, Chapter 66).
(48) Once Brahmā made a speech to Indra about the importance of giving cow as gift. (M.B. Anuśāsana Parva, Chapter 74, Stanza 2).
(49) Brahmā granted a boon to Surabhi. (M.B. Anuśāsana Parva, Chapter 83, Stanza 36).
(50) Brahmā originated the Prajāpatis by offering his sperm into the sacrificial fire at the sacrifice of Varuṇa. (M.B. Anuśāsana Parva, Chapter 85, Stanza 99).
(51) Once Brahmā gave the devas (gods), Ṛṣis (hermits) and the Nāgas (serpents) the ekākṣaramantra (the one-syllable-spell) 'OM'. (M.B. Aśvamedha Parva, Chapter 26, Stanza 8)
(52) In almost all the Purāṇas Brahmā is called 'Caturmukha' (having four faces) and to substantiate this the following story is given in the Matsyapurāṇa. Brahmā created Śatarūpā with half the portion of his body, and accepted that bright and beautiful woman as his wife. He could not bear his beautiful wife to be away from his sight even for a moment. So much had he become attached to her.
One day Śatarūpā was walking round Brahmā. The daughters born from his mind also were seated close by. So he could not turn round and round and look at his wife as she was moving. To solve this problem, in place of one face, there arose four faces.
Once Śatarūpā was walking in the air. To see her at that time there arose a fifth head on the top of his matted hair. It is this face that was plucked off by Śiva.
(53) Various stories occur in the purāṇas regarding how Śiva plucked off the fifth head of Brahmā. They are given below.

(1) Once Brahmā praised Śiva and pleased him and asked him to become his son. Śiva did not like it. He got angry and cursed, "I shall become your son. But I will pluck off your fifth head."

(2) In the beginning Brahmā created the incarnation of Śiva, called Nīlalohita also, along with the creation of worlds and everything in it. In later creations Brahmā did not think of Nīlalohita. Seeing Brahmā carrying on the work of creation forgetting him, Nīlalohita got angry and cursed Brahmā, "Your fifth head will shortly be destroyed."

(3) After Brahmā became five-faced the brightness of the devas began to decrease day by day. Seeing this the conceited Brahmā said to Śiva: "I am the first who got existence in this world. So by all means I am the eldest." Hearing this Śiva got angry and plucked off the fifth head of Brahmā and threw it away. (Matsyapurāṇa, 183, 84-86).

When the fifth head was gone, the rest of the heads were benumbed. The sweat which flowed from them was thrown into the earth by Brahmā. Out of it came out a horrible monster, which began to chase Śiva, who caught hold of it and gave it to Viṣṇu. (Skanda, 5, 13, 4).

(4) In the Śiva-Rudra collections a story occurs about the quarrel between Śiva and Brahmā.

Once Brahmā fell in love with Satī the wife of Śiva; coming to know of this Śiva tried to kill Brahmā. Mahāviṣṇu tried to pacify Śiva, but it was of no avail. Śiva took away the fifth head of Brahmā and made him ugly, and consequently Brahmā became invincible in the world.

(5) Once Śiva showed his daughter Sandhyā to Brahmā who grew lustful instantly; Śiva insulted Brahmā by showing this ill-owned passion of his to his sons (Brahmā's sons). As a revenge Brahmā created Satī and insulted Śiva through Dakṣa. (Skanda, 2, 2, 26).

17) *Various names of Brahmā and their meanings*: In Amarakośa, the following names are given to Brahmā.

"Brahmātmabhūḥ surajyeṣṭhaḥ
Parameṣṭhī pitāmahaḥ |
Hiraṇyagarbho lokeśaḥ
Svayaṁbhūścaturānanaḥ ||
Dhātābjayonir druhiṇo
Virañciḥ kamalāsanaḥ |
Sraṣṭā prajāpatir vedhā
Vidhātā viśvasṛtvidhiḥ ||
Nābhijanmāṇḍajaḥ pūrvo
nidhanaḥ kamalodbhavaḥ |
Sadānando rajomūrtiḥ
Sattyako haṁsavāhanaḥ ||

Brahmā—he who increases.
Ātmabhū—born of his own accord or born of the Supreme Spirit.
Surajyeṣṭha—he who came into being before all the suras (gods).
Parameṣṭhin—he who dwells in the world of truth or Parama.
Pitāmaha—grandfather of the manes such as Aryamā and others.
Hiraṇyagarbha—having the golden egg (mundane egg) in womb.
Lokeśa—the god of the worlds.
Svayaṁbhū—who is born of himself.
Caturānana—who has four faces.
Dhātā—who holds or bears everything.
Abjayoni—born of lotus. (abja)
Druhiṇa—who hurts asuras.
Virañci—he who creates.
Kamalāsana—who sits on lotus.
Sṛṣṭā—he who creates.
Prajāpati—Pati of prajās (Lord of progeny).
Vedhā—he who creates.
Vidhātā—he who does.
Viśvasṛt—who creates the world.
Vidhi—he who does or decides or judges.
Nābhijanmā—born from the nave of Viṣṇu.
Aṇḍaja—born from the egg.
Haṁsavāhana—who has swan as his conveyance.

BRAHMA. See Parabrahma.

BRĀHMA. A kind of marriage. The bride is adorned with all kinds of ornaments and is taken to bridegroom; and given to him as wife. This is called Brāhma marriage. Mahābhārata, Ādi Parva, Chapter 73, Stanza 8 states that this mode of marriage was allowed to all the four castes of ancient Bhārata.

BRAHMABALI. An individual of a dynasty of teachers. (See Guruparamparā).

BRAHMACĀRI I. See Brahmacarya.

BRAHMACĀRI II. A devagandharva (a class of Gods) born to Kaśyapaprajāpati of his wife Pṛthā. He took part in the Birth festival of Arjuna. (M.B. Ādi Parva, Chapters 65 and 122).

BRAHMACARYA. In ancient India an ideal life was considered to pass through four stages, and Brahmacarya is one of the stages of life. The four stages are Brahmacarya (Vedic student vowed to chastity), Gārhasthya (married householder), Vānaprastha (forest hermit) and Sannyāsa (an ascetic who has renounced the world). Brahmacarya, the first stage of the four is considered as the period of education. The rules and conduct of a Brahmacārī are given in Manusmṛti, Chapter 2.

The brahmacārī who lives with the teacher has to obey certain rules and principles. He should bathe in the river at sun-rise and offer oblations to gods and manes. A brahmacārī has to abstain from using honey, meat, fragrance, flowers, flower of chrysanthemum (Ind.) women, curd, milk, ghee, churned-curd, slaughter, bath applying oil, anointing the eyes with collyrium, sandals, umbrella, lust, anger, covetousness, dance, music, gambling, slander, ridicule, falsehood, and causing injury to others. A Brahmacārī should go to bed alone. Semen should not be made to discharge through lust. If seminal discharge occurs in dream he should take bath early in the morning and worship the Sun, pronouncing the mantra or spell 'Punaḥ' thrice. The Brahmacārī should live on alms. It is the duty of the brahmacārī to bring water, flower for oblation, cowdung, soil and darbha (grass) for the teacher. He should receive alms only from the houses of those who believe in the Vedas and sacrifices. He should not go to the house of his teacher or his heirs and their families for alms. Provided there are no other houses he may receive alms from the houses of his teacher's relatives and in the absence of such houses he may approach the houses of heirs to his teacher and in the absence of such houses he may receive alms from the house of the teacher. He should fetch 'Camata' (fuel chiefly from butea frondosa) from a place of purity in the

forest, as instructed in rules and dry it in the sun ; in the absence of which it may be got dried in a sheltered place. This fuel should be put in the sacrificial fire in the mornings, at noons, and in the evenings. If a healthy Brahmacārī fails in doing his duties consecutively for seven days it will be considered that his vow of Brahmacarya is broken and then he will have to take the vow of 'Avakīrṇi' again. Without waiting for the order of the teacher, the Brahmacārī (student) should engage himself in devotion and meditation and in the service of the teacher daily. When the student is before the teacher he should stand with folded hands controlling his body, speech, brains, sensitive organs, and mind. Only when he is asked to sit, should he do so before the teacher, covering the portions of his body, which are to be covered, with clothes. He should rise up in the morning before his teacher wakes up, and go to bed only after the teacher has retired for sleep. When his teacher calls him, he should not give reply lying, sitting, walking, eating or looking in the opposite direction. He should not gainsay the teacher. The student should attend to the orders of the teacher and comply with them, sitting if the teacher is sitting, standing if the teacher is standing, standing back if the teacher is advancing towards him, running behind if he is walking, standing close by when he is facing the opposite direction, folding his limbs when the teacher is lying or sitting near. The student should have his seat and bed one step lower than those of his teacher. The student should not sit in a careless manner in places where the teacher's eyes could reaeh. He should not utter the name of his teacher. If anybody speaks ill of his teacher he should close his ears and run away from the spot. If a Brahmacārī scoffs his teacher, he will be born as a donkey, and as a dog if he scorns him, and as a worm if he steals the wealth of his teacher and as a beetle if he becomes jealous at the greatness of his teacher. When the teacher is angry the brahmacārī should not go near him. The Brahmacārī should not speak unasked. A Brahmacārī could sit with his teacher only when they are in a vehicle, or on a camel or in a tower or on the steps or on rocks or in a boat. He should consider the teacher of his teacher as his teacher. He should not address his parents who visit the house of the teacher, without the permission of his teacher. He should respect learned men, holymen, sons of the teacher and those who are born of his family, as a teacher. If the wife of the teacher is of the caste of the teacher, the brahmacārī should consider her as his teacher. If the wife is not of the same caste the brahmacārī needs only to stand up and make obeisance to her. A brahmacārī should not apply oil to the body of his teacher's wife, wash her, massage her body, and comb her hair. A brahmacārī may either shave his head or grow matted hair. He should never be asleep at sunrise or sunset. For learning Vedas etc. the student should not give the teacher cows, clothes etc. as free gifts beforehand. On completion of education, when the student asks the teacher for permission to get married, he should give the teacher what he demands. A brahmacārī who has fully complied with the rules mentioned above, will attain heaven after his death.

BRAHMADATTA I. A famous king of Kāmpilyapura.

1) *Birth.* Brahmadatta was born in the family of Bṛhatkṣatra who was a scion of the Solar dynasty. Bṛhatkṣatra begot Suhotra, Suhotra begot Hasti, Hasti begot Ajamīḍha, Ajamīḍha begot Bṛhadiṣu, Bṛhadiṣu begot Bṛhaddhanus, Bṛhaddhanus begot Bṛhaddharmā, Bṛhaddharmā begot Satyajit, Satyajit begot Viśvajit, Viśvajit begot Senājit and Senājit begot Rucira, Rucira begot Pṛthusena, Pṛthusena begot Nīpa, Nīpa begot Para, Para begot Pṛthu, Pṛthu begot Sukṛta, Sukṛta begot Vibhrāja, Vibhrāja begot Aṇuha, and Aṇuha married Kṛtvī, the daughter of hermit Śukra. Brahmadatta was born to Aṇuha by Kṛtvī.

2) *Previous birth and kingship.* In Padmapurāṇa, Part III, Chapter 10, there is a story stating how the seven sons of Kauśika, a hermit, became fishermen by a curse and how they got absolution and attainment of heaven by offering oblations to the manes. The story is given below. Brahmadatta was the rebirth of Pitṛvartti, one of those seven sons.

In days of old there was a hermit named Kauśika in Kurukṣetra. His seven sons, Śvarūpa, Krodhana, Hiṁsra, Piśuna, Kavi, Vāgduṣṭa and Pitṛvartti were studying under Garga, a teacher. Their deeds were as bad as their names indicated. Their father died. The sons were in want. There was no rain anywhere in the world. These brothers had taken the milking cow of their teacher Garga to the forest for grazing. They decided to kill the cow of their teacher. The youngest of them said, "If we kill the cow we can use it as offerings to the manes, and the sin will not be visited on us." The elder brothers agreed to it. Accordingly Pitṛvartti killed the cow and began sacrifice to the manes. Two of the elder brothers were detailed to give oblations to the devas, and three of them to offer oblations to the manes. One was detailed to be the guest and himself as the sacrificer. Thus remembering the manes the sacrifice was completed with the necessary rituals. In short, those seven hermits got divine power and became daring wicked men and ate the cow of their teacher. They told the teacher that the cow was eaten by a leopard and gave him the calf.

In course of time they all died and were born again as wild men in Daśapura. But because of their offerings to the manes they had retained memory of their previous births. So they fasted in holy baths and discarded their lives before the people. They were born again as deer in the mount of Kālañjara. Because of the power of knowledge and the penance and fast they discarded the body of deer in Prapatana and got rebirth as Cakravāka (ruddy goose) in the lake called Mānasasaras. In this birth their names were Sumanas, Kusuma, Vasu, Citradarśi, Sudarśi, Jñāta and Jñānapāraga, names suitable to their character. Those seven loving brothers were saints by virtue of their harmony with the Supreme spirit. But owing to mental disturbance three of them lost their attainments. Seeing the pleasures that King Aṇuha of Pāñcāla was enjoying by his wealth, vehicles, big army and beautiful women one of the Cakravākas, Pitṛvartti, the devoted Brāhmaṇa, who being loyal to his father had performed sacrifice and given offerings to the manes, desired to become a king. The other two brothers seeing the wealth, glory and power of the two ministers, wished to become ministers. Thus Pitṛvartti was born as the son of Aṇuha with the name Brahmadatta and the other two were born as Puṇḍarīka and Subālaka, sons of the two ministers. Brahmadatta was anointed as King of

Pāñcāla in the great city of Kāmpilya. The King loved his father. He was mighty and powerful. He was regular in performing sacrifices and giving offerings to the manes. He had the attainment of harmony with the supreme spirit. He understood the thought and speech of birds and animals. He married Sannati, the daughter of Sudeva (Devala); she was in her former birth the cow of Garga.

Once as the King was walking in the garden with his wife, he saw two ants. The minute creatures, who were husband and wife were engaged in a petty quarrel. The male one, with loving words, pacified the female one, who instantly came close to her husband and they became happy. The King felt amazed at this conversation of the ants, and he laughed. Because of the attainments of his previous lives, he had the power to understand the language of animals, birds, etc. Seeing the King laughing without any reason the queen Sannati asked him why he laughed. She said that there was no reason whatsoever for the king to laugh just then. The King replied, "Oh, beautiful one ! just now there was a quarrel between a female and a male ant. I heard it, That is why I laughed. There is no other reason." The queen did not believe the King. She thought that the King had been scoffing her. She asked him how he came to understand the language of such creatures. The King could not answer her question. He fasted for seven days. On the seventh day Brahmā appeared before him and told him, "The King will know everything from the words of a Brāhmin, whom he would meet when he goes to walk in the streets."

Brahmadatta returned to the palace and spent the night there. Next morning he started with his wife and ministers, for a walk. When they left the palace they saw an old Brahmin coming towards them. Seeing the king the Brāhmin recited a verse:

"Brāhmaṇas in Kurukṣetra
which seven as wild men in Daśapura ?
Stags in Kālañjara, ruddy geese in Mānasa,
Then, are we, now living here".

When the King heard this verse the memory of his former births revived and he fell down in a swoon.

There is a reason why the old Brāhmin recited the verse. The Ruddy geese mentioned before took their next birth as sons of a poor Brāhmin in the same city. They had the memory of their previous births. They were called Dhṛtimān, Sarvadarśi, Vidyācandra and Tapodhika, names suitable to their character. The Brahmin boys decided to go for penance to attain supreme bliss. Then the poor father asked them, "My dear sons, what is this ? You are going away leaving your poor and aged father. Is that dutiful ? The sons replied, "We will tell you a way to earn wealth. You recite to the King, to-morrow morning this verse, which we will teach you now. You will get plenty of wealth." The boys taught their father this verse and then they went to the forest. Their father, the old Brahmin, came to the gate of the palace at Kāmpilya. The King was Brahmadatta.

There is another story how Brahmadatta became the King of this place. Long ago Aṇuha, the King of Pāñcāla did penance before Brahmā, who appeared before the King and asked him what he desired. The King made his request that he might have a son who should be a mighty hero, a learned man, a great hermit and who could understand the language of all living creatures. Brahmā granted him boon and thus Brahmadatta was born to Aṇuha. It was before this Brahmadatta that the Brāhmaṇa recited his verse and it was that King who swooned and fell down.

The two ministers were Subālaka the son of Bābhravya who was the author of the Kāmaśāstra and Puṇḍarīka the son of Pāñcāla who propagated the science of medicine. They also remembered about their former births and also fell down unconscious. When they recovered the King Brahmadatta and the minister Subala and Puṇḍarīka bemoaned the loss of powers they had attained before by devotion, meditation, penance and sacrifice. They cried, "Fate has made us desirous of the objects of our senses and we have lost our harmony with the Supreme Spirit." They repeated the cry again and again and they spoke about the blessings obtained by offering oblation to their manes. Brahmadatta gave the old Brāhmaṇa plenty of wealth and several villages and sent him fully satisfied. Then he anointed his capable and fully qualified son Viṣvaksena as King and with his retinue retired to Mānasa-saras for penance.

3) *A bird as his wife when he was King.* When Brahmadatta was the King of Kāmpilyapura a bird named Tapanīyā become his friend. Her head was purple coloured and body black. By and by this bird became his wife. A daughter named Sarvasenā was born to Brahmadatta by his bird-wife. The King had sons by other wives. Tapanīyā would wash her child and place her in the cradle early in the morning and then go to the forest and fly about in the air. She would return in the evening and tell the King news all over the world. It went on like this for a long time.

Once, when there was nobody in the room a prince took Sarvasenā from the cage and choked her to death. Tapanīyā returned and seeing the dead body of her daughter, waited for a long time. Finally she pecked out the eyes of the prince and flew away into the air. (Harivaṁśa, Chapter 20).

BRAHMADATTA II. Another King who ruled over Kāmpilya. This King was the son of the hermit Cūli and his wife Somadā, a Gandharva woman whose mother was Ūrmilā. When he was ruling Kāmpilya, Kuśanābha was the King of Kānyakubja. One hundred beautiful daughters were born to the King Kuśanābha. One day while they were playing in the jungle Vāyubhagavān (wind-god) saw them and grew lustful. But they did not yield to his request. So he got angry and cursed them and they became hump-backed. The King was very sorry. He presented his hundred hunch-backed daughters to King Brahmadatta, who, by his divine power straightened their backs. When they regained their former form they became the wives of Brahmadatta. This story occurs in Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sargas 32 & 33.

BRAHMADATTA III. Mention is made in Mahābhārata; Bhaviṣya Parva, Chapter 104, about another Brahmadatta. He was the King of Sālva. Though he had two wives he had no children. Finally by the grace of Śiva two children were born to them. They were called Haṁsa and Ḍibhaka. (For further information see Ḍibhaka).

BRAHMADATTA IV. A king who ruled over the country of Kāśi. One night he saw two swans flying in the air. They were of golden colour. There were a number of swans around them. They seemed like two lightnings in the midst of white clouds. Brahmadatta wished to see them again. His desire increased to such an extent that he had desire for nothing else. He consulted his ministers and made a lake. Every creature which seemed beautiful to him was brought to that place. Hearing this those two swans also came there. By and by he tamed them and asked them how they got the golden colour. The swans said thus : "Oh King! you might have heard of the famous mountain Mandara, which is the field of games of the Devas (gods). At the time of the churning of the milk sea when this mountain was used as churn-drill, Amṛtaṁ (celestial nectar of immortality) touched this mountain. So the flowers, fruits and roots in the vicinity of this mountain got the power of removing death, wrinkles etc. Candracūḍa also will come to this mountain occasionally to play on the top of it and so it became more glorious than the mount Kailāsa. One day while Mahādeva was playing in those gardens he had to leave on an urgent matter concerning Gods. So he left Pārvatī there and went away. Devī began to walk about in those gardens with pangs of separation. Spring season came. The Gaṇas (servants of Śiva) and the maids of Pārvatī attended on her. One day Maṇipuṣpeśvara, a Gaṇa, hankered after Candralekhā, daughter of Jayā. She had been engaged in fanning Pārvatī. Both were young and their figures suited each other. Candralekhā reciprocated his love. Understanding this Piṅgeśvara and Guheśvara, two gaṇas looked at each other and smiled. Seeing this Devī looked round with anger to see what caused them to smile. They squinted their eyes and showed Maṇipuṣpeśvara and Candralekhā to Devī. Because of separation she had been much worried, weary and sad. So all these affairs made her angry. She said : "It is good that you behave like this when I am in this plight ! The two are making love. Seeing that, you are laughing. May these two dotards be born on the earth and become husband and wife there. Let you two who laughed before me without humility also be born on the earth, first as poor Brāhmaṇas, and then as Brahmarakṣas (demon friends), outcasts, robbers, dogs with tails cut off and finally as various kind of birds." Thus she cursed the four of gaṇas. Then a gaṇa named Dhūrjaṭa said to Pārvatī : "Devī, this is unfortunate. They have not commited any severe crime." Devī got angry at him and cursed him too: "May you also be born on the earth as a human being." After this Jaya the loved maid of Pārvatī requested her for absolution from curse, for all. The Devī said that all of them would get absolution at the place of penance of Brahmā and other gods and would return here. Of these, Candralekhā and her husband and Dhūrjaṭa would be happy on the earth. The two others would lead a miserable life on the earth." (Kathāsaritsāgara, Padmāvatīlambaka, Taraṅga 1).

BRAHMADEVA. A warrior who fought on the side of the Pāṇḍavas against the Kauravas in the battle of Mahābhārata. His duty was to protect the army in the rear. (M.B. Udyoga Parva, Chapter 196, Stanza 25).

BRAHMĀDUMBARA. A holy place in Kurukṣetra. In Mahābhārata, Vana Parva, Chapter 83, Stanza 71, it is said that this place is auspicious to Brahmā.

BRAHMAHATYĀ. Killing a Brāhmaṇa is called Brahmahatyā. In ancient India killing a Brāhmin was considered to be a great sin. He, who committed this sin had to build a hut in the forest and live there for a period of twelve years, or make an alms-pot called 'Śivaśirodhvaja' and wander about begging alms, to purify his soul, or else to attempt to jump into a blazing fire thrice with bowed head, or perform one of the three sacrifices Aśvamedha, Svarjit or Gosava. If none of these was possible, he had to give all the wealth he had to Brāhmins well-versed in Vedas, as gift. It is mentioned in Agnipurāṇa, Chapter 169, that if any of the vows mentioned above was performed he would be absolved from the sin of Brahmahatyā.

BRAHMAJIT. A son of Kālanemi. (Brahmāṇḍa Purāṇa 35:38).

BRAHMAMEDHYĀ. A river, famous in the Purāṇas. Mention is made about this river in Mahābhārata Bhīṣmaparva, Chapter 9, Stanza 32.

BRĀHMAMUHŪRTA. The period of forty-eight minutes before the sunrise is called Brāhmamuhūrta. The deity of this period is Brahmā. In Agni Purāṇa, Chapter 155, it is instructed that one should wake up at this period and engage in prayer and meditation.

BRĀHMAṆA. (BRĀHMIN).

(1) *Origin.* Brāhmaṇas, Kṣatriyas, Vaiśyas, and Śūdras are the caturvarṇas or the four castes. The Purāṇas say that the four castes originated from different parts of the body of Brahmā. See Manusmṛti, Chapter 1, Stanza 87

"Sarvasyāsya tu sargasya
Guptyarthaṁ sa mahādyutiḥ
Mukhabāhūrūpajjānāṁ
Pṛthakkarmāṇyakalpayat.

(With a view to sustain the world, Brahmā ordered activities, for the four castes (Brāhmaṇa Kṣatriya, Vaiśya, and Śūdra) who were born from his face, arms, thighs and feet). From this statement it is seen that the Brāhmaṇas were born from the face, Kṣatriyas from the arms, Vaiśyas from the thighs and Śūdras from the feet of Brahmā.

2) *The activities of a Brāhmaṇa.* The duties of a Brāhmaṇa are, performing sacrifice, and encouraging others to perform sacrifice, learning Vedas and teaching Vedas, giving gifts and getting remuneration. A Brāhmaṇa has two births in one life. Till the time of investiture with the sacred string is one birth and from that period onwards is the second birth. So a Brāhmaṇa is called 'dvija' or twice-born.

The Brāhmaṇas were allowed to do the works of agriculture, keeping cows, trade and commerce and Kusīda (money-lending). Living on the interest of money giving out as loan is Kusīda. But they should not trade on products from cow, jaggery, salt, lac and flesh. The suffix 'Śarmā' should be added to the name of Brāhmaṇa. A Brāhmaṇa can have four wives.

BRĀHMAṆA(M). See Veda.

BRAHMĀṆḌA. The word Brahmāṇḍa means the aṇḍa of Brahmā (aṇḍa-egg), the Supreme Being which is the root of the origin of the universe. At a time long ago, which is beyond reckoning, there was nothing but an egg. This egg was split into two and from it a male

child with the radiance of innumerable suns came out. This wonderful child was helpless. After his birth he cried for a while, because of hunger and thirst. He got no help. There was nobody to feed it. So this wonderful child looked up and lay there. This helpless child was called 'Virāṭpuruṣa' (the next emanation from Brahmā) by those versed in the Purāṇas. The boy was so called because he was the most material of materiality. But he was an atom of atoms and the first figuration of God. From each pore of the skin of the great virāṭ, who was the base of all the worlds a universe came into being. Thus all the countless universes were born. Each universe has its own trinity of Brahmā, Viṣṇu, Śiva and devas (the bright ones), the protectors of the eight zones. One universe comprises fourteen worlds or realms, from Pātāla to the Brahmaloka (from the nether world to the upper world or the realm of Brahmā). Countless such universes exist. Over and above all these universes there is Vaikuṇṭha, and above Vaikuṇṭha there is another world with an area of fifty crore yojanas (leagues), called 'Goloka' (the world of cow). Only the two worlds Vaikuṇṭha and the Goloka are eternal. Bhūloka (the earth) consists of seven islands and sixty-four peninsulas. There are seven worlds above and seven worlds below. The seven upper worlds are Bhūloka, Bhuvarloka, Svarloka, Janaloka, Tapoloka. Satyaloka and Brahmaloka. Thus a universe consists of fourteen worlds. This is the idea given by the Purāṇas about Brahmāṇḍa. (Devī Bhāgavata, Skandhas 9).

Mention is made, in the Viṣṇu Purāṇa, Aṁśa 2, Chapter 7, about the construction of Brahmāṇḍa.

This Brahmāṇḍa, like the seed of the Kapittha tree (Vitar—the wood-apple), is covered under, above and all around by aṇḍakaṭāha (egg-shell). The aṇḍa (egg) is covered by water ten times the egg in volume. This water-shell is covered by a shell of fire. Around the shell of fire there is the shell of air and the air-shell is covered with ether. Around the shell of ether there is the shell of Egoism of darkness. Over the shell of Egoism there is the shell of glory and the shell of glory is covered by Prakṛti, the Divine Nature. It is immeasurable. Prakṛti contains numberless Brahmāṇḍas. As oil exists in sesame, God pervades the whole universe. This is the connection between Prakṛti and Puruṣa. (The Nature and the Supreme Spirit).

BRAHMĀṆḌAPURĀṆA. One of the eighteen purāṇas. This purāṇa contains a talk by Brahmā about the glory of Brahmāṇḍa. There are twelve thousand verses in this purāṇa. (Agni Purāṇa, Chapter 272).

BRĀHMAṆIPPĀṬṬU. (Pāṭṭu=song). A performance connected with the temples of Kerala.

BRAHMĀÑJALI. When a disciple stands before his teacher he should have both his arms folded. Folding both arms in this way is called Brahmāñjali. (Manusmṛti, Chapter 2).

BRAHMAPRALAYA. See Manvantara.

BRAHMAPURĀṆA, (BRĀHMAPURĀṆA). This is a great book of twenty-five thousand verses taught to the great hermit-sage Marīci by Brahmā. It is mentioned in Agni Purāṇa, Chapter 271, that if a copy of this book is taken and offered to a Brahmin on the full moon day of the month of Vaiśākha with cow and water, the giver will attain heaven.

BRAHMAPURĪ. The abode of Brahmā. Brahmapurī is on the summit of Mahāmeru, with an area of fourteen thousand yojanas (leagues). Around this city, at the four sides, (East etc.) and at the four corners (South-East etc.) there are eight towns, very big and beautiful, kept by eight protectors such as Indra and others. The river Gaṅgā which springs from the feet of Mahāviṣṇu wets the whole of Candramaṇḍala (Lunar region), falls down on the Brahmapurī, and dividing itself into four rivers called Sītā, Alakanandā, Cakṣus and Bhadrā flows in four directions. The river Sītā flows through the top of the mountains and passing through the mountain in the east called Bhadrāśva, falls in the Eastern Ocean. The river Alakanandā flows to the south and reaches Bhārata. Then it divides into seven rivers which unite in the ocean. The river Cakṣus passes through the mountains in the west and enters the country called Ketumālavarṣa and then flows into the ocean. The river Bhadrā passes through all the mountains in the north and flows through the north country of the Kurūṣa and falls in the North Ocean. The mountain of Mālyavān in the west and the mountain of Gandhamādana in the east are as long as the mountain of Nīlagiri in the north and the mountain of Niṣadha in the south. Mount Meru shaped like an ear-ring stands in the middle of these four mountains. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 21).

BRAHMAŚĀLĀ. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 87, Stanza 23, that the moment one visits this holy Bath in the river Gaṅges, one would attain heaven.

BRAHMASARAS. A holy place in Dharmāraṇya. If a man fasts in this holy place for one night, he would reach the world of Brahmā. In this holy place there is a peg driven down by Brahmā himself. One who walks round this peg will attain the fruits of performing a Vājapeya yajña (a drinking sacrifice). There is another holy bath of the name Brahmasaras in Gayā. (M. B. Anuśāsana Parva, Chapter 25, Stanza 89).

BRAHMASĀVARṆI. Tenth Manu. (See Manvantara).

BRAHMAŚIRAS. See Brahmāstra.

BRAHMASTHĀNA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 103, that a person who visits this holy place will get the fruits of performing Aśvamedha yāga. (Horse sacrifice).

BRAHMĀSTRA. This is known by another name Brahmaśirāstra also. This weapon was given to Agastya by Śiva. It is mentioned in Mahābhārata, Ādi Parva, Chapter 138, Stanza 9, that Agastya gave this weapon to Agniveśa, who gave it to Droṇa and Droṇa gave it to Arjuna and instructed him about the use of it as follows :

"You should never shoot this arrow at man. If it is used against mean people the three worlds would be destroyed. It is said that this weapon has no parallel in the world. Keep this pure, and give ear to what I say. If an enemy, other than human being attacks you, this weapon may be used to kill him in battle."

BRAHMATĪRTHA. A holy place in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 113, that a non-brāhmaṇa who bathes in this holy place willl attain Brāhmaṇatva. (the state of being a brāhmaṇa).

BRAHMATUṄGA. A mountain. Arjuna dreamt that Śrī Kṛṣṇa and himself went to the presence of Śiva. Brahmatuṅga was a mountain that Arjuna saw on the way in his dream-travel. (M.B. Droṇa Parva, Chapter 80, Stanza 31).

BRAHMAVAIVARTAPURĀṆA. One of the eighteen Purāṇas. Sāvarṇi Manu taught this Purāṇa to Nārada. The theme of the Purāṇa is the story of Rathandhara. This Purāṇa contains eighteen thousand verses. It is stated in Agni Purāṇa, Chapter 272, that this Purāṇa is good to be given as a gift on the full moonday of the month of Māgha.

BRAHMĀVARTTA. A holy place situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 53, that he who takes a bath in this holy place will go to the world of Brahmā. Manusmṛti, Chapter 2, Stanza 17, refers to this Brahmāvartta. Manu says as follows :

"Sarasvatīdṛṣadvatyor-
devanadyoryadantaram /
Taddevanirmitaṁ deśaṁ
Brahmāvarttaṁ pracakṣate. //

"The place between the two rivers Sarasvatī and Dṛṣadvatī is called Brahmāvartta, which was made by the devas."

BRAHMAVEDHYĀ. A river, famous in the Purāṇas. Mention is made about this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 30.

BRAHMAYAJÑA. A special sacrifice to be performed by a Brāhmin only. The rules and rituals of the sacrifice are given below :—

The Brāhmaṇa should rinse his mouth three times. Then he should wipe his mouth twice and face once. Then he should take water in his hand and sprinkle it on his hands and legs, and then sprinkle it on his head, eyes, nose, ears, chest and forehead. After that uttering the name of the place, date, time, star etc. he should say to himself, "I am beginning to perform Brahmayajña." For this he should have to place two darbhas (grass—Poa cynosuroides) in his right hand, three in his left hand, one on the seat, one each on his Brahma-string (sacred string worn by brahmins), hair and legs, and then think of the time, place, etc. and say to himself, "I am about to perform Brahmayajña to please the gods known in the Sūktas (hymns in the Vedas) for the absolution of all my sins." Then recite Gāyatrī (spell) thrice. Then recite the following Vedic mantras or spells, in the order given: Mantras beginning with; "Agnimīle"; "Yadaṅga"; 'Agnirvai'; 'Mahāvratām'; 'Panthā etacca'; 'Saṁhitavidāmaghavat'; 'Mahāvratasya'; "Iṣe tvorjje", "Agna āyāhi" and śannodevīḥ." Then in conformity with the number of letters used, he should recite the grammatic Śutra known as Vṛddhirādaic. (Devī Bhāgavata, Skandha 11).

BRAHMAYONI. A holy place in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 143 that one who bathes in this holy Bath will attain the world of Brahmā.

BRĀHMAHUTAM. A sacrifice. There are five kinds of sacrifice, known as Āhuta, Huta, Prahuta, Brahmahuta and Prāśita. Āhuta is sacrifice to Brahmā, Huta is sacrifice to devas or Gods, Prahuta is sacrifice to Ghosts, Brahmahuta is sacrifice to man and Prāśita is the sacrifice to the manes. (Manusmṛti, Chapter 3).

BṚBU TAKṢA. A king of the period of the Vedas. He was liberal and interested in architecture and all kinds of construction work. In the Ṛg Veda and Sāṁkhyāyana Śrauta Sūtra mention is made that this king offered plenty of presents to the hermit Bharadvāja.

BṚDHNĀŚVA. A king. It is mentioned in Mahābhārata, Vana Parva, Chapter 98, that Agastya once went to this king and begged him for wealth.

BṚHADANTA I. A king of the country known as Ulūka. Once in a battle, Arjuna defeated this King. Thenceforward he was friendly with the Pāṇḍavas. Bṛhadanta offered Arjuna a good deal of costly presents. In the battle of Bhārata, this king fought on the side of the Pāṇḍavas and was killed in the battle. (M.B. Sabhā Parva, Chapter 27, Ādi Parva, Chapter 185, Udyoga Parva, Chapter 4; Droṇa Parva, Chapter 23 and Karṇa Parva, Chapter 9).

BṚHADANTA II. Brother of the king Kṣemadhūrti. He fought against the Kauravas and was killed in the battle. (M.B. Droṇa Parva, Chapter 25; Karṇa Parva Chapter 5).

BṚHADAŚVA I. An ancient hermit. He had much respect for Dharmaputra. It is stated in the Mahābhārata, Vana Parva, Chapter 52, that Bṛhadaśva went to the forest Kāmyaka with Dharmaputra. Bṛhadaśva narrated the story 'Nalopākhyāna' to Dharmaputra in order to divert his mind from the thought of the loss of his kingdom. When he had finished the story he taught Dharmaputra, the two important spells, Akṣahṛdaya and Aśvaśiras.

BṚHADAŚVA II. A king of the Ikṣvāku dynasty. His father was Śrāvasta. The King Kuvalayāśva was the son of Bṛhada'va. (M.B. Vana Parva, Chapter 122, Stanza 7).

BṚHADĀTMĀ. A king of the Aṅga dynasty. (Agni Purāṇa, Chapter 278).

BṚHADBALA I. A king in ancient India. (M.B. Ādi Parva, Chapter 1, Stanza 237).

BṚHADBALA II. Son of Suba, a King of Gāndhāra. He was present at the Pāñcālī Svayamvara (marriage of Pāñcālī) with his brothers Śakuni and Vṛṣaka. (M.B. Ādi Parva, Chapter 185, Stanza 5).

BṚHADBALA III. A king of the country known as Kosala. During his conquest of the East, Bhīmasena defeated this King. This powerful King of Kosala had given fourteen thousand horses for the Rājasūya (imperial inauguration) of Yudhiṣthira. He fought with Abhimanyu and Ghaṭotkaca in the battle of Bhārata. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 40, Stanza 20, that Abhimanyu killed this Bṛhadbala in the battle.

BṚHADBĀLIKĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 4).

BṚHADBHĀNU. A fire. A hermit who had acquired great knowledge in Vedas and Vedāṅgas (scriptures) also has this name. (M. B. Vana Parva, Chapter 231, Stanza 8).

BṚHADBHĀSA. See Bṛhadkīrti.

BṚHADBHĀSĀ. A daughter of the Sun. It is mentioned in the Mahābhārata, Vana Parva, Chapter 221, Stanza 9, that Bṛhadbhāsā was the wife of the Agni (fire) called Bhānu.

BṚHADBRAHMĀ. See Bṛhadkīrti.

BṚHADDHLA I A great King of Kosala. He gave fourteen thousand best horses for the Rājasūya (imperial inauguration) sacrifice performed by Yudhiṣṭhira as present. In the battle of Mahābhārata, Bṛhaddhala sided with the Kauravas and fought against the Pāṇḍavas and was killed in the battle by Abhimanyu. (M.B. Droṇa Parva, 46; 24; Bhāgavata, Skandha 9).

BṚHADDHALA II. The son of Subala, the king of Gāndhāra—Bṛhaddhala attended the Pāñcālī Svayamvara (marriage of Pāñcālī) with his brother Śakuni and Vṛṣaka.

BṚHADDHALA III. A king of the Yādavas. He was the son of Devabhāga, the brother of Vasudeva. (Bhāgavata, Skandha 9).

BṚHADDHALADHVAJA. A hermit who was a leper. It is stated in Brāhma Parva of Bhaviṣya Purāṇa that this hermit recovered from leprosy by Sun-worship.

BṚHADDHVAJA. A Rākṣasa (giant). This giant wandered about stealing the wealth and women of others. One day Bṛhaddhvaja happened to meet with Keśinī, the beautiful wife of king Bhīmakeśa. The lustful giant was about to take her away, when she told him thus :— "I hate my husband very much. So I am ready to come with you, of my own accord."

Taking her in his chariot the giant went to Gaṅgāsāgara saṅgama. When she learned that this place was under the rule of her husband, she died of fear. Being unable to bear separation from Keśinī, the giant also died. As these two had died at the holy place of Gaṅgāsāgara saṅgama, both attained the world of Viṣṇu. (Skanda Purāṇa, Kriyākāṇḍa).

BṚHADDHVANI. A river in India. This river is famous in the Purāṇas. Mention is made about this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 32.

BṚHADGARBHA. Son of emperor Śibi. (For further information about him see Aṣṭaka).

BṚHADGIRI. A person named Yati. He was one of those who were against sacrifice. (For further information see Pṛthuraśmi).

BṚHADGURU. A king in ancient India. Mention is made about this king in Mahābhārata, Ādi Parva, Chapter 1, Stanza 233.

BṚHADIKṢU. A king of the family of Bhārata, (Bhāgavata, Skandha 9).

BṚHADIṢṬHA. A king of the Puru dynasty. (Agni Purāṇa, Chapter 279).

BṚHADRATHA I. A king. He went to the forest to lead a life of retirement after having installed his eldest son on the throne. He began to do penance in the forest for the attainment of heaven. One day the hermit Śākāyanya appeared before him and told him that he might ask any boon. Accordingly the king said, "Tell me, what eternal Truth is and give me Spiritual knowledge". The hermit complied with his request. (Maitrī Upaniṣad).

BṚHADRATHA II. A king of the Aṅga family. It is stated in Agnipurāṇa, chapter 277 that he was the son of Jayadratha and that Viśvajit was the son of Bṛhadratha. The Lamsuras, a forest tribe of the mountain of Gṛddhrakūṭa, saved this King from the attempt of extermination of the Kṣatriyas by Paraśurāma. (Mahābhārata, Śānti Parva, Chapter 49; Droṇa Parva, Chapters 57 and 62).

BṚHADRATHA III. A king of the Puru dynasty. This Bṛhadratha was one of the seven sons of Girikā. Kuśa, Yadu, Pratyagra, Bala, Matsyakāla and Vīra were the brothers of Bṛhadratha. A son named Kuśāgra was born to Bṛhadratha. (Agni Purāṇa, Chapter 275).

BṚHADRATHA IV. Son of Uparicara, the king of Cedi. Uparicara made his son Bṛhadratha, king of Magadha. In course of time he became a powerful emperor. This Bṛhadratha was a mighty warrior-king with an army of three akṣauhiṇīs (an akṣauhiṇi is a complete army consisting of 21870 horses and 109350 infantry). Though he had married two daughters of the King of Kāśi he was childless. The sorrowful king went with his wives to a hermit named Caṇḍakauśika and pleased him by giving him precious stones. The King told the hermit about his sorrow due to lack of children. The hermit gave them a mango fruit and said that the King should enthrone the son who would be born by eating the mango, and return to the forest for penance. The hermit gave eight boons for the son who was to be born.

The King and his wives returned to the palace and divided the mango fruit into two and both of his wives ate the fruit and became pregnant. Each of them gave birth to half of a child. The lifeless forms of these half children were thrown out. A giantess called Jarā put them together and instantly the pieces joined together and became a living child. The giantess took that child and made a present of it to the King. That child grew up and was known by the famous name Jarāsandha. From that time onwards Giantess-worship began in Magadha. When Jarāsandha came of age the King anointed him as King and went to the hermitage of Caṇḍakauśika with his wives and began to do penance. After coming to the forest Bṛhadratha killed a giant named Ṛṣabha and with his hide made three Big drums and placed them in the city. The sound of one beat on the drum will last for a month. When Bhīma, Arjuna and Śrī Kṛṣṇa came to Magadha to kill Jarāsandha they broke these drums. (M.B. Ādi Parva, 53; Sabhā Parva, Chapters 17, 19 and 21).

BṚHADRATHA V. A king who lived in a portion of an asura named Śūkṣma. This king was present at Pāñcālī svayambara (marriage of Pāñcāli). (M.B. Ādi Parva, Chapter 67, Stanza 185).

BṚHADRATHA VI. An Agni (fire). As this Agni is the son of Vasiṣṭha he has got the name Vasiṣṭha also. A son named Praṇīti was born to this Agni. (M.B. Vana Parva, Chapter 220).

BṚHADVATĪ. A river in India, purāṇically famous. Mention is made about this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 30.

BṚHADVIṢA. A king of the family of Bhārata. (Bhāgavata, Skandha 9).

BṚHADUKTHA. He was the son of the hermit named Pāñcajanya. He was transformed to a god, who is remembered at the beginning of the sacrifice known as agnihotra. (M.B. Vana Parva, Chapter 22, Stanza 13).

BṚHADDYUMNA. See Arvāvasu.

BṚHAJJYOTI. The son born to Aṅgiras of his wife Śubhā. (M.B. Vana Parva, Chapter 218, Stanza 2).

BṚHAKA. A deva Gandharva. (A class of Gods). It is mentioned in Mahābhārata Ādi Parva, Chapter 122, Stanza 57 that this Gandharva was present at the Birthday celebration of Arjuna.

BṚHANMANAS I. See Bṛhatkīrti.

BṚHANMANAS II. A hermit. This hermit was one of the seven sons born to Aṅgiras of his wife Sumanā. (M.B. Vana Parva, Chapter 208).

BṚHANMANTRA. See Bṛhatkīrti.

BṚHANMEDAS. A king of the Yādavas. He was the son of Vapuṣmān and father of Śrīdeva. (Kūrma Purāṇa, 1 : 24 : 6—10).

BṚHANNALA. The name adopted by Arjuna during the concealment of the Pāṇḍavas in the Kingdom of Virāṭa. (For further information see Arjuna).

BṚHANTA I. A king. Yudhiṣṭhira performed a horse sacrifice. Arjuna was taking the sacrificial horse round, for the conquest of the North when King Bṛhanta opposed him. Arjuna defeated him and brought him under subjugation. He presented Arjuna with a large quantity of precious stones. (M.B. Ādi Parva, Chapter 177).

In the battle of Mahābhārata Bṛhanta fought on the side of the Pāṇḍavas, and was killed by Duśśāsana. (M.B. Karṇa Parva, Chapter 4).

BṚHANTA II. A warrior on the side of the Kauravas. He was the brother of Kṣemadhūrti. Bṛhanta was killed in a fight with Sātyaki. (M.B. Karṇa Parva, Chapter 4).

BṚHANTĀ. One of the seven mothers of Subrahmaṇya. (M.B. Vana Parva, Chapter 118, Stanza 10).

BṚHASPATI. The teacher of the devas (Gods).

1) *Birth.* The father of Bṛhaspati was Aṅgiras, the son of Brahmā. Brahmā grew amorous, at the sight of some celestial maids who were present at a sacrifice performed by Rudra ; and he had seminal flow. Brahmā put the semen in fire. From that fire the devas such as Marīci, Bhṛgu, Aṅgiras and others were born. The name Aṅgiras was given because he was born out of aṅgāra (live-coal). Eight sons were born to Aṅgiras by his wife Vasudā. They were Utathya, Bṛhaspati, Vayasya, Śānti, Ghora, Virūpa, Saṁvarta and Sudhanvā. All of them were sages who had attained oneness with the supreme Spirit by knowledge, and who had been free from worldly pain. Of them Bṛhaspati, Utathya and Saṁvarta became famous through all the worlds. In some purāṇas Vasudā, the mother of Bṛhaspati, is given the name Śraddhā also.

It is stated that Bṛhaspati had a sister named Āṅgirasī. She was a follower of the Brahmā cult. She became the wife of Prabhāsa the last one of the eight Vasus.[1] Viśvakarmā was her son. (Bhāgavata Skandha 4, Mahābhārata, Ādi Parva, Chapter 66).

2) *Is Bṛhaspati the son of Agni?* In some purāṇas Bṛhaspati is described as the son of Agni. Its authority is given below. Aṅgiras, the father of Bṛhaspati was once doing penance in his hermitage. When the fire of penance increased the brightness of the real fire decreased. Agni (fire) stood before Aṅgiras and said "Oh Lord ! your brightness surpasses mine. From this day onwards you are the real fire. So you shall be the first fire and I will be the fire of Prajāpati which is the second fire."

Because of this boon of Agni, the devas (gods), recognized Aṅgiras also as a fire-god. So in some Purāṇas Bṛhaspati is mentioned as the son of Agni (fire-god). (Bhāgavata, Skandha 4).

3) *Teacher of the Devas.* The story of how Bṛhaspati became the teacher of the devas, is given in the Bhāṣābhārata, Chapter 76 as shown below :

"The Suras and the asuras (the gods and the demons) became enemies from time immemorial, regarding the possession of wealth and prosperity in the three worlds. To secure victory in the battles the gods made Bṛhaspati their teacher and likewise the asuras made Śukra their teacher."

The devas and asuras began to fight for prosperity and wealth. At that time the devas selected Bṛhaspati and the asuras selected Śukra, as their teacher.

4) *The conjugality of Bṛhaspati.* Tārā was the wife of Bṛhaspati. She was very beautiful. Seeing Candra's handsome figure she doted on him. There arose several quarrels over this affair. Finally the devas intervened and Tārā was given back to Bṛhaspatī. Budha was born to Candra by Tārā.

The individual called Tāra in the family of the monkeys, was a son of Bṛhaspati. It is mentioned in Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 17, Stanza 10 as follows, which proves this fact.

"Bṛhaspati begot the mighty monkey Tāra." In the Ṛgveda, Maṇḍala 1, Anuvāka 19, Sūkta 126, it is mentioned that Bṛhaspati had a daughter named Romaśā. When her husband teased her Romaśā said to her husband : "You please come and feel your hand on my body. Don't think that my organs are small. Though I am hairy like the goats of Gāndhāra, I have got all the organs fully grown." This is the statement in the Ṛgveda. In the Uttara Rāmāyaṇa, it is stated that Bṛhaspati had a Brāhmaṇa son named Kuśadhvaja, and that a daughter named Devavatī was born to Kuśadhvaja. Devavatī was born from his mouth while Kuśadhvaja was engaged in devotional recitation of the Vedas. Sītā was the rebirth of this Devavatī. It is stated in the Mahābhārata, Ādi Parva, Chapter 67, Stanza 69, that Droṇa, the son of Bharadvāja, was born from a portion of Bṛhaspati. Kaca was another son of Bṛhaspati. For full particulars of the story how Devayānī (daughter of Śukra) hankered after Kaca, see 'Kaca'. Mention is made in Mahābhārata, Vana Parva, Chapter 219, Stanza 1, that Bṛhaspati had a wife called Cāndramasī and that she gave birth to six Agnis. In Kampa Rāmāyaṇa, Yuddhakāṇḍa mention is made that Bṛhaspati had a daughter named Sulekhā. Six sons and a daughter were born to Cāndramasī. The six sons were six Agnis (fires) : In sacrifices the burnt offerings and the ghee were the portions meant for the great and mighty fire Śamyu, the son of Bṛhaspati. It is to satisfy this great fire which blazes with numberless pointed tongues, that in sacrifices such as Cāturmāsya, Aśvamedha etc. animals are slaughtered. The daughter of Dharma was the wife of Śaṁyu. The name of the wonderful being (Śamyu's wife) is Satyā. A son named Dīpti and three daughters were born to Śamyu. The son of Dīpti is Bharadvāja who is the recipient of first portion of Ghee oblated in sacrifice. On all full-moon days offerings of sacrifices are meant for Bharata. Bharata had a son named Bhārata and a daughter named Bhāratī. Bharata the Agni is said to be the son of the Agni who is Prajā-

1 It is stated in Mahābhārata, Vana Parva, Chapter 218 that the mother of Bṛhaspati had another name, Śubhā, and that Bṛhaspati had six more brothers, born later, named Bṛhatkīrti, Bṛhatjyoti, Bṛhadbrahmā, Bṛhadmanā, Bṛhadmantra, and Bṛhadbhāsa and that Āṅgirasī had the name Bhānumatī also.

pati Bharata. Thus Bharata got the famous name 'the great'. Bharata married Vīrā and a son was born to them called Vīra. This Vīra like Soma is the recipient of sacrificial ghee, according to the belief of the Brāhmaṇas. As this Vīra is the recipient of the second ghee offered in sacrifice, as Soma, he is known by names such as Rathaprabhu, Rathadhvāna and Kumbharetas. Vīra married Sarayū and became the father of Siddhi—Siddhi the Agnidevatā—who is remembered in all fire songs. Fire which has no action on prosperity, fame and vigour has the name Niścyavana. Niścyavana praises the earth. Satya is the son of Niścyavana. Satya which blazes by flame determines time. Satya is known by another name Niṣkṛti. The Agni Svana spreads diseases. The Agnis called Vipulaprabha, Yatātmā and Brahmacāri are invoked in simple domestic sacrifices by Brāhmaṇas. The awful fire Baḍavāgni is supported by life. The sixth son of Bṛhaspati and Tārā is called Śvetakṛt. The oblation offered to this Agni is known as Udadvāra. Svāhā was the daughter of Cāndramasī. Svāhā had three sons. They are three Agnis called Kāmāgni, Amogha, and Ukthya. (Bhāgavata, Skandha 4).

5) *Growing amorous on the wife of elder brother.* A story stating how Bṛhaspati begot a son by the wife of Utathya is given in Skandha 9 of Bhāgavata. Mamatā, the wife of Utathya, was pregnant. Bṛhaspati had coition with her when her husband was away. The mother and the child in the womb who opposed the act of Bṛhaspati were cursed. Mamatā gave birth to two children. Fearing that her husband might cast her out she left the son of Bṛhaspati in the forest and was about to go, when there was a divine voice from above, "Mūḍhe, Bharadvājamimam bhara dvājaṁ Bṛhaspate." "You senseless woman, bring up this one born of the two. Bṛhaspati, bring up this one born of the two." Hearing this ethereal voice Bṛhaspati took the child and gave him the name Bharadvāja and brought him up. After that the child was given to emperor Bharata. The famous archer Droṇa was the son of this Bharadvāja.

6) *Personation of Bṛhaspati.* The enmity between the devas and asuras increased day by day. Śukrācārya the teacher of the asuras began to do penance before Śiva in the Himālayas, with a view to get a divine spell or incantation to destroy the devas. The duration of the penance was thousand years. Indra came to know of this secret and sent his daughter Jayantī to get the spell from Śukra by deceit. She stayed with Śukra as his disciple and servant. Thousand years passed by. Śiva appeared before Śukra and gave him the spell, capable of destroying the devas. When he was about to return Jayantī accepted him as her husband. Because of his familiarity with her, of a long standing, he could not refuse her request. Śukra told her that he would become her husband, for a period of ten years and that during that period both of them would be invisible to the world. Thus the couple began an invisible life.

Bṛhaspati thought of making the best use of this period. He personated himself as Śukrācārya and went to the Asuras, who thinking that their teacher had returned after a long penance gave him a loving and sincere welcome. Bṛhaspati sat on the seat of Śukrācārya and began to exhort the asuras in such a manner that within the period of ten years he was able to remove factionalism and hatred from them.

At the expiry of ten years' invisible life Śukra returned having sent Jayantī away. The asuras saw two Śukras together and were amazed. They declared that the real Śukra was he who had been teaching them for the last ten years. Being dismayed at the ingratitude of the asuras he cursed them that they would shortly be destroyed and then left the place. At this juncture Bṛhaspati also assumed his real form and returned to heaven. Thus the asuras became a people without a leader like sheep without a shepherd. At last they approached their teacher Śukra who became their teacher again, when they begged for his pardon. But he said that his curse could not be recalled. But he gave them absolution by saying that they would regain their lost power during the time of Manu Sāvarṇi. (Devī Bhāgavata, Skandha 4).

7) *Cursing Rāvaṇa.* Once Rāvaṇa was returning haughty and proud after having defeated the devas and conquered heaven, when Sulekhā the daughter of Bṛhaspati, got terrified and ran away to hide herself from him. Rāvaṇa chased her and when she was caught he tried to ravish her. Bṛhaspati got angry and cursed him. "You, who have grown rank by the dart of Cupid, will meet with death by the dart of Rāma". (Kampa Rāmāyaṇa, Yuddha Kāṇḍa).

8) *Bṛhaspati and Hanūmān.* Añjanā the mother of Hanūmān was a servant of Bṛhaspati in her previous birth. Her name then was Puñjikāsthalī. She once went to fetch water. At that time many Vidyādhara young people, both male and female, came there and engaged in amorous acts. Puñjikāsthalī witnessed these love-scenes for a long time and then returned home. It is mentioned in Kampa Rāmāyaṇa that Bṛhaspati cursed her to be born in the next birth as a female monkey.

Añjanā gave birth to Hanūmān. When he grew up Hanūmān desired to learn Vedas and Śāstras (scriptures). Hanūmān approached Bṛhaspati to learn from him. But Bṛhaspati was not prepared to teach a monkey who jumped about everywhere. The disappointed Hanūmān went to the Sun, who asked him how it could be done by him as he was engaged in travelling without stop. Hanūmān said that he would move in front of the sun always. Thus Hanūmān who had been rejected by Bṛhaspati became the disciple of the Sun. (Uttara Rāmāyaṇa).

9) *Other information.*

(1) It is mentioned in Devī Bhāgavata, Skandha 1, that Bṛhaspati was the teacher of the hermit Śuka.

(2) In Agni Purāṇa, Chapter 51, it is instructed that Bṛhaspati should be consecrated in temples as wearing a necklace of beads (Elaeo carpus seeds) and a water pot.

(3) Mention is made in the Mahābhārata, Ādi Parva, Chapter 169, Stanza 21 that Bṛhaspati gave Bharadvāja Āgneyāstra (the arrow of fire).

(4) During the period of emperor Pṛthu, when the Earth-goddess was changed into a cow the gods employed Bṛhaspati to milk the cow to obtain the things they needed. (M.B. Droṇa Parva, Chapter 69).

(5) Once Bṛhaspati gave Subrahmaṇya a stick as a present. (M.B. Śalya Parva, Chapter 46).

(6) Once Bṛhaspati advised Indra to use sweet words. (M.B. Śānti Parva, Chapter 84).

(7) Once Bṛhaspati got angry with Mahāviṣṇu at the sacrificial hall of Uparicaravasu. (M.B. Śānti Parva, Chapter 336, Stanza 14).

(8) Bṛhaspati cursed the Jaladevatās (goddesses of water). (M.B. Śānti Parva, Chapter 242, Stanza 27).

(9) Bṛhaspati and Candra are said to be Brāhmaṇa Kings. (M.B. Aśvamedha Parva, Chapter 9, Stanza 8).

10) *Conclusion.* Bṛhaspati was a deep thinker and one who had firm convictions in many matters. He was a man of vast knowledge. Every movement of the gods had its origin in the brains of Bṛhaspati. There is no philosophy which does not contain the exhortations made by Bṛhaspati at various times to the devas (gods) or kings or hermits.

BṚHATKARMĀ. A king of the family of Aṅga. (Agni-Purāṇa).

BṚHATKATHĀ. See Guṇāḍhya.

BṚHATKĀYA. A king of the family of Bharata. (Bhāgavata, Skandha 9).

BṚHATKETU. A king in ancient India. Mention is made about this king in the Mahābhārata, Ādi Parva, Chapter 1, Stanza 237.

BṚHATKĪRTI. A son of Aṅgiras. Mention is made in Mahābhārata, Vana Parva, Chapter 218, that seven sons, named Bṛhatkīrti, Bṛhajjyoti, Bṛhadbrahmā, Bṛhadmanā, Bṛhadmantra, Bṛhadbhāsa and Bṛhaspati and a daughter named Bhānumatī were born to Aṅgiras and his wife Śubhā.

BṚHATKṢATRA I. A king. Scion of the family of Bhagīratha. In the Mahābhārata, Ādi Parva, Chapter 158, Stanza 21, it is mentioned that this king attended Pāñcālī Svayaṁvara (Marriage of Pāñcālī).

BṚHATKṢATRA II. A king of the country called Kekaya. On the first day of the battle of Bhārata at Kurukṣetra, this King fought with Kṛpa, the teacher. Later he killed Kṣemadhūrti in the battle. In Mahābhārata, Droṇa Parva, Chapter 125, mention is made that he fought with Droṇa, the teacher and was killed.

BṚHATKṢATRA III. A king of the country known as Niṣadha. In the battle of Bhārata, he fought on the side of the Kauravas and was killed in the battle, by Dhṛṣṭadyumna (Droṇa Parva, Chapter 337, Stanza 65).

BṚHATPUTRA. A king of the Puru dynasty. King Suhotra was his father. King Bṛhatputra had three sons, Ajamīḍha, Dvimīḍha and Purumīḍha. (Agni Purāṇa, Chapter 278).

BṚHATSĀMA. A teacher born in the family of Aṅgiras. The Kṣatriyas of his time had troubled and harassed him a great deal. Mention is made in Atharva Veda that the Kṣatriyas met with destruction as a consequence.

BṚHATSĀMA(N). The name of a hymn. (Ṛgveda, Maṇḍala 1, Anuvāka 10, Sūkta 52).

BṚHATSENA I. A king born of the family of Bharata. (Bhāgavata Skandha 9)

BṚHATSENA II. An asura (opponent of gods) born from a portion of Krodhavaśa, a daitya (asura). Lakṣmaṇā, the daughter of Bṛhatsena was one of the wives of Śrī Kṛṣṇa. In the battle of Mahābhārata, Bṛhatsena was on the side of the Kauravas.

BṚHATSENA III. A teacher. It is mentioned in Garuḍa Purāṇa that Nārada had taught Bṛhatsena, Brahmavidyā (theosophy).

BṚHATSENĀ. A female attendant of Damayantī. Mention is made in Mahābhārata, Vana Parva, Chapter 60, that when Nala was defeated in the game of dice, Damayantī sent Bṛhatsenā to inform the ministers about the defeat of the King.

BṚHATTA I. Another name of the Sun. (M.B. Ādi Parva, Chapter 1, Stanza 42).

BṚHATTA II. A king born to Kāleya, an asura. (M.B. Ādi Parva, Chapter 67, Stanza 55).

BṚHATTA (M). A song of Sāma (conciliation—one of the four expedients) originated from the head of hermit Pāñcajanya. From the face of this hermit another song of Sāma called Rathantara also originated. These two songs of Sāma are very effective expedients. So they are called Tarasāharas (quickly effective). (M.B. Vana Parva, Chapter 220, Stanza 7).

BṚHATĪ I. Mother of Cākṣuṣamanu. Two sons, Śiṣṭhi, and Bhavya were born to Dhruva by his wife Śambhu. Succhāyā the wife of Śiṣṭhi gave birth to five sons, Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. These sons were sinless. Bṛhatī was the wife of Ripu. Cākṣuṣa Manu was born to Ripu and Bṛhatī. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 13).

BṚHATĪ II. One of the seven horses of the Sun. The seven horses of Sun are, Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 8).

BṚHATVA. A devagandharva (a class of gods). In the Mahābhārata, Ādi Parva, Chapter 122, mention is made that this gandharva had participated in the birth celebration of Arjuna.

BṚLHAṆA (BILHAṆA). A Sanskrit poet who lived in the 11th Century A.D. Bṛlhaṇa is the author of Vikramāṅkadevacarita, Caurapañcāśikā, Karṇasundarī and such other works. Of these Karṇasundarī is a four-act play. The theme of the play is Kāmadeva the king of the Cālūkyas marrying Karṇasundarī a vidyādhara woman. The King at first sees her in a dream and falls in love with her. She then appears before the King in the guise of a boy. But the intelligent minister recognizes her by her fragrance and introduces her to the King and the King marries her. Bṛlhaṇa had written his dramas on the model of Mālavikāgnimitra, Ratnāvalī and such other dramas.

BUDBUDĀ. A celestial maid. She was the hand-maid of Vargā a celestial beauty. (For further information see Vargā).

BUDHA I. Son of Candra.

1) Birth. Bṛhaspati the teacher-priest of the devas had a very beautiful wife named Tārā. One day seeing the handsome figure of Candra, Tārā became amorous. Candra was the Disciple of Bṛhaspati. It was not right on the part of the wife of the teacher to feel amorous towards a disciple. Bṛhaspati came to know of the affair and sending for Candra asked him to return his wife. Both Candra and Tārā did not pay any heed to Bṛhaspati. Both sides were about to engage in a battle. The devas arrayed themselves on both sides. Seeing that this was not an honourable thing some devas tried for a compromise. Finally Candra returned Tārā to Bṛhaspati. At this time Tārā was pregnant. Both Candra and Bṛhaspati claimed the paternity of the child in the womb of Tārā, who witnessed that Candra

was the father of the child. All accepted the words of Tārā. Budha was the child Tārā gave birth to.

2) *Marriage and birth of a child.* Budha grew up to be a youth. During the period the King Sudyumna one day entered Kumāravana (a forest) and was changed to a woman. When the King became a woman the name adopted was Ilā, who grew amorous of Budha. The famous King Purūravas was the son born to them. (For more information see Ilā, Candra and Purūravas).

3) *Other information*

(1) Budha wears a necklace of Rudrākṣa beads (Elaeo Carpus Seeds) and has a bow. (Agni Purāṇa, Chapter 51).

(2) Candra performed the christening ceremony of Budha. (Bhāgavata Skandha 9).

(3) Budha is a luminous member of the assembly of Brahmā. (M.B. Sabha Parva, Chapter 11, Stanza 29).

BUDHA II. A hermit. Once he spoke about the importance of Vānaprastha (retirement in the forest). It is mentioned in Mahābhārata, Śānti Parva, Chapter 244, Stanza 17, that this hermit spent the whole of his life in Vānaprastha (retirement in the forest) and at the end he entered heaven.

BUDHA III. A scientist on ethics. He has written a book called Dharmaśāstra on the different kinds of rites of consecration, initiation etc. from formation in the womb till Upanayana (investiture with the Brahmā string), different kinds of marriages, Pañcamahāyajñas (the five essential sacrifices) Śrāddha (offering to the manes), Pākayajña (simple domestic sacrifices), Somayāga (drinking the moon-plant juice at the Soma sacrifice) and such other matters of ethics.

BUDHA IV. A Brāhmaṇa who lived in Gauḍadeśa. Budha who was the incarnation of all vices drank too much and spent a whole night lying unconscious on the veranda of the house of a harlot. His father became anxious about him as he had not returned though the night had advanced much. He searched everywhere and finally came to the place where he was lying unconscious. He reviled the son, who getting angry killed his father then and there.

After that he returned home. His mother advised him to leave off his vices. His wife shed tears before him. Seeing that his mother and wife were impediments on his way, he put an end to their lives.

Once this Brāhmaṇa carried away Sulabhā the beautiful wife of hermit Kālabhūti and ravished her. Sulabhā cursed him and made him a leper.

Budha wandered about and reached the city of King Śūrasena. On that day the King was about to go to Heaven with the entire city by aeroplane. However hard the pilots might try the plane would not move an inch. Then the devas told the King : "Drive away the leper there. The vices of that sinful murderer have made the plane stationary."

Śūrasena who was kind and righteous, neared the leper and cured him with caturākṣarīmantra (a spell of four letters) and got ready to take him also to heaven. (Gaṇeśa Purāṇa 1 : 76).

BUDDHA. The founder of Buddhism. Some consider him to be an incarnation of Viṣṇu. In days of old in a battle the devas were defeated by the asuras and the gods approached Viṣṇu with their grievance. Mahāviṣṇu incarnated as the son of Śuddhodana with the name Gautamabuddha (Siddhārtha). Then he went to the asuras and made them reject the Vedas and the laws thereof. All the Daityas (Asuras) became Buddhists. There is a story in Agnipurāṇa, Chapter 16, that thus it was the purpose of Buddha to convert every asura to Buddhism and send him to hell.

The story given above is in accordance with the Purāṇas. The following are the facts gained by historic investigations.

Gautama Buddha was born in B.C. 560, in Kapilavastu near the Himālayas. His father was Śuddhodana. He was born in the family of the Śākyas. The word 'Śākya' is another form of the word Kṣatriya. The real name of Buddha was Siddhārtha. Śuddhodana brought up his son in such a way that he should not be subjected to any sort of mental pain or worry. So he kept Buddha aloof from the outer world. Thus he spent his childhood in comfort and pleasure. Once by chance he happened to see a sick man, an old man and a dead body. The sight made him thoughtful. He began to think upon a way to remove sorrow and pain from the world and to bring about peace and comfort.

The change that appeared in the son worried the father. So at the age of sixteen he made Siddhārtha marry Yaśodharā. A son was born to them. But the mind of Siddhārtha was restless, distressed and agitated. One day Siddhārtha discarded everything and went out of the palace alone.

Siddhārtha wandered from place to place learning from various teachers. But he did not find peace. Once on a full-moon day while he was sitting in meditation under a banian tree he got 'Bodha'. (insight or conviction). From that day onwards he began to be known by the name 'Buddha'. After that he came to Kāśi, and told his disciples how he got Bodha or conviction. The number of his followers increased day by day. Thus Buddhism came into being. Buddha said that the reason for pain and sorrow in the world was desire and that sorrow could be exterminated only by controlling and overcoming all desire. To attain Eternal Bliss one should be true and righteous in thought, deed and word and that 'Not Killing' was the foundation of righteousness. Buddhism spread everywhere in Bhārata.

Gautama Buddha died at the age of eighty.

BUDDHAGHOṢA. An ancient Sanskrit poet. It is believed that he lived in the 4th century A.D. The most important work of this poet who was a Buddhist, is 'Padyacūḍāmaṇi'. The life of Buddha is described in this Book in ten Kāṇḍas (sections). A similarity to the poems of Kālidāsa and Aśvaghoṣa is seen in this poem. Buddhaghoṣa is said to have reached Ceylon in 357 A.D. and translated some Buddhist literature.

BUDDHI. A wife of Dharmadeva. In Viṣṇu Purāṇa Aṁśa 1, Chapter 7, it is mentioned that Dharmadeva had married thirteen daughters of Dakṣa. They are Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Siddhī and Kīrti.

BUDDHIKĀMA. An attendant of Śubrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 12).

BUDDHISM. (BUDDHA-MATA). The origin of Buddhism was in the sixth century B.C. This new religion was shaped out of Hinduism that prevailed at that time. Buddhism which had its origin in North India, prevailed everywhere in India up to the eleventh

century A.D. During that period there was an overflow of this religion to the other parts of Asia. Now this religion has its full sway over the people of Burma. 90% of the population there, are adherents of Buddhism. 80% of the people of Thailand, 60% of the people in Ceylon and Japan and 17% in China are now Buddhists. In India, Pakistan and the Philippines the Buddhists are only a minority. Even though Indonesia is a Muslim country there is a small class of Buddhists there. Combodia, Lavos and Tibet are considered to be Buddhist countries. In Nepal there are only two religions, Hinduism and Buddhism. In countries outside Asia there are followers of Buddhism. Statistics reveal that there are one hundred and sixty-five thousand Buddhists in North America, one hundred and thirtyfive thousand in South America, and ten thousand in Europe. The number of Buddhists in the world today is 150.31 crores.

C

C. (च) The letter C has two meanings, viz., evil people and pure man.

CAIDYA. Śiśupāla, king of Cedi. Dhṛṣṭaketu, King of Cedi, is also known by this name. It was this Caidya who led the Krauñcavyūha created by Dhṛṣṭadyumna in the great battle. (Krauñcavyūha =A battle array in the shape of a stork). (Śloka 47, Chapter 50, Bhīṣma Parva).

CAITRARATHA. A prince born to King Kuru of his queen Vāhinī (Śloka 50, Chapter 94, Ādi Parva).

CAITRARATHA(M). A forest of purāṇic fame. Once King Yayāti enjoyed sexual acts with the apsaras Viśvācī in this forest. (Śloka 43, Chapter 75, Ādi Parva). It was here in this forest that Pāṇḍu spent some days once with his wives Mādrī and Kuntī. (Śloka 48, Chapter 118, Ādi Parva).

As a support to the great mountain Mahāmeru were four mountains, Mandara, Merumandara, Supārśva and Kumuda. Above each of these was a garden-wood, Nandana, Caitraratha, Vaibhrājaka and Sarvatobhadra. Thus it is to be presumed that Caitraratha was on Merumandara. (Chapter 16, Pañcama Skandha, Bhāgavata).

CAITRARATHA PARVA. A sub-division of Ādi Parva, (See under Mahābhārata).

CAITYAKA. A mountain. This mountain is situated near Girivraja, the capital city of Magadha. This mountain was very dear to the people of Magadha. The followers of Bṛhadratha deemed it as a God and worshipped it. (Chapter 21, Sabhā Parva).

CAKAṬA. (See Brahmadatta II).

CAKRA I. A son of Vāsuki, the Nāga king. He died at the serpent yajña (Sarpa Satra) of Janamejaya by falling into the fire. (Ādi Parva, Chapter 57, Verse 6).

CAKRA II. One of the three attendants given to Subrahmaṇya by Viṣṇu, the other two being Saṅkrama and Atikrama. (Śalya Parva, Chapter 45, Verse 40).

CAKRA III. One of the two attendants presented to Skandhadeva by Tvaṣṭa, the other one being Anucakra. (Śalya Parva, Chapter 45, Verse 40).

CAKRA(M) I. Sudarśana Cakra (disc) of Mahāviṣṇu. The Viṣṇu Purāṇa contains the following story about the origin of the Cakra.

Sūryadeva (the Sun God) married Saṁjñā, daughter of Viśvakarmā. But, due to the insufferable heat of her husband the marital life of Saṁjñā became miserable, and so she requested her father to lessen the heat of Sūrya. And, accordingly Viśvakarmā ground Sūrya on a grinding machine and thus diminished his effulgence. But, the grinding could diminish only 1/8 of that effulgence, which glowing red-hot dropped on the earth, and with that Viśvakarmā made the Sudarśana Cakra, the Triśūla, the Puṣpakavimāna and the weapon called Śakti. Out of those four things the Triśūla came to be possessed by Śiva, the Puṣpakavimāna by Kubera and Śakti by Brahmā. The Sudarśana Cakra which was glowing like anything was deposited in the sea. (Viṣṇu Purāṇa, Part 3, Chapter 2). There is a story in the Mahābhārata as to how the Cakra thrown into the sea came into the possession of Mahāviṣṇu. While Śrī Kṛṣṇa and Arjuna were picnicing on the shores of the Yamunā Agnideva went to them and requested them to give Khāṇḍava forest to him for food. As Takṣaka, friend of Indra, was living in the forest the latter was causing heavy rains to fall there. Kṛṣṇa and Arjuna realized the fact that Agni would be able to consume the forest only after subjugating Indra. But, how to manage it ? Then Agni said that he would supply the weapon to fight Indra with, and accordingly he meditated on Varuṇa, who presented to him (Agni) a chariot and flag with monkey as symbol, a quiver which would never become empty of arrows, a bow called Gāṇḍīva and the Sudarśana Cakra. Agnideva gave the Cakra to Śrī Kṛṣṇa and the other things to Arjuna. (M.B. Ādi Parva, Chapter 297).

CAKRA(M) II. A city in ancient India. (Bhīṣma Parva, Chapter 9, Verse 45).

CAKRADEVA. A warrior born in Vṛṣṇi vaṁśa. (Vṛṣṇi dynasty). (Sabhā Parva, Chapter 14, Verse 57).

CAKRADHANUS. A synonym of Kapila maharṣi. (See Kapila).

CAKRADHARA. A very intelligent brahmin. One-eyed and bent down in body he is a character in Vatsarājacarita. (See Vidūṣaka).

CAKRADHARMĀ. Chief of the Vidyādharas. He, with his younger brother is engaged in singing the praise of Kubera. (Sabhā Parva, Chapter 10, Verse 27).

CAKRADVĀRA(M). A great mountain. Indra performed a yajña on this mountain. (Śānti Parva, Chapter 4, Verse 185).

CAKRAKA. The son, a Brahmavādin, of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 64).

CAKRAMANDA. A nāga (a serpent). It was this nāga which was deputed by Ananta (nāga king) to lead the soul of Balarāma on his death to Pātāla. (Mausala Parva, Chapter 4, Verse 16).

CAKRANEMĪ. A woman attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 5).

CAKRĀTI. A town in ancient India. (Bhīṣma Parva, Chapter 9, Verse 45).

CAKRAVĀN. A mountain very much extolled in the Purāṇas. When deputing monkeys in quest of Sītā, Sugrīva instructed them to make a special search in Mount Cakravān. It was on this mountain that Viśvakarmā made the Sudarśana Cakra. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Chapter 42, Verse 16).

CAKRAVYŪHA. A Phalanx.

A particular pattern of army formation on ground. In the Kaurava-Pāṇḍava war Droṇācārya formed a Cakravyūha wherein Abhimanyu, son of Arjuna got himself

trapped and killed. (Abhimanyu, who forced himself inside the Vyūha did not know the method of getting out of it which Arjuna alone knew). Cakravyūha is made in the form and shape of Cart-wheels. Vyāsa has described the Cakravyūha made by Droṇa as follows:— The great preceptor made the Cakravyūha and posted in it to maximum capacity kings, who were equal to Indra. In every opening of the vyūha were posted princes equal in prowess to the Sun. All the princes were organised compactly. And, all of them wore red uniforms and were adorned with other things also red in colour and held red flags. They also wore golden ornaments and garlands scented with Sandal paste. Ten thousand strong they rushed forward to fight with Abhimanyu. Duryodhana's son, Lakṣmaṇa, led the onrush. In the centre (of the Cakravyūha) stood Duryodhana in the company of heroes like Karṇa, Duśśāsana and Kṛpa. And, at the head of the army stood Droṇa, the captain of the army, who looked like the rising sun. Then there was the King of Sindhu, and near him stood Aśvatthāmā, and there stood in front of them thirty Kauravas, all of them equal to Devas. On the flanks were great heroes like Śalya, Bhūriśravas. And then did the battle rage. (Droṇa Parva, Chapter 34).

CAKRIKA. A forest hunter. The following story is told about him in Chapter 16, Kriyāyoga of the Padma Purāṇa.

Devoted much to his parents, Cakrika was a great devotee of Viṣṇu. He used to worship Viṣṇu daily with fruits, (edible) roots etc. But, he did so only after himself tasting them. One day while thus tasting a fruit, somehow or other it got itself lodged in his throat, and all his attempts to dislodge it failed. The fruit had to be, at any rate, offered to Viṣṇu and therefore Cakrika drew his sword and cut his throat with it. Lord Viṣṇu who was so pleased at such great devotion of the man appeared on the scene and brought him back to life. Sometime afterwards Cakrika expired at the Dvārakā temple, and thus attained salvation.

CAKRODDHATA. A king in the dynasty of Yayāti. (Bhāgavata, Navama Skandha).

CAKṢUS I. A synonym of the Sun. (Ādi Parva, Chapter 1, Verse 42).

CAKṢUS II. A tributary of river Gaṅgā. Starting from Viṣṇupāda (Svarga) the Gaṅgā falls into Devayāna and thence into the moon and after flooding the whole area it divides itself into four tributaries, viz., Sītā, Cakṣus, Alakanandā and Bhadrā and falls into Brahmaloka and flows in four directions. Of the four tributaries the river called Cakṣus falls on the peak of Mount Mālyavān and then flows through Ketumāla and falls into the western sea. The Gaṅgā which flows through India is a branch of the above-mentioned tributary, Alakanandā. (Devī Bhāgavata, Aṣṭama Skandha).

CAKṢUS III. A king born in the lunar dynasty. He was the son of King Anudruhyu. (Bhāgavata, Navama Skandha).

CAKṢURVARDHANIKĀ. A river which flows through Śākadvīpa. (Śāka island). (Bhīṣma Parva, Chapter 11, Verse 33).

CĀKṢUṢAMANU.

1) *General.* The sixth of the fourteen Manus. (See Manvantara).

2) *Genealogy.* Uttānapāda and Priyavrata were the sons of Svāyambhuvamanu, and Dhruva was Uttānapāda's son. Dhruva had two sons, Śiṣṭi, and Bhavya by his wife Śambhu. Suchāyā, wife of Śiṣṭi, had five sons, viz., Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. From Bṛhatī, wife of Ripu, was born Cākṣuṣa, the mighty and Cākṣuṣa begot a son called Manu by Puṣkaraṇī, daughter of Vīraṇaprajāpati and one of the offsprings of Varuṇa. This Manu was called Cākṣuṣa Manu. And Cākṣuṣa Manu had ten sons by his wife Nadvalā, daughter of Vairājaprajāpati, called Kuru, Puru, Śatadyumna, Tapasvī, Satyavān, Śuci, Agniṣṭoma, Atirātra, Sudyumna and Abhimanyu. Out of the ten, Puru had the following sons by Āgneyī, viz. Aṅga, Sumanas, Khyāti, Kratu, Aṅgiras and Śibi. Aṅga married Sunīthā, and Vena was their son. The famous emperor, Pṛthu was Vena's son.

3) *Former life.* The following story is told in the Mārkaṇḍeya Purāṇa about the former life of Cākṣuṣa before he was born as Cākṣuṣa. In that former life he was Ānanda, son of Anamitra. Once a cat carried Ānanda away and laid him on the bed of the child of King Vikrānta, and the same cat deposited the king's child somewhere else. And, Ānanda grew up as the real son of the King. But, one day he told the King the truth about him and left for the forest for tapas. Brahmā appeared before him and blessed that he would, in the next birth, be born as the sixth Manu and thus Cākṣuṣa became the sixth Manu.

4) *Chief incidents during his time.* During Cākṣuṣamanvantara were born the famous Nara and Nārāyaṇa as the sons of Dharma. It was also during this period that Brahmā was born as Candra, Viṣṇu as Dattātreya and Śiva as Durvāsas from Anasūyā, the purest of women and the wife of Atri. (Devī Bhāgavata, Caturtha Skandha).

CĀKṢUṢĪ. An art, the study of which will enable one to see anything in the three worlds. Cākṣuṣī was taught by Manu to Soma, by him to Viśvāvasu, by him to Citraratha, the Gandharva and by him to Arjuna, son of Pāṇḍu. (Ādi Parva).

CĀKYĀRKŪTTU. A very important art practised in temples mainly in Kerala. It is called so because it is exhibited by Cākyārs (a sect attached to temples). In important temples a place called Kūttambala is set apart for displaying the art. The Kūttu now prevalent in Kerala temples is not exactly of its old form. Kulaśekharavarmā perumāl (elected ruler of old Kerala) effected some changes in the old art form, and Bhāskararavivarmā perumāl and Tolakavi made further reforms in it. The art of Kūttu was evolved with the object of relating purāṇic stories in such a manner as will help devotional feelings grow in man.

The main aim of the Kūttu is to narrate purāṇic stories in such a way as to instil Bhakti in the hearers and to create an interest in them in the Purāṇas. The Cākyār (the man who gives the discourse who usually belongs to the Brahmin sect called Cākyārs) tells the story in a very interesting way, reciting appropriate passages from the Purāṇas and illustrating them with apt examples and similes. The narration is from the beginning till end humorous. The Cākyār who delivers the discourse is usually a man with a good sense of humour and a sense of what is odd, strange or eccentric in nature and human character. There are three varie-

ties of Kūttu : Prabandhaṁ Kūttu, Naṁbiar Kūttu and Kūṭiāṭṭam. Of these the first is narrative (Ākhyānapara) while in the second and third type, the element of acting is more important (Abhinayapara).

CALĀ. Lakṣmīdevī. The following story is told in the Devī-bhāgavata as to how this name came to be applied to the devī. Once Revanta the very handsome son of Sūryadeva came to Vaikuṇṭha riding Uccaiḥśravas, Indra's horse. Devī, who was at that time with Viṣṇu gazed for a few minutes in wonder at the horse. She did not, therefore, attend to Viṣṇu's talk. Angered at this Viṣṇu told the devī : "Since your eyes find enjoyment on unnecessary things and move about among such objects, you shall be called from today onwards Ramā and Calā. Also you will be born as a mare on earth. Accordingly Mahālakṣmī was born as a mare on the banks of river Sarasvatī, and regained her old form only after delivering a son by Viṣṇu. That son was Ekavīra, founder of the Hehaya kingdom. (Devī Bhāgavata, Skandha 6).

CAMARA. (CAMARĪ). An animal whose tail is its most important and valued organ. In the course of its movements in the forest if the tail gets entangled anywhere it is supposed to lie down there till the tail is freed by itself. About the origin of Camara, the following story is told in the Vālmīki Rāmāyaṇa. Krodhavaśā, daughter of Dakṣaprajāpati and wife of Kaśyapa had ten daughters, viz. Mṛgī, Mṛgamadā, Hari, Bhadramadā, Mātaṅgī, Śārdūlī, Śvetī, Surasā, Surabhi and Kadrū. To Mṛgamadā the Sṛmaras and Camaras owe their origin. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Canto 14).

CĀMARA(M). A rod (handle) with a large tuft of hair, fibre or feathers at the end. A symbol used by kings and brahmins. Cāmara of the king should have a golden handle, and it should be made of the wings of the swan, the pea-cock, the Balākā bird etc. But, the wings of different birds shall not be intermixed. Circular in shape, the Cāmara should have on its handle 3, 4, 5, 6, 7, or 8 sandhis (joints, knots). (Agnipurāṇa, Chapter 245).

CAMASA. A yogi, the younger brother of Bharata, a king born in the dynasty of Priyavrata, son of Manu. This country got its name Bhārata from king Bharata (country ruled by Bharata). Bharata had nine brothers called Kuśāvarta, Ilāvarta, Brahmāvarta, Āryāvarta, Malaya, Bhadraketu, Sena, Indraspṛk and Kīkaṭa. Bharata had also nine other brothers renowned as navayogīs, born of another mother. Camasa was one of them, the other eight being Kavi, Hari, Ambarīṣa, Prabuddha, Pippalāyana, Āvīrhotra, Dramiḍa and Kharabhājana. (Bhāgavata Pañcama Skandha).

CAMASODBHEDA. A holy place in Saurāṣṭra which forms part of the very reputed sacred place called Vināśana. It is said that it was here that the river Sarasvatī which once became invisible, was detected. A bath here is as efficacious as performing the Jyotiṣṭoma yajña. (M.B. Vana Parva, Chapter 82, Verse 112).

CAMATKĀRA. (See PATTU).

CAMOHARA. A viśvadeva. (M.B. Anuśāsana Parva. Chapter 191, Verse 35).

CAMPA. A king born in the Aṅga dynasty. (See CANDRAVAṀŚA).

CAṀPĀ. (CAṀPĀPURĪ). A city on the banks of river Gaṅgā, Caṁpā is often referred to in the Purāṇas. It was here that Lomapāda lived in tretāyuga. (M.B. Vana Parva, Chapter 113, Verse 15). In Dvāparayuga the city was ruled by a Sūta called Atiratha, who got Karṇa, while he and his wife were brooding over their lack of a child. In after years Karṇa also ruled the city. (M.B. Śānti Parva, Chapter 5, Verse 7).

CAṀPAKA. A vidyādhara. Once he visited the banks of river Yamunā with his wife Madālasā when they got from the forest nearby a child. The child in later years became famous as Ekavīra, founder of the Hehaya dynasty. (See EKAVĪRA).

CAMPAKĀRAṆYA. (CAMPĀKARA). A holy place in Northern India. One day's halt at the place and a bath there is considered to be as good as giving away one thousand cows as gift. (M.B. Vana Parva, Chapter 84).

CĀMPEYA. Son of Viśvāmitra who was a brahmavādin (M.B. Anuśāsana Parva, Chapter 4, Verse 58).

CAMPŪ. A literary form of presenting a story in a mixture of prose and verse, and abounding in beautiful descriptions : "Gadyapadyamayaṁ kāvyaṁ Campūrityabhidhīyate". Over and above prose and verse the Campūs use daṇḍakas (very long, involved and poetical prose). This literary form had its origin first in Sanskrit and other Indian languages adopted it with some variations. For instance, though prose in Sanskrit Campūs is really prose, that in Malayalam is something akin to metrical prose. There are more than two hundred Campūs in Malayalam. The most famous of the Campū writers in Malayālam are Punam Namboothiri, Mahāmaṅgalam Namboothiri and Nīlakaṇṭha.

CAMŪ. A division of an army. (See Aksauhiṇī)

CĀMUṆḌĀ. (See Pārvatī).

CĀṆAKA. The auspiciousness of Cāṇaka (cowdung) is due to Lakṣmī. (See Lakṣmī, Paras 1 and 6).

CĀṆAKYA (KAUṬILYA). The famous author of "Arthaśāstra" a treatise on political economy.

Eastern and western scholars have made exhaustive researches on this intellectual giant of ancient India, Cāṇakya. But, nothing definite has yet been established about his time or life. Indians have accepted as a fact the traditional legend that he was a minister of Candragupta, the founder of the Maurya dynasty. It is also firmly believed that it was this mighty intellect of a brahmin who made Candragupta a powerful emperor and steered the ship of his state. The phrase 'Cāṇakya's kuṭilanīti' (crooked tactics) has become proverbial. Some scholars hold the opinion that he came to be called 'Kauṭilya' because of his Kuṭila (crooked) tactics ; but evidence to establish this view-point is yet to be adduced.

It is his famous Arthaśāstra, which has made Cāṇakya's name a world famous one. The great German thinker Jolly has described the Arthaśāstra as a unique composition in the Sanskrit language. And, Johann Meyer, the great western scholar has the following to say about the book :—

"Kauṭilya's Arthaśāstra is not one single text, it is a collection and collateration of all books in ancient India. To study the greatness of the theories and principles contained in it today requires continuous and constant study at least for twenty years and the unremitting efforts of a scholar with unabounded knowledge are required."

Even his name has not yet been confirmed beyond doubts. Kauṭilya is also called Viṣṇugupta, Cāṇakya, Dramila, and Aṅgula. Modern researches place the date of the Arthaśāstra at near about B.C. 400. In Viśākhadatta's Mudrārākṣasa (drama) the name Kauṭilya is used.

The Authors of Nītiśāstra maintain that the name of the author of Arthaśāstra was Viṣṇugupta. It may be gathered from the Mudrārākṣasa that he became famous as Cāṇakya as he was the son of Caṇaka, and that he possessed deep erudition in Nītiśāstra, Dharmaśāstra and astrology. There is another legend to the effect that this brahmin (Cāṇakya) belonged to Kāñcīpura and that he migrated to Pāṭalīputra, the seat of learning and scholarship. As Kāmandaka, who lived in the fourth century B.C. has eulogised Cāṇakya in his nītiśāstra it may be surmised that Cāṇakya lived sometime near about that. Candragupta and Cāṇakya are referred to in the Viṣṇu and the Vāmana Purāṇas.

Kauṭilya was keen-eyed and scholar par excellence. "Arthaśāstra" is a great book written by him after thoroughly examining the viewpoints of previous scholars, and then establishing his own views and theories. From the Daśakumāracarita of Daṇḍī (A.D. 700) it may be seen that there are 6000 verses in the Anuṣṭup metre (eight letters in one line) in the Arthaśāstra composed by Viṣṇugupta for the use of Candragupta Maurya. The Arthaśāstra has been held in praise by Bāṇabhaṭṭa who lived in the 7th Century, Somadevasūri, who lived in the 10th century and also by Hemacandra, the author of Kāvyānuśāsana, who lived in the 12th century. The book is a discourse on the principles and practices that are necessary to establish a strong government of an ideal empire. Cāṇakya has mentioned in his book with respect the old scholars like Manu, Śukra, Bṛhaspati, Nārāyaṇa, Kātyāyana and Govinda dīkṣita. (For the purāṇic story about Cāṇakya see Vararuci, Para 6).

CAÑCALĀKṢĪ. A notorious harlot who lived in dvāpara yuga. When one day at midnight she came to the appointed place to meet a paramour the latter had not arrived. While waiting impatiently there she was attacked and killed by a leopard. Emissaries of Viṣṇu as also of Yama arrived to carry away the soul of Cañcalākṣī. Yama's men argued that she had sinned throughout her life, and therefore claimed the harlot's soul. But the emissaries of Viṣṇu countered the argument thus : "once on her way to conduct her trade Cañcalākṣī got into a temple and munched tāmbūla in the course of which she rubbed some lime on the walls of the temple. Taking into consideration this fact of her having spent sometime thus to clean the temple wall her soul deserves to be led to Viṣṇuloka".

In the argument the emissaries of Yama were defeated and the soul of Cañcalākṣī was taken to Vaikuṇṭha by the emissaries of Viṣṇu. (Padma Purāṇa, Chapter 6).

CAÑCALĀKṢĪ II. A vidyādhara girl. Once while she was concentrating her mind in prayer over Mahālakṣmī, Rāvaṇa, King of the Rākṣasas, committed rape on her, and she cursed him that he should die on account of Mahālakṣmī herself and accordingly at last he was killed by Rāma on account of Sītā, the incarnation of Mahālakṣmī. (Kampa Rāmāyaṇa).

CAṆḌA. (See Caṇḍamuṇḍās).

CAṆḌABALA. A prominent monkey. In the Rāma-Rāvaṇa war this monkey caused much trouble to Kumbhakarṇa. (M.B. Vana Parva, Chapter 287, Verse 6).

CAṆḌABHĀRGAVA. A maharṣi born in the dynasty of Cyavana Muni. A very erudite scholar and deeply versed in the Vedas, it was this maharṣi, who performed Janamejaya's famous Sarpa sattra. (M.B., Ādi Parva, Chapter 58, Verse 4).

CAṆḌAKA. A forest hunter who attained salvation by the worship of Śivaliṅga. (Phallus of Śiva).

While once hunting in the woods Caṇḍaka saw a Śiva temple in ruins, and the Śivaliṅga lying on the ground uncared for. This sight greatly grieved him, and he told Siṁhaketu, son of the Pāñcāla Rāja who happened to come that way all about the temple and the liṅga. To his query as to whether the śāstra permitted a hunter like himself to worship Śivaliṅga, Siṁhaketu answered there were injunctions in the Śāstras for people like him (Caṇḍakas) to instal Śivaliṅga on rock and then worship it daily, the worshipper wearing ashes from the burning ghāṭ on his body. Accordingly Caṇḍaka installed the liṅga on a rock and began worshipping it daily along with his wife, Pulindī. But after sometime there was left no ashes in the burning ghāṭ and Caṇḍaka and Pulindī discussed between them the means to get ashes for the next day. Then Pulindī suggested that she should burn herself to ashes and that Caṇḍaka should continue worshipping the Śivaliṅga wearing on his body the ashes. Very unwillingly Caṇḍaka agreed with the sad proposal of his wife, and the next day he worshipped the Śivaliṅga wearing on his body the ashes of Pulindī. And, at the close of the worship he called aloud for Pulindī, and lo ! wonder of wonders ! she stood there before him more healthy than formerly. Moreover a vimāna descended from the skies and conducted both Caṇḍaka and Pulindī to Śivaloka. (Śiva Purāṇa, Śaṁbaramāhātyma).

CAṆḌAKAUŚIKA. A muni, son of Kakṣivān, the son of Gautama. Bṛhadratha, King of Magadha, was having no issues when, one day, Caṇḍakauśika went to the palace and blessed the King as a result of which a son called Jarāsandha was born to him. Caṇḍakauśika continued to live at Magadha for long as the preceptor of the kings of that land. (See Jarāsandha).

CAṆḌĀLA. (See Cāturvarṇya).

CAṆḌAMAHĀSENA.

1) *General.* A very prominent and reputed king of Ujjayini. Vāsavadattā, wife of Udayana was his daughter.

2) *The name Caṇḍamahāsena.* His real name was Mahāsena. After ascending the throne he began doing tapas to get a noble wife and a good sword. When he cut his own flesh and made an offering of the same to the sacred fire after a long period of tapas the Devī became pleased, and offered him a sword of exceptional excellence and said that as long as he had that sword with him no enemy would defeat him. The Devī also assured him that ere long Aṅgāravatī, daughter of the asura called Aṅgāraka and the fairest damsel in the three worlds would become his wife. Since he (Mahāsena) did the most austere rites and rituals, the Devī said, he would come to be called Caṇḍamahāsena. Afterwards the sword given by the Devī and the elephant called naḍāgiri proved as successful and effective to him as were Vajrāyudha and his elephant Airāvata to Indra.

3) *Marriage*. One day, during a hunting expedition a boar escaped unhurt by the king's arrows and after turning turtle his chariot it went into a cave. The king in great anger followed the pig into the cave, and going forward some distance he saw a beautiful animal whereupon he seated himself on the side of a tank. There he saw, amidst a number of women an exceptionally beautiful woman moving about. Casting her charming eyes glistering with love the woman approached the King. During their conversation, when the king told her about himself she began crying. To the query as to the reason for her crying she answered as follows :— "The boar you saw is my father, Aṅgārakāsura. His body is harder than even diamond, and none can inflict any injury on it. The women you see around are princesses captured by my father from various palaces for my help, and my name is Aṅgāravatī. My father became a Rākṣasa as the result of a curse ; he is now asleep in the assumed form of a boar. On awaking he is sure to eat you for food, and it was that thought which brought tears to my eyes". To these words of Aṅgāravatī, the king replied as follows :—"If you have any love for me you would go to your father and begin crying when he wakes up, and to his question as to why you are crying you should reply that thoughts about your future in the event of your fathers's death brought tears in your eyes."

Aṅgāravatī agreed to the above proposal of the King. She hid the King in a safe place and went and stood by the side of her father. Everything happened as was anticipated and Aṅgāraka consoled his daughter by saying that none would be able to kill him whose body was as hard and strong as diamond, there being only one opening through which he might be struck on the left wrist which might be concealed by the bow. Caṇḍamahāsena who heard the above talk came out of his hiding place and challenged the asura to war. He raised his left hand to show the sign, "just coming, please wait", and the king then shot his arrow through the opening on his left wrist. The asura fell dead.

4) *Birth of Vāsavadattā* : And, now Caṇḍamahāsena married Aṅgāravatī and returned to his kingdom with his wife. Two sons, Gopālaka and Pālaka were born to the royal couple, and the King celebrated an Indrotsava for the welfare and prosperity of the children. Pleased at the utsava Indra appeared to the king in sleep and blessed him saying that a daughter would be born to him and that her son would be crowned emperor of the Vidyādharas. Accordingly a daughter was born to the King, and she was called Vāsavadattā. (given by Vāsava, i.e. Indra). Udayana married Vāsavadattā. (See Udayana).

CAṆḌAMUṆḌAS. Two brothers born in the Asura dynasty, the elder brother being called Caṇḍa and the younger Muṇḍa. These brothers collected, like the other asura leaders Dhūmrākṣa, and Raktabīja, thousands of soldiers and lived in all pomp and glory.

During this period two asura brothers called Śumbha and Niśumbha had returned from the Himālayas after securing from Brahman a boon that they would meet with their death only at the hands of a woman. Caṇḍa and Muṇḍa became their friends and attendants. Śumbha and Niśumbha set out on a triumphal tour and conquered heaven, earth and pātāla. The Devas took refuge in a forest. After wandering in the forest for a long time, at the instance of Bṛhaspati they sought asylum with Pārvatī. Pārvatī stood for sometime in deep concentration, and there emerged from her divine body Kauṣikī or Kālī. Pārvatī assured the Devas that she would kill Śumbha and Niśumbha. And, then Kālī sat alone on a rock in the thick Forest. Caṇḍa and Muṇḍa, who happened to pass that way were attracted by the great beauty of Pārvatī and imparted the news to Śumbha and Niśumbha, and they deputed Dhūmrākṣa and 60,000 soldiers to bring Pārvatī over to them ; but by one huṁkāra (sound 'hum') she reduced them to ashes. Ultimately she killed Śumbha and Niśumbha also. (Devī Bhāgavata, Pañcama Skandha).

CAṆḌATUṆḌAKA(S). A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 9).

CAṆḌAVEGA. A gandharva. (See Purañjana).

CAṆḌIKĀ. A terrific form of Pārvatī, who is worshipped in temples under the name Caṇḍikādevī. The Devī's idol has twenty hands. In the hands on the right side are held Śūla (three-pronged weapons) sword, Vela (rod), Cakra, pāśa (rope), parigha (shield), āyudha, abhaya, ḍamaru and Śakti, while the hands on the left side hold nāgapāśa, small parigha, axe, Aṅkuśa (a long-hooked rod), pāśa, maṇi, flag, gadā, mirror and an iron cylindrical rod. There are also idols of Caṇḍikā with ten hands. At the feet of the Devī lies Mahiṣāsura with his head severed from body. There will also be standing near the idol a puruṣa (man) born from the neck of the Māhiṣa brandishing his weapon, and with the Śūla in his hand in all rage and womitting blood and with red hairs and eyes. That puruṣa is bound strongly on his neck with rope. The vehicle of the Devī is a lion. The Devī is mounted on the lion with her left leg on the asura lying below. This Caṇḍikādevī thus stands with weapons in the hand, as annihilator of enemies and with three eyes, and she should be worshipped in pūjāmaṇḍala with nine Padmas (tantric divisions) along with her idol. Firstly the Devī should be worshipped in the central padma and Indra and others in the other padmas.

There is also another Caṇḍikādevī (Durgā) with eighteen hands. She holds in her right hand a skull, shield, mirror, broom, bow, flag, ḍamaru and pāśa (cord) and in her left hand rod, iron pounder, Śūla, Vajra, sword, Aṅkuśa (a sticklike weapon with one end bent to hold on to things) Śara (arrow) Cakra and śalākā. There are nine other Durgās having the same weapons as the above except the Ḍamaru and the broom. But, they have only sixteen hands each. These nine Durgās are called Rudracaṇḍā, Pracaṇḍā, Ugracaṇḍā, Caṇḍānāyikā, Aticaṇḍikā, and Caṇḍogrā. The Durgā standing at the centre will have the colour of gorocana (red sandal paste) and the others will have the following colours; aruṇavarṇa (red) Kṛṣṇa varṇa (black), nīla varṇa (blue), śukla varṇa (white), dhūmra varṇa (brown) pīta varṇa (yellow) and śveta varṇa (white). The nava Durgās (nine Durgās) are installed for the prosperity of children etc. And all these are different forms of Pārvatī.

Also, in various aspects or poses, Pārvatī is called by other names. She is called Siddhā when installed in Raṁbhā-vana wearing akṣamālā (garland of beads), kirīṭa (crown) and agni. The same Siddhā without the fire is called Lalitā. Gaurīdevī with one of the

hands on the left side placed on the shoulder and the head, and holding the mirror in the other hand, and holding in one of the hands on the right side fruits etc. and the other hand held up is called Saubhāgya gaurī. (For further details see Pārvatī). (Agni Purāṇa, Chapter 50).

CANDRA I. A prominent asura, also called Candravarman. It was this asura, as beautiful as Candra (the moon) who was born as the king of Kāmboja under the name Candravarman (M.B. Ādi Parva, Chapter 67, Verse 31).

CANDRA II. A king born in the Solar dynasty and the son of Viśvarandhi and father of Yuvanāśva. See Vaṁśāvalī)

CANDRA III. The Purāṇas declare that Candra was one of the invaluable things got at the churning of Kṣīrābdhi (ocean of milk) Candra, Mahālakṣmī, Surā, Uccaiḥśravas, Kaustubha, Pārijāta, Kāmadhenu, Dhanvantari, Amṛtam and Kālakūṭa were the things thus got from the Ocean of Milk. (M.B. Ādi Parva, Chapter 18 and Viṣṇu Purāṇa, Part 1, Chapter 9). Also, the evil devatā called Jyeṣṭhā, Airāvata, the gem named Cintāmaṇi and fair damsels like Tārā and Rumā were got from the Kṣīrābdhi, (Kampa Rāmāyaṇa, Yuddhakāṇḍa). For general information about Candra, see Grahas).

CANDRA IV. (CANDRA DEVA).

1) *Birth.* The child born to Atri by Anasuyā. (See Purūravas). In Skandha 4 of the Devībhāgavata it is stated that it was Brahman who was born as Candra. (See Atri).

2) *Candra led married life with the wife of his guru.* Tārā, the very beautiful wife of Bṛhaspati, preceptor of the Devas happened to reach Candra's home during her perambulation one day. Candra and Tārā fell in love with each other at first sight and lived in conjugal happiness. And thus days passed by. Bṛhaspati, being informed of the fact on enquiry, deputed his disciples to bring Tārā back, but to no purpose. Bṛhaspati sent his disciples again and again to Tārā, but all to no purpose. Then Bṛhaspati himself went to the house of Candra and invited Tārā, this time also to no purpose. Enraged at this the Deva guru spoke to Candra as follows: "The brahmin-killer, gold-thief, drunkard, he who marries another's wife and he who associates himself with the above three types are responsible for the most terrible five sins, and you, therefore, are not fit enough to reside in Devaloka. Unless you return my wife to me I will curse you." None of the threats of Bṛhaspati could shake Candra. He told the Devaguru that Tārā who had gone to his house on her own accord would also leave him when she was satiated with him. These words of Candra made Bṛhaspati all the more angry. He returned home and waited sometime more for Tārā's return. But, he got disappointed, and getting impatient he started again for Candra's house. But, this time the gatekeepers did not let him in.

Terribly angry at the cruel rebuff Bṛhaspati sought help of Indra. Indra sent word to Candra asking him to send Tārā back home or be prepared for war. Even then Candra refused to yield, and Indra started for war against Candra. But, there was somehow some difference among the devas about all this, and the news reached the asuras. At once Śukra, preceptor of the asuras and an old enemy of Bṛhaspati met Candra and assured him all support in case war broke out between Indra and Candra. He also strongly advised Candra not to return Tārā to Bṛhaspati. And, ultimately a fierce war began between Indra and Candra. All activities in the world were thrown into confusion and chaos. At this Brahmā on his haṁsa (swan) came to the scene and admonished Candra and Śukra. They could not but obey Brahmā and so were forced to stop fighting. Moreover, Candra returned Tārā to Bṛhaspati.

The quarrel and fighting thus ended for the time being, but another problem cropped up. At the time Candra returned Tārā to Bṛhaspati she was carrying, and Bṛhaspati was not aware of the fact. And at last Tārā delivered an exceptionally beautiful male child. The naming ceremony of the child was duly performed, Bṛhaspati himself acting as its father. When the news reached Candra he sent a messenger to Bṛhaspati claiming the child was his. Bṛhaspati too claimed its fatherhood. This controversy developed almost to the brink of a second devāsura war. At this stage Brahmā went to Bṛhaspati's house and questioned Tārā as to who really was her child's father, and she named Candra. Upon this Brahmā asked Bṛhaspati to release the child to Candra. Bṛhaspati did so. (Devī Bhāgavata, Prathama Skandha).

3) *Wives of Candra.* Candra took twentyseven daughters of Dakṣa as his wives. (Devī Bhāgavata, Saptama Skandha). These twentyseven wives are the twentyseven stars. Candra circumambulates Mahāmeru along with these, his twentyseven wives (Stars). (M.B. Vana Parva, Chapter 163, Verse 33). The names of the twentyseven wives are given hereunder: Aśvinī, Bharaṇī, Kṛttikā, Rohiṇī, Mṛgaśiras, Ārdrā, Punarvasu, Puṣya, Āśleṣā, Janakaṁ, Phālgunī, Uttaraphālgunī, Hasta, Citrā, Svāti, Viśākhā, Anurādhā, Jyeṣṭhā, Mūlā, Purvāṣāḍhā, Uttarāṣāḍhā, Śroṇā, Śraviṣṭha, Pracetas, Pūrvaproṣṭhapadā, Uttaraproṣṭhapadā, Revatī.

Solar eclipse according to the Purāṇas. The Devas and the asuras jointly churned Kṣīrābdhi wherefrom emerged Dhanvantari with the Amṛtakumbha (pot of nectar). (See Amṛtam).

But an asura māyāvī (magician) called Saiṁhikeya absconded to Pātāla with the Amṛtakumbha which nobody noticed as everybody was busy with dividing other divine objects. Only after the māyāvī's disappearance was it noticed that the Amṛta Kumbha was missing. At once Mahāviṣṇu assumed the figure of a beautiful woman, got back the Kumbha and gave it to the devas. The devas began drinking the amṛtam when, at the instance of some other devas, Saiṁhikeya, the māyāvī assuming the form of an old brahmin reached svarga, got a share of the amṛta and began to drink it. Sūrya and Candra (Sun and Moon) who were on guard at the gates divined the secret of the 'old brahmin' and informed Mahāviṣṇu about it. He cut the throat of the pseudo-brahmin with his Sudarśana Cakra. But, half of the nectar he had drunk stayed above the throat and the other half below it. Therefore, though the head and the trunk were severed they remained alive. These two parts, in course of time, evolved as Rāhu and Ketu.

When the throat was cut some blood as well as some amṛta dropped on two places on the ground, and they

became the red onion and the white onion respectively. Some vaidika brahmins used to consider the red onion objectionable for consumption as it was evolved from blood, while the white onion was considered usable as it was evolved from amṛtam.

Rāhu and Ketu still maintain their hatred for Sūrya and Candra who had betrayed the asura, who, disguised as brahmin tried to drink the amṛta. Eclipse is the phenomenon of Rāhu and Ketu swallowing Sūrya and Candra as and when opportunity presents itself for it. But, since the throat is severed from the body, Sūrya and Candra thus swallowed get out through the throat. That is the reason why Sūrya and Candra become visible after the eclipse in over. (Kampa Rāmāyaṇa, Yuddha Kāṇḍa and Bhāgavata Aṣṭama Skandha).

5) *Candra became Calf.* Once emperor Pṛthu transformed Bhūmidevī into a cow and milked from her all things and provisions. On that occasion it was Brahmā, who acted as Calf. And, following Pṛthu when the Ṛṣis milked the cow Candra served as Calf. (For details see Pṛthu).

6) *Waxing and waning of Candra, the purāṇic story regarding it.* Of the twentyseven daughters of Dakṣa whom Candra had married he loved Rohiṇī much more than the other twentysix wives, and so kept her always with him. This annoyed the twentysix wives, who complained about it to Dakṣa. Dakṣa's advice to Candra to treat all the wives on an equal footing had no effect on him. So, the twentysix neglected wives again complained to Dakṣa as follows : "We shall stay in the āśrama and serve you. Soma (Candra) does not associate with us, he will not accept your advice."

Though Dakṣa warned Candra a second time, that too had no effect on him. So the twentysix wives, for the third time, complained to Dakṣa. Dakṣa got angry at this and cursed that Candra should suffer from tuberculosis. Thus Candra was afflicted by consumption. Though Candra performed many a yajña to get cured of the fell disease, they did not produce the desired effect. Candra remaining a tubercular patient, the growth of medicinal plants stopped with the result that all living things contracted consumption. When people began becoming thinner, the devas asked Candra for an explanation, and he told them all the details. They then sought the help of Dakṣa, who gave Candra redemption from the curse by ordaining that if he dived in the Sarasvatī tīrtha in the western sea he would be free from consumption for half of every month. Thenceforth Candra made it a practice to dive in the Sarasvatī tīrtha and that is the reason why Candra is exempted from Kṣayaroga for fifteen days. (M.B. Śalya Parva, Chapter 35).

7) *Candra—King of stars and of medicines.* During the reign of emperor Pṛthu, he changed Bhūmidevī into a cow. Later the Ṛṣis also changed bhūmidevī into a cow and milked her. It was Candra who served as calf then. Pleased at this Brahman crowned Candra as king of the stars and medicines. (Harivaṁśa, Chapter 4, Verse 2).

8) *Other information about Candra*

(1) Candra is 11,000 sq. yojanas in area, 33,000 yojanas in circumference and a volume of 5,900 cubic yojanas. (M.B. Bhīṣma Parva, Chapter 12).

(2) Candra presented two attendants called Maṇi and Sumati to Subrahmaṇya (Śalya Parva, Chapter 45, Verse 32).

(3) Candra once made a discourse on the superior qualities of brahmins to Śambarāsura. (Anuśāsana Parva, Chapter 36, Verse 13, Southern Text).

(4) All welfare and prosperity accrue to him, who on full-moon day at moon-rise tenders offerings to Candra of bread in copper vessels with honey poured into it. (Anuśāsana Parva, Chapter 36, Verse, 13, Southern Text).

(5) Candra is one of the aṣṭa-vasus. Candra had four sons, Varcas, Śiśira, Prāṇa and Ramaṇa by his wife named Manoharā. (Ādi Parva, Chapter 66, Verse 18).

(6) Abhimanyu was Candra's son, Varcas, reborn as the son of Arjuna. (See Abhimanyu).

CANDRĀ. An important river in ancient India. (Bhīṣma Parva, Chapter 9, Verse 29).

CANDRAGUPTA I. Second son of Rāvaṇa. Once when Śrī Rāma was King, Candragupta abducted the daughter of Sugrīva and the daughter-in-law of Vibhīṣaṇa. Hanumān released them both as ordered by Śrī Rāma. (Kampa Rāmāyaṇa Uttara Kāṇḍa ; also see Sahasramukha Rāvaṇa).

CANDRAGUPTA II. A minister of Kārtavīryārjuna. Kārtavīryārjuna was once fed sumptuously by Jamadagni at his āśrama with the help of Suśīlā, the devasurabhi (divine cow). Candragupta, at the instance of Kārtavīryārjuna tried to capture Suśīlā by force, which disappeared immediately in the sky. Kārtavīryārjuna's servants then forcibly took away its calf. Candragupta thrashed to death Jamadagni, who tried to obstruct their action. (See Kārtavīrya, Para 9).

CANDRAHANTĀ. An asura, who was reborn as King Śunaka. (M.B., Ādi Parva, Chapter 677, Verse 37).

CANDRAHARTĀ. A son born to Kaśyapa prajāpati of Siṁhikā, daughter of Dakṣa. (M.B., Ādi Parva, Chapter 65, Verse 31).

CANDRAHĀSA. Son of King Sudhārmika of Kerala. The following story about him is told in Jaimini Aśvamedha Parva.

Candrahāsa, born under the star Mūlam had a sixth finger on the left foot indicative of poverty and of all other evils. And, therefore, on his birth enemies killed Sudhārmika and his wife followed him soon to the other world. The child thus left an orphan was taken to Kauṇḍalakapurī by a female inmate of the palace. But unfortunately the woman died within three years of the above incident. The child, just for very existence, took to begging. After sometime some women jointly took up charge of the boy. Once he went to the house of Dhṛṣṭabuddhi, minister of Kauṇḍala where a feast was in progress. The munis present there were impressed by Candrahāsa and prophesied that he would become a King. To Dhṛṣṭabuddhi, the munis said that the child would guard his wealth. Angry and suspicious at the prophesy of the munis Dhṛṣṭabuddhi asked his men to kill the boy. They led him to the forest. On the way Candrahāsa got a Śālagrāma (a small sacred stone which represented some upadevatā) which he applied very devotedly to his face. They did not in fact kill the boy, but cut off his sixth finger on the left foot and showed it to their master.

Thus left alive in the forest by the murderers the boy was roaming about when the King af Kalinda on

a hunting expedition saw the destitute boy, and taking pity on him took him back with him to the palace. The boy was put under the care of Medhāvatī, the King's consort. The king named him Candrahāsa. Since the King took a special interest in the education of the child he became adept in all arts and sciences. At the age of twelve Candrahāsa, with the permission of the king, set out on a triumphal tour, and the king welcomed Candrahāsa on his return after his glorious victory that brought him wealth.

At the instance of the Kalinda king, Candrahāsa, sent by his messengers tribute to the Kauṇḍala king, who, understanding from them that so much of wealth had been brought to the Kalinda king by Candrahāsa started at once for the Kalinda palace. On being told the whole story about Candrahāsa, Dhṛṣṭabuddhi, the minister of the King of Kauṇḍala made up his mind to do away with him somehow or other for which he despatched a letter to his son, Madana, through Candrahāsa.

Candrahāsa on his way to Kauṇḍala slept on the banks of a river. Campakamālinī, the daughter of the King of Kauṇḍala and Viṣayā, daughter of Dhṛṣṭabuddhi happened to go to the river bank where Candrahāsa was sleeping. Campakamālinī, who became subject to great love for Candrahāsa removed the anklets on her feet and approached him slowly, and when she took up and read a letter she found lying beside him, she felt awe and sorrow to find therein a suggestion to poison him to death. Without wasting much time in thought she changed the word 'viṣamasmai' (give him poison) to 'Viṣayāsmai' (give him Viṣayā) and put it in its former place. After some time when Candrahāsa awoke from sleep and reached Kauṇḍala city and delivered the letter to Madana its content pleased him very much. As for Viṣayā, she was spending her days in constant prayer that Candrahāsa should marry her. In the circumstances the marriage of Candrahāsa and Viṣayā was solemnised on the earliest auspicious day.

In due course Dhṛṣṭabuddhi returned to Kauṇḍala with all the wealth he could lay his hands upon after capturing Kalinda. He seethed with grief and rage at the news that Viṣayā had been married to Candrahāsa. All the explanations offered by Madana did not satisfy him. He persisted in his determination to kill Candrahāsa.

The evil-minded Dhṛṣṭabuddhi one day asked Candrahāsa to go and worship at the Devī temple after having made arrangements for his murder there. But, as fate would have it, it was Madana who, instead of Candrahāsa, was killed. Even before the above incident had happened the Kauṇḍala King had married his daughter Candramālinī to Candrahāsa, and after relinquishing the kingdom also in his favour the King took to the forest to lead a hermit's life.

The above developments added fuel to the fire of anger in respect of Dhṛṣṭabuddhi, and when he saw in the temple precincts, his son's corpse he became well-nigh mad. Crying out that all this was the result of his having troubled the Vaiṣṇava Candrahāsa he dashed his head against the pillars of the temple and died.

Candrahāsa was grieved over the death of Dhṛṣṭabuddhi. He worshipped Devī offering his flesh in the sacrificial fire. Devī appeared and granted him two boons which helped him to bring Dhṛṣṭabuddhi and Madana back to life. And, when the Kalinda king and his wife, fearing the wicked Dhṛṣṭabuddhi were about to end their lives in flaming fire, Dhṛṣṭabuddhi went to them and imparted to them the secrets about the life of Candrahāsa. The Kalinda king and his wife dropped their former decision to end their life, and Candrahāsa took up the reins of government at the behest of the King. Candrahāsa, who won repute as a very powerful and effective ruler, during the Aśvamedha sacrifice of Yudhiṣṭhira captured the sacrificial horse, and Arjuna, at the instance of Kṛṣṇa had to enter into a pact with Candrahāsa, who promised him help for the success of the sacrifice. Candrahāsa had a son called Makarākṣa by Viṣayā and another son, Padmākṣa by Campakamālinī.

CANDRAHĀSA (M). Rāvaṇa's sword. Rāvaṇa, in the course of his triumphal tour after receiving the boons from Brahman, subjugated kings, and marching northward reached the valleys of Mount Kailāsa. But, Nandikeśvara stopped him there, and Rāvaṇa, threatening to throw away Śiva, master of Nandikeśvara along with Kailāsa, put his twenty hands under it to pull it out, and the great mountain shook violently. Pārvatī got frightened and running upto Śiva embraced him. Śiva, who divined the reason for all these with his eye of supreme knowledge grounded the mountain firmly on earth, crushing Rāvaṇa's hands under it. Unable to take away his arms from under the mountain, Rāvaṇa remained there for about thousand years singing the praises of the Lord. At last Śiva appeared to Rāvaṇa and presented him with a sword called Candrahāsa. It was this sword which won victories for Rāvaṇa in future wars. (Uttara Rāmāyaṇa).

CANDRAKETU I. A son of Śatrughna, brother of Śrī Rāma. Śatrughna had two sons, Aṅgada and Candraketu by his wife Śrutakīrti (Uttara Rāmāyaṇa).

CANDRAKETU II. A vidyādhara King. See Muktāphalaketu).

CANDRAMAS. A ṛṣi who imparted spiritual knowledge to Sampāti and advised Jaṭāyu to give directions about the way to the monkeys in their search for Sītādevī. (Vālmīki Rāmāyaṇa).

CĀNDRAMASĪ. Tārā, the wife of Bṛhaspati. She fell in love with Candra and lived with him for sometime, and came to be called Cāndramasī. (M.B. Vana Parva, Chapter 219; see also Tārā).

CANDRAMATĪ I. Wife of king Hariścandra reputed for his unique honesty and integrity. (See Hariścandra).

CANDRAMATĪ II. A city. Two sons, Takṣaka and Citraketu were born to Lakṣmaṇa of Ūrmilā. Takṣaka was crowned King of Agati, a city built on the eastern coast of the sea after annihilating the hunter tribe there, and Citraketu was crowned king of Candramatī, a city built on the western coast of the sea after killing all the Mlecchas there. (Uttara Rāmāyaṇa).

CANDRĀṄGADA. Grandson of Nala. He married Sīmantinī, daughter of Citravarman, a king of Āryāvarta. Sīmantinī, hearing about Candrāṅgada fell in love with him, and it was with the help of Maitreyī, wife of Yājñavalkya, that she was wedded to him.

While once Candrāṅgada was enjoying a boat-race in Kālindī (river) with his friends a storm upset the boat and most of them were drowned to death. The servants of Takṣaka saw Candrāṅgada sinking to the bottom of the river and carried him to Pātāla and he stayed there for sometime in the midst of amorous nāga damsels. Candrāṅgada's people, under the impression that he had died, performed his funeral rites, and Sīmantinī

took to widow's life. Enemies captured his kingdom and imprisoned his father, Indrasena. When once the nāga King asked Candrāṅgada to marry nāga girls and settle down in Pātāla he told the King that he was already married and that his wife Sīmantinī was brooding over him, and he had, therefore, to return to her. Accordingly the nāga king sent him back with presents of a white horse, a Rākṣasa and an infant serpent.

Candrāṅgada, with his presents, came up in Kālindī where Sīmantinī, grief-stricken was spending her days in penance, and they recognised each other. Informed about the return of Candrāṅgada the enemy kings released his father from captivity and apologised to him. And he pardoned them.

Candrāṅgada and Sīmantinī took great interest in observing somavāravrata (fasting etc. on Mondays) and pleased at the vrata of the latter Śrī Pārvatī blessed her. Two brahmins called Devamitra and Sārasvata were living there at the time. Three sons called Sumedha, Sārasvata and Sāmavān were born to Devamitra. The sons also turned out to be great scholars but they were poor. They could not get brides as they were poor. In the hope that they would get some money if they approached Candrāṅgada and Sīmantinī the brahmins went to them. After hearing their story the king and his queen conducted them in a procession in the precincts of the palace, Sumedha dressed as husband and Sāmavān as his wife. But, lo ! when the procession was over Sāmavān could not be divested of his womanhood, and Sīmantinī named her Sāmavatī. Being told that his son had turned woman Sārasvata sought the advice of some munis to remedy the situation. But, all the attempts of the munis to change the woman to man failed, and they opined that only Pārvatī, who had been pleased by the Somavāravrata, would be able to find a solution to the problem. From that day onwards the brahmin youths lived as husband and wife. (Śiva Purāṇa, Somavāravratam).

CANDRĀPĪḌA. A son of Janamejaya. Parīkṣit was the son of Abhimanyu (Arjuna's son). Janamejaya was Parīkṣit's son. Janamejaya married princess Vapuṣṭamā of Kāśi. Two sons called Candrāpīḍa and Sūryāpīḍa were born to the couple. Candrāpīḍa had hundred sons, who distinguished themselves as great heroes in archery. Satyakarṇa was the eldest among the sons. Śvetakarṇa, son of Satyakarṇa, married Yādavī, the daughter of Sucāru. (Bhaviṣya Purāṇa).

CANDRAPRABHĀ. (See Sūryaprabhā).

CANDRAPRABHĀ. Mother of the wonderful girl, Somaprabhā. (See Somaprabhā).

CANDRAŚARMĀ I. A great sinner, who killed his preceptor. The Padma Purāṇa relates the story of four sinners named Vidura, Candraśarman, Vedaśarman and Vañjula, who shed their sin by bathing in the Gaṅgā. The sins committed by the four were respectively Brahmahatyā (killing of brahmin), Guruhatyā (killing of the preceptor), Agamyāgamana (having sexual contact with women like the wife of guru which is debarred) and Govadha (killing of cow) respectively. The leader of the above four sinners was one Vidura of the Pāñcāla deśa. He was begging in the streets without the tuft of hair, the sacred thread and tilaka (mark of sandal paste etc. on the forehead). He went from house to house begging for alms crying thus: "Here is come the man (himself) who committed Brahmahatyā. Please give alms to the brahmin-killer who is a drunkard also." During his begging tour he visited all the tīrthas also, yet brahmahatyā stuck on to him.

While this sinner Vidura, his heart rent with sorrow and remorse, was sitting under a tree, a Māgadha brahmin called Candraśarman happened to come there. This brahmin had committed the sin of guruhatyā (killing the preceptor). He told Vidura:—"While residing with the guru, blinded by desire, I killed the guru, and am now burning myself in the fire of repentance."

While they were engaged thus in conversation a third person, called Vedaśarman also came there in an absolutely tired condition. He told Vidura and Candraśarman that his relatives and others had cast him out as he once did the sin of agamyāgamana, and by the time he had finished telling his story a Vaiśya called Vañjula came there. Besides drinking liquor he had committed govadha (killing of cow) also. Though these four sinners assembled at the same place, they only talked, but did not touch one another, take food together, rest on the same seat or lie on the same bedsheet.

According to the advice of a Siddha (an evolved soul) the four sinners dived in the holy waters of Gaṅgā and came out redeemed of their sins. (Padma Purāṇa, Chapter 91).

CANDRAŚARMĀ II. A brahmin of Agni gotra from Māyāpura, he was the disciple and son-in-law of Devaśarman. Both of them were killed by a Rākṣasa while they were gathering darbha (a particular variety of grass used in religious ceremonies) in the forest. Candraśarmā attained Vaikuṇṭha as he was a very righteous person. During Kṛṣṇāvatāra (incarnation of Viṣṇu as Śrī Kṛṣṇa) he was born as Acrūra. (Padma Purāṇa).

CANDRAŚEKHARA. A King (son of Pauṣya). The following story about his birth is told in the Padma Purāṇa.

Though married for a long time Pauṣya did not have an issue. He began worshipping Śiva to be blessed with a son. Śiva was pleased at this and he gave him a fruit which he divided equally among his three wives. In due course the three wives delivered. But, to get the full and complete form of a child the three children had to be joined together, and so the parts were unified. This boy was Candraśekhara. Thus Candraśekhara acquired the name Tryaṁbaka.

Candraśekhara married Tārāvatī, daughter of Kakutstha, a King of the solar dynasty. On account of the curse of Kapotamuni two sons, Bhṛṅgi and Mahākāla were born to Tārāvatī in Vetāla yoni and Bhairava yoni respectively. Dama, Uparicara and Alarka were sons born to Candraśekhara himself. (Aurasaputras).

CANDRASENA I. A king of Siṁhala deśa (Ceylon). Candrasena had two daughters, Mandodarī and Indumatī by his wife Guṇavatī. Kambugrīva, son of Sudhanvā, the chief of Mādra desired to marry Mandodarī. But, since she preferred unmarried life Kambugrīva's desire did not fructify. Some time later she refused to marry another suitor also, King Vīrasena of Kosala. Meanwhile the marriage of her younger sister, Indumatī was celebrated, herself having selected Sudeṣṇa, the Mādra prince at the Svayaṁvara as husband. Though a handsome person Sudeṣṇa was a philanderer, and one day Indumatī saw him in bed with her maid-servant. From that day onwards, cutting asunder all marital relationship with Sudeṣṇa, Indumatī went and stayed

with her father. This story told by Mahiṣāsura to show that women possess only very little discretion occurs in the Pañcama Skandha of Devībhāgavata.

CANDRASENA II. A king of Ujjayanī and a great devotee of Śiva. As he performed great sacrifices and gave away money and materials in gift to those who prayed for them, an attendant of Śiva called Maṇibhadra once gave him a gem, which possessed supernatural powers. Attracted by the lustre and glare of the gem many kings wanted to purchase it. But Candrasena refused to sell it. Much incensed at the refusal, the enemy kings set out to fight Candrasena, who then took refuge in the Mahākāla temple in Ujjayanī the idol installed in which was Śivaliṅga. Lord Śiva then appeared to him and granted him salvation. (Śiva Purāṇa, Śanipradoṣamāhātmyam).

CANDRASENA III. The Mahābhārata refers to another Candrasena, son of Samudrasena, King of Bengal. He was present at the svayaṁvara of Pāñcālī. (M.B. Ādi Parva, Chapter 185, Verse 11). Bhīmasena once defeated Candrasena and his father in fight. (Sabhā Parva, Chapter 30, Verse 24). After that Candrasena became a supporter of the Pāṇḍavas. It is stated in Droṇa Parva that in the great war Candrasena fought from a chariot drawn by horses as white as Candra (moon) and got killed by Aśvatthāmā.

CANDRASENA IV. Another Candrasena, a partisan of the Kauravas, is referred to in the Bhārata as having fought against the Pāṇḍavas. His duty was to guard the chariot wheels of Śalya; he was killed by Yudhiṣṭhira. (Śalya Parva, Chapter 12, Verse 52).

CANDRASĪTĀ. A female attendant of Skandadeva. (M.B. Śalya Parva, Chapter 46, Verse 11).

CANDRAŚRĪ. A woman, who, though actually in love with her husband enjoyed life with her paramour. Candraśrī is the heroine of a story narrated in the Kathāsaritsāgara to prove that the interest married women take in clandestine relationship is only due to fleeting temptations. Candraśrī was the wife of a vaiśya called Bālavarman, who lived in the city of Pratiṣṭhāna. One day, looking out through the windows in her house she saw the very handsome vaiśya youth called Śīlahāra and felt great desire for him. She brought him secretly to the house of her companion and satisfied her desire. When their meeting became a routine affair her relations and servants knew about it. And, her husband alone was unaware of it. Once he became ill with severe fever. Even while he was in his death-bed Candraśrī continued her affair with the paramour. When one day she was with her paramour thus, she was told that her husband was no more. At once she took leave of him, returned home and committed suicide by jumping into the funeral pyre of the husband. (Kathāsaritsāgara, Śaktiyaśolambaka, Taraṅga 2).

CANDRĀŚVA (M). Son of King Kuvalayāśva of the Ikṣvāku dynasty. He had two brothers called Dṛḍhāśva and Kapilāśva. (M.B. Vana Parva, Chapter 24).

CANDRASVĀMĪ. A brahmin, who got back his life by worshipping Sūrya. He stayed with his wife, Devamatī in Kamalapura ruled by King Kamalavarman. A son called Mahīpāla was born to him, and at the time of the birth of the child a celestial voice declared that Mahīpāla would become King. A few years later a daughter called Candramatī also was born to Candrasvāmī.

During this period, rains having failed, very severe famine stalked Kamalapura. Even the king unmindful of justice and righteousness began extracting from the people whatever they possessed. Finding the situation deteriorated so much Candrasvāmī set out for his father-in-law's house with Mahīpāla and Candramatī, and on the way they had to cross what was once a wild forest, but which had by then been denuded of green trees or other foliage due to the failure of the rains. The children were severely afflicted by thirst, and so the father, after leaving them at the foot of a tree went in search of water when he was caught by the people of the forest king and taken before him. When he knew that he was about to be given in sacrifice to Devī the brahmin folded his hands and prayed to Sūryadeva, who appeared before him and assured him that not only will death not visit him, but also he would be united with his wife and children.

The children left under the tree began crying, their father having not returned to them, and a Vaiśya called Sārthadhāra who came that way felt pity for the crying children and took them to his house. One day Anantasvāmī, a brahmin and a minister of King Tārānātha of Tārāpura happened to visit Sārthadhāra. Anantasvāmī, who had no children of his own took away with him the children from Sārthadhāra.

One day Sūryadeva appeared to the forest king in his sleep and asked him not to kill the brahmin (Candrasvāmi) held captive by him. The very next morning Candrasvāmī was released from captivity. Roaming about in quest of his children, Candrasvāmī reached the city called Jalapura where he was put up as the guest of a house-holder. One day the host told Candrasvāmī that a vaiśya called Kanakavarman had, a few days back, told him that he (Kanakavarman) had got two children, one male and the other female from the forest, and taken them to the Nālikera island. The very next day Candrasvāmī, along with a vaiśya called Viṣṇuvarman arrived at the Nālikera island, and on enquiry they were told that Kanakavarman, with the children had left for Kaṭāha island. They then went to Kaṭāha island only to be told that Kanakavarman had gone to Karpūra island. With another Vaiśya Candrasvāmi landed on the Karpūra island to no purpose. After thus going to the Suvarṇa and Siṁhala islands too Candrasvāmi met Kanakavarman at Citrakūṭapura. Kanakavarman showed the children to Candrasvāmi, but they were not his. He burst into tears, and returned from Citrakūṭapura. He passed on his way back many a temple and city and at dusk reached a big forest. He satisfied his hunger by eating some roots and fruits, and got upon a tree and sat on the top of it. It was mid-night, yet sleep did not oblige him. Then he saw a mātṛsaṅgha (a group of women) consisting of Nārāyaṇī and others come and dance at the foot of the tree. Nārāyaṇī saw Candrasvāmī and after the dance was over and her companions had left the place Nārāyaṇī called him down from the tree and gave him a flower. And, according to the advice of Nārāyaṇī the next day morning Candrasvāmī went to Tārāpura where, accidentally he got into the house of Anantasvāmī, minister of the kingdom, and, for food, repeated vedic hymns. The minister invited him for meals, and there he saw Mahīpāla and Candrāvatī. He placed the flower presented by Nārāyaṇī on Mahīpāla's nose whereupon the children recognised him,

their father. The people celebrated it as a happy day. King Tārāvarman gave his daughter, Vasumatī, in marriage to Mahīpāla along with half his kingdom. They went to Kamalapura and returned with their mother. All of them spent their days very happily at Tārāpura. (Kathāsaritsāgara, Alaṅkāravatī Laṁbaka, Taraṅga 6).

CANDRĀVALOKA. A King of Citrakūṭanagara. When once the King in the course of a hunting expedition came to the bank of a river tired and done up he saw there the very beautiful lady, Indīvaraprabhā, daughter of Maharṣi Kaṇva by Menakā. Having fallen in love with each other they went to the āśrama of the maharṣi where, at his instance, Candrāvaloka took the pledge not to kill animals in future, and Kaṇva married his daughter to the King. On their way back to the palace the couple went to sleep on the banks of a pool which belonged to a Brahmarakṣas, who caught hold of them, but released them on condition that they gave him in their stead a brahmin boy aged seven. Thus they returned to Citrakūṭa and told about the incident to minister Sumati. As advised by Sumati an idol in gold equal in size to a brahmin boy aged seven was made and a proclamation was issued that the golden idol would be given to him who, in return, give a brahmin boy seven years old. A brahmin boy was got, and he was given to the Brahmarakṣas. (Kathāsaritsāgara Śaśāṅkavatī Laṁbaka, Taraṅga 27).

CANDRAVAṀŚA. A royal dynasty the kings of which ruled India for a long time. Since the founding father of the dynasty was Candra all the kings in the dynasty came to be called Candravaṁśarāja. (For Candra's birth see Purūravas). A chronological list of the kings of this dynasty is given infra.

Descended from Candra thus, Budha—Purūravas—Āyus—Nahuṣa. Nahuṣa had two sons, Āyati and Yayāti. Yayāti had three sons: Druhyu, Anudruhyu and Pūru by his wife Śarmiṣṭhā, and two sons, Yadu and Turvasu by his wife Devayānī. The genealogy of each of them is given below.

1) *Druhyu* :—Descended from Druhyu thus:—Babhru—Setu—Āraṇya—Gandharva—Dharma—Ghṛta—Durdama—Pracetas—Mlecchas.

2) *Anudruhyu* :—Three sons, Sabhānara, Cakṣuṣ and Parokṣa were born to Anudruhyu. Sabhānara begot Kālanara, and he Sṛñjaya. Sṛñjaya had four sons : (a) Janamejaya, (b) Mahāmanas, (c) Uśīnara and (d) Titikṣa. Uśīnara and Titikṣa proved to be family progenitors. Their genealogy is given below :—

c) *Uśīnara*. Uśīnara had five sons : Śibi, Vena, Kṛmi, Uśi and Darpa of whom Śibi begot five sons: Bhadra—Suvīra—Kekaya—Vṛṣadarpa and Kapotaromā, and from Kekaya was born the Kīcakas.

d) *Titikṣa*. Descended from Titikṣa were : Kṛśadratha—Homa—Sutapas and Bali, and Bali had seven sons : Anaghābhū—Aṅga—Kaliṅga—Suhva—Puṇḍra—Vaṅga and Adrūpa. Of the seven sons Aṅga turned out to be the family progenitor, and thenceforth the Aṅga royal dynasty starts its course. To Aṅga were born the following sons : Dadhivāhana—Ravīratha—Dharmaratha—Citraratha—Satyaratha—Lomapāda—Caturaṅga—Pṛthu—Campa—Haryaṅga and Bhadraratha, and to Bhadraratha were born three sons viz. Bṛhadratha—Bṛhatkarmā and Bṛhadbhānu. And Bṛhadratha had the following sons : Bṛhanmanas, Jayadratha—Vijaya—Dhṛtavrata—Satyakarman and Atiratha. Karṇa was Atiratha's foster son and father of Vṛṣasena.

3) *Pūru*. Descended from Pūru were:—Janamejaya—Prācinvān—Pravīra—Namasyu—Vītabhaya—Śuṇḍu—Bahuvidha—Saṁyāti—Rahovādi and Raudrāśva. Raudrāśva married Miśrakeśī. They had ten sons, viz. Ṛkṣāyu—Kṛṣāyu—Sannatāyu—Ghṛtāyu—Citāyu—Sthaṇḍilāyu—Dharmāyu—Sammitāyu—Ṛtāyu and Matināra. Matināra begot two sons (a) Pratiratha and (b) Sindhuratha.

a) *Pratiratha*. From Pratiratha was born Kaṇva and from him Medhātithi.

b) *Sindhuratha*. He had three sons, Duṣyanta—Pravīra and Sāmanta, and Bharata (Vitatha) was born to Duṣyanta of Śakuntalā. From Bharata were descended the following :—Suhotra—Suhotā—Gala—Garda—Suketu and Bṛhatkṣatra, who had four sons: Nara—Mahāvīra—Garga and Hasti. And, Nara begot Saṁkṛti and he begot Rantideva and Kuru. A son called Pāpakṣaya was born to Mahāvīra. Garga begot Śani. And it was Hasti who founded Hasthināpura. He became the family progenitor. Hasti had three sons, Purumīḍha—Ajamīḍha and Dvimīḍha. The King called Vipra was the son of Purumīḍha.

Ajamīḍha, the second son of Hasti had three sons, (a) Ṛkṣa (b) Bṛhadiṣu and (c) Nīla. Their descendants are mentioned below.

a) *Ṛkṣa*. Ṛkṣa begot Saṁvaraṇa and from Saṁvaraṇa was born Kuru. From Kuru originated the Kuru dynasty. Kuru had four sons : (A1) Parīkṣit, (A2) Sudhanus, (A3) Jahnu and (A4) Niṣāda. Out of the four Sudhanus and Jahnu became family progenitors.

(A2) *Sudhanus*. The following were descended from him in order :— Suhotra—Cyavana—Kṛti—Uparicaravasu—Bṛhadratha and Jarāsandha. Jarāsandha had four sons : Soma—Sahadeva—Turya and Śrutaśru.

(A3) *Jahnu*. From Jahnu were descended - : Suratha—Vidūratha—Sārvabhauma—Jayatsena—Ravaya—Bhāvuka—Cakroddhata—Devātithi—Ṛkṣa—Bhīma and Pratīci. Pratīci had three sons : Devāpi, Śantanu and Bālhīka. Śantanu was also called Mahābhiṣak. And, he had two wives, Gaṅgā and Satyavatī. From Gaṅgā was born Bhīṣma; of Satyavatī, before her marriage, was born Vyāsa by Parāśara. Satyavatī had two sons, Citrāṅgada and Vicitravīrya by Śantanu. From Vyāsa were born Dhṛtarāṣṭra, Pāṇḍu, and Vidura, and from Dhṛtarāṣṭra the Kauravas. Kunti and Mādrī, wives of Pāṇḍu, together got from the devas five sons, viz. Dharmaputra, Bhīma, Arjuna, Nakula and Sahadeva. Dharmaputra had two sons, Devaka and Prativindhya. To Bhīma was born of Hidimbi Ghaṭotkaca. Śatānīka was born of Reṇumatī to Nakula. Arjuna's descendants were : Abhimanyu—Parīkṣit—Candrāpīḍa—Satyakarṇa Śvetakarṇa—Ajapārśva—Janamejaya—Śatānīka—Sahasrānīka—Aśvamedha—Aśvinīkṛṣṇa—Gupta—Citraratha—Śuciratha—Dhṛtimān—Suṣeṇa—Sunīta—Sucakṣus—Nala—Uparipalva—Medhāvī—Mṛtyuñjaya—Duṣya—Nimi—Bṛhadratha—Śatānīka—Durdama—Vibhīnara—Daṇḍapāṇi—Kṣemaka.

B) *Bṛhadiṣu*. Descended from Bṛhadiṣu were : Bṛhaddhanu—Bṛhatkāya—Jayadratha—Viśada—Senacitta—Rucirāśva. Rucirāśva had three sons : Dṛḍhahanu—Kāśya and Vatsa.

C) *Nīla.* Descended from Nīla were : Śānti—Suśānti—Puruja—Arka—Bharmyāśva and Pāñcāla. Pāñcāla had five sons : Mudgala, Yavīnara, Kāmpilya, Bṛhadiṣu and Sañjaya. Mudgala had two children : Divodāsa and Ahalyā. Gautama married Ahalyā. To Gautama was born Śatānanda, to Śatānanda Satyavratī and from Satyavratī was born Śaradvān. And from Divodāsa, brother of Ahalyā were descended : Mitrāyu—Puṣya—Sudāsa—Sahadeva—Somaka and Drupada. Drupada became King of Pāñcāla and to him were born Dhṛṣṭadyumna and Pāñcālī (Kṛṣṇā). Dhṛṣṭaketu and Dhṛtaketu were the sons of Dhṛṣṭadyumna.

4) *Yadu.* The Yadu dynasty owes its origin to Yadu who had four sons : Sahasrajit, Kroṣṭā, Nala and Ripu. Śatajit, the son of Sahasrajit begot three sons : Mahāhaya, Veṇuhaya and Hehaya (Ekavīra). Dharma was Hehaya's son, and Kaṇi was the son of Dharma. Kaṇi had four sons : Sadājit, Mahiṣmān, Bhadrāsana and Durdama. Bhadrāsana begot Dhanaka and he Kṛtavīrya, Kṛtāgni, Kṛtavarman and Kṛtaujas. Kārtavīryārjuna was Kṛtavīrya's son, and Kārtavīryārjuna had hundred sons, Jayadhvaja, Śūrasena, Vṛṣabha, Madhu, Maurjjita and others. Vṛṣṇi with whom the Vṛṣṇi dynasty begins was Madhu's son. From Jayadhvaja the eldest son of Kārtavīrya were descended in order : Tālajaṅgha—Vītihotra—Ananta—Durjaya.

The Vṛṣṇi dynasty. Vṛṣṇi, son of Madhu and grandson of Kārtavīryārjuna had four sons : Sumitra, Yudhājit, Vasu and Sārvabhauma. Śini and Nimna were the sons of Yudhājit. From Śini came in order : Satyaka—Sātyaki (Yuyudhāna)—Jaya—Kaṇi — Amitra — Pṛśni. Pṛśni had two sons, (1) Citraratha and (2) Śvaphalka.

1) *Citraratha.* Two sons (1A) Vidūratha and (1B) Kukura were born to Citraratha.

(1*A*) *Vidūratha.* From Vidūratha was born Śūra, and from Śūra was born Śini. Bhoja was Śini's son and from Bhoja, Hṛdīka was born. Hṛdīka had four sons : Devavāha, Gadādhanvā, Kṛtaparvan and Śūra and one daughter Pṛthā (Kuntī). And ten sons were born to Śūra by Māriṣā : Vasu, Devabhāga, Devaśravas, Ānaka, Sṛñjaya, Kākānīka, Śyāmaka, Vatsa, Kavūka and Vasudeva. Vasudeva married Devakī. Śrī Kṛṣṇa was born as the son of Vasudeva and Devakī, and Pradyumna was Śrī Kṛṣṇa's son. Aniruddha was the son of Pradyumna, and Vajra of Aniruddha.

(1*B*) *Kukura.* The descendants of Kukura were : Vahni—Viloman—Kapotaromā — Tumburudundubhi—Daridra—Vasu—Nāhuka—Āhuka. Āhuka had two sons : Ugrasena and Devaka. Kaṁsa was Ugrasena's son and Devakī his daughter. Devaka had three sons : Devāpa, Upadeva and Sudeva. Devāpa had seven daughters, Śrutadevā, Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā and Devakī.

2) *Śvaphalka.* Son of Pṛśni and brother of Citraratha. Śvaphalka, had twelve sons called Akrūra, Āsaṅga, Sārameya, Mṛdura, Mṛduvadgiri, Dharmavṛddha, Sukarman, Kṣatropekṣa, Arimardana, Śatrughna, Gandhamādana and Pratibāhu. Of them Akrūra had two sons : Devaka and Upadevaka.

5) *Turvasu.* From Turvasu were descended in order : Vahni—Bharga—Bhānu — Tribhānu — Karandhama — Marutta. (As Marutta had no sons Duṣyanta was adopted ; this Duṣyanta is not the famous Duṣyanta, husband of Śakuntalā). Duṣyanta—Varūtha—Gāṇḍīra. Gāṇḍīra had four sons, Gāndhāra, Kerala, Cola and Pāṇḍya. From Gāndhāra came in order, Kola, Druhyu, Babhrusetu, Purovasu — Gāndhārigharman—Ghṛta—Viduṣa—Pracetas. Pracetas had four sons—Aṇibhra, Sabhānara, Cākṣuṣa and Parameṣu. From Sabhānara came in order Kālanara—Sṛñjaya—Purañjaya—Janamejaya—Mahāsāla—Mahāmanas.

All the above royal dynasties belong to Candra vaṁśa. (Agni Purāṇa, Viṣṇu Purāṇa, Bhāgavata and Brahmāṇḍa Purāṇa).

CANDRAVARMAN. A king of Kamboja. As handsome as Candra, he was born in the dynasty of the asura called Candra (M.B. Ādi Parva, Chapter 67, Verse 31). Dhṛṣṭadyumna killed him in the great war. (M.B. Droṇa Parva, Chapter 32, Verse 62).

CANDRĀVATĪ. Daughter of Sunābha, the asura. Pradyumna, son born to Śrī Kṛṣṇa of Rukmiṇī, married Prabhāvatī, daughter of the asura called Vajranābha. Sunābha was the younger brother of Vajranābha. Sunābha had two daughters called Candrāvatī and Guṇavatī. These girls once saw Pradyumna and Prabhāvatī engaged in love-talk and they were attracted by Pradyumna. They requested Prabhāvatī to select husbands for them also from among the Yādavas. Prabhāvatī, in her childhood had learnt from Durvāsas a mantra, the repetition of which by a woman thinking in mind of any male would help to secure that male as the husband for her. Prabhāvatī taught that mantra to Candrāvatī and Guṇavatī. They thought respectively of Gada and Sāmba and repeated the mantra with the result that Gada married Candrāvatī and Sāmba married Guṇavatī.

CANDRĀVATĪ. A wife of Hariścandra in his former birth. (See Hariścandra).

CANDRAVATSAM. A Kṣatriya dynasty which originated from king Candravatsa. (M.B. Udyoga Parva, Chapter 74, Verse 16).

CANDRAVINĀŚANA. An asura, who descended on earth as a reputed king under the name Jānakī. (Ādi Parva, Chapter 67, Verse 37).

CĀNDRAVRATA. A penance performed for the attainment of beauty, happiness and popularity among the people. It is practised during the full-moon day in Dhanu (December-January). (M.B. Anuśāsana Parva, Chapter 110).

CĀNDRĀYAṆA. A penance. (See Vrata).

CANDRODAYA. A brother of the Virāṭa King. (M.B. Droṇa Parva, Chapter 158, Verse 42).

CĀṆŪRA I. A Kṣatriya king, who served Dharmaputra at the council hall built by Maya. (M.B. Sabhā Parva, Chapter 4, Verse 26).

CĀṆŪRA II. An asura, one of the attendants of Kaṁsa. Kaṁsa had employed as his body-guards many pugilists—Pralaṁbaka, Cāṇūra, Tṛṇāvarta, Muṣṭika, Ariṣṭaka, Keśi, Dhenuka, Agha and Vivida and these pugilists were sent with Pūtanā to Gokula to kill Śrī Kṛṣṇa. On the death of Pūtanā they returned to Mathurā. When Kaṁsa invited Kṛṣṇa to Mathurā Cāṇūra and Muṣṭika were the chief pugilists entrusted with the duty of killing Kṛṣṇa. Kṛṣṇa fought with Cāṇūra and Balabhadra with Muṣṭika. Both Cāṇūra and Muṣṭika were killed. (Bhāgavata Daśama Skandha).

CAPALA. A king in ancient India. (M.B. Ādi Parva, Chapter 1, Verse 238).

CĀPAYAJÑA. A programme of worshipping the bow. Kaṁsa did this yajña for fourteen days, and Kṛṣṇa

was invited to witness it. And Kṛṣṇa killed Kaṁsa, (Bhāgavata, Daśama Skandha).

CARAKA. Author of Carakasaṁhitā.

CARMAMAṆḌALA. A village in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 47).

CARMAVĀN. Son of King Subala. He was the brother of Śakuni. Irāvān, son of Arjuna killed him in the great war. (M.B. Bhīṣma Parva, Chapter 90).

CARMAṆVATĪ. A river in north India, now known as river Campā.

1) *General.* King Śaśabindu, who ruled northern India in olden days once performed a yajña. The skins (carmans) of animals killed in the yajña lay there in a heap like a hill. When rain fell there flowed from the 'skin-hill' a river and it was called Carmaṇvatī. (Devībhāgavata, Prathama Skandha).

2) *Other details.* (1) River Carmaṇvatī serves Varuṇa in his assembly. (M.B. Sabhā Parva, Chapter 9, Verse 21).

(2) Once on the bank of this river Sahadeva defeated the son of Jaṁbhaka in fight. (M.B. Sabhā Parva, Chapter 31, Verse 7).

(3) He who bathes in this river will get the same result as from the Agniṣṭoma yajña. (M.B. Vana Parva, Chapter 82, Verse 54).

(4) Carmaṇvatī is one of the rivers responsible for the origin of Agni. (M.B. Sabhā Parva, Chapter 222, Verse 23).

CĀRU (CĀRUCITRA). A son of Dhṛtarāṣṭra, killed in war by Bhīmasena. (M.B. Droṇa Parva, Chapter 136).

CĀRUBHADRA. (See Cārugupta).

CĀRUCANDRA. (See Cārugupta).

CĀRUDEHA. (See Cārugupta).

CĀRUDEṢṆA. I. A son of Śrī Kṛṣṇa by Rukmiṇī. (See Cārugupta). He was present at the wedding of Draupadī. (M.B. Ādi Parva, Chapter 185). The chief incident in his life was his killing Vivindhya. (M.B. Vana Parva, Chapter 16, Verse 26).

CĀRUDEṢṆA II. (See Candrasena).

CĀRUDHI. A mountain near the Mahāmeru. There are twenty mountains around the Meru, viz., Kāṅga, Kuraga, Kuśumbha, Vikaṅkata, Trikūṭa, Śiśira, Pataṅka, Rucaka, Nīla, Niṣadha, Śitivāsa, Kapila, Śaṅkha, Vaiḍūrya, Cārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and Nārada. (Devībhāgavata, Aṣṭama Skandha).

CĀRUGUPTA. Son of Śrī Kṛṣṇa by Rukmiṇī. Pradyumna, Cārudeṣṇa, Sudeṣṇa, Cārudeha, Sucāru, Cārugupta, Bhadracāru, Cārucandra, Aticāru and Cāru were the ten sons of Rukmiṇī. She had also a daughter called Cārumatī. (Bhāgavata Daśama Skandha). As distinct from the Bhāgavata the Mahābhārata, speaks of three more sons to Rukmiṇī, viz., Cāruyaśas, Cāruveṣa and Cāruśravas. (Anuśāsana Parva, Chapter 4, Verse 59.).

CĀRUMATĪ. (See Cārugupta).

CĀRUMATSYA. A brahmavādī son of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 59).

CĀRUNETRĀ. A celestial woman, who spent her time in Kubera's assembly. (M.B. Sabhā Parva, Chapter 10, Verse 10).

CĀRUŚĪRṢA. A maharṣi, who belonged to Ālaṁbagotra. A friend of Indra, the maharṣi once spoke to Dharmaputra about the greatness of Śiva. (M.B. Anuśāsana Parva, Chapter 18, Verse 5).

CĀRUŚRAVAS. (See Cārugupta).

CĀRUVAKTRA. An attendant of Subrahmaṇya. He was much devoted to brahmins. (M.B. Śalya Parva, Chapter 45, Verse 71).

CĀRUVEṢA. (See Cārugupta).

CĀRUYAŚAS. (See Cārugupta).

CĀRVĀKA I. A Rākṣasa, who was a close friend of Duryodhana. The following story is told about how he happened to become Duryodhana's friend.

In the Kṛtayuga this Rākṣasa did tapas to please Brahmā at Badaryāśrama, and Brahmā gave him the boon that he would be safe from all beings. Then he went round the world troubling brahmins, who, at last sought refuge in Brahmā, and he pacified them with the assurance that Cārvāka would become a friend of Duryodhana when he would insult Brahmins and be reduced to ashes in the fire of their anger.

Accordingly Cārvāka became a friend of Duryodhana. When, after the great war, Dharmaputra entered Hastināpura with his followers thousands of brahmins gathered around and blessed him. Cārvāka also disguised as a brahmin came there and condemning Dharmaputra as an enemy of his own people cursed him. The brahmins recognised him and cursed him to ashes. (M.B. Śānti Parva, Chapters 38, 39).

CĀRVĀKA II. Certain Sanskrit texts refer to another Cārvāka, a philosopher in ancient India. He was an atheist. He controverted in a powerful manner the belief in the existence of heaven and hell after death.

CĀRVĀṄGĪ. Wife of King Bhadraśreṇya and daughter of Kuśāmba. (Brahmāṇḍa Purāṇa, Chapter 2).

CĀṢAVAKTRA. An attendant of Subrahmaṇya. He had deep love for brahmins. (M.B. Śalya Parva, Chapter 45).

CATURAṄGA. A king of the Aṅga dynasty. He was the son of Hemapāda and father of Pṛthulākṣa. (Agni Purāṇa, Chapter 277).

CATURAŚVA. A Rajarṣi. He was a prominent member is Yama's assembly. (Sabhā Parva, Chapter 11).

CATURĀSYA. A heroic asura. Once he fell in love with Rambhā, and on his request Svayamprabhā, Rambhā's attendant, won over her mistress to the asura. The asura, Rambhā and Svayamprabhā then shifted their residence to a beautiful palace built in south India by Maya for Caturāsya. But, Indra who felt Rambhā's absence badly came down to earth, killed Caturāsya and took Rambhā back with him. Indra cursed Svayamprabhā to remain on earth. And, he told her that she should welcome and treat well the monkeys who would be arriving there in their quest of Sītā, and then she would get redemption from the curse. The above facts were revealed by Svayamprabhā herself while welcoming the monkeys. (Kampa Rāmāyaṇa).

CATURDAŚĪMAHĀTMYA. The purāṇas declare that worshipping Śiva on Caturdaśī day will satisfy all desires. There is a story in one of the purāṇas supporting this claim. (See Kumudvatī).

CATURDAṀṢṬRA. An attendant of Subrahmaṇya. He always showed great devotion towards Brahmins. (M.B. Śalya Parva, Chapter 45, Verse 62).

CATURIKĀ. A harlot about whom the following story is told in Kathāsaritsāgara.

Once a poor Brahmin got a piece of gold as Pratigraha (fee or dakṣiṇā for performing a religious rite). While he was perplexed not knowing what to do with the gold, a Viṭa advised him to go on tour with the money got by

selling the gold. The poor Brahmin did not even know how to go on tour. Then the Viṭa advised him to visit a harlot called Caturikā, who lived close by and who, the Viṭa said, would teach him how to go on tour.
Brahmin:—What shall I do first after going to the harlot's house?
Viṭa:—Caturikā will become friendly if you would give her the gold. Then you should use sweet and charming words, and that is all.
The Brahmin went immediately to Caturikā's house and he was received honourably by her. Then giving the gold to her he requested her to instruct him about going on tour. This request of his evoked laughter from people around him. Then the Brahmin who was versed in the Śrutis began reciting the Sāman with his palm formed in the shape of the ears of the cow. All those who were present there wildly laughed at him, and somehow or other he escaped from the none too pleasant scene, and reported his experience at the harlot's to the Viṭa. He very easily understood that the reason for the Brahmin being ridiculed was that misreading his advice to use 'sāma' (sweet words) the Brahmin recited the sāmaveda. He took the brahmin back to Caturikā and asked her to return the 'grass' (gold given her by the brahmin) to 'the cow', the Brahmin who was as simple as the cow. Laughingly Caturikā returned the gold to him. (Kathāsaritsāgara, Kathāpīṭha Laṁbakam, Taraṅga 6).

CĀTURMĀSYA. A penance (Vrata) which continues for four months. During this period, the Vedas are to be studied with pure heart. The Pāṇḍavas did this penance at Gayā. (M.B. Vana Parva, Chapter 95).

CATURMUKHALIṄGA. A Brahma liṅga installed on the northern bank of Sarasvatī by Brahmā. Brahmā, to start with, created animate and inanimate objects, and was thinking about further creation when a beautiful girl, born of herself appeared before him. Brahmā became enamoured of that girl and showed an unbecoming passion. As a punishment for this sin one of his heads broke. Thus broken-headed Brahmā, went to the Sthāṇutīrtha, which washes off all sins, on the northern bank of Sarasvatī and installed his own liṅga, known as the Caturmukhaliṅga. This installation of liṅga redeemed him from sins. (Vāmana Purāṇa, Chapter 49).

CATURTHĪVRATA. A fast undertaken so that one may be happy for one year, may achieve all desires and attain Śivaloka. While observing this fast one should worship Gaṇapati on the fourth day after New Moon (Caturthī) in the month of Makara (February-March). Next day the fast should be broken by eating cooked rice and oil seeds. The Mūlamantra of Gaṇapati is 'gaṁ svāhā'; hṛdayādiṣaḍaṅgas beginning with 'gam'. 'Āgacchātikāya' is the āvāhana mantra and 'Gacchātikāya' the visarjana mantra. Gaṇapati should be worshipped with mantras ending with 'tuṅkāya' and beginning with 'gakāra' as also with offering of sandal paste, rice balls etc. "Oṁ Mahotkāyāya vidmahe vakratuṇḍāya dhīmahi tanno dantī pracodayāt" is the Gaṇeśa gāyatrī mantra. He or she who performs the Caturthī vrata will attain Śivaloka. If Gaṇapati is worshipped on a Tuesday which is also Caturthī the devotee will get all his desires satisfied. Caturthī occurring in Mīna (March-April) is called Avighnacaturthī, and that day fasting should be in the night. On Caturthī in April-May Gaṇapati should be worshipped with damanaka flowers, and then the worshipper will become very happy. (Agni Purāṇa, Chapter 179). Also see Vināyaka Caturthī.

CATURUPĀYAM. The four means used by Kings in olden times to achieve their objects are called Caturupāyam. Sāma, dāna, bheda and daṇḍa are the Caturupāyas (four tactics). There are three other upāyas also, almost equally important as the first four, and the seven upāyas are collectively called Saptopāyas. There are also yet other upāyas, but they are not important enough to merit special mention.

1) *Sāma.* It is the best means to attract and convert others to one's side. It consists in winning people with sweet words and looks. People who are friendly by temperament and straightforward may be brought round by sāma. Sāma is employed in dealing with sons, brothers and other relatives.

2) *Dāna.* There are five kinds or varieties of dāna (gift) viz. prītidāna, dravyadāna, svayaṁgrāha, deya and pratimokṣa. If a person gets help from another and acknowledges help by reward that reward is called prītidāna. The miser and the poor should be brought round by prītidāna. Military captains, heroes and citizens should be won over by this dāna. Those who fall at feet should be honoured by dāna.

3) *Bheda.* Bhedopāya is of three kinds: to destroy or end the friendship subsisting between people, to create dissension and to make the parties quarrel with each other. He who is falsely praised, he who does not desire wealth or welfare, he who has been invited to come and then insulted, traitor to king, he who has been exorbitantly taxed, the angry one, the honourable one, the insulted, the unreasonably forsaken one, he who harbours hatred in his mind, the pacified one, one whose wealth and wife have been taken away or stolen, he who has not been respected though deserving of respect—if such people are in one's opposite camp, suspicion should be raked up among them and thus division created in their ranks. If subordinate chieftains, and forest tribes commit offences they should be brought round by the use of sāma and bheda upāyas.

4) *Daṇḍa.* Daṇḍopāya is of three kinds, viz, killing, denuding of wealth, and inflicting pain on the body or torture. Daṇḍa has two other forms, prakāśa (open) and aprakāśa (secret). Those who have become objects of hatred to all people should be subjected to prakāśadaṇḍa. People, whose killing the world will detest, should not be killed openly, but only secretly. Enemies should be killed with weapons etc. Brahmins should not be killed. Friends and allies should not be subjected to daṇḍa; friends, who are made objects of daṇḍa will wither away like worm-eaten trees. The King, who possesses the three powers (of wealth, army and people's support) and is fully conscious of the time and environmental factors should annihilate enemies by the instrument of daṇḍa. Evil people should be defeated by daṇḍa itself.

The upāya māyā consists in practising deception by magic or other yogic powers. The powers can be acquired by the worship of the idols of certain Devatās. People who employ go about at night in various disguises. They disguise themselves as beautiful women or even as animals. They also deceive people by creating illusions of clouds, fire or lightning. For instance, Bhīma killed Kīcaka by going to him in the guise of a woman.

Not to dissuade people who indulge in unjustifiable grief, war etc. is the principal aim of the upāya called upekṣā. Hiḍimbī gave up his brother Hiḍimba by practising Upekṣā. Next is the Indrajālopāya (magic). For example, to create illusions of clouds, darkness, rain, fire, and other magic in order to instil fear among troops of the enemy etc. To scare the enemy is the aim of Indrajāla. (For details of Caturupāyas see Kaṇika). (Agni Purāṇa, Chapter 241).

CĀTURVARṆYAM. (The four Castes, Classes).

1) *General.* The purāṇas tell that Brahmā created the four castes like Brahmins, Kṣatriyas, Vaiśyas and Śūdras and assigned to them duties and rules of procedure.

2) *Origin.* Brahmā got ready for the work of Creation, concentrating his mind on the universal soul, the embodiment of Truth. And, the first to be born from his face were people with sublime qualities, and them he called Brahmins. Then emerged from his chest people in whom the heroic or militant qualities preponderated. (Rājasa). Them the Creator named Kṣatriyas. Then from his thighs were born people in whom rajas and tamas preponderated, and they were called Vaiśyas. And, lastly Brahmā brought forth from his feet another sect of people, and as tamas (darkness, cultural darkness) preponderated in them they were named Śūdras. The system of four castes is called Cāturvarṇyam. (Viṣṇu Purāṇa, Part 1, Chapter 6).

3) *Code of conduct.* Ahiṁsā (non-violence), Satyavāda (speaking truth), Bhūtadāya (love for all living beings), Tīrthasevā (resort to holy places), Dāna (gifts), Brahmacarya (celibacy), Vimatsaratva (absence of malice), Service of Devas, Brahmins and Gurus (elders), to attend to all dharmas (duties), Pitṛpūjā (worship of elders) eternal loyalty to King, to accomplish objects in conformity with the injunction of the Śāstras, not to commit cruel deeds, Titikṣā (forbearance, to put up with equanimity the pair of opposites such as pleasure and pain, heat and cold), belief in God—these codes of conduct are common to all Castes and in all the four stations in life. Now, the special codes for each of the four castes.

1) *Brahmins.* To perform and get performed Yajñas, to study and to teach the Vedas, to give gifts and to receive gifts—these form the dharma (duties) of the Brahmin. Brahmins take their second birth (dvija) on the upanayana (wearing of the sacred thread). The caste of the mother is the caste of the child. But children born to Brahmins of their non-Brahmin wives are not Brahmins. Children born of a Brahmin woman to a Śūdrā are called Caṇḍālas. Sons born of Brahmin women to Kṣatriyas are called Sūtas, and sons born of a Brahmin woman to a Vaiśya are called Vaidehikas. The Brahmin shall not adopt the profession of the other castes. The twice-born are, however, allowed in certain circumstances, the profession of agriculture, protection of cows, commerce and kusīda (to lend money on interest). But, he shall not trade in gorasa (milk and other cow products) lavaṇa (salt) and flesh. If he be an agriculturist, the Brahmin may till the earth, cut medicinal plants and destroy pests. But, he must purify the soul by performing yajñas and worshipping Devas. The soil should be ploughed with eight oxen attached to the plough. He may sustain himself either with Ṛta (food got by begging) or Amṛta (food got not by begging). The suffix "Śarmā" should be added to the names of Brahmin children. Upanayana (wearing of the sacred thread) should be done when the child is eight years old. The mauñji (girdle around the waist) to be worn after upanayana should be made either of muñja grass or of the bark of trees. Brahmin brahmacārins should wear hides, and when they beg for alms the sentence should commence with the word 'Bhavati', e.g. "Bhavati, bhikṣāṁ dehi). The Brahmin can marry in all the castes, but he shall perform ritual only along with the wife of his own caste.

ii) *Kṣatriya.* To give gifts according to rules, study Vedas and perform yajñas form the duty of the Kṣatriya. To look after and take care of good people and to punish evil-doers are his especcial duties. Names of Kṣatriya children should take the suffix "Varmā". After upanayana the child should wear tiger skin. He should carry a daṇḍa (rod) of the Arayāl (peepal) tree. When the Kṣatriya brahmacārin begs for alms the word 'bhavati' should be used in the middle of the sentence, e.g. "Bhikṣāṁ bhavati dehi". The Kṣatriya can marry in the other castes, except the Brahmin. At the time of wedding the Kṣatriya woman should hold an arrow in her hand.

iii) *Vaiśya.* Agriculture, protection of cows and trade are the special duties of the Vaiśya. Children born of Brahmin women to Vaiśyas are called Vaidehikas. Names of Vaiśya children should have the suffix 'gupta' after them. After upanayana the Vaiśya brahmacārin should wear sheep's skin. He should carry a daṇḍa made of a branch of the Kūvala tree. The Vaiśya may have a wife of his own caste and one of the Śūdra caste. At the time of wedding the Vaiśya woman should hold a cane in her hand.

iv) *Śūdra.* Service to the Brahmin and architecture form the duties of the Śūdra. Children born to Kṣatriya women by Śūdras are called Pulkasas. Children born to Brahmin women by Śūdras are called Caṇḍālas, and sons born to Śūdras by Vaiśya women are called Āyogavas.

The Caṇḍāla's profession is to hang criminals sentenced to death, and to live by women. The Pulkasa must live by hunting. Āyogava is to act on the stage and live by architecture. The Caṇḍāla should live outside the village. The Caṇḍāla has a right to take the clothes on corpses. He shall not have any physical contacts with the others. He will attain salvation if he died in the course of protecting others. The suffix 'dāsa' should be added to his name. He shall marry only from his own caste. (Agni Purāṇa, 4 Chapters from 151).

CATURVEDA. One of the Saptapitṛs (seven manes). Vairājas, agniṣvāttas, gārhapatyas, somapās, Ekaśṛṅgas, Caturvedas and Kālas are the seven manes. (M. B. Sabhā Parva, Chapter 11, Verse 47).

CATURYUGA. (See Manvantara).

CATUṢKARṆĪ. One of the female attendants of Skandadeva. (M.B. Śalya Parva, Chapter 45, Verse 25).

CATUṢPATHARATĀ. A female attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Verse 27).

CATVARAVĀSINĪ. A woman attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Verse 12).

CĀVEṬṬUPAṬA. (CĀVERU). (Paṭa = army). A particular division of the army which in olden days used to come forward to lay down their lives in the service of the country. When defeat in war was almost certain for their king an army division under royal

leadership was formed of heroes, who took their last leave of their homes and people. The soldiers left their homes with their head and eyebrows shaved, and people gave them a hearty send-off. Either victory or death in battlefield was their slogan. This system originated in Kerala. Imitating Kerala, Turkey and Egypt formed their own division of Cāveṭṭupaṭa in the 15th century. The Cāveṭṭupaṭa of Turkey called the Janissary was formed out of poor Christians captured in war, and that of Egypt called Mamaluk was formed out of slaves. But, the Cāveṭṭupaṭa of ancient Kerala was self-organised out of burning love for their king and country. The families of those warriors of the paṭa who died in fight were allotted royal favours. Even before, in the 14th century A.D. there existed in Kerala this system of Cāveṭṭupaṭa. From A.D. 1090 to 1111 A.D. many fierce wars were fought between Kerala and the Cola country, and it was perhaps during this period that this system of fighting came into vogue. Certain inscriptions of the period go to prove that Rāmavarmakulaśekhara Cakravarti who ruled Kerala during the above period drove out the Colas from Quilon and captured places up to Koṭṭar.

Foreign writers have also referred to the Cāveṭṭupaṭa. "Amouces" and "Amochi" used in the 'Rise of Portuguese power in India' indicate the Cāveṭṭupaṭa. "In the war between Cochin and Calicut in 1504 three princes of Cochin were killed, one of them being the nephew of the ruling monarch. On his death 200 Cāveṭṭu warriors who formed the body-guard of the nephew rushed to the field after shaving their heads and eyebrows and killed all the enemies they saw."

CEDI. A king of the Yaduvaṁśa.

1) *Genealogy.* Descending in order from Viṣṇu:—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Yadu—Kroṣṭhā—Vrajīnavān—Śvāhi—Ruśeka—Citraratha—Śaśabindu—Pṛthuśravas—Dharma—Rucaka - Jyāmagha - Vidarbha—Romapāda—Bhadru—Kṛta—Uśika—Cedi. The Cedi dynasty begins from Cedi and the land ruled over by Cedi came to be known as Cedirājya.

2) *Other details regarding King Cedi.*

1) Once Uparicaravasu conqueredt his land. (Śloka 2, Chapter 63, Ādi Parva).

2) Kareṇumatī, wife of Nakula, was a princess of Cedi rājya. (Śloka 79, Chapter 95, Ādi Parva).

3) Once Śiśupāla reigned over this country. After his death his son Dhṛṣṭaketu was crowned king. (Śloka 36, Chapter 45, Sabhā Parva).

4) During the period of Nala, Cedirājya was ruled by king Subāhu. Damayantī lived in his palace very comfortably. (Śloka 44, Chapter 65, Vana Parva).

5) Dhṛṣṭaketu, a king of Cedi, came to the help of the Pāṇḍavas with an akṣauhiṇī (an army of 21870 chariots, equal number of elephants, 65610 horses and 10930 infantry men.). (Śloka 7, Chapter 19, Udyoga Parva).

6) The Kṣatriya warriors of this state helped Śrī Kṛṣṇa in many ways. (Śloka 11, Chapter 28, Udyoga Parva).

7) Cedi was counted as one of the prominent kingdoms of ancient Bhārata. (Śloka 40, Chapter 9, Bhīṣma Parva).

CEKITĀNA. (SĀTVATA, VĀRṢṆEYA).

1) *General information.* An archer of the Vṛṣṇi dynasty. He lived for the Pāṇḍavas and attained Vīra Svarga (Heaven for the brave) in the great battle.

2) *Important events.* (1) Cekitāna was present at the svayaṁvara of Draupadī. (Chapter 171, Śloka 18, Udyoga Parva).

2) When the Pāṇḍavas entered the hall constructed by Maya for the first time Cekitāna was with them. (Śloka 27, Chapter 4, Sabhā Parva).

3) At the time of the Rājasūya he approached Dharmaputra and presented him with an arrow-holder. (Śloka 9, Chapter 53, Sabhā Parva).

4) On the first day of the great battle this great archer wrestled with Suśarmā. (Śloka 60, Chapter 45, Bhīṣma Parva).

5) At the Kurukṣetra in the combat with Kṛpācārya both of them fainted. (Śloka 31, Chapter 84, Bhīṣma Parva).

6) He wrestled with Citrasena. (Śloka 8, Chapter 110, Bhīṣma Parva).

7) Cekitāna fought with Anuvinda in the Kurukṣetra battle. (Śloka 48, Chapter 14, Droṇa Parva).

8) Droṇācārya defeated Cekitāna in the great battle. (Śloka 68, Chapter 125, Droṇa Parva).

9) Duryodhana killed Cekitāna in the great battle. (Śloka 31, Chapter 12, Śalya Parva).

10) When Vyāsa by his yogic powers invited the spirits of all the dead warriors on the banks of the Gaṅgā the spirit of Cekitāna was also there. (Śloka 12, Chapter 32, Āśramavāsika Parva).

CEMB (U). (COPPER). The sperm of Lord Śiva which was dropped into the river Gaṅgā developed into form and gave birth to Subrahmaṇya. Along with Subrahmaṇya came out from Gaṅgā gold and silver and from its heat steel and copper. From the dirt came out tin. (Sarga 37, Vālmīki Rāmāyaṇa).

CENKAṆṆARĀJA. See Jambukeśvara.

CENNĀSU NAMBŪTIRI. Cennās Nārāyaṇan Nambūtirippād was born and bred up in Kerala. He was born in Vanneri in Ponnāni Taluk in the year 1428 A.D. His father was Ravi Nambūtirippād of Bhārgava gotra. Besides his book 'Tantrasamuccaya' he has written a book 'Mānavavāstulakṣaṇa'. This book is called 'Manuṣyālayacandrikā' also.

CERA. (A king of serpents). See under Ruru.

CERIPPU. (FOOTWEAR). There is a story in Mahābhārata of how Cerippu and Kuṭa (footwear and umbrella) were born. Once the heat of the Sun became unbearable to Jamadagni and enraged at this the sage started sending arrows against the Sun. His wife Reṇukā was supplying him with arrows. When a set of arrows was finished Reṇukā brought another set. This continued without break and the Sun began to feel the attack. Unable to do anything against the sage the Sun heated the head and foot of Reṇukā on her way to supply the arrows so fiercely that Reṇukā fell down under a banyan tree exhausted. When she became well enough to walk she took the arrows to her husband who was very angry for her being late. She then explained to him how because of the extreme heat of the sun she fell down on the way. Jamadagni then started with increased fury his shower of arrows and the Sun in the disguise of a Brahmin approached and advised him that it was not possible to strike down the Sun because he was a swift-mover in the sky and so it was better to withdraw from that attempt. But Jamadagni said the Sun would

be stationary for some time at midday and then he would hit the Sun down. When the Sun found that Jamadagni would never drop his attempt he accepted defeat and presented Jamadagni with a pair of sandals and an umbrella to protect against the heat from below and above. From that day onwards footwear and umbrella came into vogue.

The practice of presenting sandals and umbrella is being carried down from generation to generation and even today it is being followed; these two are given as gifts on the 'Śrāddha' day. (Chapters 95 and 96, Anuśāsana Parva, M.B.)

CH. This letter means a cut, amputation severance. (Chapter 348, Agni Purāṇa).

CHĀGAMUKHA. Subrahmaṇya. He is here idolised as one having a face like that of a goat. (Śloka 3, Chapter 228, Vana Parva).

CHANDODEVA. Sage Mataṅga was known in his previous birth by this name. (See Mataṅga).

CHATRAKETU. The second son born to Lakṣmaṇa of his wife Ūrmilā. The eldest son was Takṣaka. Śrī Rāma after his return from the exile established a Kingdom called Agati on the eastern sea-shore and crowned Takṣaka as the King of that place. On the western side after subjugating the mlechhas (low-caste non-Hindu tribe) Śrī Rāma established another kingdom called Candramatī and installed Chatraketu as the King of that country. (Uttara Rāmāyaṇa).

CHATRAVATĪ. There was in ancient Bharata a country called Ahicchatra. Chatravatī was the capital of that State. The country itself is also known as Chatravatī. (Śloka 21, Chapter 165, Ādi Parva).

CHĀYĀ. A substitute of Saṁjñā, daughter of Viśvakarmā. Saṁjñā got from Sūrya three children, Manu, Yama and Yamī . The heat of Sūrya, her husband, became unbearable to her and so she created a substitute in her exact form and leaving her to look after Sūrya, her husband, she left the place and went to her father. Sūrya did not know of this replacement and taking her to be Saṁjñā he produced three children by her, Śani, Sāvarṇamanu and Tapatī. Chāyā loved her sons more and this made Yama angry and he raised his legs to strike her when Chāyā cursed that Yama's legs would fall off from his body. Yama complained to his father and he amended the curse and said that only some flesh from his limbs would fall to the ground and that flesh would serve as food to the germs in the earth. Yama would escape from further injury. After consoling his son he turned towards Chāyā. The anger of Sūrya frightened her and she told him everything. Sūrya then divorced her and brought back Saṁjñā. For details see Saṁjñā. (Chapter 9 of Harivaṁśa; Chapter 2, Aṁśa 3, Viṣṇupurāṇa).

CHĀYĀGRĀHI .'Ī. A demoness who harassed Hanūmān on his flight to Laṅkā from the Bhārata shore. She, by a trick of the shade obstructed his path and Hanūmān realising the danger killed her by a blow with his left foot and sprang forward. (Sundara Kāṇḍa, Kampa Rāmāyaṇa).

CHĀYĀSUTA. Śani (Saturn).

CIBUKA. A low-caste born of Nandinī, the cow, during her fight with Viśvāmitra. (Śloka 38, Chapter 174, Ādi Parva).

CIDAMBARA (SITĀMBARA). A Sanskrit poet of 16th century A.D. He was a poet in the court of emperor Veṅkaṭa who ruled over Vijayanagar during the period 1586 A.D. to 1614 A.D. His one great work is 'Rāghavayādavapāṇḍavīya'. There are three Kāṇḍas in it and one Kāṇḍa each is devoted to the story of Śrī Rāma, Śrī Kṛṣṇa and the Pāṇḍavas.

CIKṢURA. War minister of Mahiṣāsura. Tāmra was his finance minister, Asiloma prime minister, Biḍāla foreign minister, Ubharka Commander-in-chief, Śukra, minister for education and Bāṣkala, Trinetra and Kālabandhaka consulting ministers. (Devī Bhāgavata, Pañcama Skandha).

CIKURA. Son of Āryaka, the serpent king. Cikura had a son called Sumukha. Once Garuḍa ate Cikura for food. (M.B. Udyoga Parva, Chapter 120, Verse 23).

CĪNAR. People of China. It is believed that the Cīnars were born from the body of Nandinī, the cow, during her fight with Viśvāmitra. (Śloka 38, Chapter 174, Ādi Parva). These low-caste people paid homage to Yudhiṣṭhira and gave him many presents. (Śloka 31, Chapter 51, Sabhā Parva).

CINTĀMAṆI. A diamond. This was salvaged from the ocean of milk along with other precious items like Airāvata, Uccaiḥśravas, Kalpavṛkṣa, Kaustubha, Candra, Apsaras, Mahālakṣmī, Tārā, and Rumā. (Yuddha Kāṇḍa, Kaṁpa Rāmāyaṇa).

CIRADĀTĀ. There was a king called Ciradātā in the country called Cirapura. Though himself a good man he was surrounded by bad advisers. Once a foreigner, Prasaṅga, came along with two friends to the palace to see the King. But due to the bad advice of his courtiers the King did not care to see them even. For five years they stayed there without even getting a look at the King. One day the only son of the King died. All the courtiers gathered round the child and pretended to be greatly grieved. Prasaṅga and his friends also came to the scene. They saw the king and spoke to him thus: "For five years you have not cared either to see or talk to us. We were cherishing a hope that at least your son would give us a better treatment when he grew old and became King. We were living here on that hope and now that hope also has been shattered and so we are leaving the place this instant." The King was surprised to hear that they were prepared even to wait for his son to become the King and gave them very many presents. (Taraṅga 5, Alaṅkāravatī Laṁbaka, Kathāsaritsāgara).

CĪRAKA. A place of habitation in ancient India. Once Karṇa conquered this land and from then onwards they started paying tribute to Duryodhana. (Śloka 19, Chapter 8, Karṇa Parva).

CIRAKĀRĪ. A son of Gautama Maharṣi. He used to think deeply before doing any deed and so he earned the name Cirakārī.

Once the sage Gautama found out proof against the chastity of his own wife and enraged at this commanded his son Cirakārī to chop off the head of the latter's mother. Giving this command Gautama went into the forest and Cirakārī in obedience to his father's order came before his mother, weapon in hand. He did not kill her immediately but pondered over the consequences of the deed. Matricide is a great sin, he mused. Then again who would be there to look after father if mother died. Perhaps his father, when he cools down, might regret his command and come back repentant. Thus he was sitting undecided when Gautama returned full of remorse for his hasty order. On seeing his wife

alive he was greatly relieved and immensely happy and he blessed Cirakārī. (Chapter 266, Śānti Parva).

CIRAÑJĪVI. The name of a crow, a character in the 'Pañcatantra'. (See under Meghavarṇa).

CIRANTAKA. A son of Garuḍa. (Śloka 1, Chapter 101, Udyoga Parva).

CĪRAVĀSAS I. A Kṣatriya King born as a rebirth of an asura Krodhavaśa. (Śloka 61, Chapter 67, Ādi Parva).

CĪRAVĀSAS II. A yakṣa. He stayed in the court of Kubera worshipping him. (Śloka 10, Chapter 10, Sabhā Parva).

CIRĀYUS. An ancient King of the country Cirāyu. Nāgārjuna was a minister of this King. Nāgārjuna knew the secret of 'Rasāyanasiddhi'. Once Nāgārjuna prepared a medicine for himself and the King which if taken would keep them eternally young. They took medicine accordingly.

After some days a child of the minister died. Grief-stricken Nāgārjuna decided to prepare Amṛta which would eradicate death from this world. He had prepared it but there remained one more medicine to be added to this. The auspicious moment to add the same was to come only after five days and Nāgārjuna waited. The devas were frightened. If Amṛta was made available on earth men would become Devas. Devas could not bear this and so they sent the Aśvinīkumāras to the earth to persuade Nāgārjuna to desist from his work of preparing Amṛta. Further they informed him that his dead child was living happily in heaven. He agreed to stop his work.

After some time Cirāyus crowned his son Jīvahara as the heir-apparent. Overjoyed Jīvahara ran to his mother Dhanaparā to give her the glad tidings. Dhanaparā told her son thus: "My child, why should you be so happy to think that you have become the heir-apparent. Several sons of your father had already become yuvarājas and died before becoming King. Your father has taken a medicine from Nāgārjuna and that will keep him eternally young. None of his sons can aspire to be the King. Your father is now eight hundred years old and will live long. Many of you will become yuvarājas but not the King. I will therefore suggest a way to tide over this difficulty. Everyday in the afternoon Nāgārjuna would come outside the palace and enquire whether anybody is in need of anything. At that time he would give whatever was asked for. It is an opportunity when you can ask for his head. When Nāgārjuna is dead your father would either die of grief or go to the forests. Then you can become the King."

Jīvahara was pleased to hear this suggestion and he went that after-noon to the palace of Nāgārjuna and when Nāgārjuna as usual came out with his query Jīvahara asked for his head. Most willingly Nāgārjuna offered his head to be chopped off. But the effect of the medicine made even the strongest cut by the sword ineffective. Jīvahara lost many swords without Nāgārjuna getting even a small scratch on his neck. The hubbub brought the King to the scene and he immediately asked Nāgārjuna to withdraw his head but Nāgārjuna refused saying, "Oh, King, in my ninetynine previous births I have offered my head like this and please do not ask me to desist from making this offer for the hundredth time". So saying he embraced the King and taking a powder from his body smeared it on the sword and asked Jīvahara to strike again. This time very easily Jīvahara severed the head from the body of Nāgārjuna. The King was greatly aggrieved and he renounced all and went to the forest and led a pious life.

Cirāyus' son Jīvahara became King. But Nāgārjuna's sons killed him and his mother died of grief. (Taraṅga, Ratnaprabhā Lambaka, Kathāsaritsāgara).

CĪRIṆĪ. A river. It was on the banks of this river that Vaivasvata Manu clad in bark-skin and with knotted hair did penance. (Śloka 6, Chapter 187, Vana Parva).

CITAL. (Termites). Cital has got its own place in the purāṇas. Devī Bhāgavata has the following story about the origin of it.

Mahāviṣṇu once looking at the face of Lakṣmī laughed without any apparent reason. Lakṣmī, thinking that Viṣṇu was laughing at her and that he had an eye on some other woman more beautiful than her lost her temper and cursed Viṣṇu that his head would be severed from his body.

No sooner was the curse pronounced than the asuras came in batches fully armed and challenged Viṣṇu to war. Single-handed the Lord fought the asuras with one bow. The fight did not end though it continued for thousands of years. Viṣṇu felt tired and decided to rest awhile. He planted one end of the untied bow on the ground, rested his chin on the other and sat in Padmāsana. Being very tired the Lord remained asleep for a long time in this posture.

About this time the devas made preparations to perform a yajña. All the devas except Mahāviṣṇu attended that yajña. Since he was the master of yajñas performed for purposes of the devas they could not begin it in his absence. So, Brahmā and others went in search of Viṣṇu to Vaikuṇṭha. But he was not to be found there. Then Brahmā and others found out with their eyes of knowledge where Viṣṇu was and they went to the place where he was sleeping. They waited there for a long time, yet Viṣṇu did not awake from sleep. Then Brahmā hit at a plan to awaken Viṣṇu. It was to create citals (termites) to eat the end of the bow. When they had eaten away the end of the bow planted on the ground the cord binding the two ends of it would break, the bow would straighten up and the speedy movement of it would awaken Viṣṇu.

According to this plan Brahmā created citals, but his other plans were not acceptable to the citals. They argued that the advantage of awakening the Lord from sleep would go only to the devas, while its sin would fall upon them.

They argued,

> Nidrābhaṅgaḥ kathāchedo
> Dampatyoḥ prītibhedanam /
> Śiśumātṛvibhedaśca
> Brahmahatyāsamaṁ smṛtam //*

Brahmā conceded the justness of this argument and agreed that, in future, a part of the result of yajñas shall go to citals. It was after this that havis (sa crificial offering) which, in the course of being submitted to the fire falls on the sides of the pit of fire became the share of citals (termites). This promise of Brahmā pleased the the citals, and they did as was bidden by Brahmā and

*To disturb one in sleep, to interrupt a story, to separate husband and wife as also mother and child from each other—these things are tantamount to Brahmahatyā (killing of the brahmin).

the bow of Viṣṇu straightened up with a terrific sound. The devas were terror-stricken, the whole universe shook, the earth experienced a convulsion and the oceans too were shaken. Moreover, the head of Viṣṇu was severed from the body, rose high up in the sky and fell into the sea. Brahmā, Śiva and others opened their eyes only to find the body of Viṣṇu lying thus without the head.

This loss of Viṣṇu's head proved to be useful in another way. Now, Hayagrīva, after securing the boon from Brahmā that he would be killed only by one with horse's head, was running rough-shod over the whole earth. The devas cut off the head of a horse and attached it to the trunk of Viṣṇu. Thus Viṣṇu came to life again, and according to his orders the citals gnawed away the cord of Hayagrīva's bow as a result of which he was killed. (Devīmāhātmya, Prathma Skandha).

CITĀYU. A king of the Pūru dynasty. He was the son of Bhadrāśva, who had ten sons called Ṛkṣāyu, Kṛṣāyu, Sannatāyu, Ghṛtāyu, Citāyu, Sthaṇḍilāyu, Dharmāyu, Sammitāyu, Kṛtāyu and Matināra. (Agni Purāṇa, Chapter 278).

CITRA I. A son of Dhṛtarāṣṭra killed in war by Bhīmasena. (M.B. Droṇa Parva, Chapter 136, Verse 20).

CITRA II. A gajarāja (king elephant) with whom Subrahmaṇya, as a child, used to play. (M.B. Vana Parva, Chapter 225, Verse 23).

CITRA III. A hero who fought on the Kaurava side against the Pāṇḍavas. He was killed by Prativindhya. (M.B. Karṇa Parva, Chapter 14, Verse 32).

CITRA IV. A hero from the Cedi Kingdom who fought on the Pāṇḍava side against the Kauravas. Karṇa killed him. (M.B. Karṇa Parva, Chapter 56, Verse 46).

CITRĀ. A celestial maiden. When once Aṣṭāvakra went to the court of Kubera this maiden gave a dance in honour of his visit. (Śloka 44, Chapter 14, Anuśāsana Parva).

CITRABĀHU (CITRĀYUDHA). A son of Dhṛtarāṣṭra. He was killed in war by Bhīma. (M.B. Droṇa Parva, Chapter 136, Verse 20).

CITRABĀṆA. (CITRA, CITRAKA). A son of Dhṛtarāṣṭra. Bhīma killed him in war. (M.B. Droṇa Parva, Chapter 137, Verse 27).

CITRABARHA. A son of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 12).

CITRACĀPA. (CITRAŚARĀSANA, ŚARĀSANA). One of the hundred sons of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67).

CITRADEVA. An attendant of Subrahmaṇya. He loved brahmins deeply. (M.B. Śalya Parva, Chapter 45, Verse 71).

CITRADHARMĀ. A king in ancient India. The asura called Virūpākṣa was born again as Citradharman. (M.B. Ādi Parva, Chapter 67). The Pāṇḍavas invited him to come and help them in the war. (M.B. Udyoga Parva, Chapter 4, Verse 13).

CITRAGUPTA. A minister of Kāla. (God of death). His duty is to examine, after the death of men, a list of the good and evil actions they had done while living. (M.B. Anuśāsana Parva, Chapter 130).

CITRAKA (CITRA, CITRABĀṆA). A son of Dhṛtarāṣṭra. Bhīma killed him in the great war. (M.B. Droṇa Parva, Chapter 137).

CITRAKETU I. An emperor, who remained childless for a long time. At last a son was born to him owing to the blessings of Sage Aṅgiras. But, ere long the child was dead and gone, and its parents, immersed in sorrow took the dead child to Aṅgiras. Nārada also happened to be there on the occasion. Aṅgiras restored the dead child to life and asked him to live with the parents. The boy immediately stood up and told Aṅgiras that he had many parents in his many previous lives, and requested to be enlightened as to which of those parents he was to live with. Brahmā and Nārada felt confused. In the end they disappeared after imparting spiritual wisdom to Citraketu. And, Citraketu, who, for eight days immersed himself in concentrating the mind on God was turned into a Gandharva; his wife too turned Gandharva.

And, both of them rose up in the sky and flying over Mount Kailāsa looked down to the mountain. There they saw Pārvatī being seated on the thighs of Śiva at which sight Citraketu laughed. Enraged by the laughter Pārvatī cursed him to be born as an asura, and he was born as such. Vṛtrāsura was Citraketu born as asura. (Bhāgavata, Saṣṭha Skandha).

CITRAKETU II. A son of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 12).

CITRAKETU III. A Pāñcāla prince who fought on the side of the Pāṇḍavas. (M.B. Bhīṣma Parva, Chapter 95, Verse 41).

CITRAKETU IV. A son of Śiśupāla. (Bhāgavata, Navama Skandha).

CITRAKEŚĪ. An Apsarā woman. King Vatsa begot sons like Vṛṣa of her. (Bhāgavata, Navama Skandha).

CITRĀKṢA. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in the great battle. (Droṇa Parva, Chapter 136).

CITRAKUṆḌAKA. (DĪRGHALOCANA). One of the Kauravas killed by Bhīma. (M.B. Bhīṣma Parva, Chapter 96, Verse 27).

CITRAKŪṬA. A mountain.

Renowned in the purāṇas, this mountain is on the banks of the river, Mandākinī. (M.B. Vana Parva, Chapter 85). It was here, at Citrakūṭa that Śrī Rāma, Sītā and others lived for a period of time. It is said that Rājalakṣmī (royal wealth and welfare) will embrace those who fast on the Citrakūṭa after a bath in the Mandākinī. (M.B. Anuśāsana Parva, Chapter 26, Verse 29). This mountain is in Bāndā Zilla of the U.P. in modern India.

Citrakūṭa is described in Cantos 56 and 94 of Vālmīki Rāmāyaṇa.

CITRALEKHĀ I. A celestial maiden. This maiden came and danced in the assembly of the Pāṇḍavas once. (Śloka 34, Chapter 9, Vana Parva, M.B.).

CITRALEKHĀ II. A companion of Uṣā, daughter of the demon, Bāṇa. She was a beautiful portrait painter. Uṣā once dreamt of Aniruddha, grandson of Kṛṣṇa. Even before knowing the identity of the idol of her dream Uṣā fell in love with him. Next day morning Citralekhā gathered from the gloomy Uṣā details of her dream and Citralekhā started making portraits of many known charming princes but Uṣā was not satisfied. She then drew in her imagination a figure which was exactly like that of Aniruddha, the man of her dream. Uṣā was satisfied and it was through the cleverness of Chitralekhā that Aniruddha was brought to Uṣā's room and Uṣā was able to marry Aniruddha. (See under 'Aniruddha').

CITRAMUKHA. A sage. Though he was born a Vaiśya, he became a brahmin and from there gradually rose to the status of a brahmarṣi. (Chapter 56, Anuśāsana Parva, M.B.)

CITRĀÑGA I. (CITRĀÑGADA, ŚRUTĀNTAKA). One of the hundred sons of Dhṛtarāṣṭra. In the great battle Bhīmasena killed him. (Śloka 11, Chapter 26, Śalya Parva).

CITRĀÑGA II. A warrior. In the Aśvamedhayajña performed by Śrī Rāma Śatrughna followed the sacrificial horse and Citrāṅga blocked them on their way. Śatrughna killed him. (Chapter 27, Pātāla Kāṇḍa, Padma Purāṇa).

CITRĀÑGADA I. (CITRĀÑGA). See under Citrāṅga I.

CITRĀÑGADA II. A son of the Mahārāja Śantanu. King Śantanu of the Candra dynasty had two wives, Gaṅgā and Satyavatī. Bhīṣma is the son born of Gaṅgā; of Satyavatī were born two sons, Citrāṅgada and Vicitravīrya. They were very brave and learned. After ruling his kingdom for a long period, living with Satyavatī and the three children Śantanu passed away. Because Bhīṣma dedicated himself to a life of unbroken chastity Citrāṅgada was crowned King. Once when he went to the forest for hunting he met with a gandharva of the same name. Both did not like the other to keep the same name and so a fight ensued. It was fought in Kurukṣetra and lasted for three years. In the end Citrāṅgada was killed. Bhīṣma felt very sorry and after asking Vicitravīrya to perform the funeral rites crowned him as King. (Devī Bhāgavata, Prathama Skandha).

CITRĀÑGADA III. A gandharva. See under Citrāṅgada II.

CITRĀÑGADA IV. One of the Kings who attended the svayaṁvara of Draupadī. He might have been the King of either Kaliṅga or Daśārṇa because both these states were then ruled by a Citrāṅgada, (Śloka 22, Chapter 185, Ādi Parva).

CITRĀÑGADA V. A king of Kaliṅga. Almost all the Kings of Bhārata attended a svayaṁvara once held at the palace of this King. (Śloka 2, Chapter 4, Śānti Parva).

CITRĀÑGADA VI. A king of Daśārṇa. He blocked the sacrificial horse sent out by Dharmaputra during the Aśvamedhayajña and Arjuna killed him. (Aśvamedha Parva, Chapter 83, Śloka 7).

CITRĀÑGADA VII. A deer. A character in the stories in the book 'Pañcatantra Stories' (See B-2 in Pañcatantra).

CITRĀÑGADĀ I. A celestial maiden. Once this girl gave a dance in the court of Kubera in honour of Aṣṭāvakra. (Śloka 44, Chapter 19, Anuśāsana Parva).

CITRĀÑGADĀ II. A wife of Arjuna.

General information. When once Dharmaputra was closeted with Pāñcālī in amorous talks Arjuna by mistake entered the room and was thus compelled as per a previous mutual agreement to go on a pilgrimage for a year. During this exile he married the serpent girl Ulūpī. After that he proceeded again on his pilgrimage and reached a state called Maṇalūr. Maṇalūr was then reigned by a King called Citravāhana. Citrāṅgadā was the daughter of Citravāhana.

An ancestor of Citravāhana greatly grieved by the lack of a son, did great penance to propitiate Śiva and Śiva blessed him and said that in future he and his successors would get a son to keep their line unbroken. Accordingly all the forefathers of Citravāhana got a son each but when it came to the turn of the latter he got a girl instead.

Arjuna accidentally saw Citrāṅgadā and fell in love with her, and knowing that, the king received Arjuna in his palace and requested Arjuna to marry his daughter. Arjuna married her and the couple got a son named Babhruvāhana. Promising them that he would come back and take them to Hastināpura Arjuna continued his pilgrimage. (Chapters 219, 220, and 221, Ādi Parva).

2) *How Citrāṅgadā came to Hastināpura.* When after the great epic battle Dharmaputra conducted an Aśvamedhayajña it was Arjuna who led the sacrificial horse to the south. When Arjuna came to Maṇalūr he came against Babhruvāhana who challenged him for a fight. In the grim battle that ensued Arjuna fell dead by the piercing arrows of Babhruvāhana, his own son. At that time Ulūpī and Citrāṅgadā came to the scene and seeing Arjuna lying dead, Ulūpī brought the diamond, Mṛtasañjīvanī, and placing it on Arjuna's face brought him back to life. (See Babhruvāhana for details). After this incident all of them, Citrāṅgadā, Ulūpī and Babhruvāhana went to Hastināpura along with Arjuna. (Chapters 79 to 81, Aśvamedha Parva).

3) *Other details*

(1) Citrāṅgadā on reaching Hastināpura bowed down before Kuntī and Pāñcālī touching their feet and lived amicably with others like Subhadrā. (Śloka 2, Chapter 88, Aśvamedha Parva).

(2) Kuntī, Subhadrā and Pāñcālī gave Citrāṅgadā many diamonds as present. (Śloka 3, Chapter 88, Aśvamedha Parva).

(3) Citrāṅgadā looked to the comforts of Gāndhārī as a servant-maid. (Śloka 23, Chapter 1, Āśramavāsika Parva).

(4) Citrāṅgadā was one among the women who wept when at the fag end of their life Dhṛtarāṣṭra, Gāndhārī and Kuntī started for Vanavāsa (life in the forest). (Śloka 10, Chapter 15, Āśramavāsika Parva).

(5) Citrāṅgadā was a beautiful woman having an enchanting figure as that of a Madhūka flower. (Śloka 11, Chapter 25, Āśramavāsika Parva).

(6) After the Mahāprasthāna of the Pāṇḍavas Citrāṅgadā left for Maṇipur. (Śloka 18, Chapter 1, Mahāprasthānika Parva).

CITRĀÑGADĀ III. Daughter of Viśvakarmā. Once while she was bathing in a pond along with her companions in the forest of Naimiśa Prince Suratha, son of Sudeva, came that way. Seeing him Citrāṅgadā told her companions "This beautiful young man is in love. I must give myself to him". Though her companions objected to her doing this, waving aside the objections Citrāṅgadā approached Suratha.

When Viśvakarmā knew about this he was extremely angry and cursed her saying that she would never have a marriage. Citrāṅgadā fainted when she heard the curse and her companions tried their best to wake her up, but failed. They then took her to be dead and left the place in search of firewood and other things to conduct a funeral.

When Citrāṅgadā woke up she looked around for her companions and finding none including her lover, the prince, she ran and threw herself into the river, Sarasvatī.

That river pushed her down to river Gomatī and that river in turn washed her ashore a huge forest. There she was met by the sage Ṛtadhvaja. Knowing her sad tale the sage felt compassion for her and cursed Viśvakarmā to be born as a monkey. Then he let her marry her lover and blessed them. (Chapters 63 and 64, Vāmana Purāṇa).

CITRĀṄGĪ. Daughter of Bhadraśreṇya, a king of Hehaya. She was the wife of Durmada. (See under Durmada).

CITRAPUṢPAM. A garden where peculiar kinds of flowers grow. This garden is on the higher planes of Mount Sukakṣa to the west of Dvārakā. (M.B. Sabhā Parva, Chapter 38).

CITRARATHA I. (AṄGĀRAPARṆA). A devagandharva.

1) *Birth.* Citraratha was the gandharva son of Kaśyapaprajāpati of his wife Muni. (Śloka 43, Chapter 65, Ādi Parva).

2) *Citraratha and Arjuna.* The greatest event in the life of Citraratha alias Aṅgāraparṇa was the defeat he suffered at the hands of Arjuna. The Pāṇḍavas after their escape from the lac palace (Lākṣāgṛha) through a tunnel arrived in a forest and there they killed the demons Hiḍiṁba and Baka. One night they were walking along the shores of the river Gaṅgā when they heard a sound of somebody bathing in the river. Arjuna who was walking ahead waving a country torch went to see who was bathing at that time of the night. Arjuna then saw Citraratha enjoying a bath with his wife Kumbhīnasī. That period of the night was allotted to the gandharvas, and human beings were not expected to be out walking at that time. Citraratha felt it impertinent that Arjuna a human being should be out walking at night and peep into the privacy of the gandharvas. The gandharva and Arjuna so entered into a combat. Citraratha who was a great fighter was, after a grim battle, subdued, bound hand and foot, and brought before his brothers by Arjuna. Kumbhīnasī followed her exhausted, powerless and spiritless husband and pleaded to Dharmaputra to release him. Dharmaputra advised Arjuna to do so and on getting his release he taught Arjuna the famous Cākṣuṣīvidyā—the magic art of seeing by one's own eyes anything and everything in the three worlds : Heaven, Earth and the netherworld. Manu was the author of this magic art and from him Soma learnt it and from Soma Viśvāvasu, from Viśvāvasu, Citraratha and from Citraratha, Arjuna. Besides this Citraratha gave Arjuna many chariots and horses.

In return Arjuna taught him the secret of the missile Agniśira. Exchanging faith and affection thus Citraratha and the Pāṇḍavas became friends. He then narrated to the Pāṇḍavas many interesting stories, of which the following are a few. The story of the feud between Vasiṣṭha and Viśvāmitra, story of Tapatīsaṁvaraṇa and tales about the sage Parāśara, Kalmāṣapāda, Adṛśyantī, Bhārgavas, Kṛtavīrya and Aurva. Citraratha advised the Pāṇḍavas to have a priest for the sacrificial rites and it was thus that they engaged Dhaumya as their family priest.

Since Arjuna had destroyed all the chariots belonging to Citraratha, the latter got a name 'Bhagnaratha' (devoid of chariots). Citraratha admitted that Arjuna could conquer him because of his vow of celibacy. (Chapters 165 to 183, Ādi Parva, M.B.).

3) *Other details.*

(1) Citraratha attended one of the birthday festivals of Arjuna. (Śloka 52, Chapter 122, Ādi Parva, M.B.).

(2) Citraratha worshipped Kubera sitting in the latter's council. (Sabhā Parva, Chapter 10, Śloka 26).

(3) He offered as a gift to Dharmaputra four hundred excellent horses which could fly like wind. (Chapter 52, Śloka 23, Vana Parva).

(4) When the gandharvas milked the earth during the time of the emperor, Pṛthu, Citraratha acted as the calf. (Śloka 39, Chapter 6, Harivaṁśa).

(5) Śiva once sent Citraratha as a messenger to Asura Śaṁkhacūḍa, with a message that Śaṁkhacūḍa should abandon his satanic activities. (Devī Bhāgavata, Navama Skandha).

CITRARATHA II. One of the ministers of Daśaratha. He belonged to the Sūta dynasty. (Śloka 17, Ayodhyā Kāṇḍa, Vālmīki Rāmāyaṇa).

CITRARATHA III. A king of Sālva. Once Reṇukā, wife of Jamadagni, after her bath in the river stayed ashore watching this king and his queen bathe in the river with erotic plays. Reṇukā thus reached the āśrama a bit late and Jamadagni enraged at this commanded his son Paraśurāma to chop the head of his own mother. (Brahmāṇḍa Purāṇa, Chapter 59).

CITRARATHA IV. A king of the dynasty of Bharata. He was the son of King Gaya. Citraratha had a sister named Sugati and a brother Avarodhana. (Pañcama Skandha, Bhāgavata).

CITRARATHA V. A prince of Pāñcāla. He was killed in the battle of Mahābhārata by Droṇācārya. (Śloka 43, Chapter 122, Droṇa Parva).

CITRARATHA VI. A king of the Aṅga country. He married Prabhāvatī, sister of Ruci, wife of Devaśarmā. (Śloka 8, Chapter 42, Anuśāsana Parva, M.B.).

CITRARATHA VII. A king of the Yādava dynasty. He was the son of Uśaṅku and father of Śūra. (Śloka 29, Chapter 147, Anuśāsana Parva).

CITRARATHA VIII. Son of Vīrabāhu and a friend of Śrī Rāma. In the Rājya Kāṇḍa of Ānanda Rāmāyaṇa there is the following story about him.

Citraratha was also one among those assembled for the svayaṁvara of Hemā, daughter of Kuśa. He sent an anaesthetic missile to the assemblage and made them all fall down senseless. He then took Hemā out from the marriage hall. But on reaching outside he felt he had done a very unjust thing and so withdrew the missile and stood outside ready to fight. A fight ensued in which Citraratha defeated all. But Lava alone continued to fight with him. Vīrabāhu, father of Citraratha, who was closely watching the fight came to the help of Citraratha and engaging Lava in a fight struck him down. Kuśa seeing this attacked Vīrabāhu and bound him hand and foot. At that time Śrī Rāma came to the scene and told Kuśa that Vīrabāhu was a friend of his and set Vīrabāhu free. Hemā was then married to Citraratha and Vīrabāhu was sent away with due respect.

CITRARATHA. An Indian river of purāṇic fame. (Chapter 9, Bhīṣma Parva, M.B.).

CITRARŪPA. An attendant of Śiva. When by a curse of Mahāviṣṇu Mahālakṣmī was changed into a mare, it was through this attendant that Śiva sent a message to Viṣṇu. (Devī Bhāgavata, Skandha 6).

CITRAŚARĀSANA. (ŚARĀSANA, CITRACĀPA). One of the sons of Dhṛtarāṣṭra. In the great battle he was killed by Bhīmasena. (Śloka 20, Chapter 136, Droṇa Parva).

CITRASENA I. A gandharva. There is reference to this gandharva in many places in the purāṇas. He had two wives Sandhyāvalī and Ratnāvalī.

1) *How Arjuna saved him.* Once when Citrasena with his wives was travelling in the aerial car the spittings of Citrasena fell upon the sage Gālava who was doing his sandhyā rites then. The sage complained about the incident to Śrī Kṛṣṇa who promised to bring to him the head of Citrasena before sun-set. Sage Nārada informed Citrasena of this vow of Kṛṣṇa. The gandharva was taken aback and did not know what to do. But Sandhyāvalī and Ratnāvalī went and sought the help of Subhadrā. They made a fire pit in front of her house and decided to end their lives along with Citrasena by jumping into the fire. While Citrasena was circling the fire-pit before jumping into it his wives wept loudly and hearing the noise Subhadrā came out and saw what was happening. They then took from Subhadrā a boon to the effect that they should be allowed to live with their husband. It was only after granting them the boon that Subhadrā understood the whole situation. Subhadrā was in a fix but Arjuna assured her that Citrasena would be protected at any cost. Arjuna very cleverly shielded all the arrows sent against the gandharva by Kṛṣṇa and gradually the fight came to be one between Arjuna and Śrī Kṛṣṇa. Subhadrā came between them and it was found difficult to continue the fight. Śrī Kṛṣṇa advised Citrasena to bow down and touch the feet of Gālava. Citrasena obeyed and the issue settled without harm to both the parties.

2) *Arjuna defeats Citrasena.* While the Pāṇḍavas were in exile, Duryodhana knew through a spy that they were camping in the Dvaitavana forest. Prompted by Karṇa Duryodhana programmed to go to Dvaitavana with his retinue to enjoy the sight of the suffering Pāṇḍavas. So they started to the forests under a pretext of an annual stock-taking of the cows. They reached Dvaitavana with a huge army. There they split into parties and roamed about making merry by themselves. Soon one of the parties reached a pond near the hermitage of the Pāṇḍavas. They saw a few gandharvas making merry in the pond. With the usual haughtiness they commanded the gandharvas to leave the pond and make room for Duryodhana to come and bathe. The gandharvas did not pay heed to their words and on being informed of this Duryodhana went to fight with the gandharvas. It was Citrasena who led the gandharvas and by his incessant shower of piercing arrows split the Kaurava forces and made them flee for life. Duryodhana was isolated from his army, was bound hand and foot and taken a prisoner. In their sheer helplessness they approached Dharmaputra in his hermitage and acquainted him with the pitiable plight of Duryodhana. Dharmaputra asked Arjuna to go to the help of the Kauravas. Arjuna faced Citrasena in a grim combat. Citrasena then appeared in his real form and Arjuna knew that he was fighting a friend. Then at the request of Arjuna Citraratha released Duryodhana. (Chapters 239 to 243, Vana Parva).

3) *Other details.* (1) This gandharva occupied a seat in the court of Yudhiṣṭhira along with twentyseven other gandharvas and a few Apsarā maidens. (Śloka 32, Chapter 4, Sabhā Parva).

(2) Citrasena is a member of the court of Kubera also. (Śloka 26, Chapter 10, Sabhā Parva).

(3) Citrasena used to attend the court of Indra also at times. (Śloka 22, Chapter 7, Sabhā Parva).

(4) At the invitation of Indra Arjuna went to devaloka and Citrasena taught him dance and music. It was during this visit that Arjuna threw a cold blanket on the amorous approaches of Urvaśī and was consequently cursed by her to be an eunuch. It was through Citrasena that Indra sent word to Urvaśī to console Arjuna and give relief from the curse. (Chapters 45 and 46, Vana Parva).

CITRASENA II (UGRASENA). One of the hundred sons of Dhṛtarāṣṭra.

2) *Other details.*

(1) Citrasena was present for the svayaṁvara of Pāñcālī. (Śloka 3, Chapter 185, Ādi Parva, M.B.).

(2) Citrasena was among those who accompanied Duryodhana when he went to play the historical game of dice with Dharmaputra. (Śloka 13, Chapter 58, Sabhā Parva).

(3) In the great Mahābhārata battle he fought against Bhīmasena, Suśarmā, Sātyaki and Śatānīka. Bhīma killed him. (Chapter 137, Droṇa Parva).

CITRASENA III. A prince of the Pūru line, son of Parīkṣit and grandson of Avikṣit. (Śloka 54, Chapter 94, Ādi Parva).

CITRASENA IV. A minister of Jarāsandha. He was known as Ḍiṁbhaka also. (Śloka 32, Chapter 22, Sabhā Parva).

CITRASENA V. A king of the country of Abhisāra. He fought on the side of the Kauravas against the Pāṇḍavas and was killed by Śrutakarmā. (Śloka 14, Chapter 14, Karṇa Parva).

CITRASENA VI. (ŚRUTASENA). Brother of Suśarmā, the king of Trigarta. These two brothers jointly by an incessant downpour of arrows suffocated Arjuna in the battle-field. (Chapter 27, Karṇa Parva, M.B.).

CITRASENA VII. A warrior of Pāñcāla. Karṇa killed him in the great battle. (Śloka 15, Chapter 48, Karṇa Parva).

CITRASENA VIII. A son of Karṇa. Nakula killed him in the great battle. (Śalya Parva, Chapter 10).

CITRASENA IX. A brother of Karṇa. In the great battle Yudhāmanyu killed him. (Śloka 39, Chapter 83, Karṇa Parva).

CITRASENA X. One of the kings on the sea-shore. Along with his son he fought on the side of the Pāṇḍavas against the Kauravas and was killed by Samudrasena. (Śloka 16, Chapter 6, Karṇa Parva).

CITRASENA XI. A serpent. This serpent joined hands with Arjuna during the Kṛṣṇārjuna battle. (Śloka 43, Chapter 87, Karṇa Parva).

CITRASENA XII. A king of the dynasty of Vaivasvatamanu. (Navama Skandha, Bhāgavata).

CITRASENA XIII. A Mahārāja who obtained salvation by observing the Aṣṭamīrohiṇī Vrata. This king was a great sinner having committed such sins as Agamyāgamana (Incest), Brahmasvāpaharaṇa (stealing things belonging to Brahmins), Surāpāna (drinking) and Prāṇihiṁsā (causing injury to living beings). One day while hunting he followed a tiger and at dusk exhausted with thirst and hunger he reached the banks

of the river Yamunā. It was the day of Aṣṭamīrohiṇī and many maidens were observing the Aṣṭamīrohiṇī Vrata there. Before them was a heap of rice and other eatables which was given as an offering to Kṛṣṇa and seeing the lot the King begged for something to eat and drink. The maidens replied that it was a sin to take food on that day of Vrata and then there came a change in the mind of the King and he readily agreed to observe the Aṣṭamīrohiṇī vrata and did so. Because of this when the king died, though a great sinner he was, he was taken to heaven by the servants of Viṣṇu. This story was told by Vasiṣṭha to Dilīpa to impress upon him the greatness of observing the Aṣṭamīrohiṇī Vrata. (Chapter 13, Padma Purāṇa).

CITRASENĀ I. An Apsaras. This celestial maiden was a dancer in the court of Kubera. (Śloka 10, Chapter 10, Sabhā Parva). When Arjuna went to the land of Indra this maiden gave a dance in honour of Arjuna. (Śloka 30, Chapter 43, Vana Parva).

CITRASENĀ II. A prominent river. The people of ancient Bharatā used to drink the water of this river. (Śloka 17, Chapter 9, Bhīṣma Parva)

CITRASENĀ III. A follower of Subrahmaṇya. (Śloka 14, Chapter 40, Śalya Parva, M.B.).

CITRAŚIKHAṆḌĪ. Saptarṣis (The seven saints) Marīci, Aṅgiras, Atri, Pulastya, Pulaha, Kṛtu and Vasiṣṭha. These saints are called by the name Citraśikhaṇḍīs also. (Śloka 29, Chapter 336, Śānti Parva).

CITRAŚILĀ. A purāṇic river. The water of this river is used by the Indians for drinking. (Śloka 30, Chapter 9, Bhīṣma Parva).

CITRĀŚVĀ. Another name of Satyavān. He used to make the figure of horses using clay and people therefore gave him this name of Citrāśvan. (Śloka 13, Chapter 294, Vana Parva).

CITRAVĀHĀ. A purāṇic river of Bhārata. (Śloka 17, Chapter 9, Bhīṣma Parva).

CITRAVĀHANA. A king who ruled Maṇipur during purāṇic times. (See Citrāṅgada).

CITRAVARMĀ I. One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great battle by Bhīmasena. (Chapter 136, Droṇa Parva, M.B.).

CITRAVARMĀ II. A prince of the country of Pāñcāla. He was the son of ā king called Sucitra. He had four brothers : Citraketu, Sudhanvā, Citraratha, and Vīraketu. When Vīraketu was killed in the great battle all the brothers attacked Droṇa who killed them all. (Ślokas 43 to 49, Chapter 122, Droṇa Parva, M.B.).

CITRAVARMĀ III. Father of Sīmantinī, wife of King Candrāṅgada. (See Candrāṅgada).

CITRAVEGIKA. A serpent of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the sarpa sattra of Janamejaya. (Śloka 8, Chapter 57, Ādi Parva).

CITRĀYUDHA I. (CITRABĀHU). One of the hundred sons of Dhṛtarāṣṭra. He was slain by Bhīmasena in the great battle. (Śloka 20, Chapter 136, Droṇa Parva).

CITRĀYUDHA II. (DṚḌHĀYUDHA). One of the sons of Dhṛtarāṣṭra. He was slain by Bhīmasena. (Śloka 29, Chapter 137, Droṇa Parva).

CITRĀYUDHA III. A King of Siṁhapura. During the victory march of the Pāṇḍavas Arjuna conquered this King. (Śloka 20, Chapter 27, Sabhā Parva).

CITRĀYUDHA IV. A warrior of the state of Cedi. He fought on the side of the Pāṇḍavas. The horse of this warrior was blood-coloured and his weapons were of a peculiar type. Karṇa killed him in the great battle. (Chapter 23, Droṇa Parva and Chapter 56, Karṇa Parva).

CITROPACITRA. One of the hundred sons of Dhṛtarāṣṭra. In the great battle Bhīmasena killed him. (Śloka 18, Chapter 111, Droṇa Parva).

CITROPALA. A river of purāṇic fame. (Śloka 34, Chapter 9, Bhīṣma Parva).

CITTĀVASTHĀS. States of the mind. (See under Pattu).

CIYYĀLI. A holy place in South-India. (See under Agastya).

COLA. A very righteous emperor of Kāñcīpura. Because of the virtuous rule of this emperor his country got the name Cola. There is an interesting story in Padma Purāṇa of how the emperor attained Vaikuṇṭhaloka (The abode of Mahāviṣṇu).

Once Cola went to Vaikuṇṭha to worship Mahāviṣṇu. As he was worshipping him with pearls and flowers of gold a brahmin subject of his came there to worship him with water and Tulasī leaves. The simple offering of Tulasī leaves and flowers by this brahmarṣi, Viṣṇudāsa, eclipsed the expensive one by the King and the latter was greatly offended and he rebuked the Brahmin saying that he was a poor man who did not know what devotion to Viṣṇu was. But Viṣṇudāsa did not take the taunt unchallenged. He asked the king to wait and see who would merge with the glowing entity of the Lord earlier.

The King on returning to his palace started a Vaiṣṇavasattra. (An almonry dedicated to Mahāviṣṇu). This almshouse was as comfortable and luxurious as the one once started by Brahmā in the temple of Gaya. Viṣṇudāsa on the other hand spent his life in a Viṣṇu temple leading a celibate life and observing rites pleasing to Viṣṇu.

One day after finishing his daily morning rites Viṣṇudāsa cooked his food as usual and kept it in its place to be taken later. But on returning to it after some time he found his food eaten by someone else. He went without food that day and it happened the next day also. It continued to happen thus for a week and all these days Viṣṇudāsa went fasting. Viṣṇudāsa then decided to watch and see who the thief was. On keeping a vigil he found a Caṇḍāla (a harijan of the lowest Cadre) timidly coming and grabbing at the food with gluttonous greed to appease his hunger. Seeing the famished skeletonous body of the thief Viṣṇudāsa felt compassion rather than resentment and calling him back to take the food went after him crying "Hi, come here and take this ghee also with you. That food has no fat in it." But the Caṇḍāla frightened at the sight of the owner of the food ran away as fast as his legs could carry him, Viṣṇudāsa following him. But soon the Caṇḍāla fell fainting on the road exhausted and tired. Viṣṇudāsa reaching his side started fanning him with his cloth. Very soon the Caṇḍāla changed himself into Mahāviṣṇu adorned with Śaṁkha, Cakra and Gadā and Viṣṇu embracing his devotee took him to Vaikuṇṭha.

Hearing this Cola called Mudgala the priest of the Vaiṣṇavasattra, to his side and lamented "I started this sattra to spite Viṣṇudāsa and now he has gone to

Vaikuṇṭha. It was due to his true devotion to God that he has attained salvation. What we have done is of no use." So saying he crowned his nephew as King. Even while young he had become an ascetic and as such had no sons. From that time the crowning of the nephew as King became a precedent in Cola. Renouncing the kingdom Cola went to the sacrificial hall and circling the sacrificial fire stood before it and addressing Mukunda said "Oh Viṣṇu, grant me unwavering devotion to you in thought, speech and deed." Repeating this three times the king jumped into the fire. At this Mudgala, the priest, burst into anger and tore off the lock of hair on his head. So even today the decendants of Mudgala do not have hair-locks. Viṣṇu who is always affectionate to his devotees graciously appeared from the sacrificial fire and embraced the King. The King was then taken to Vaikuṇṭha. (Chapters 110, 111, Padma Purāṇa).

COLA (M). The three celebrated kingdoms of South-India of old were Cola, Pāṇḍya and Cera. References to these will be found in many places in the Purāṇas and a few are given below :—

1) Among those present for the svayaṁvara of Rukmiṇī were the Kings of Cola, Pāṇḍya and Kerala.

2) Descending in order from Turvasu were Varga—Gobhānu — Traiśāni — Karandhama — Marutta — Duṣyanta — Varūtha — Gāṇḍīra. From Gāṇḍīra were born the people of Kerala, Pāṇḍya and Cola. (Chapter 277, Agni Purāṇa).

3) Arjuna conquered the army of the King of Cola. (Śloka 21, Chapter 27, Sabhā Parva).

4) The King of Cola gave gifts to Dharmaputra. (Sabhā Parva, Chapter 52, Śloka 35).

5) When during the great battle Dhṛṣṭadyumna formed the Krauñcavyūha the soldiers from Cola guarded the southern wing. (Śloka 60, Chapter 9, Bhīṣma Parva).

6) Śrī Kṛṣṇa once conquered the land of Cola. (Śloka 17, Chapter 11, Droṇa Parva).

COURAS. A set of Kṣatriyas who became Śūdras by a curse of the brahmins.

Pāṇḍyas, Kāṇḍvas, Sirākhyas, Lāṭas, Drāviḍas, Keralas, Couras, Darvas, Daradas, Śauṇḍis, Śabaras, Arbaras, Kirātas and Yavanas were all Kṣatriyas but were turned into Śūdras by a curse of the brahmins.

CUCUKA. A low-caste tribe of south India. They were aborigines older than the Mahābhārata in origin. (Śloka 42, Chapter 207, Śānti Parva).

CUCUKA (M). A place in ancient south India. (Śloka 26, Chapter 110, Udyoga Parva).

CŪḌĀKARṆA. The character of a Sannyāsī in a tale in Pañcatantra.

CUḌĀLĀ. The saintly wife of King Śikhidhvaja. When once Śikhidhvaja renounced his kingdom and went to the forests, his wife gave him instruction in Ātmajñāna and brought him back to his country. (Chapter 77, Yogavāsiṣṭha).

CŪḌĀMA. I. See under Sitā.

CŪLI. A sage. Once Somadā, daughter of a gandharva women Ūrmilā, looked after this sage and well pleased with her service he asked her what she wanted and Somadā asked for a son by him. Cūli gave her a spiritual son of his and the boy was named Brahmadatta. This Brahmadatta married the hundred hunch-backed daughters of Kuśanābha. (Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

CULUKA. A river. People of ancient Bhārata used to drink the water of this river. (Śloka 20, Chapter 9, Bhīṣma Parva).

CUÑCU. A King of the Hehaya line of kings. He was the grandson of Rohitāśva and son of Hārīta. King Vijaya is the son of Cuñcu. (Brahmāṇḍa Purāṇa, Chapter 16.)

CURAYKKĀ. While emperor Pṛthu was ruling the earth it was once transformed into a cow and milked. Each got a different substance and what the Nāgas got was poison. They milked the poison into a pot-like Curaykkā.

CŪṬU. (Dice). It is an imaginative paurāṇic assumption that there is a satanic force latent in dice, hunting, wine and women. There is a story to support the presence of this evil power within the above four. Indra once turned the Aśvinīdevas out of his court labelling them as outcastes and banned wine to them. Discontented at this the Aśvinīdevas approached Cyavana and the latter performing a yāga invited the Aśvinīdevas and gave them the yāga wine, 'Soma'. Infuriated at this Indra raised his celebrated Vajrāyudha (Weapon of thunder) to kill Cyavana. But the sage by his yogic powers paralysed the hands of Indra and instantly from the sacrificial fire there arose Mada a genie to kill Indra. Frightened by this sight Indra fell at the feet of Cyavana and craved for pardon. The sage then tore the genie into four pieces and threw one each into dice, hunting, wine and women. That is why all the four are as alluring as destructive. (Saptama Skandha, Devī Bhāgavata).

CYAVANA. A celebrated sage of the Bhārgava dynasty.

1) *Genealogy*. Descending in order from Brahmā—Bhṛgu—Cyavana.

2) *Birth*. Bhṛgu is the son of Brahmā born of Agni at the Brahmayajña conducted by Varuṇa. The beautiful and virtuous lady Pulomā was the wife of Bhṛgu. Even before Bhṛgu married her she was being loved by the demon Pulomā and her marriage with Bhṛgu embittered him and he waited for an opportunity to kidnap Pulomā. One day when Bhṛgu went to the river for his bath Pulomā entered the āśrama and there he found his love Pulomā being watched over by Agni. Pulomā compelled Agni to tell him the truth whether Bhṛgu had married Pulomā according to the rites enjoined by the scriptures. Agni confessed that it was not so and then Pulomā taking the shape of a hog carried away Pulomā who was then in a stage of advanced pregnancy. On the way the wife of the sage delivered and the babe dropped to the ground. Because the babe was born with a fall (Cyavana) from the womb the boy was named Cyavana. The radiance of the boy burnt the demon into ashes. Pulomā weeping profusely with tears rolling down her cheeks returned to the āśrama. Her tears ran into a river and the river got the name Vadhūsarā Bhṛgu on knowing how all happened cursed Agni saying that Agni would thereafter be an all-round eater. (eating anything and everything). (Chapters 5 and 6, Ādi Parva).

3) *Penance and marriage*. Even when he was very young Cyavana commenced practising austerities. He went to the forests and sat in meditation without food or sleep, oblivious to what happened outside. Years went by and Cyavana did not stir from his place. Gradually earth began to cover him and soon he was completely enveloped by earth. Creepers grew on it and birds made rests; Cyavana did not know anything about it.

One day Śaryāti with his wives and children came to that forest for a picnic. Sukanyā, daughter of King Śaryāti, along with her companions separated from the King and roamed about in the forest making merry. They soon came to the place where Cyavana sat doing penance. There was an unusual radiance around the heap of earth they saw there and Sukanyā out of curiosity started striking down the earth. Then from inside came Cyavana's voice advising her not to crumble down the earth as she was doing. Sukanyā ignored the advice and searched for the source of the voice. She then saw two points of glow and taking a thorn gave two pricks at those points and left the place with her companions.

Those glow-points were the eyes of Cyavana and Cyavana felt insufferable pain when his eyes were thus pierced through. But he neither became angry nor cursed the girl who did this havoc. Cyavana went on with his penance. But soon the country of Śaryāti began to experience the bad effects of this evil-deed. People one by one in the beginning and then the whole lot were disabled from passing either urine or faeces. From men and women the disease spread to the animals also. The country was in a chaos and the subjects flocked to the palace to complain to the King. Śaryāti knew that somebody must have in a some way tormented Cyavana and enquired of each and everyone of his subjects. Whether anybody had knowingly or unknowingly given pain to Cyavana. Nobody had done so and the King was worried. Then Sukanyā ran to her father and confessed what she had done. The King ran immediately to the place where Cyavana was doing penance and striking down the earth prostrated before the sage who was sitting there sad and miserable. The King apologised to Cyavana and requested him to pardon his daughter.

Cyavana then told the King that it was enough if he gave his daughter in marriage to him in expiation of the harm done. The King was shocked to hear this for Cyavana was not only ugly but now blind also. The King returned to the palace sad and worried and there was gloom over the whole palace. But Sukanyā approached her father and agreed to be the wife of Cyavana. The problem was solved and the King with great reluctance took his daughter to the forests and gave her in marriage to Cyavana.

4) *Cyavana attains eternal youth.* It was the time when Indra had banned Somapāna (drinking of the yāga wine) to the Aśvinīdevas. Discontented at this they roamed about in the forests and soon came to the neighbourhood of the āśrama of Cyavana.

Sukanyā after becoming the wife of Cyavana did all she could to make her husband comfortable and happy. She would collect very sweet and tasty fruit from the forests and give him. She would bathe him in hot water. After arranging all the materials needed for the morning rites like yava, sesame, darbha and water, she would take her husband to the place of the pūjā leading him by hand. When the morning pūjā was over she would seat him in a suitable place and give him rice and fruits. After the meals she would give him pan to chew. Only after doing all these would she go to do her daily rites and that too only after obtaining her husband's permission. She would finish her routine in no time to come back to her husband to see whether he was in need of anything. Then she would make arrangements for the evening pūjā and after the pūjā was over she would give him his dinner. She would eat only what was left by her husband. At night she would spread a soft bedding and lull him to sleep. Then she would take a nap lying at the foot of her husband. During summer she would fan him and during winter she would make fire to give him heat. Early morning she would take him to a distant place for his excretion and after washing him would seat him in a suitable place for cleaning his teeth and face. Then the routine would start with great devotion again.

One day Sukanyā was returning from the river after her bath and on the way she came across the Aśvinīdevas. They were astounded to see such a beautiful damsel in the forest and they accosted her and requested her to select one of them as her husband. Knowing her identity they advised her to forsake her old and blind husband and come and live with one of them. She flew into a fury when she heard her husband spoken of so slightingly and by logical argument convinced them the error of their request. Then they told her thus: "You are aware we are the physicians of the devas. We can give back eyesight to your husband and make him as beautiful as one of us. We will then appear before you as three lovely young men identical in appearance and then you must select one among the three as your husband."

Sukanyā was immensely pleased as well as surprised to hear the offer and was eager to see her husband young and beautiful. But the last condition frightened her. Anyhow she promised to give a reply after consulting her husband and ran to the āśrama to tell her husband the news. Cyavana advised her to accept the offer of the Aśvinīdevas and Sukanyā ran back to the Aśvinīdevas and brought them to her husband accepting their terms. The Aśvinīdevas took the aged and blind Cyavana along with them to the river nearby and the three plunged into the river. When they rose up after a dip the three emerged as young, lovely and charming triplets difficult to be distinguished from one another. When Sukanyā stood before the three to select her real husband she prayed to her goddess and the Devī gave her the power to identify Cyavana and so she correctly chose him from the three. (Saptama Skandha, Devī Bhāgavata).

5) *Cyavana defeated Indra.* Immensely pleased at regaining his eyesight and youth Cyavana asked the Aśvinīdevas what they wanted. The Aśvinīdevas replied that Indra had banned wine to them and they would like to have the ban lifted. Cyavana Maharṣi immediately commenced a Somayāga to which were invited all the devas and the Aśvinīdevas also. When Indra saw the Aśvinīdevas standing to partake of the Soma wine he was furious and objected to the wine being given to them. Cyavana dissented and a fight ensued between Indra and Cyavana. Indra raised his weapon 'Vajrāyudha' to strike at Cyavana and then Cyavana made all his limbs go stiff. He then raised from the sacrificial fire a fiendish demon called Mada to kill the devas. All those present were frightened by this demon and they ran away. But Indra could not run for his limbs were stiff. Standing there he prayed to his preceptor Bṛhaspati for help and Bṛhaspati advised Indra to surrender to Cyavana. Indra bowed his head before Cyavana and prayed to be excused. Cyavana was pleased and withdrawing the demon tore him into four pieces and threw one each into Dice, Hunting, Wine and Women. The devas and Aśvinīdevas then went back to heaven. (Saptama Skandha, Devī

Bhāgavata. Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 116; Chapter 123, Vana Parva).

6) *Other details.*

(1) Paraśurāma once came and stayed at the āśrama of Cyavana. At that time Bhṛgu and Cyavana were in the āśrama. They blessed him and advised him to go to Kailāsa and do penance there to propitiate Śiva. It was thus that Paraśurāma happened to go to Kailāsa to do penance there. (Brahmāṇḍa Purāṇa, Chapter 62).

(2) Cyavana got a son named Pramati. This Pramati was the father of Ruru and the grandfather of Śunaka. (Chapter 5, Ādi Parva).

(3) Cyavana married Āruṣi daughter of Manu. Aurva was the son born to Āruṣi from her thigh. In descending order from Aurva were born Ṛcīka—Jamadagni—Paraśurāma. (Chapter 66, Ādi Parva).

(4) Āstīka learnt Sāṅga Vedas from the āśrama of Cyavana. (Chapter 48, Ādi Parva).

(5) Cyavana was the guru of Bhīṣma. (Śloka 11, Chapter 37, Śānti Parva).

(6) King Yuvanāśva once went to the āśrama of Cyavana greatly worried over the lack of a descendant. Cyavana prepared some sacred water made potent with the recital of mantras to induce gestation and kept it there. Accidentally the King drank that water and got pregnant. The pregnancy developed without miscarriage and in due time the King gave birth to a child, the left side of his stomach bursting forth to push out the child. It was this child who became Māndhātā. (Chapter 126, Vana Parva).

(7) Cyavana was a brilliant member of the court of Brahmā. (Śloka 11, Chapter 22, Śānti Parva).

(8) Cyavana went to Pātāla (nether-world). (See under Kekaralohita).

(9) Once the august Vedaśarmā of Kauśīkagotra went to the āśrama of Cyavana lost in thought. Cyavana received him with due respect and enquired about the reason for his sorrow. Vedaśarmā then told him that the lack of a son worried him much. Cyavana then blessed him and assured him of a child soon. (Chapter 14, Padma Purāṇa).

(10) Cyavana had a daughter named Sumanas and she was married to a sage called Somaśarmā. (Chapter 14, Padma Purāṇa).

CYAVANĀŚRAMA. A sacred place. Ambā, daughter of Kāśirāja, used to bathe in a pond nearby. (Śloka 26, Chapter 186, Udyoga Parva).

CYAVANASAROVARAM. A sacred place. It is believed that this is the best place for worshipping Pitṛs (spirits of the dead). (Śloka 11, Chapter 125, Vana Parva).

D

D. (द) This letter means (1) Rudra and (2) tremor or fear (trāsa).

DA. This syllable means ruin. (Agni Purāṇa, Chapter 348).

DABHĪTI. A hermit who is praised much in the Ṛgveda. It is mentioned in Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112, that the Aśvinīdevas had saved Turvīti, Dabhīti, Dhvasanti and Puruṣanti, the sons of Indra, from a danger.

DADHĪCA. (DADHĪCI).

1) *Birth.* A famous hermit. Mention is made in Mahābhārata, Śalya Parva, Chapter 51, Stanza 83, that this hermit was the son of the great hermit Bhṛgu, and that he was made of the essences of the world, with a huge body.

2) *The birth of the hermit Sārasvata.* Dadhīca erected his hermitage on the bank of the river Sarasvatī and began to do penance. The power of penance increased daily. Seeing this Indra was flurried. So he sent the celestial maid Alambuṣā to break the penance of Dadhīca somehow or other. Alambuṣā came to the hermitage of Dadhīca and began to dance and sing. When the hermit saw her he grew lustful and seminal discharge occurred to him. The semen fell in the river Sarasvatī, who became pregnant and in due course gave birth to a child. She took the child to the hermit Dadhīca and told him the story of the child. The hermit was much pleased. He took the child and embraced it and blessed the river Sarasvatī thus :—

"Brahmā, the gods and the celestial maids will be pleased if your water is offered as oblation."

Dadhīci then said that the child should be named Sārasvata. He also added that when there was a drought continuously for twelve years, Sārasvata would have the power to bring rain. Then Sarasvatī took the child to her abode and brought it up.

3) *How he destroyed the asuras with the head of a horse.* Once Dadhīci went to the world of the devas (gods). From there he looked down and saw the earth filled with the asuras. Indra went to destroy them. But he could not. So he made a search for anything left behind by Dadhīca. He understood that Dadhīca had with him the head of a horse. It was found in a lake in the country of Śaraṇya. With the bones taken from that head Indra and Dadhīca destroyed a large number of asuras. (Ṛgveda, Maṇḍala 1, Anuvāka 13, Sūkta 84).

4) *The weapon* (Vajra) of Indra was made from a bone. A story occurs in the Mahābhārata, which says that the Diamond-weapon of Indra was made of a bone of Dadhīci. The asuras went to fight with Indra under the leadership of Vṛttrāsura. Indra tried his utmost to kill Vṛttrāsura, but he could not. At last Indra approached Brahmā, who told Indra that if a bone of the hermit, called Dadhīca was obtained it could effectively be used against Vṛtra. Accordingly Indra went with Nara and Nārāyaṇa to the banks of the river Sarasvatī and entered the hermitage and bowed before the shining hermit Dadhīca and informed him of their errand. The hermit replied that he had no objection in giving his bone to save the gods. Saying thus the hermit discarded his life. Indra took the bone of Dadhīci and made his weapon of Diamond (Vajra) with which he killed Vṛtra and his followers. (Mahābhārata, Chapter 100).

5) *Other information*

(1) At the sacrifice of Dakṣa, Dadhīci got angry because Śiva was not given his dues of the sacrifice. (M.B. Śānti Parva, Chapter 284).

(2) Once Dadhīci talked to a Brāhmin called Karuṇa about the importance of the ashes dedicated to Śiva. (Padma Purāṇa, Chapter 101).

(3) See Dhanañjaya V to know how this hermit gave absolution from curse to a fly.

DADHĪCA (M). A holy place in Kurukṣetra. Aṅgiras the son of Sarasvatī was born in this place. From that day onwards this place became a holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 186 that he who bathes in this holy place will

obtain the fruits of performing the sacrifice Aśvamedha, and enter the world of Sarasvatī.

DADHIMAṆḌODAKA. An ocean. This ocean is near the ocean Ghṛtoda samudra (Mahābhārata, Bhīṣma Parva, Chapter 12, Stanza 2).

DADHIMUKHA I. A famous serpent, born to Kaśyapa prajāpati by his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Stanza 8).

DADHIMUKHA II. A famous monkey. This old monkey was the general of a huge monkey-army. It is mentioned in Mahābhārata, Vana Parva, Chapter 283, Stanza 7 that this general approached Śrī Rāma once, with his army.

DADHIVĀHANA. An ancient king of Bhārata. The hermit Gautama saved the son of this King from the attack of Paraśurāma (Mahābhārata, Śānti Parva, Chapter 49, Stanza 8).

DADHIVAKTRA. A monkey who helped Śrī Rāma. It is seen in Adhyātma Rāmāyaṇa, Sundara Kāṇḍa, Sarga 5, as follows :—

"Dadhimukhaḥ Kruddhasugrīvasya mātulaḥ". From this it is understood that Dadhimukha or Dadhivaktra was the uncle of Sugrīva. (For further information see Madhuvana).

DADHYAÑ.[1] A hermit. Once Indra taught this hermit Madhuvidyā (the art of mead) Indra told the hermit that his head would be cut off if he taught anybody this art. The Aśvinīdevas approached Dadhyaṅ to learn this art. Fearing Indra the hermit refused to teach them the art. Aśvinīdevas cut off his head and buried it in a place. Then they cut off the head of a horse and fixed it on the neck of Dadhyaṅ. Having the head of the horse he taught the art to the Aśvinīdevas. When Dadhyaṅ had finished teaching, they took away the head of the horse and fixed his own head in place. (Ṛgveda, Maṇḍala 1, Anuvāka, 17, Sūkta 166).

DAHA I. One of the eleven Rudras. He was the grandson of Brahmā and the son of Sthāṇu. (Mahābhārata, Ādi Parva, Chapter 66, Stanza 3).

DAHA II. An attendant given to Subrahmaṇya by Aṁśa, a god. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 34).

DAHADAHĀ. An attendant of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 46, Stanza 20).

DAHATI. A warrior given to Subrahmaṇya by god Aṁśa. Mention is made about this warrior in Mahābhārata, Śalya Parva, Chapter 45, Stanza 34.

DAIVA I. Almighty God. (See Īśvara).

DAIVA II. A kind of marriage. The form of marriage by which one gives his daughter to a priest. (See Vivāha).

DAIVĀLĪKA. A country. Mention is made in Mahābhārata, Sabhā Parva, Chapter 52, Stanza 18, that the King and the people of Daivālīka were present on the occasion of the sacrifice of Rājasūya (imperial consecration) of Yudhiṣṭhira.

DAIVASAṀPATTI. The virtues of those who are born of a noble family.

"He Bharata ! Security, knowledge of tattvas the desire to attain harmony with the Supreme Being by the knowledge of Brahman, alms-giving, self restraint, performing sacrifice, self-study, penance, sincerity, truth, liberality, continence, kindness, mildness, modesty, resolution, cleanliness, forgiveness, brightness, abstaining from committing murder and getting angry, having no malignity, covetousness, fickleness and pride and not injuring others are the Daivasaṁpatti or good qualities of a noble man." (M.B. Bhīṣma Parva, Chapter 40).

DAITYADĪPA. One of the sons of Garuḍa. Mention is made about Daityadīpa in Mahābhārata, Udyoga Parva, Chapter 101, Stanza 11.

DAITYASENĀ. Sister of Devasenā, the wife of Subrahmaṇya. Keśi, an asura, married her. (For detailed story, see Devasenā).

ḌĀKINI. A class of women supposed to be proficient in magic and the performance of feats with the help of mantras. (See Kṣuraka).

DAKṢA.

1) *Two Dakṣas.* In most of the Purāṇas references about two Dakṣas occur. In some purāṇas both are referred to as one and the same person, whereas in some others both are considered as separate persons, so much so the stories concerning both are interlocked and entangled very often. The fact is that there was only one Dakṣa, whose life was of two stages. The first Dakṣa was killed at the sacrifice of Dakṣa, at which point, ends the first stage, or the first Dakṣa. The second stage was the rebirth of the same Dakṣa. A short biography of Dakṣa including both stages is given below :—

Brahmā created by his mind, the seven great hermits, Marīci, Aṅgiras, Atri, Pulastya, Vasiṣṭha, Pulaha and Kratu. So these seven hermits are called the Mānasaputras (sons born from mind) of Brahmā. After this, from the anger of Brahmā, Rudra was born, and from his lap Nārada, from his right thumb Dakṣa, from his mind the Sanakas and from his left thumb a daughter named Vīraṇī were born.

Vīraṇī nāma tasyā stu
asiknītyāpi sattamā

From this passage which occurs in Kālikā Purāṇa it may be assumed that 'Asiknī' was another name of Vīraṇī. Dakṣa did penance in the mountain of Vindhya for a long time. It is mentioned in Bhāgavata, Skandha 8, that Mahāviṣṇu appeared before Dakṣa and gave him Asiknī as his wife.

Several sons were born to Dakṣa by his wife Asiknī. The last one was a daughter named Satī who became the wife of Śiva. At this time Dakṣa performed a sacrifice. As he was not invited to that sacrifice, Śiva sent Vīrabhadra and Bhadrakālī and killed Dakṣa. Though the devas put the head of a goat in place of the lost head and brought Dakṣa to life again, no reference is made about the life of Dakṣa after the sacrifice. Thus the first stage of the life of Dakṣa ends. (Devī Bhāgavata, Skandha 7).

After this, once the Pracetases (the ten sons of Barhis) were engaged in penance and the earth was not properly cultivated in consequence of which big trees

[1]The stories regarding the two hermits Dadhīci and Dadhyaṅ in the Purāṇas are not very clear. In Mahā bhārata Dadhīca is mentioned as the son of Bhṛgu, and in Ṛgveda it occurs that Dadhīca was the son of Hermit Atharva who was the son of Vasiṣṭha. Moreover the story of Dadhyaṅ teaching the Aśvinīdevas the 'Madhuvidyā' is connected with Dadhīci in some other purāṇas Some statements in the Ṛgveda make it difficult to assume that both Dadhyaṅ and Dadhīci are one and the same person. So relying on the majority of statements in the various purāṇas this book has accepted the fact that these hermits are separate persons and that Dadhīci was the son of Bhṛgu whereas the hermit who taught Madhuvidyā to the Aśvinīdevas was Dadhyaṅ.

grew up and the whole of the earth was changed into a big forest. The sky was covered with tree tops. It was difficult even for the wind to pass through them and thus the forest thrived for ten thousand years. The pracetases got out of the sea after penance and entered the shore. When they saw the big forest they got angry and the ten of them discharged fire and wind from their faces. The wind up-rooted the trees and the fire dried them. Thus almost the whole of the trees were consumed. Then Candra, the King of the medicinal herbs came there and told the Pracetases "Oh, Kings, hold your anger. I will make the trees conclude a treaty with you. The beautiful Māriṣā who was born to the trees is my foster-daughter. I give her to you as your wife. From half the portion of your minds and half the portion of my mind the great and wise prajāpati Dakṣa is going to take birth in her womb". The Pracetases controlled their anger and accepted Māriṣā as their wife, at the words of Somadeva (Candra) and as the son of the ten pracetases the Prajāpati Dakṣa was born. With this the second stage of the life of Dakṣa begins. The important occurrences in the two stages of the life of Dakṣa are given below in their order.

2) *Dakṣa's creation of the prajas or subjects.* Once Brahmā called Dakṣa and ordered him to create prajās or subjects. Accordingly Dakṣa created the gods, the hermits, the Gandharvas (Demi-gods),the Asuras, the serpents etc. Seeing that the subjects he created were not proliferating as required he thought of creating subjects by coition of male and female; and he begot by his wife Asiknī five thousand sons, and they were called Haryaśvas. They in their turn were about to create subjects when Nārada appeared before them and said "Oh, Haryaśvas, you are mere children and ignorant of the secrets of this world. How do you intend to create subjects ? You fools, since you have the power to go up and down and lengthwise and breadthwise, why don't you try to find out the extremities of the earth ?" Hearing the words of Nārada, they all ran in different directions and have not returned since. Thus Dakṣa lost the Haryaśvas. Dakṣa again begot thousand sons by Asiknī and they were called Śabalāśvas. Seeing that they also were about to create subjects Nārada scattered them also, by some tricks. The Śabalāśvas who had gone to see the end of the earth have not yet returned.

Dakṣa got angry with Nārada and cursed him thus : "You also, like my children shall wander from place to place all over the earth". From that dry onwards Nārada became a wanderer, without a fixed dwelling place. The wise Prajāpati Dakṣa again begot sixty damsels by Asiknī. Ten of the girls were given to Dharmadeva, thirteen of them to Kaśyapa, twentyseven of them to Soma, and four of them to Ariṣṭanemi. Of the rest two were given to Bāhuputra, two to Aṅgiras and two to the wise Kṛśāśva. The names of the wives of each are given below :—

(1) *Kaśyapa.* Aditi, Diti, Danu, Ariṣṭā, Surasā, Khasā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadrū, Muni.

(2) *Dharmadeva.* Arundhatī, Vasu, Yamī, Laṁbā, Bhānu, Marutvatī, Saṅkalpā, Muhūrtā, Sādhyā, Viśvā.

(3) *Soma.* Aśvayuk, Bharaṇi, Kṛttikā, Rohiṇī, Mṛgaśiras, Tārakam (Ardrā), Punarvasu, Puṣyam, Āśleṣam, Janakam, Phālgunī, Uttaraphālgunam, Hastam, Citrā, Svātī, Viśākham, Anurādhā, Jyeṣṭhā, Mūlam, Purvāṣāḍham, Uttarāṣāḍham, Śroṇa, Śraviṣṭhā, Pracetas, Purvaproṣṭhapadam, Uttaraproṣṭhapadam, Revatī.

The names of the wives given to Aṅgiras, Ariṣṭanemi, Bāhuputra and Kṛśāśva are not mentioned.

Besides these damsels, twentyfour daughters were born to Dakṣa of his wife Prasūti who was the sister of Uttānapāda. Dharmadeva married thirteen of them also, named Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Siddhi, Kīrti. Of the rest, Khyāti was given to Bhṛgu, Satī to Śiva, Saṁbhūti to Marīci, Smṛti to Aṅgiras, Prīti to Pulastya, Kṣamā to Pulaha, Santati to Kratu, Anasūyā to Atri, Ūrjā to Vasiṣṭha, Svāhā to Agnideva and Svadhā to the Manes. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

3) *Sacrifice of Dakṣa.* Once Dakṣa performed a sacrifice called Bṛhaspatisavana. To this sacrifice he did not invite his daughter Satī or her husband Śiva. Dakṣa did not invite them because of three reasons according to the Purāṇas.

(1) Once Durvāsas, the son of Atri, went to Jambūnada and meditated with the mantra or spell of 'Māyābīja' and worshipped Jagadambikā (mother of the world) the goddess there. The goddess was much pleased and gave him as a token of her pleasure the garland of flowers she wore from which nectar was oozing. Durvāsas wore it on his head and went to the palace of Dakṣa, the Prajāpati. When he saw such a wonderful garland which was not of this world, he wanted to have it and Durvāsas instantly gave it to Dakṣa. He placed it in a prominent place in his bedroom and enjoying the wonderful fragrance of it he conjugated with his wife, and polluted that pure garland by his lust. Śiva and his wife came to know of this and they scolded Dakṣa, who kept this bitterness in his heart and when the sacrifice was performed, he decided not to invite them. (Devī Bhāgavata, Skandha 7).

(2) Śiva was considered as a polluted man by Dakṣa as he had always been carrying with him the skull of Brahmā and so he thought it wrong on his part to admit his daughter and son-in-law to the sacrificial hall. The story of how Śiva came to have the skull, is given below. In days of old when the whole world was under the single ocean (of the great flood) the sun, the moon, the fire, air everything was destroyed and darkness prevailed. All the vegetations were destroyed. All the emotions and non-emotions disappeared. The supreme Lord was sleeping for so many thousands of nights together. At the end of the night he assumed the attribute of 'Rajoguṇa' (activity) and got ready to create the universe. From the face of the Supreme Lord and creator of the universes came out Brahmā with five faces. In the same way, Śiva with three eyes and matted hair, and trident and rosary of beads (Elaeo carpus) and with attribute of 'Tamas' (darkness—destruction) also came out. Both Brahmā and Śiva were filled with egoism and both began to quarrel with each other. It was a contest as to who was greater. The contest ended in attack. Śiva plucked off the fifth head of Brahmā, when the same face, flushed with anger, scolded Śiva. The head fell into the hands of Śiva, who could not throw it down as it didn't come off from his hand. Brahmā cursed Śiva and made him polluted. Since Śiva became polluted,

his wife Satī also was considered as polluted by Dakṣa. (Vāmana Purāṇa, Chapter 2).

(3) Once the prajāpatis performed a sacrifice. Brahmā, Viṣṇu and Śiva were present there. Dakṣa, who had been invited by the prajāpatis also was present. When Dakṣa entered the hall his son-in-law Śiva did not rise up. This arrogance of Śiva made Dakṣa angry. Dakṣa made up his mind to take vengeance on Śiva, and performed a sacrifice known as Bṛhaspatisavana. To that sacrifice he did not invite Śiva or Satī.

Hearing that her father was conducting a sacrifice Satī came uninvited. But Dakṣa did not even look at her. Satīdevi whose heart was broken at this treatment made a fire and jumped into it and died. Śiva became furious when he came to know of this. Being overwhelmed with sorrow and anger he beat his matted hair on the ground, from which two monsters, Vīrabhadra and Bhadrakālī, came out. They ran to Dakṣa's sacrificial hall and destroyed everything they saw, killed everybody, caught hold of Dakṣa and cut off his head. Then they began to create havoc in the whole world. The hermits and sages began to take to flight. Men and animals shivered. Thus the three worlds began to tremble with fear. The gods approached Śiva with supplication to curb his anger. The gracious Śaṅkara was pleased to recall the monsters. After that everybody requested him to bring Dakṣa back to life. But the search made for the head of Dakṣa was futile. At last Brahmā took the head of a goat and joined it to the headless trunk of Dakṣa. Thus he was brought to life again.[1] (Devī Bhāgavata, Skandha 7).

4) *Cursing Candra.* Candra had married twentyseven daughters of Dakṣa. But he showed particular attachment to Rohiṇī. The other twentysix wives could not bear this. They made a complaint to their father Dakṣa. Dakṣa called Candra and advised him to show equal attachment to all his wives and not to show any partiality to anyone. Candra did not gainsay his father-in-law, but he did not make any change in his disposition. After a few days all the daughters except Rohiṇī went to the palace of Dakṣa and told him that they were going to stay with him. This time Dakṣa got angry and called Candra and cursed him to become a sick man (of consumption).

From that day onwards Candra became a patient affected with consumption. All the vegetations in the world began to weaken. It appeared that the world was about to be destroyed. So the gods approached Dakṣa and requested him to show some leniency towards Candra. Dakṣa accordingly called Candra and told him that he would be affected by consumption only for a fortnight and after that he would recover gradually. Candra went to Prabhāsa tīrtha and Sarasvatī tīrtha and dipped in water. He began to recover from that day. It is according to the curse of Dakṣa that Candra (Moon) waxes and wanes. (M.B. Śalya Parva, Chapter 35).

5) *Other information.*

(1) Dakṣa has another name 'Kan'.

"Dakṣa the Prajāpati is a son of ten fathers. He has two names. They are Dakṣa and Kan." (M.B. Śānti Parva, Chapter 208, Stanza 7).

(2) When the emperor Pṛthu milked the earth, Dakṣa was crowned as the King of the subjects. (See under Pṛthu).

(3) It occurs in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 18, that Dakṣa was a member of the assembly of Brahmā.

(4) Dakṣa was one of those who visited Bhīṣma in his bed of arrows. (M.B. Śānti Parva, Chapter 47).

(5) Mention is made in Mahābhārata, Śānti Parva, Chapter 166 that the devas, the manes, the gandharvas, the celestial maids, the Rākṣasas, animals and birds, fishes and all living creatures were born from the daughters of Dakṣa.

DAKṢASĀVARṆI. The name of the ninth Manu. During the regime of this Manu, there will be three classes of devas (gods) called the Parṇas, the Marīcigarbhas and the Sudharmans. Each of these gaṇas or classes will consist of twelve devas or gods. Indra, their King will be known as Adbhuta. He will be mighty and powerful. In that Manvantara (age of the Manu) Savana, Dyutimān, Bhavya, Vasu, Medhātithi, Jyotiṣmān and Satya will be the Saptarṣis (the seven hermits) and Dhṛtaketu, Dīptiketu, Pañcahasta, Nirāmaya, Pṛthuśrava and others will be the sons of Manu, Dakṣasāvarṇi. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 2).

DĀKṢĀYAṆĪ. Daughter of Dakṣa. This name is generally used for all the daughters of Dakṣa. Occasionally this name is used for the grand daughters of Dakṣa also.

DAKṢIṆĀ. A daughter, born to Prajāpati Ruci, by his wife Ākūti. The first Manu was Svāyambhuva, the son of Brahmā. He accepted Śatarūpā, his sister who became sinless by penance, as his wife. Śatarūpā gave birth to two sons Priyavrata and Uttānapāda, and two daughters, Prasūti and Ākūti. Of these two daughters, Prasūtī was given to Prajāpati Dakṣa and Ākūti to Prajāpati Ruci. Ākūti gave birth to twins, a son named Yajña and a daughter named Dakṣiṇā. To Yajña twelve sons were born by Dakṣiṇā. They were a class of devas (gods) called the Yāmas in the regime of Manu Svāyambhuva (Viṣṇu Purāṇa, Aṁśa 1, Chapter 7). Now Dakṣiṇā is worshipped as a goddess. The same Dakṣiṇā was reborn in the Goloka under the name Suśīlā. At that time she was a cowherd woman and friend of Rādhā. She liked to talk with Śrī Kṛṣṇa. One day Rādhā saw her sitting in the lap of Śrī Kṛṣṇa, engaged in sexual sports, in a secluded place. When Suśīlā saw that Rādhā had found them out, she became dumbfounded with shame, and sat with bowed head. Śrī Kṛṣṇa slowly placed Suśīlā devi down and instantly vanished. The angry Rādhā cursed Suśīlā to become ashes if ever she entered the Goloka again. Then Rādhā ran about everywhere in search of Śrī Kṛṣṇa, but he could not be found.

Immediately after the curse, Suśīlā got down from the Goloka and began to worship Mahālakṣmī with devotion and meditation and very severe fast and vow. After a long time Mahālakṣmī appeared to her and blessed her, and Suśīlā became absorbed in Mahālakṣmī. Since the absorption of Suśīlā devī, who was the rebirth of Dakṣiṇādevī, in Mahālakṣmī, the sacrifice of the devas (gods) became fruitless. They were much grieved. They all went to Brahmā to find a solution. As the matter was serious Brahmā meditated upon Viṣṇu, who

1. Though Dakṣa was brought to life again with the head of a goat there is no mention of him again in the Purāṇas. We hear of Dakṣa again as the son of Māriṣā.

became pleased with Brahmā and to save the devas, he attracted Dakṣiṇādevī from the body of Mahālakṣmī and gave her as a present to Brahmā. Brahmā gave that devī (goddess) to Yajñapuruṣa (the god of sacrifice) so that the sacrifices of gods might become fruitful. When Yajñapuruṣa saw that supernatural beauty he was overpowered by lust and swooned. The couple spent a hundred divine years in seclusion enjoying the company of each other, as a result of which devī became pregnant. The pregnancy matured in twelve divine years and she gave birth to a child which was named Phalada. It is this same Phalada, the son of Yajñapuruṣa and Dakṣiṇā who awards fruits to all actions. The learned men say that Yajñapuruṣa, Dakṣiṇādevī and Phalada divide the fruits of actions among the doers. (Devī Bhāgavata, Skandha 9).

DAKṢIṆĀGNI. A strong wind born from the fire Pāñcajanya. (M.B. Vana Parva, Chapter 229, Stanza 6).

DAKṢIṆAKAILĀSA. Kālahasti, Triśivaperoor and Trikoṇamala are known by the name Dakṣiṇakailāsa.

DAKṢIṆAMALLA. A country in ancient India. This country is called Mallarājya. Its capital was Kuśīnagara or Kuśīnara. In Mahābhārata mention is made that Bhīmasena, during his conquest brought this country under control. (M.B. Sabhā Parva, Chapter 30).

DAKṢIṆAPĀÑCĀLA. A place famous in the Purāṇas. This place lies to the south of the Ganges up to the river Carhpat. It is mentioned in Mahābhārata Sabhā Parva, Chapter 14, Stanza 27, that the King of this country fled to the south fearing Jarāsandha. Pāñcāla lies to the south and north of the Ganges. But the country was divided into two when Droṇa defeated Drupada the King of Pāñcāla, and took away from him the part of the country north of the Ganges. After that, the part taken by Droṇa was called Uttarapāñcāla and the part south of the Ganges was called Dakṣiṇapāñcāla. (M.B. Ādi Parva, Chapter 137).

DAKṢIṆASINDHU. A holy place. This place is on the shore of the southern sea. If one visits this place and takes bath there he will get the fruits of performing the sacrifice of Agniṣṭoma, and the opportunity of travelling by the aeroplane of the gods. (M.B. Vana Parva, Chapter 82, Stanza 53).

DĀKṢIṆĀTYAS. The people of South India. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 158, Stanza 2, that at the time of the composing of the Mahābhārata, the leader of the Dākṣiṇātyas was the emperor Bhīṣmaka.

DALA. The son of King Parīkṣit of the dynasty of Ikṣvāku. The mother of Dala was Suśobhanā, the daughter of the King of Maṇḍūka. Dala had an elder brother called Śala. Dala became king when Śala was killed. Hermit Vāmadeva was the priest of this King. (MB. Vana Parva, Chapter 192). See Parīkṣit II.

DĀLBHYA (BAKADĀLBHYA). A Maharṣi of Naimiśāraṇya. In Vāmana Purāṇa, there is a story of how this sage once performed a homa and burnt Dhṛtarāṣṭra's kingdom in the sacrificial fire.

Long ago some of the sages of Naimiśāraṇya approached Dhṛtarāṣṭra with a request for some money. Their leader was the sage Dālbhya (Baka). It was he who begged Dhṛtarāṣṭra for money. The king not only refused to give money, but also insulted the sage. Provoked at this, Dālbhya began performing a homa in which Dhṛtarāṣṭra's kingdom was the havis in the form of sliced meat. This homa was performed in Avakīrṇamahātīrtha at Pṛthūdaka. As a result of it the kingdom began to decline. The King was alarmed and consulted great scholars and astrologers about the cause of the country's decline. They told him that the cause of the disaster was Dālbhya's homa. Dhṛtarāṣṭra at once proceeded with rich presents to propitiate Dālbhya at Avakīrṇamahātīrtha. Dālbhya was pleased and as desired by the King, performed homa with milk and honey and revived all those who had died. (Vāmana Purāṇa, Chapter 39).

Mahābhārata, Sabhā Parva, Chapter 4, Verse 11 says that this Maharṣi flourished in Yudhiṣṭhira's assembly. On another occasion, he is referred to, as coming to Dyumatsena, the father of Satyavān. At that time, he comforted Dyumatsena by saying that Satyavān would be blessed with longevity. (M.B. Vana Parva, Chapter 298, Verse 17).

DĀLBHYAM. A holy place in North India. (M.B. Vana Parva, Chapter 58, Verse 12).

DĀLBHYAGHOṢA. Another name for the holy āśrama, Dālbhyam.

DAMA I. The brother of Damayantī. No other information about Dama is available in the Purāṇas.

DAMA II. A hermit. He was one of the hermits who came to visit Bhīṣma when he was lying on the bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 4).

DAMA. See Śambara.

DAMĀ. A female attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 5).

DĀMACANDRA. A King. He was a mighty hero and a friend of Dharmaputra. (M.B. Droṇa Parva, Chapter 158, Verse 40).

DAMAGHOṢA. The father of Śiśupāla, the King of Cedi. (M.B. Ādi Parva, Chapter 186, Stanza 86).

DAMANA I. A brother of Damayantī. In Mahābhārata, Vana Parva, Chapter 53, Stanza 8 it is mentioned that King Bhīma had a daughter named Damayantī, and three sons named Dama, Dānta and Damana.

DAMANA II. A hermit. Bhīma the King of Vidarbha pleased this hermit, who blessed the King and said that he would get children. Accordingly the king got Damayantī as his daughter and Dama, Dānta and Damana as his sons. (M.B. Vana Parva, Chapter 53).

DAMANA III. The son of the King Paurava. Dhṛṣṭadyumna killed Damana in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 61, Stanza 20).

DAMANA IV. A son of Bharadvāja. After the investiture with the Brahma string (upanayana) Damana started on a travel. On the way near Amarakaṇṭaka he met with the hermit Garga who talked to him about the glory of Kāśi. Damana who was a seeker of spiritual knowledge, stopped his travel and sat down to do penance and thus leaving his body he attained heaven. (Skanda Purāṇa, Chapter 2, 4, 74).

DAMANAKA I. One of characters in a story, of Pañcatantra. (See Mitrabhedam).

DAMANAKA II. A daitya (asura) Mahāviṣṇu in his incarnation as Matsya (Matsyāvatāra), killed this asura who was a dweller of the sea. Viṣṇu threw the body of the asura into the earth. By the touch of the Lord the body became fragrant and it was changed to a plant which is known as (Kozhunnu or Kozhuntu) Damanakam. (Skanda Purāṇa).

DAMANAKAM. The Tātiri tree (Grislca Tomentosa). The ceremony of worshipping this tree is called Damanakārohaṇavidhi. The Grislea tree is supposed to be Bhairava, who had been changed to a tree by the curse of Śiva. A story to this effect occurs in the Purāṇas.

Bhairava was formed from the anger of Śiva. Bhairava, against the will of Śiva, destroyed the devas, and so Śiva cursed him and turned him to a Tātiri tree. It is called Damanaka because Bhairava tried to do 'damana' (restraint or punishment) to the gods.

Bhairava felt sorry at the curse of Śiva. He requested Śiva to withdraw the curse. At last Śiva had pity on him and said that all would worship Damanaka tree. The method of that worship is called Damanakārohaṇavidhi. It is given below:

This tree should be worshipped on the seventh or thirteenth lunar day. The worshipper should go to the tree, with those who recite mantras and spells. After the worship is over the worshipper should say, "O, Tree, which has originated by the power of Hari, you come to my presence. On behalf of Śiva, and by his order, I have to take you home." Saying thus the tree should be taken home and consecrated in the evening in accordance with the rituals. In the house, the Sun, Śiva and Agni should be evoked and worshipped and then the root of the tree should be planted in the Īśāna (N.E. point) corner of the house and when it is planted, the spell or incantation of Vāmadeva Mantra or Śiromantra should be recited. In the same way the trunk with the branches of the tree is planted on the Northern part. The fallen leaves and flowers should be placed on the eastern side. When the root is planted the following prayer should be uttered:

> Āmantritosi deveśa
> prātaḥ kāle mayā prabho/
> Kartavyastapaso lābhāḥ
> Pūrṇaṁ sarvaṁ tavājñayā.//

After that at dawn he should take bath and with oblations of sweet-smelling flowers etc. should worship Śiva. This is Damanakārohaṇavidhi. (Agni Purāṇa, Chapter 80).

DAMAYANTĪ Daughter of Bhīma the King of Vidarbha. The most noble of all the Indian heroines, Damayantī has secured a place in the literatures of almost all the languages in the world. The famous hero Nala is her huband.

1) *The background of the story of Nala.* During the time of the forest life of the Pāṇḍavas, Arjuna had gone to Kailāsa to do penance before Śiva for getting divine weapons. The rest of the Pāṇḍavas spent the time till the arrival of Arjuna, in sorrow and sadness. They spent miserable days one by one. At that time the hermit Bṛhadaśva visited them. They welcomed the hermit. In the midst of their conversation Dharmaputra told the hermit with tears that he was the most unhappy man in the world. Hearing this the hermit told them the story of Nala, to console the Pāṇḍavas.

2) *The birth of Damayantī.* The King Bhīma of Vidarbha was childless for a long time. While the King was spending sorrowful days, as he had no children, a hermit named Dama reached his palace. The King welcomed the hermit. Seeing the sorrow of the King the hermit blessed the King and the queen, and as a result a daughter named Damayantī and as her brothers three sons Dama, Dānta and Damana were born to them.

3) *The Svayaṁvara (marriage) of Damayantī.* During this period a son named Nala was born to Vīrasena the King of Niṣadha. The child was an expert in the game of dice and he would speak only truth. He grew up and became a youth.

Once the swans which came to the palace of Damayantī from Nala, began to praise Nala. They sang about the glory of Nala. Nala also knew about the beauty and the other good qualities of Damayantī. Thus they fell in love with each other. Nala also started for Kuṇḍinapurī, the capital city of Vidarbha, to marry Damayantī. The devas (gods) Indra, Agni, Varuṇa and Yama, having heard of the beauty of Damayantī from Nārada, had gone Kuṇḍinapurī, to take part in the marriage. On the way they met Nala. They were aware of the fact that Damayantī was in love with Nala. So they called Nala and sent him to Damayantī with a message that Damayantī should accept one of the four gods as her husband. By the boon of invisibility, given by the Gods, Nala entered the room of Damayantī unseen by others and gave the message to Damayantī. But Damayantī did not agree to it. The Gods also entered the nuptial hall and took their seats in the shape of four Nalas. Damayantī entered the hall with the nuptial garland in her hands. She saw five Nalas including the real Nala, and prayed to the gods to show her the real Nala her lover. So the devas assumed their real forms and Damayantī put the garland on the neck of the real Nala and accepted him as her husband. Being much pleased with the behaviour and character of both Nala and Damayantī, the four gods blessed them. Agni promised to be near Nala whenever he thought of him. Yama said that Nala would always be righteous. Varuṇa said that Nala would obtain water at the thought of it. Indra blessed him saying that he would get mokṣa immediately after the completion of a yāga. The gods remained till the end of the marriage ceremony and then they departed. Nala and Damayantī lived in Kuṇḍinapurī.

4) *The hatred between Kali and Dvāpara.* Hearing about the Svayaṁvara of Damayantī Kali and Dvāpara started for Kuṇḍinapurī. On the way they met Indra and the other gods, who were returning from the marriage of Damayantī. They told Kali and Dvāpara that Damayantī had accepted Nala as her husband. Kali and Dvāpara got angry at this and returned saying that they would destroy the kingdom of Nala. After that Kali waited for a chance to enter the body of Nala. After twelve years, once Nala, after passing urine, without washing his legs performed his evening worship. At that moment Kali entered the body of Nala. With that Nala became bereft of all senses of righteousness and duty, and challenged his younger brother Puṣkara to a game of dice. Puṣkara engaged Nala in the game of dice. Kali stood in the shape of an ox as helper of Nala. Nala lost his kingdom in the game. Seeing that her husband was being defeated continuously, Damayantī sent for the charioteer Vārṣṇeya and sent her son Indrasena and daughter Indrasenā to Kuṇḍinapurī. After leaving the children at Kuṇḍinapurī Vārṣṇeya engaged himself in a travel. After visiting several countries he reached Ayodhyā and

became the charioteer of King Ṛtuparṇa.

5) *Nala and Damayantī to the forest.* Puṣkara got the kingdom, wealth and everything that his elder brother, Nala, had possessed. The miserable Nala left everything he had and clad in only one cloth got out of the palace. His wife Damayantī followed him. They stayed outside the city for three days. Puṣkara made a proclamation that if anybody rendered any help to Nala he would be ruthlessly put to death. After that Nala stayed there for three more days, with only water for food and drink. Then he went to the forest. His wife followed him. They were hungry. Nala saw some golden birds. Nala wanted to catch them for food. So he took his only cloth and spread it on the ground. The birds took that cloth and flew away. Those birds were the dices used in the game. They were influenced by Kali. The miserable and hungerstricken Nala asked his wife Damayantī to go with the caravan traders who were going to Avanti and save herself. But she did not consent to go away from him.

They spent that night in an inn. They both fell asleep because of weakness. After a time Nala woke up. He thought that his wife would somehow or other get to some country closeby and save herself, if he left her there. So he decided to take half of her cloth. How to do it without her knowledge ? Thinking so he walked round the inn. He saw a good sword. He took the sword, and cut half of the cloth of Damayantī and leaving her in the inn he went away.

In a short while she woke up and missing her husband she cried aloud and ran here and there in search of him. Then she went into the forest crying. A big snake caught hold of her and began to swallow her. She cried aloud. Hearing the cry, a forester came there. He cut the snake open and saved Damayantī. But when he saw her he became overpowered by libido and tried to make her his wife. She got angry and cursed him and he instantly fell down dead. After this she began to wander in the forest aimlessly, often seeing wild animals and fearing them. At last she got on a rock and sat there and began to wail thinking of Nala.

6) *Damayantī in the kingdom of Cedi.* While she was sitting on the rock wailing, a caravan of traders came by that way. They had been attacked by a herd of elephants and were running away from them. They saw Damayantī. She told them her story. They brought her to the kingdom of Cedi. She wandered through the country for a while and finally reached the palace of the King Subāhu. Thinking her to be a mad woman the street boys were following her. The queen saw the woman surrounded by street boys and felt pity for her. She sent her maid and brought her to the palace. Without revealing that she was the queen of King Nala, she told everything else to the queen. The queen consoled her and said that she would get her husband back. She invited Damayantī to stay in the palace till she got her husband back. Damayantī replied as follows : "Mother, I shall stay here. But there are certain conditions. I won't eat remains and offals of victuals, I won't make others to wash my legs. I won't talk with men who are not related to me. If anybody hankers after me you must order him to be killed. Brāhmaṇas may come and see me only in connection with the search for my husband. This is my vow." The queen agreed to her conditions and made her the attendant of her daughter Sunandā.

7) *Nala in Ayodhyā.* Nala filled with sorrow was walking along the forest when he saw a wild fire. From the midst of the fire somebody was calling Nala by name and crying. When Nala approached the fire, he saw the great and famous serpent Karkoṭaka lying entwined in the flames. Karkoṭaka the King of the Nāgas had once deceived Nārada, who then cursed him that he would become stationary in a place like an immovable thing till Nala came and rescued him. From that day onwards, Karkoṭaka was remaining in that forest without moving. Then the forest caught fire. Karkoṭaka being unable to move had to remain in the fire. Nala immediately saved Karkoṭaka from the fire and with that he was absolved from the curse of Nārada. Karkoṭaka asked Nala to walk forward, counting the steps. When Nala counted ten, Karkoṭaka bit on the leg of Nala and he became ugly. Then the serpent said to the flurried Nala, "Don't fear. I have made you ugly so that others may not recognize you. Now you are ugly because of my poison. But my poison has affected Kali who is in your body. Because he had harmed you who are blameless, he has to suffer for it. So long as this poison is in you, nobody will harm you. You must go to Ṛtuparṇa the King of Ayodhyā and tell him that you are Bāhuka a charioteer. You must give Ṛtuparṇa the spell 'Aśvahṛdaya mantra' and get from him the spell 'Akṣahṛdayamantra'. After that you will have reunion with your wife and children. Here are two cloths for you. Whenever you want to get your original form you need only wear them." Saying these words Karkoṭaka gave Nala two divine garments and then disappeared.

Nala started for Ayodhyā. He reached the palace on the tenth day. There he was employed as the horse keeper of Ṛtuparṇa on a pay of hundred pieces of gold. Thus he stayed there under the name Bāhuka. Vārṣṇeya and Jīvala who were the horse-keepers of Ṛtuparṇa upto that time, were placed under Bāhuka.

Bāhuka used to recite a poem every evening when he returned from his work.

Weary and worn of hunger and thirst,
That poor woman, where might she be ?
Serving whom will she be now.
Thinking of the unlucky fool ?

Hearing this song of lamentation everyday, once his assistant Jīvala asked Bāhuka, whom he was reciting the poem about. Bāhuka replied : "Once there was a man who was a fool. He got a good wife. For some reason they were separated. The fool is still wandering about weary and sad in search of his wife.".

8) *Damayantī in Kuṇḍinapura.* At this time Damayantī was living in the palace of the King of Cedi, as the maid of princess Sunandā. King Bhīma became very sorry not knowing where Nala and Damayantī had gone. He sent men in all directions to search for them. The King proclaimed that those who found them would be awarded thousand cows, lands assigned to Brahmins, and villages. He proclaimed that so many cows would be given even to those who could give any information about them. Hearing this Brāhmaṇas went in all directions and Sudeva, one of them, reached the Kingdom of Cedi. He recognized Damayantī who was like fire inside the cover of smoke. When Damayantī was alone Sudeva approached her and

said that he had come from Vidarbha and that he was a friend of Damayantī's brother. Damayantī recognized Sudeva and she cried aloud. Sunandā who saw this scene, told her mother about it. The queen sent for Sudeva and asked him what the matter was. He revealed everything about Damayantī, to the queen. When they heard the story all the women in the harem cried. Then with tears the queen said, "Hear this, Damayantī, your mother and myself are the two daughters of Sudama the King of Daśārṇa. Father gave your mother to Bhīma the King of Vidarbha and me to Vīrabāhu the King of Cedi. I have seen you when you were an infant."

When the King of Cedi knew everything he sent Damayantī in a palanquin to Vidarbha.

9) *The search for Nala.* Damayantī told her father that she didn't want to live any longer unless Nala was brought to her. Bhīma had been trying hard to find out Nala. One day Parṇāda one of the numerous Brahmins who were engaged in the search for Nala, came to Bhīma and said, "while I was wandering from place to place, I happened to reach the palace of Ṛtuparṇa the King of Ayodhyā. There I made enquiries about Nala the husband of Damayantī, in the presence of the King. But nobody gave me any answer. When I returned Bāhuka the charioteer of Ṛtuparṇa followed me. An ugly man with short hands, an expert in driving horses, and an excellent cook, he asked me several questions about Damayantī."

When Damayantī heard this she had horripilation. She secretly went to her mother and compelled her to send Sudeva the Brāhmaṇa to Ayodhyā. Her mother consented. She called Sudeva, in the presence of her mother and told him to go to Ayodhyā and tell Ṛtuparṇa that the second svayaṁvara (marriage) of Damayantī would take place before sunrise next day and that he should come earlier. Sudeva instantly went to Ayodhyā.

Ṛtuparṇa, hearing the words of Sudeva, wanted Bāhuka to take him in the chariot to Vidarbha within the period of a day time for the second svayaṁvara of Damayantī. Nala consented with a breaking heart. Immediately they started. Vārṣṇeya also got into the chariot. The chariot flew through the sky with tremendous speed, to Vidarbha. On the way the upper garment of the King fell on the ground. He ordered the chariot to be stopped for taking his upper garment. Nala said that within that winking time the chariot had travelled a yojana (league) and gloried in his power of driving horses. Then they saw in the forest a Tanni tree (Terminalia bellerica) with fruits. Seeing the Tanni tree the King said, "O Bāhuka, if you are an expert in horse-driving I am an expert in reckoning. I will tell you how many leaves and nuts there are in that Tanni Tree. There are five crores of leaves in both the branches together and two thousand and ninetyfive nuts. They stopped the chariot and checked the tree and found the reckoning of the King correct. The King had the knowledge of the art called 'Akṣahṛdaya'. It was with this art that the king calculated the number of leaves in the tree, at one look. Bāhuka drove the chariot with the speed of wind because he had known the art called 'Aśvahṛdaya'. Then and there, Bāhuka taught the King the art of 'Aśvahṛdaya' and the King taught Bāhuka the art of 'Akṣahṛdaya'. The moment Nala learned Akṣahṛdaya Kali vomitted the poison of Karkoṭaka and got out of the body of Nala. Long ago, the mother of Indrasena, a god, had cursed Kali and drove him out. Since then Kali had been living in the body of Nala. As soon as he came out Kali begged Nala for pardon. Nala curbed his anger. But Kali was afraid of Nala. So he made the Tanni tree his abode. Because of that Tanni became detestable.

Ṛtuparṇa, Vārṣṇeya and Bāhuka reached Kuṇḍinapura in the evening. When the sound of the chariot of Nala reached the ears of Damayantī her heart bumped with joy. The chariot was stopped and Ṛtuparṇa entered the palace. The King Bhīma welcomed Ṛtuparṇa heartily. As there was no sign of any preparation for the svayaṁvara (marriage) Ṛtuparṇa understood that some sort of trick had been played on him.

10) *Test of Nala.* Damayantī sent her maid Keśinī to Bāhuka to watch him. Keśinī had a secret talk with Bāhuka. Though Nala did not reveal himself, he cried when she talked about Damayantī. Keśinī returned to Damayantī and told her what she had heard and seen. Damayantī became more and more convinced that Bāhuka was Nala himself So she sent Keśinī again to Nala. She discovered the following facts about Bāhuka, after a keen observation, and made a report of them.

(1) Bāhuka does not stop to pass through even a small door. The upper sill lifts by itself for him to pass through.

(2) He gets enough room for him to pass through even a big crowd.

(3) Empty pots are filled with water at a look from him.

(4) When he stretches out a grass to the sun, it catches fire.

(5) Fire does not burn him even if he touches it.

(6) When he crushes a flower, it blooms more beautiful and fragrant than before.

When Keśinī said all these facts to Damayantī, she became fully convinced that Bāhuka was none other than Nala himself. Damayantī sent Keśinī again to Bāhuka to get some meat cooked by him. Damayantī tested the taste of the meat brought by Keśinī and she knew that the food was cooked by Nala. She sent Keśinī again to Bāhuka with her children. Seeing Indrasena and Indrasenā coming to him, Bāhuka ran to them, gathered them and embraced them and cried aloud. Then he told Keśinī that he had done so because the children were just like his two children.

11) *Reunion.* After having tested Bāhuka so far Damayantī sent Keśinī to her mother to tell her everything, and to say that she was convinced of the fact that Bāhuka was none other than Nala and that the difference was only in shape and to request that she may be permitted to see Bāhuka in person. The queen informed the King of all these facts. With the permission of her parents Bāhuka was brought to the room of Damayantī. The moment Bāhuka saw Damayantī he began to shed tears. Damayantī also was filled with emotion. But she told him thus :—

"Bāhuka, have you seen a man who had left his sleeping wife in the forest ? Who else, but Nala the famous and the righteous would discard his blameless and loving wife who had been sleeping, with fatigue and

hunger in a lonely place ? Have I done anything wrong to him in my younger days so that he should leave me in the forest when I was sleeping ? Leaving aside real gods I married him. I worshipped, him. I had children from his blood and now he has abandoned me. In the presence of Gods and with fire as witness, holding my hands he had taken a vow that he would support and protect me. Where has that vow gone ?" At these words Bāhuka shed tears for a long time. Then he told her all that had happened to him since their separation. Damayantī requested Nala, not to have any misconception regarding the idea of a second svayaṁvara; she said to him that she committed no wrong and that her fidelity and loyalty had undergone no change. At that time Vāyu (the wind-god) in an etherial voice said "Damayantī has committed no sin". Immediately Nala put on the divine clothes given by Karkoṭaka and regained his original form. Damayantī embraced Nala and cried aloud. The king her father, mother and the people of the city all ran to them.

Next day Ṛtuparṇa returned. After a few days Nala collected an army consisting of three hundred soldiers, sixteen elephants, fifty horses and a white chariot only, from Vidarbha and went to the kingdom of Niṣadha. Reaching there Nala challenged Puṣkara for a game of dice. Puṣkara refused the challenge. Nala took his sword to cut Puṣkara into two. Finally Puṣkara agreed to play. At the first cast of the dice the life and the Kingdom of Puṣkara fell into the hands of Nala. But Nala did not kill Puṣkara; instead, he embraced him. Nala became King. Damayantī and the children reached Niṣadha. Nala ruled the country with more happiness and prosperity than before. (Mahābhārata, Vana Parva, Chapters 52 to 79).

DAMAYANTĪ II. The daughter of Pramloca. See Viśvakarmā, 2nd para.

ḌAMBARA. One of the two attendants given by Brahmā to Subrahmaṇya. The other attendant's name is Āḍambara. (M.B. Śalya Parva, Chapter 45, Verse 39).

DAṀBHA. A dānava or asura. Daṁbha was the son of Vipracitti an asura born to Kaśyapa by his wife Danu. This Daṁbha is the father of Śaṅkhacūḍa, an asura. Daṁbha received from their teacher Śukra, the spell known as the famous Viṣṇumantra and went to Puṣkaratīrtha and did penance there for one lac of years. It was due to this penance that the son Śaṅkhacūḍa was born to him. (Devī Bhāgavata, Skandha 9).

DAMBHODBHAVA. See Paraśurāma, Para 10, subsection 2.

DAṀBHODBHAVA. An ancient emperor. He was a mighty warrior prince. He brought the whole world under control. At last there was nobody left to fight with. So he walked about challenging everybody he met with. But none dared to fight with him. Then Brahmā advised him to challenge Nara Nārāyaṇas who were doing penance on the northern-most point of the earth. So the emperor went with his mighty army to Gandhamādana and informed Nara and Nārāyaṇa of his desire to fight. They said that they were mere hermits and that they had no power to fight. But Daṁbhodbhava was not satisfied. Finally Nara and Nārāyaṇa took some iṣīkā grass and began to fight the emperor with it. Though the army of the emperor was mighty and vast it could not stand against the grass in the hands of the hermits. Finally the emperor admitted failure and bowed before the hermits. They advised him not to be arrogant in future and to lead a pure life. Hearing the exhortations of the hermits the emperor became a devoted man. He returned to his palace and led a life of righteousness. (M.B. Udyoga Parva, Chapter 96).

DAMI. A famous holy place. Brahmā usually sits in this place and worships Maheśvara. In Mahābhārata, Vana Parva, Chapter 82, Stanza 72, it is mentioned that all the sins of those who bathe in this place will be washed away.

DAṀŚA. The giant who took birth as the worm 'Alarkkaṁ'. This giant came in the shape of a beetle and pierced the leg of Karṇa, the disciple of Paraśurāma. Daṁśa once kidnapped the wife of Bhṛgu, and the hermit cursed the giant and turned him to a beetle. He also said that Parameśvara would absolve him from the curse. (See Karṇa, Para 4).

DĀMODARA. Śrī Kṛṣṇa. When Śrī Kṛṣṇa was a small boy, Yaśodā tied him to a mortar-stone. The boy ran about, dragging the heavy stone with him and the rope snapped. Part of the rope still remained round his abdomen. From that he got the name Dāmodara. "Dama" means rope and "Udara" means abdomen. (See Kṛṣṇa).

DĀMOṢA I. A sage in the assembly of Yudhiṣṭhira. Once he met Śrī Kṛṣṇa who was on his way to Hastināpura. (M.B. Sabhā Parva, Chapter 4, Verse 13).

DĀNADĀRI. A town in ancient India. (M.B. Bhīṣma Parva, Chapter 50, Verse 52).

DĀNAM. Gift. In ancient India a spiritual significance was attached to dānam. (offering of a free gift). One who gave water was said to achieve contentment; one who gave food, eternal happiness; one who gave land, government of the country; one who gave gold would attain longevity; one who gave a house would get domestic felicity; one who gave silver would get physical beauty; one who gave clothes would reach candraloka; one who gave a horse would attain the world of the Aśvinīdevas; one who gave bulls would get prosperity; one who gave cows would reach sūryaloka; according to Manusmṛti.

Vāridastṛptimāpnoti
Sukhamakṣayyamannadaḥ /
Tilapradaḥ prajāmiṣṭāṁ
Dīpadaścakṣuruttamam //
Bhūmido Bhūmimāpnoti
Dīrghamāyur hiraṇyadaḥ /
Gṛhadogryāṇi veśmāni
Rūpyado rūpamuttamam //
Vāsodaścandrasālokya-
Maśvisālokyamaśvadaḥ /
Anaḍuddaḥ Śriyampuṣṭām
Godo bradhnasya viṣṭapam //
(Manusmṛti, Chapter 4).

According to Manu, the Ācārya, the rewards obtained by offering the following articles as "Dānam" are as follows:—

Articles offered as Dānam	Reward obtained by dātā (giver).
Vehicle—bed	Virtuous wife.
Refuge (shelter)	Prosperity.
Corn	Eternal happiness.
Brahmajñāna	Brahmasāyujya.

(See also Nakṣatrayoga and Merudāna).

DĀNAVA. Dānavas are the sons born to Kaśyapa Prajāpati by his wife Danu and their descendants. (See under Danu).

DANĀYUS. A daughter of Dakṣaprajāpati. Kaśyapaprajāpati married Danāyus. Four sons Vikṣara, Bala, Vīra and Vrata were born to her. (M.B. Ādi Parva, Chapter 65).

DAṆḌA I. A king who was the son of Ikṣvāku. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 45, that this King was the rebirth of Krodhahantā, an asura.

1) *Birth.* Ikṣvāku had one hundred sons. Of them Vikukṣi, Nimi and Daṇḍa were famous. Daṇḍa became a famous archer when he grew up. In the Brahmāṇḍa Purāṇa mention is made that this King Daṇḍa took part in the Devāsura battle (Battle between the gods and the demons) and killed several thousand asuras (demons).

2) *Administration.* The king Ikṣvāku gave his son Daṇḍa the country between the mountains Himālaya and Vindhya and anointed him the King of that country. Daṇḍa built a capital city known as Madhumatta and began to rule the country. He had an army of Caturaṅga (four parts, elephant, chariot, horse and infantry). The hermit Śamana was the priest of King Daṇḍa. (Uttararāmāyaṇa).

3) *The origin of Daṇḍakāraṇya (the forest of Daṇḍaka).* Daṇḍa once raped Arā, the daughter of hermit Śukra, who had been doing penance in a forest in the middle of the country of Daṇḍa. Śukra the hermit got angry and destroyed the country of Daṇḍa by a shower of fire. From that day onwards that country was known as Daṇḍakāraṇya. (For further information see under Arā).

DAṆḌA II.

1) *General information.* Another Kṣatriya King of ancient India. He was the son of the King Vidaṇḍa. In Mahābhārata, Ādi Parva, Chapter 185, it is mentioned that Vidaṇḍa and Daṇḍa had attended Draupadī Svayaṁvara (the marriage of Draupadī).

2) *Other information.* (1) Bhīmasena defeated the King Daṇḍa. (M.B. Sabhā Parva, Chapter 307, Stanza 177).

(2) This King Daṇḍa was the brother of Daṇḍadhara, the king of Magadha. Daṇḍadhara and Daṇḍa were killed by Arjuna in battle. (M.B. Karṇa Parva, Chapter 18, Stanza 16).

DAṆḌA III. An attendant of the Sun. (M.B. Vana Parva, Chapter 3, Stanza 68).

DAṆḌA IV. A warrior of the kingdom of Cedi. He fought on the side of the Pāṇḍavas against the Kauravas and was killed by Karṇa. (M.B. Karṇa Parva, Chapter 56, Stanza 49).

DAṆḌA V. A synonym of Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 105).

DAṆḌA VI (DAṆḌAKA). A thief who had made the world tremble in the Dvāpara yuga. This wicked Daṇḍaka used to steal the wealth of the Brāhmaṇas, kill those who trusted him, speak lies, rape the women of others, drink liquor, eat the flesh of cows, mingle with wicked people and do various other sinful deeds daily. Daṇḍa once went to a Vaiṣṇavite temple to commit robbery. When he reached the steps of the temple he wiped his legs which were wet, on the ground and a small depression that was there, was levelled by the drawing of his legs. He broke the lock with an iron rod and entered the temple. Inside the temple he saw Kṛṣṇa, clad in yellow robes lying on a beautiful cot, with his spouse Rādhā. The thief instantly bowed before the spouse of Rādhā. By this act his sins were washed away. Still impelled by his evil nature, he took the silk garment of Kṛṣṇa, spread it on the ground, collected as many things as he could take, placed them in the garment and making them into a bundle, got out of the temple with shaky feet. The bundle fell on the ground with a loud noise. Hearing the noise the neighbours woke up and looked out. The thief began to run and was bitten by a poisonous snake and fell down dead. The men of Yama (God of death) tied the spirit of the thief with a rope and took him before Yama. Citragupta looked into his accounts and informed Yama that he had committed all the sins. Yama asked if there was any good deed to his account. Then Citragupta said "When this great sinner was going to commit theft in a Vaiṣṇavite temple, at the steps of the temple, he levelled a pit by the mud on his leg, and that single good deed on his part has wiped out all his sins." Hearing this Yama gave him a golden seat and showed hospitality and then bowed before him and said "By the soil on your legs you have purified my abode today. I am grateful to you. Now you may go to the blissful world of Viṣṇu where there are no deaths or births or sorrow". Hearing this Daṇḍa entered Vaikuṇṭha. (Padma Purāṇa, Chapter 1).

DAṆḌA VII. A giant (Rākṣasa). This giant Daṇḍa was born to the giant Sumāli, by his wife Ketumatī. The nine ministers of Rāvaṇa, named Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Supārśva, Saṁhrāda, Prākvāṭa and Bhāsakarṇa were brothers of this Daṇḍa. (Uttara Rāmāyaṇa).

DAṆḌAM I. A divine weapon of Kāla (Yama). It is mentioned in Mahābhārata, Vana Parva, Chapter 41, Stanza 26 that King Yama had presented this weapon to Arjuna.

DAṆḌAM II. A holy place on the bank of river Pampā. Those who bathe in this holy place will get the fruits of giving a thousand cows as Gift. (M.B. Vana Parva, Chapter 85, Stanza 15).

DAṆḌAM III. One of the four expedients. The four expedients are Sāma, Dāna, Bheda and Daṇḍa. A king should subdue an enemy by resorting to these four expedients. Of the four expedients, sāma and daṇḍa are considered to be the best.

Sāmādīnāmupāyānāṁ
Caturṇāmapi paṇḍitāḥ /
Sāmadaṇḍau praśaṁsanti
Nityaṁ rāṣṭrābhivṛddhaye. //

(Manusmṛti, Stanza 109).

Wise people say that, of the four expedients Sāma and Daṇḍa are the most effective for the prosperity of the country.

DAṆḌABĀHU. A warrior of Subrahmaṇya (M.B. Śalya Parva, Chapter 45, Stanza 73).

DAṆḌADHARA I. A Kṣatriya King of Magadha. The following information about this King is available from the Mahābhārata.

1) Daṇḍadhara was born as the rebirth of a giant known as Krodhavardhana. (M.B. Ādi Parva, Chapter 67, Stanza 46).

2) Bhīmasena, during his conquest of the countries, overcame King Daṇḍadhara and his brother Daṇḍa.

(M.B. Sabhā Parva, Chapter 30, Stanza 17).

3) In the battle between the Pāṇḍavas and the Kauravas, Daṇḍadhara fought from the back of an elephant against the Pāṇḍavas. When Daṇḍadhara began to exterminate the army of the Pāṇḍavas, Śrī Kṛṣṇa persuaded Arjuna to fight against Daṇḍadhara, who was killed in the fight. (M.B. Karṇa Parva, Chapter 8, Stanzas 1 to 13).

DAṆḌADHARA II. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed this Daṇḍadhara in the battle of Kurukṣetra. (M.B. Karṇa Parva, Chapter 84, Stanza 5).

DAṆḌADHARA III. A king who helped the Pāṇḍavas. Very often the name Maṇimān also occurs along with the name of Daṇḍadhara. They might have been brothers or sons of the same father by separate mothers. In the Mahābhārata, Ādi Parva, Chapter 186, Stanza 7, mention is made that these two had been present at the marriage of Draupadī. Droṇācārya killed both of them in the battle of Bhārata. (M.B. Karṇa Parva, Chapter 6, Stanza 13).

DAṆḌADHARA IV. A warrior born and bred in the country of Pāñcāla. He kept the rear of the army of Yudhiṣṭhira in the battle of Bhārata against the Kauravas. He died by an arrow of Karṇa. (M.B. Karṇa Parva, Chapter 49, Stanza 27).

DAṆḌAGAURĪ. A celestial maid. When Arjuna visited devaloka, there was a dance of this woman in honour of him. (M.B. Vana Parva, Chapter 43, Stanza 29).

DAṆḌAKA. See Daṇḍa VI.

DAṆḌAKARA. A Śūdra who had saved himself from going to hell by taking the vow called Viṣṇupañcaka. This Śūdra who lived in the tretāyuga had done a good deal of wicked deeds. Finally he accepted the advice of Brāhmaṇas and performed the vow of Viṣṇupañcaka and because of the vow he attained heaven. (Padma Purāṇa, Chapter 23).

DAṆḌAKĀRAṆYA. A forest in the Indo-Gangetic Valley. For the story of how this place became a great forest see under Arā.

Other information. (1) This is a holy place. He who takes bath in this place would get the fruits of giving a thousand cows as gift. (M.B. Vana Parva, Chapter 85, Stanza 41).

(2) During the time of the forest life of Śrī Rāma he made his cottage in this forest and stayed there for a while. It was in this forest that a part of the body of Śūrpaṇakhā was cut off and the infantry of fourteen thousand giants who came under the leadership of Khara, Dūṣaṇa and Triśira was completely destroyed. Sītā was stolen, Mārīca was killed by Śrī Rāma, and Jaṭāyu died by the sword of Rāvaṇa in this forest of Daṇḍakāraṇya. (M.B. Vana Parva, Chapters 277 to 279.)

DAṆḌAKETU. A warrior who fought on the side of the Pāṇḍavas. Daṇḍaketu fought on the back of an attractive horse. (M.B. Droṇa Parva, Chapter 23, Stanza 68).

DAṆḌANĪTI. (The laws of chastisement). Daṇḍanīti is the law of punishment given to the subjects by Kings of ancient India. According to the criminal laws of ancient India, fining a man upto two hundred and fifty paṇas (a coin) was called Prathama Śāhasa daṇḍa (first degree of punishment) and fining up to five hundred paṇas was called Madhyama Sāhasa daṇḍa (medium punishment) and fining upto thousand paṇas was called Uttama Sāhasa daṇḍa (highest degree of punishment). If a man complains to the King that his property is stolen, when actually it is not stolen, the man will be fined the amount that is said to have been stolen. There was another law, that the owner of the stolen property and the thief would have to pay double the amount they admit, if the amount shown in the complaint differed from the actual amount stolen. For appearing as false witness, the three classes of non-Brahmins were punished with fine and if he was a Brahmin he would have to be cast out of the society. The King ordered that if one spent the property entrusted with him for keeping, the owner of the property would have to be paid double the amount. If one says that he has given the property for keeping when actually it is not, the person will have to be punished as if he were a thief. If a man spends an amount without knowing that it was the property of others, the man will have to be acquitted of the charge.

If an artisan has received money in advance for a particular product and fails to give the thing at the stipulated time the King will fine the artisan one svarṇa. If a man received money in advance on a promise to do a particular work and if he fails to do the work he will be fined one Kṛṣṇala of gold. (One Kṛṣṇala weighs three yavagrains). If a man conceals his diseases and marries a damsel, she will be considered as a spinster and the man will be fined two hundred paṇas. If a cowherd agrees to look after the cows of another receiving pay and food and refuses to return the cow to the owner the King will fine him hundred paṇas. If a Kṣatriya scoffed a Brāhmaṇa the fine imposed would be hundred paṇas. If it is a Vaiśya the fine will be two hundred paṇas. If it is a Śūdra he will be put to death. If a Brahmin scoffs a Kṣatriya the fine is fifty paṇas. If a Śūdra scoffs a Vaiśya the fine is twenty-five paṇas. If a Brahmin scoffs a Śūdra the fine is only twelve paṇas. If a Śūdra scoffs a Kṣatriya his tongue should be cut off. If a Śūdra advises a Brahmin, he may inflict any punishment on the Śūdra.

If a Śūdra wronged a Brahmin, the Śūdra might be punished by cutting off the organ which was employed in the crime. If one spat at a Brahmin, the two lips of the culprit might be cut off. If a man passed urine on a Brahmin the culprit would have his penis cut off. If a Śūdra sits on the seats of the upper classes his buttock will have to be cut off. If one slays cow, elephant, camel or horse half of his limbs will have to be cut off. Cutting across a road, changing of boundaries, making the water of pools and ponds impure etc. will have to be punished with a fine of two suvarṇas. (Agni Purāṇa, Chapter 227).

DAṆḌAPĀṆI I. A king of the family of Yayāti. This King was the son of Vibhīnara and the father of Nimi. (Bhāgavata, Skandha 10).

DAṆḌAPĀṆI II. The son of Pauṇḍraka, the King of Kāśi. Śrī Kṛṣṇa killed Pauṇḍraka. As his son Daṇḍapāṇi was not powerful enough to kill Śrī Kṛṣṇa, he performed the sacrifice of Maheśvara yajña. Being pleased at the sacrifice Śiva created Kṛtyā in the sacrificial fire and sent her to Dvārakā to destroy Śrī Kṛṣṇa, who aimed his Sudarśana cakra (wheel-weapon) at her. She ran to Vārāṇasī, where the wheel turned

Kṛtyā and everybody with her to ashes. (Padma-Purāṇa, Uttara Kāṇḍa, Chapter 278).

DANDAŚŪKA. A hell. See the para Naraka under Kāla.

DAṆḌI I. A son of Dhṛtarāṣṭra. Mention is made about him in Mahābhārata, Ādi Parva, Chapter 67, Stanza 103.

DAṆḌĪ II. A god. This god is worshipped as a waiter of the Sun. The sun is consecrated in a chariot of one wheel, yoked with seven horses, and wearing two lotus flowers. On the rightside of the Sun his waiter Daṇḍī will be standing as door-keeper with ink and pen in his hand, and on the left his waiter Piṅgala will be standing with a stick in his hand. These two gate-keepers are the two gaṇas of the Sun. (Agni Purāṇa, Chapter 51).

DAṆḌĪ III. A famous critic and writer of Sanskrit literature. He lived in the 6th century B.C. His critical work Kāvyādarśa made him famous. There are three chapters in this book. The first chapter is about criticism of poetry and the use of idioms. The second chapter deals with figurative language. The third chapter deals with alliteration and rhyme and the flaws in poetry.

'Daśakumāracarita', is supposed to be another work of Daṇḍī. (History of Classical Sanskrit Literature).

DĀNTA. Son of Bhīma, King of Vidarbha. This prince was the brother of Damayantī. (M.B. Vana Parva, Chapter 53, Verse 9).

DĀNTĀ. An apsaras of Alakāpurī. Once she danced in honour of the sage Aṣṭāvakra. (M.B. Anuśāsana Parva, Chapter 19, Verse 45).

DANTADHVAJA. The son of Manu Tāmasa. Once Daṇḍadhvaja gave as oblation his flesh and blood in fire, to get children. But it was of no use. So he put his hair of the body, of the head, his sinews, the marrow of the bones, and liver and sperm in the fire. When the sperm was put in the fire there was a voice 'Don't' and with that the king fell dead. And instantly seven luminous children came out from the fire. They began to cry aloud. Hearing their cry Brahmā came there and anointed them as the Maruts (wind gods). They were the maruts of Tāmasamanvantara. (Vāmana Purāṇa, Chapter 72).

DANTAVAKTRA I. A Kṣatriya king of Kārūṣa. He was the rebirth of the daitya (asura) Krodhavaśa. (M.B. Ādi Parva, Chapter 67, Stanza 62).

DANTAVAKTRA II. He was the rebirth of Vijaya, one of the two door-keepers of Mahāviṣṇu, Jaya and Vijaya. (For full particulars see under Jaya).

Dantavaktra was a contemporary king of Śrī Kṛṣṇa. Dantavaktra died in a battle with Śrī Kṛṣṇa and returned to Vaikuṇṭha (the abode of Viṣṇu).

DANTIMUKHA. An asura (demon). This asura was killed in a fight with Subrahmaṇya. (Skanda Purāṇa, Asura Kāṇḍa).

DANU I.

1) *General information.* Danu, the daughter of Dakṣa was married to Kaśyapa Prajāpati. It is mentioned in Mahābhārata that the Dānavas (demons) were born from Danu.

2) *Sons.* One hundred sons were born to Danu. The following are the important among them.

1. Vipracitti
2. Śibara
3. Namuci
4. Pulomā
5. Asilomā
6. Keśi
7. Durjaya
8. Ayaśśiras
9. Aśvaśiras
10. Aśvaśaṅku
11. Garga
12. Amūrdhā
13. Vegavān
14. Ketumān
15. Svarbhānu
16. Aśva
17. Aśvapati
18. Vṛṣaparvan
19. Ajaka
20. Aśvagrīvan
21. Sūkṣma
22. Tuhuṇḍa
23. Ekapād
24. Ekacakra
25. Virūpākṣa
26. Harihara
27. Nicandra
28. Nikumbha
29. Kapaṭa
30. Śarabha
31. Śalabha
32. Sūrya
33. Candra.

(This sun and the moon (Sūrya and Candra) are not the planets).

From the sons named above ten families of Dānavas (asuras) arose. The founders of the families are mentioned below :

1. Ekākṣa
2. Amṛtapa
3. Pralamba
4. Naraka
5. Vātāpi
6. Tapana
7. Śara
8. Mahāhanu
9. Garviṣṭha
10. Dīrghajihva

All the dānavas or Asuras belong to one of these ten families. (M.B. Ādi Parva, Chapter 65).

DANU II. A King. Two sons Rambha and Karambha were born to this king. (See Karambha).

DARADA I. King of an ancient country known as Bālhīka. It is stated in Mahābhārata Ādi Parva, Chapter 67, Stanza 58 that this King was the incarnation of a portion of the asura named Sūrya. At the time of his birth the earth was cleaved because of his weight.

DARADA II. An ancient country in North East India. The people of this country were called the Daradas. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 27, that Arjuna conquered this country during his conquest of countries. The Daradas paid tribute to Yudhiṣṭhira. During their forest-life the Pāṇḍavas had passed through the country of the Daradas. At the beginning of the Bhārata-battle, the Pāṇḍavas had sent invitation to the Daradas also. But they fought on the side of the Kauravas. Mention is made in Mahābhārata, Droṇa Parva, Chapter 70, Stanza 11 that Śrī Kṛṣṇa had conquered the Darada country. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 121, that in the battle of Bhārata the Daradas attacked Sātyaki and that Sātyaki killed them.

DARADA III. A tribe. At first they were Kṣatriyas. They grew jealous of the Brāhmaṇas and so they were changed to Śūdras. (M.B. Anuśāsana Parva, Chapter 35, Stanza 17).

DĀRADAM. A place in ancient India. There is a reference to this place in Mahābhārata, Śalya Parva, Chapter 50, Verse 50.

DARBHI. An ancient hermit. This hermit built a tīrtha (bath) named Ardhakīla in Kurukṣetra. It is believed that anybody who bathed in this place and fasted could learn the mantras (spells and incantations) and become a Brāhmaṇa. It occurs in the Purāṇas that the hermit Darbhi has brought the four oceans to this bath. (M.B. Vana Parva, Chapter 83, Stanza 54).

DARDDURA. A mountain. The deity of this mountain is said to be sitting in the council hall of Kubera (the god of wealth) and worshipping him, according to Mahā-

bhārata, Sabhā Parva, Chapter 1, Stanza 35.

DĀRI. A serpent born in the family of Dhṛtarāṣṭra. This serpent fell into the sacrificial fire of Janamejaya and was burnt to death. (Mahābhārata, Ādi Parva, Chapter 57, Stanza 16).

DARIDRA. A king born in the family of Yayāti. He was the son of Dundubhi and father of Vasu. (Bhāgavata, Navama Skandha).

DARPA. A king of the family of Yayāti, (Bhāgavata, Skandha 9).

DARŚAKA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 53).

DĀRUKA I.

1) *Śrī Kṛṣṇa's charioteer.* In the Mahābhārata, we come across few persons who excel Dāruka in their skill as charioteers. We find the following details about him in the Mahābhārata :—

1) When Śrī Kṛṣṇa fought against King Śālva, Dāruka was over-whelmed by Śālva's arrows. (M.B. Vana Parva, Chapter 21, Verse 5).

2) At the time of the battle at Kurukṣetra, hearing the sound of Śrī Kṛṣṇa's conch-shell, Dāruka drove his chariot and brought it before Śrī Kṛṣṇa. (M.B. Droṇa Parva, Chapter 147, Verse 45).

3) When Sātyaki fought with Karṇa, Dāruka drove Sātyaki's chariot. At that time he proved his extraordinary skill in charioteering. (M.B. Droṇa Parva, Chapter 147, Verse 54).

4) After being attended by Dāruka, Śrī Kṛṣṇa's chariot horses flew up into the Heavens. (M.B. Mausala Parva, Chapter 3, Verse 5).

5) It was Dāruka who informed the Pāṇḍavas that the Yaduvaṁśa had perished. On his return, he accompanied Arjuna in his journey to Dvārakā. (M.B. Mausala Parva, Chapter 5).

DĀRUKA II. A charioteer of Mahiṣāsura. (Devī Bhāgavata, Pañcama Skandha). For further details about this Dāruka, see under Ghaṇṭākarṇa.

DĀRUKA III. A son of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 9 contains a reference to this Dāruka).

DĀRUṆAM. A naraka (hell). See under Naraka.

DĀRVA. A Kṣatriya king of the land called Dārvam. Opinion is divided as to whether Dārvam is the name of a land or of a caste. (M.B. Sabhā Parva, Chapter 27, Verse 18).

DĀRVA. A country in Ancient India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 54.

DĀRVĀDHISĀRA(S). A low class people. (M.B. Droṇa Parva, Chapter 93, Verse 44).

DĀRVAṀ. The word Darvas indicates a particular class of Kṣatriyas. In Mahābhārata, Sabhā Parva, Chapter 52, Stanza 13, it is said that the Kṣatriyas of this family had presented Dharmaputra with a large quantity of wealth.

DĀRVĪ. An ancient town in India. (M.B. Bhīṣma Parva, Chapter 9, Verse 54).

DARVĪSAṄKRAMAṆA. A holy place. Those who visit this place will get the fruits of performing the sacrifice of Aśvamedha and will attain heaven. (Mahābhārata, Vana Parva, Chapter 84, Stanza 45).

DĀŚA. A country in Ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 56).

DĀSA. A term used as a suffix to the name of a Śūdra. In ancient India the rule was that the proper suffix for a Brahmin's name should be 'Śarmā', for a Kṣatriya's name, 'Varmā', for a Vaiśya's name, 'Gupta' and for a Śūdra's name, 'Dāsa'. (See under Cāturvarṇya).

DAŚADRYU. A hermit. It is mentioned in Ṛgveda, Maṇḍala 1, Anuvāka 7, Sūkta 33 that Daśadryu was a valiant hermit.

DAŚAGRĪVA. Rāvaṇa. (See under Rāvaṇa).

DAŚAJYOTI. A son of the King Subhrāṭ. Mention is made about him in Mahābhārata, Ādi Parva, Chapter 1, Stanza 44.

DAŚAMĀLIKA. A country in Bhārata. (M.B. Bhīṣma Parva, Chapter 9, Stanza 66).

DAŚAMUKHA RĀVAṆA. Rāvaṇa, the enemy of Śrī Rāma. (See under Rāvaṇa).

DAŚĀNANA. See under Rāvaṇa.

DĀŚARĀJA. Foster-father of Śantanu's wife, Satyavatī. His actual name was Uccaiḥśravas. For detailed story see under Satyavatī.

DĀŚARĀJÑA. A great war which took place in India in ancient times. It was a terrible clash between the Āryans who lived in Pañcanada and the primitive inhabitants of India, before the Ṛgveda period. Sudās, the king was the adversary of the Āryans. Among the relatives of Sudās were Āryans and non-Āryans. It was the people under Sudās who got victory in this war. Anyway, with this war, (Dāśarājña), a new mixed race of people came into being in North India, which was composed of the Āryans and the primitive inhabitants of the country. The Hindus are the descendants of this mixed race. (Ṛgveda).

DAŚARATHA. (Nemi). A famous king of the Ikṣvāku dynasty. He was the father of Śrī Rāma.

1) *Genealogy.* Descended from Viṣṇu in the following order. Brahmā — Marīci — Kaśyapa — Vivasvān—Vaivasvata Manu—Ikṣvāku—Vikukṣi—Śaśāda— Kakutstha — Anenas—Pṛthulāśva—Prasenajit—Yuvanāśva—Māndhātā—Purukutsa—Trasadasyu—Anaraṇya—Haryaśva— Vasumanas—Sudhanvā--Traiyyāruṇa--Satyavrata (Triśaṅku) Hariścandra—Rohitāśva— Hārīta— Cuñcu — Sudeva—Bharuka—Bāhuka—Sagara—Asamañjas — Aṁśumān—Bhagīratha— Sṛtanābha — Sindhudvīpa — Ayutāyus—Ṛtuparṇa—Sarvakāma—Sudās— Mitrasaha — (Kalmāṣapāda) — Aśmaka — Mūlaka — Khaṭvaṅga (Dilīpa; Dīrgha bāhu)— Raghu—Aja—Daaśratha.

2) *Birth.* Daśaratha was the son of Aja, of the family of Ikṣvāku, born of his wife Indumatī.[1]

3) *Daśaratha's hunt.* Once during the early part of his life Daśaratha was walking through a forest engaged in hunting. He reached the bank of the river Sarayū. It was evening and the forest was thick. He walked in search of wild animals. The night was advancing and darkness getting thicker. Then he heard a sound from the river as if an elephant was drinking water. Thinking it to be an elephant Daśaratha sent an arrow in the direction from which the sound came. Instantly he heard a man crying with pain. The king was disappointed. He ran to the spot and saw a hermit boy lying in a pool of blood beating his limbs on the ground and crying. The waterpot he had been dipping in the water lay close by. In answer to the questions of the King, the

1. It is stated in Mahābhārata, Vana Parva, Chapter 274, Stanza 6 that 'Ilabilā, was the name of the mother of Daśaratha.

hermit boy whose name was Śravaṇa,[1] said, "Oh King ! What wrong have I done? My parents are sitting thirsty and blind with age, in the hermitage close-by. I, their only son, was dipping the pot to take water to them, when you sent the arrow at me. So, please take some water to them in this pot and console them."

Hearing this, with tears the King drew out the fatal arrow from the body of the boy and with that the boy Śravaṇa said good bye to the world. Daśaratha took water in the pot and went in search of the hermitage in the darkness. With difficulty he found out the hermitage and as he drew near, the aged parents of the boy heard his footsteps and called him eagerly. The King, with tearful eyes told them what had happened. There was loud wailing and crying in the hermitage. According to their wish the King took them to where their son lay. Then the King made a fire and placed the dead body of the boy in it. The aged and blind parents cursed Daśaratha, "You also will die of loss of children". Then they also entered the fire and were burnt along with their son's dead body. (Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 63).

4) *Marriage.* Daśaratha had three wives, named Kauśalyā, Kaikeyī and Sumitrā.

5) *Kaikeyī given a boon.* There was a great battle in the world of the gods between the asuras and the gods. According to the request of the devas, Daśaratha went to the world of the devas to help them. Kaikeyī also went with Daśaratha. In a severe fight with Śambara, an asura, Daśaratha fell down unconscious. Kaikeyī took him away from the battle-field. When he recovered the King got into the chariot and fought more fiercely than before. This time the wheel-bolt of one of the wheels of the chariot of Daśaratha slipped away. Without informing her husband of this danger, Kaikeyī inserted her finger into the bolt-hole and prevented the wheel from sliding away. The King won the battle. After the battle, when the King came to know of the services rendered by Kaikeyī, he promised her two boons. Kaikeyī told the King that she would ask for them later, when she needed them. Then they returned to Ayodhyā. (Vālmīki Rāmāyaṇa, Sarga 9, Kampa Rāmāyaṇa, Bāla Kāṇḍa).

6) *Administration of Daśaratha.* The capital of Daśaratha's kingdom of Kosala, was Ayodhyā. This city was situated on the bank of river Sarayū. Daśaratha was as famous in Ayodhyā as Indra was in the realm of the gods. There were palaces in Ayodhyā for the kings who brought tribute to stay. In short, as mentioned in Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 5, Ayodhyā was the heaven on earth.

7) *Ministers.* Daśaratha had eight ministers, Sṛṣṭi, Jayanta, Vijaya, Siddhārtha, Rāṣṭravardhana, Aśoka, Dharmapāla, and Sumantra. (Agni Purāṇa, Chapter 6).

8) *The name Daśaratha.* The real name of Daśaratha was Nemi. Once the unattackable and invincible asura Śambara conquered the throne of Indra. At the request of Brahmā and the gods, this King reached heaven and destroyed the armies of the asuras very easily. Śambara got angry, assumed ten shapes and attacked the King from ten points at the same time. The king confronted the ten Śambaras at ten points, at the same time, and killed all of them at the same moment. Because he faced his chariot to ten points at the same time and fought with enemies on those ten points Brahmā appreciated his valiant fighting and charioteeering and gave him the name 'Daśaratha' (one who is capable of driving the chariot to ten points at the same time). Thus his original name was forgotten and he came to be known only by the name given him later. (Kampa Rāmāyaṇa, Yuddha Kāṇḍa).

9) *Birth of Sons.* Kausalyā was the first wife of Daśaratha. She was the daughter of the King of Uttara Kosala. A daughter named Śāntā was born to Daśaratha by Kausalyā. After this, no sons or daughters were born to Daśaratha for a long time.

At this juncture Lomapāda, the king of Aṅga who was the class-mate and a great friend of Daśaratha, came to Ayodhyā on a friendly visit. He also had no children. So he entreated Daśaratha to give Śāntā to him as a foster-daughter. Thus he took away Śāntā to Aṅga. Lomapāda gave Śāntā in marriage to Ṛṣyaṣṛṅga a hermit. (See under Ṛṣyaśṛṅga).

As Kausalyā was childless Daśaratha brought as his wife Kaikeyī the daughter of the King of Kekaya and sister of Yudhājit. Still no children were born to them. He was much disappointed. At last he married again and brought Sumitrā the princess of Kāśi. Of these three, Kausalyā was the chief wife.

Though he had three wives, Daśaratha still remained childless. The King and his queens spent their days in sorrow for a long time. The King remembered the curse he had incurred when he was young. The curse was that as they had died with sorrow at the death of their son Śravaṇa, the same thing would happen to me. So he believed that sons would be born to him.

He performed several devotional acts to get children. Finally he gave up all kingly pleasures and began to lead an ascetic life. He built a temple for his own use and consecrated the idol of Mahāviṣṇu in it. Then entrusting the administration of the Kingdom to his ministers he and his wives engaged themselves in daily devotion and meditation in the temple. Then the King decided to perform the sacrifice of Putrakāmeṣṭi (sacrifice for getting children) by the hermit Ṛṣyaśṛṅga under the guidance of Vasiṣṭha. The King informed Ṛṣyaśṛṅga of his decision. Ṛṣyaśṛṅga could not refuse the King's request as the king was his father-in-law. Moreover Lomapāda and Śāntā also requested the hermit to comply with the desire of Daśaratha. So Ṛṣyaśṛṅga came to Ayodhyā and the sacrifice of Putrakāmeṣṭi was begun. The air vibrated with the recitation of mantras (spells and incantations) and the Veda Sūktas. The hermit uttered the divine spell of Putrakāmeṣṭi and offered oblations in the sacrificial fire. Then a wonderful and luminous figure came out of the fire with a pot containing a pudding of ambrosia, and placed the pot before Ṛṣyaṣṛṅga and then disappeared in the sacrificial fire. When the wonderful figure disappeared, Ṛṣyaśṛṅga took the pot of pudding and gave it to Daśaratha with prayer and incantations. Daśaratha received the golden pot and in accordance with the instruction of the hermit, divided the pudding between his first wife Kauśalyā and second wife Kaikeyī, both of whom gave half of their share to Sumitrā. Thus the three wives ate the divine pudding and by and by all of them became pregnant. Kauśalyā and Kaikeyī gave birth to a son each and Sumitrā gave birth to two sons. The son of Kauśalyā was called Rāma, the son of Kaikeyī was named Bharata and the

1. In Agnipurāṇa Chapter 6, it is stated that the name of this hermit boy was Yajñadatta.

sons of Sumitrā were called Lakṣmaṇa and Śatrughna. (Kaṁpa Rāmāyaṇa, Bāla Kāṇḍa).

10) *The boon of Śani* (*Saturn*). Astronomers are of opinion that famine will occur in the world for the period of twelve years, when the planet Śani (Saturn) comes into the orbit of Rohiṇī (a star). But now the planet Saturn does not come into the orbit of the star Rohiṇī. There is a story in the Padma Purāṇa, which states that this happened so because of a boon Śani had given to Daśaratha.

During the regime of Daśaratha the planet Śani approached the orbit of Rohiṇī. Experts in astronomy said that the earth would be ruined by famine etc. if Śani cleft the star Rohiṇī. Hearing this Daśaratha took his bow and arrows, got into his chariot, and started for the firmament. He travelled for one lac and a quarter of yojanas (leagues) and reached the hind part of Rohiṇī, which is beyond the sun. Adorned with golden garments and a golden crown studded with jewels, seated on a golden chariot decorated with precious stones, and a lofty flagpost and yoked with horses of the colour of swan, the king shone in the sky as a second sun. He drew the bow-string right upto his ear and placed in it the arrow of destruction. When the devas and the asuras saw the arrow of destruction they began to tremble with fear. Śani came to Daśaratha and fell before him and said that he would grant any boon to the King, and requested him to recall the arrow of destruction. Daśaratha told Śani that he only wanted Śani not to come to the orbit of Rohiṇī. Śani agreed. From that day onwards Śani has never entered the orbit of Rohiṇī. (Padma Purāṇa, Uttara Kāṇḍa, Chapter 34).

11) *Death.* Rāma and Lakṣmaṇa with Sītā went to live in the forest. Sumantra who accompanied them up to the river Ganges, returned to the palace. By then Daśaratha had fallen down filled with grief. He had never recovered from that state of unconsciousness. At the time of his death Bharata and Śatrughna had been away in the kingdom of Kekaya and Rāma and Lakṣmaṇa in the forest. Thus the curse he incurred in his younger days from the aged hermit, the father of Śravaṇa, was fully realized.

12) *Daśaratha appears again.* Rāvaṇa was killed in the battle. Sītā was tested in fire and found sinless. Rāma accepted her, seeing that her conjugal fidelity was not marred. At this time Śiva appeared before Rāma in a divine aeroplane. Daśaratha was seated in that plane clad in pure garments. He took Rāma and Lakṣmaṇa into his lap and embraced them. He blessed them and Sītā who was standing with folded hands. Then Daśaratha disappeared. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 122).

DAŚĀRHA. A king of the Yadu family. He was so famous that his descendants were called the Daśārhas. As Śrī Kṛṣṇa was born as a descendant in the line of Daśārha, Śrī Kṛṣṇa is sometimes called Dāśārha, in certain places. For genealogy see under Yaduvaṁśa.

DĀŚĀRHĪ I. A woman belonging to Dāśārha's family. Vijayā, the wife of Drumanyu, Sudevā, the wife of Vikaṇṭhana, Śubhāṁgī, the wife of Kuru, Kuntī, the wife of Pāṇḍu—all these Yādava women are entitled to the name Dāśārhī. (M.B. Sabhā Parva, Chapter 38).

DĀŚĀRHĪ II. In Mahābhārata, Sabhā Parva, Dākṣiṇātyapāṭha, Chapter 38 we find that the assembly of the Yādava leaders was known by the name of Dāśārhī.

DĀŚĀRṆA. An inhabitant of the Dāśārṇa country. This name is also used for addressing King Dāśārṇa. (M.B. Bhīṣma Parva, Chapter 50, Verse 47).

DĀŚĀRṆA (M). An ancient country, famous in the Purāṇas.

1) *General information.* This country had been divided into two, Eastern Daśārṇa and Western Daśārṇa. The modern Patna and the surrounding places comprised Eastern Daśārṇa and the places of Malva, the Western Daśārṇa. Some are of opinion that Daśārṇa comprises the South-East part of the Vindhya mountain. It is mentioned in 'Meghadūta' that Vidiśā was the capital of Daśārṇa. The modern name of Vidiśā is Bhilsā.

(2) *Other information regarding Daśārṇa.*

(1) Mention is made in Mahābhārata, Ādi Parva, Chapter 112, Stanza 25, that once Pāṇḍu brought the country of Vidiśā under subjugation.

(2) At another time Bhīmasena conquered the country of Daśārṇa. (Mahābhārata, Sabhā Parva, Chapter 29, Stanza 5).

(3) Nakula once conquered this country. (M.B. Sabhā Parva, Chapter 32, Stanza 7).

(4) King Sudāmā ruled over the country of Daśārṇa. He had two daughters. Bhīma, the king of Vidarbha married the first one and Vīrabāhu the king of Cedi married the second daughter. Damayantī was the daughter of Bhīma. A daughter named Sunandā was born to Vīrabāhu. (M.B. Vana Parva, Chapter 69).

(5) Before the battle of Bhārata, Hiraṇyavarmā was the King of Daśārṇa. Śikhaṇḍinī the daughter of Drupada went in the guise of a male and married the daughter of Hiraṇyavarmā. The king of Daśārṇa who had been deceived thus, attacked Drupada. But the problem was solved because Śikhaṇḍinī actually became a male. (See the word Aṁbā). (M.B. Bhīṣma Parva, Chapter 9, Stanza 41).

(6) The king of Daśārṇa took the side of the Kauravas in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 51, Stanza 12).

(7) Citrāṅgada was the king of Daśārṇa at the time of the Aśvamedha sacrifice of Yudhiṣṭhira. In Mahābhārata, Aśvamedha Parva, Chapter 83, it is stated that Arjuna defeated Citrāṅgada.

DAŚĀŚVA. Tenth son of Ikṣvāku. He ruled over the city of Māhiṣmatī. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 2, Stanza 6, that Daśāśva had a son named Madirāśva.

DAŚĀŚVAMEDHA. A holy place situated in Kurukṣetra. It is stated in Mahābhārata, Vana Parva, Chapter 83, Stanza 14, that those who bathe in this holy place will obtain the fruits of giving a gift of thousand cows.

DAŚĀŚVAMEDHIKA (M). A holy place in Kurukṣetra. Those who bathe here will attain Supreme Bliss. (M.B. Vana Parva, Chapter 83, Stanza 64).

DAŚĀVARA. An asura. Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 14 that this asura (demon) serves Varuṇa and stays in his palace.

DĀSERAKA (S). Members of a Kṣatriya tribe. (M.B. Bhīṣma Parva, Chapter 50, Verse 47).

DĀŚERAKA (M). A place-name. It is by observing Śrāvaṇa Dvādaśī at a spot to the west of this place that a Vaiśya attained mokṣa (salvation). (See under Śrāvaṇadvādaśī).

DĀŚŪRA. A sage. For further details see under Śaralomā.

DĀSĪ. An important river in India. (M.B. Bhīṣma Parva, Chapter 9, Verse 31).

DASRA. The first of the gods called the Aśvinīdevas. The two gods Dasra and Nāsatya are known by the collective name Aśvinīdevas. (M.B. Śānti Parva, Chapter 208, Stanza 17).

DASYU. The ancient dwellers of North India. What we see in Ṛgveda is mostly a history of the Āryans from the period of their exodus from the plateau Kumbha till they reached the banks of the Yamunā. The plateau of Kumbha is Kabul. The Dasyus were the first people the Aryans had to confront with after passing the Indus. Ṛgveda bears testimony to the fact that the civilization of the Dasyus was far advanced than that of the Āryans. Śaṁbara, King of the Dasyus, was the ruler of hundred cities. All the cities were fortified with strong walls and fortresses, which are described as 'aśvamayī', 'āyasī', 'śatabhujī' etc. The greatest enemies of the Āryans were the 'Paṇis' of these cities. They were a particular class of people of these cities. In the 'Nirukta of Yāska' it is mentioned that paṇis were traders. Names of many of the Kings of the Dasyus occur in the Ṛgveda. Dhuni, Cumuri, Pipru, Varcas, Śaṁbara and such others are the most valiant and mighty among them. The most important of the several tribes of the Dasyus were the Śimyus, the Kīkaṭas, Śigrus and the Yakṣus. They are mentioned as the Anāsas in the Ṛgveda. (Anāsas—without nose). Perhaps their nose was flat; more over they are stated as having dark complexion. So it may be assumed that the Dasyus were Dravidians. They talked a primitive language, and they despised sacrificial religion. They did not worship Gods like Indra and others. They possibly worshipped the Phallus, Śiva, Devi and the like.

DĀTAKACCHA. An ancient country on the bank of the river, Narmadā. (Kathāsaritsāgara).

DATTA (DATTAKA). See under Dattātreya.

DATTAMITRA. This is another name of Sumitra the King of Sauvīra. Arjuna, during his conquest of the countries, defeated this King. (M.B. Ādi Parva, Chapter 138, Stanza 20).

DATTĀTMAN. A Viśvadeva. (A class of gods concerned with sacrifice to the manes). (M.B. Anuśāsana Parva, Chapter 91, Stanza 34).

DATTĀTREYA. (DATTA). A hermit famous in the purāṇas.

1) *Birth.* Anasūyā, the wife of hermit Atri gave birth to Dattātreya. But Dattātreya was the incarnation of Mahāviṣṇu.

There is a story in Brahmāṇḍa Purāṇa how Mahāviṣṇu came to incarnate as Dattātreya.

Once there was a hermit called Aṇimāṇḍavya (Māṇḍavya). While the hermit was engaged in silent meditation, some robbers passed by that way. The King's men who were chasing the robbers, came to the hermit and asked him about the robbers. The hermit did not break the silence. The King's men, thinking the hermit to be the thief bound his hands and legs and took him to the palace. The King ordered Māṇḍavya to be killed by piercing his body with a trident. Accordingly a trident was posted on a hill far away and Māṇḍavya was seated on the tip of it. Māṇḍavya lay there in agony.

It was at this time that Śīlavatī, famous for her conjugal fidelity, went to the house of a harlot, carrying her husband Ugraśravas on her shoulder. When they passed by that way Ugraśravas scolded Aṇimāṇḍavya; getting angry at this Aṇimāṇḍavya cursed Ugraśravas that he would get his head broken and die before the sun-rise. Sīlavatī became very sorry when she heard the curse and she also cursed. "Let the sun not rise tomorrow". The sun did not rise next day. Everything in the world was in chaos. The devas were flurried. They went to Brahmā. Brahmā took them to Śiva. They could not find a solution. So all of them approached Mahāviṣṇu. The Trimūrtis (three gods) told the devas that the problem would be solved, and the devas returned. Brahmā, Viṣṇu and Maheśvara went to Śīlavatī. Before seeing Śīlavatī, they went to Anasūyā the wife of Atri and sought her help to persuade Śīlavatī to recall her curse. Thus Anasūyā and the Trimūrtis approached Śīlavatī and spoke compassionate and consolatory words. At last Śīlavatī recalled the curse. The Trimūrtis convinced Śīlavatī, that Ugraśravas would not die. The pleased Trimūrtis asked Anasūyā to ask for any boon. She replied that she did not want any boon except that the Trimūrtis should take birth as her sons. Accordingly Mahāviṣṇu took birth as Dattātreya, Śiva as Durvāsas and Brahmā as Candra, in the womb of Anasūyā. This is how Dattātreya was born.[1] Dattātreya did penance from his childhood and became a hermit. (Brahmāṇḍa Purāṇa, Chapters 39 to 44).

2) *Kārtavīryārjuna and Dattātreya.* When Kārtavīryārjuna became King Dattātreya had become very famous. Kārtavīryārjuna wanted to obtain supernatural powers. So he called the hermit Garga and asked for his advice. Garga advised him that Dattātreya was the incarnation of Viṣṇu and that he would grant his wishes. So Kārtavīryārjuna and his wife came to the river Narmadā, and taking bath in the river, began to worship Dattātreya, who was doing penance closeby. Dattātreya was pleased and went to Kārtavīryārjuna and asked him what his desire was. He requested for thousand hands and to be a youth for ever, and such other things. Dattātreya granted his wishes. After that Kārtavīryārjuna would very often go to the hermit Dattātreya for his advice. (Brahma Purāṇa, Chapter 44).

3) *Cursing Rāvaṇa.* Once Rāvaṇa went to the hermitage of Dattātreya. The hermit had placed a waterpot purified by reciting spells and incantations. Rāvaṇa stole that waterpot. When the hermit knew this, he cursed Rāvaṇa saying, "Since the water, which was evoked by spells and incantations, has fallen on your head, Monkeys will pollute your head by treading on it." (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa).

4) *Exhortation to the Sādhyas.* Mention is made in Mahābhārata, Udyoga Parva, Chapter 36, Stanza 4, that the hermit Dattātreya gave exhortations to the Sādhyas (the sons of Dharmadeva by his wife Sādhyā).

5) A boon for the birth of Nahuṣa. See Nahuṣa.

DATTOLI. A son born to hermit Pulastya by his wife Prīti. This Dattoli was in his previous birth, Agastya of the Svāyaṁbhuva manvantara. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

DĀYAKRAMA. (INHERITANCE). Dāyakrama is

1. Dattātreya is known by the name 'Datta' also in the Purāṇas.

the system by which the wealth of parents is received by the heirs. The system of inheritance as described by Manu is as follows :—

1) After the death of the parents, all the children should divide their wealth among themselves. When either the father or the mother is alive, the sons should not take their wealth.

2) If the wealth is not divided, the eldest brother should keep the whole of it in his custody and maintain his brothers and sisters like a father.

3) Of the entire wealth, the eldest brother may take one-twentieth part, the second brother, one-fortieth part and the third brother, one-eghtieth part and the balance is to be divided equally among all of them.

4) If there are more than three sons, the eldest and the youngest may take one-twentieth and one-eightieth (of the entire wealth) respectively, and each of the other brothers may take one-fortieth. The rest of the property must be divided equally among all of them.

5) After dividing like this, if there are unmarried sisters, each of the brothers should give one-fourth of his share for their marriage.

6) The ornaments which the mother had received by way of her dowry etc. may be taken after her death by her unmarried daughters.

7) If, after his marriage, one of the brothers dies, the brother who keeps his movable and immovable properties, must beget children by the brother's wife and hand over the above properties to her issue. (See under Manusmṛti).

ḌAYĀNĀKṢETRA. A famous temple of Goddess Diana in Epheseus. In Greek mythology Diana (Dayānā) is the goddess of hunting. She is also identified with the Moon Goddess. Being a virgin goddess, she came to be worshipped by virgins who regarded her as their patron. Dayānā (Diana) is one of the beautiful daughters of the supreme God, Zeus. Her idol was worshipped in many places in Greece. There was a famous temple of this goddess in the town of Epheseus. This temple was destroyed in the 3rd Century B.C. by enemies.

DEVA (S). Gods or deities.

1) *General information.* From time immemorial belief in Devas has existed in every country and all religions have lauded their superior nature and power. It was the Hindus and the Buddhists who first applied the term 'Deva' to certain very subtle beings recognised in all religions. The Pārsi religion (Zaratuṣṭra) has spoken about seven Devarājans and their attendants. 'Ameṣ pentas' is the actual term used for the Devarāja. The Christian religion refers to nine sects of Devas like Srāfi, Kherubi, Dominion, Angel etc. Islam refers to four chief Devas viz. Gabriel, the presiding Deva over revelations, Mikhayel of protection, Asriyal of death and Israfin of resurruction. An important section of the Ṛgveda is Sūktas about Devās like Indra, Mitra, Varuṇa, Agni etc. In Yajñas etc. Devas occupy a very important place. The Kenopaniṣad states that the conceited and haughty Devas were taught a lesson by God. The subject matter of the Kaṭhopaniṣad is the advice given by Yama to Naciketas. The Muṇḍakopaniṣad says that the Devas, man and birds originated from God.[1] There are references about Deva worship in the Smṛtis. The Purāṇas and Upapurāṇas contain scientific discussions, about the origin, work or functions, classes,etc. of Devas. The Mantraśāstra and Tantraśāstra deal also about the various sects and class of Devas, their nature, and the worship to be offered to them etc.

2) *Christian Devas, Satan and devils.* Christian religious books commonly use the term Mālākhas for Devas. Greek mythology contains a story about the Mālākhas, who did not obey the orders of Jehovah and how He cursed them, turned them into devils and flung them into hell. And, in hell they organised a revolutionary party to fight Jehovah. Many leaders talked on the subject of how to take vengeance on Jehovah. It was nearabout this period that Jehovah created with the dust on earth Adam as his beloved son and settled him in the garden of Aden. God created from the ribs of Adam the woman called Eve, and they lived in Eden quite happily.

Satan and other leaders in hell decided that the greatest revenge that could be taken upon Jehovah was to create troubles for his dear son, Adam in Eden. Accordingly Satan went to Eden and made Adam and Eve eat the forbidden fruit with the result that Jehovah cursed and turned them into human beings and turned them out of Eden. Milton in his reputed poem Paradise Lost has told the above story in inimitable language.

3) *Indian Devas.* Most of the Indian Devas are the sons of Kaśyapa Prajāpati by Aditi, daughter of Dakṣa Prajāpati. The total number of Devas is 33 crores. The Devas are divided into many classes or sections like Ādityas, Viśvadevatas, Vasus, Tuṣitas, Ābhāsvaras, Anilas, Mahārājikas, Sādhyas, Rudras, Vidyādharas, Pitṛdevas etc. There are further divisions like Apsaras, Virūpākṣas, Bhadras, Gandharvas, Kuṁbhāṇḍas, Rākṣasas, Nāgas, Aśvinīs, Kinnaras, Kiṁpuruṣas, Piśācas, Guhyakas, Siddhas, Cāraṇas, Matṛs, Kūśmāṇḍas, Bhūtas, Vetālas, etc. Yet another division is into Lokapālas, Lipikas etc. The Devas are classified with special reference to bhūtagaṇas like Pṛthvī etc. and are, therefore, referred to as Bhūdevatās, Agnidevatās, Vāyudevatās, etc. The presiding spirit of Bhūdevatās is Kubera, that of the Jaladevatās is Varuṇa, that of the Agnidevatās, Vāyubhagavān and that of the Ākāśadevatas, Indra. And, under them there are various sets of Devas in charge of different departments. Sādhyas, Vasus, Ādityas, Apsaras etc. are Ākāśadevas, Maruttas and Gandharvas, Vāyudevas. Yakṣas and Yakṣīs are servants of Kubera. Virūpākṣa, Bhadra etc. are Bhūdevas. Virūpākṣa supports the earth according to the Vālmīki Purāṇa. Those who protect nidhis (treasures) may also be considered Bhūmidevas.

There are 33 bosses or presiding spirits for the 33 crores of Devas. Dvādaśādityas (12) Ekādaśarudras (11) Aṣṭavasus (8) and Aśvinīdevas (2) are the 33 chiefs of Devas. Indra is the chief of all of them.

4) *The term Deva.* The word Deva means light and also play. Devas shine forth, they are also playful. Thus the name is quite apt for them. (See Grāmadevatā).

DEVABHĀGA. A king of the Yayāti dynasty. (Bhāgavata Navama Skandha).

DEVABHĀGAŚRAUTĀRṢA. A ṛṣi, the son of Śruta and learned in yajñas. He had accurate knowledge as to

1. Tasmācca devāḥ bahudhā samprasūtāḥ sādhyāḥ manuṣyāḥ paśavo vayāṁsaḥ.

which parts of the yajña-cow should be distributed to whom, and till death he did not impart this knowledge to anyone. But, sometime afterwards a non-human individual taught the subject to Girija, son of Babhru. (Aitareya Brāhmaṇa).

At the time when the Sṛñjayas and the Kuru kings were living in amity consequent upon the dākṣāyaṇa yajña it was this Devabhāga who acted as the priest of both the parties. His theories on Sāvitrāgni are quoted in Taittirīya Brāhmaṇa.

DEVABHRĀṬ. An effulgent Devatā who was the son of Ravi and father of Subhrāṭ. (Ādi Parva, Chapter 1, Verse 42).

DEVĀDARŚA. An ācārya in the line of Vyāsa's disciples. He was the disciple of Kabandha, and he had many disciples. Medhā, Brahmabali, Sautāyana and Pippalāda were chief among those disciples. (See genealogy of Gurus).

DEVADĀRUVANA. A holy centre. A dip in the tīrtha here is productive of very good results. (M.B. Anuśāsana Parva, Chapter 25, Verse 27).

DEVADĀSA. A rich Vaiśya extolled much in the Kathāsaritsāgara. He lived in Pātaliputra and had married the daughter of a very rich Vaiśya of Pauṇḍravardhana. After his father's death Devadāsa lost all his wealth in gambling, and his wife foresook her impecunious husband and returned home.

After roaming about for some time the helpless Devadāsa decided to go to his wife's house, and one mid-night he went there. While hiding himself there in the darkness he heard his wife telling her paramour the following: "In the four corners of Devadāsa's house are hidden four treasures. But he does not know about the treasures hidden thus by one of his fore-fathers. I got the information from his mother. You should purchase the property for a small price."

No sooner did Devadāsa hear the above than he hurried back to his house and dug up the treasure and thus became wealthy again. The paramour of his wife went to him a few days later and purchased the property at a heavy price. But, when he dug up the place no treasure was found. Then he wanted to sell back the property to Devadāsa himself, but he refused to purchase it. The case was taken before the King when Devadāsa detailed the whole story. And, as ordered by the King, Devadāsa disfigured his wife and wedded another wife. (Kathāsaritsāgara, Lāvāṇakalaṁbakam, Taraṅga 5).

DEVADATTA I. A famous brahmin boy whose story is described in the Kathāsaritsāgara.

Devadatta was the son of the Brahmin, Haridatta of Kambukapura. Though as a boy Devadatta learnt all the arts and sciences when he grew up to be a youth he became a very wayward fellow. Dice-play became his main job. One day in a game of dice he lost even his clothes, and being afraid of his father, he left the place without returning home.

Devadatta roamed about, and during one such trip he saw a deserted temple, and a muni called Jālapāda engaged in reciting mantras. Devadatta prostrated before the muni and told him all the details about himself. The muni accepted Devadatta as his śiṣya and promised to secure vidyādharahood for him.

Next night Jālapāda led Devadatta to a burning ghat, nearby the temple. After conducting Pūjā in the shade of a fig tree with offerings of Pāyasa and Vaiśvadevabali the muni told Devadatta thus: "You should come here daily and perform pūjā like this, and pray at the close of it, 'Oh ! Vidyutprabhā ! please accept my pūjā.'

Devadatta acted according to the above advice of the muni, and one day, at the close of his pūjā the tree broke open into two and a beautiful female who appeared from it took him with her saying that her mistress wanted him. He was thus taken to a house studded with gems wherein he saw a noble lady seated on a cot. She caught Devadatta by his hands and after seating him alongside said to him: "I am Vidyutprabhā, daughter of the Yakṣa king Ratnavarṣa. I am a virgin girl. Muni Jālapāda has worshipped me so much that I have decided to fulfil his desire. I am in love with you and you will please wed me."

Accordingly Devadatta married Vidyutprabhā and lived there with her. In due course she conceived, and Devadatta met Jālapāda and told him about the whole affair, and the muni, to achieve his personal object asked Devadatta to cut open the abdomen of Vidyutprabhā and take to him the child found therein. Devadatta did not at all relish the idea. Yet reluctant to disobey his preceptor he returned to his wife. She permitted him to carry out the directions of the muni, yet his mind did not approve of the action. Then Vidyutprabhā herself cut open her abdomen, took the child out of it and placing it before her husband told him thus:—"He who eats the child will become a Vidyādhara. Take it. I was a Vidyādharī turned into a Yakṣī by a curse, and to cut open my abdomen and take out the child like this was the redemption promised me from the curse, and now I go to the Vidyādhara world; we shall meet there." And she disappeared.

In great sorrow Devadatta brought the child to Jālapāda who, after sending him out on the pretext of his (Jālapāda's) performing Bhairavapūja, ate up the child. Devadatta returned and when he knew of the action of his preceptor he was overcome with rage. But the latter rose up to the skies assuming the form of a Vidyādhara. Devadatta made up his mind to anyhow take revenge upon Jālapāda, and he also went to Vidyādharaloka with the help of a Vetāla whom he befriended by offering human flesh. And, there he saw Jālapāda drunk with pride at his Vidyādharahood sitting on a throne of gems in a mansion. Meanwhile Vidyutprabhā who was now once more a Vidyādharī had turned down the advances made by the erstwhile Jālapāda for her love. But, at the sight of Devadatta her face flushed with love for him while, in fear, the sword fell down from the hands of Jālapāda who now fainted. Devadatta prevented the Vetāla from killing Jālapāda and he (Vetāla) at the instance of Devadatta took Jālapāda to the burning ghat and cremated him there.

Kātyāyanīdevī at this time appeared before Devadatta and pleased with his courage appointed him as chief of the Vidyādharas. He wedded Vidyutprabhā and lived happily. (Kathāsaritsāgara, Caturdārikālaṁbakaṁ, Taraṅga 3).

DEVADATTA II. A king of ancient India, son of King Jayadatta. Jayadatta wanted to marry his son Devadatta to the daughter of a Vaiśya in Pāṭalīputra. Though it

was a far cry from Pāṭalīputra to Jayadatta's court the Vaiśya married his daughter to the prince as he attached much importance to such an alliance with the King. From the dowry given by the Vaiśya to his daughter the resources of her father appeared to be very meagre to Devadatta.

After some time Devadatta's wife returned to her house with the permission of her husband. During her absence Jayadatta expired, enemies attacked his kingdom and Devadatta with his mother ran away from his kingdom. Sometime after that he started for his wife's house. But, feeling that it would not be proper for him to personally tell his father-in-law about what had happened to him he waited outside an inn near his wife's house, and he had not waited there for long when he saw a woman descending by a cord from the other door of the house. He felt deeply mortified to detect that it was his wife who was thus descending. And, when she, not recognising Devadatta in his dirty clothes, asked him who he was, he answered a 'traveller'. Taking no notice of this 'traveller' she got into the inn, and Devadatta followed her. Inside the inn she was met by a man who beat her for being late to go to him; but, in spite of the beating she pleased him with coy words. Then and there Devadatta divorced her in his mind, but remained there observing their love-making. In the course of their love-play an ear-ring studded with costly gems rolled down the floor from her ears, but she did not notice it. She parted from her paramour before dawn. Devadatta went to Kānyakubja with the ear-ring, and there he pledged it for one lakh sovereigns with which money he collected an army and conquered back his lost kingdom. Then he redeemed the pledge and sent the ear-ring to his father-in-law. The whole incident became public. When she realised the fact that the stranger whom she had met at the inn was her own husband, Devadatta's wife felt so deeply hurt and humiliated that her heart was broken and she died. (Kathāsaritsāgara, Naravāhanadatta Janana, Taraṅga 1).

DEVADATTA III. Father of the reputed muni Utatthya. (Satyatapas). (See Satyatapas.)

DEVADATTA (M). The divine conch of Arjuna. Maya got this conch from Varuṇa and he kept it in the sabhā of Vṛṣaparvan, which was in Bindusaras on Mount Maināka to the south of Mount Kailāsa. When Maya built the palace at Indraprastha for the Pāṇḍavas he went to Bindusaras and brought for Arjuna that conch called Devadattam, and a club for Bhīmasena. (Sabhā Parva, Chapter 3).

In the battle of Kurukṣetra Arjuna mounted a white horse and blew his conch Devadattam. (Bhīṣma Parva, Chapter 25, Verse 14).

DEVĀDHIPA. A king who in his previous life was an asura. (Ādi Parva, Chapter 67, Verse 26).

DEVADŪTA. A messenger of the Devas. When Dharmaputra refused to live in heaven without his brothers like Karṇa it was this Devadūta with whom Indra sent Dharmaputra to Karṇa and others. (M.B. Svargārohaṇa Parva, Chapter 2, Verse 14). This Devadūta is to be meditated upon at dawn and before sun-set everyday. (Anuśāsana Parva, Chapter 165, Verse 14).

DEVADYUMNA. A king of the dynasty of Bharata. From Bharata, son of Ṛṣabha, was born Sumati, from Sumati Devajit and from him Devadyumna was born. Devadyumna was the grand-father of King Pratīpa and father of King Parameṣṭhi. (Bhāgavata Pañcama Skandha).

DEVADYUTI. A Ṛṣi who dwelt in his āśrama on the banks of river Śarasvatī. Owing to the blessing of Viṣṇu a son called Sumitra was born to him. As a result of his doing rigorous tapas for 1000 years he shone with a rare effulgence. Though Viṣṇu appeared to him one day in the month of Vaiśākha and asked him to choose any boon he wanted, he, who was so much detached in life prayed only for devotion to God. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 212).

DEVAGAṆA. See Manvantara.

DEVAGARBHA. A Ṛṣi. He too was present as one of the hotṛs (Priests) at the yajña conducted by Brahmā at the Puṣkara temple. (Padma Purāṇa, Sṛṣṭi Khaṇḍa, Chapter 34).

DEVAGRAHA. An evil planet. Devagraha darśana (seeing this planet) will lead to insanity. (Vana Parva, Chapter 23, Verse 47).

DEVAHAVYA. A sage, a member of Indra's assembly. (Sabhā Parva, Chapter 7).

DEVAHOTRA. A maharṣi, who was an honoured member at the yajña performed by Uparicaravasu. (Śānti Parva, Chapter 336, Verse 9).

DEVAHRADA (M). A tīrtha centre on the heights of Mount Kālañjara. A dip in its holy waters will bring the same result as the dāna (gift) of a thousand cows. (Vana Parva, Chapter 85, Verse 56).

DEVAHŪTĪ. A daughter of Svāyambhuva Manu, the son of Brahmā. The Manu had two sons called Priyavrata and Uttānapāda and three daughters named Ākūti, Devahūti and Prasūti. Ākūti was married by Ruciprajāpati and Devahūti by Kardamaprajāpati and Prasūti to Dakṣprajāpati. Kapila, the mighty exponent of the Sāṅkhya system of philosophy and great ascetic was the son born to Kardama by Devahūti. Kapila taught his mother the world famous Kapila Śāstra, (Devībhāgavata, Aṣṭama Skandha) and when the teaching was over he bade farewell to her and took to forest life. And, his mother performed a yajña on the lines advised by her son, on the banks of river Sarasvatī. Because she took three baths daily her hairs became a mixture of black and blue in colour and she got emaciated due to fasting. She wore the bark of trees. Devahūti, who realised all the principles and the truth became blind to all external objects like gardens, maids, mansions etc. Thus immersed in meditation she in course of time attained siddhi (realisation). The particular spot on the banks of Sarasvatī where she attained Siddhi is called Siddhapada.

DEVĀHVAYA. A king in ancient India. (Ādi Parva, Chapter 1, Verse 235).

DEVAKA I. A king in ancient India. Born in the Yayāti dynasty he shone like Indra (Ādi Parva, Chapter 67). He was the brother of Ugrasena, father of Kaṁsa, and the father of Devakī, the mother of Kṛṣṇa. (Sabhā Parva, Southern Text, Chapter 22).

DEVAKA II. A king in ancient India. He fostered a girl born to a brahmin by a Śūdra woman. It was this girl whom Vidura married. (Adi Parva, Chapter 113, Verse 12).

DEVAKA III. A king, a contemporary of the Pāṇḍavas. (Udyoga Parva, Chapter 41, Verse 17).

DEVAKĪ. Mother of Śrī Kṛṣṇa.

1) *Genealogy*. Descended from Viṣṇu thus :—Brahmā

—Atri—Candra — Budha — Purūravas — Āyus— Nahuṣa — Yayāti — Yadu — Sahasrajit — Śatajit— Hehaya — Dharman — Kuṇi — Bhadrasena —Dhanaka —Kṛtavīrya — Kārtavīryārjuna — Madhu — Vṛṣṇi— Yudhājit — Śini — Satyaka — Sātyaki — Yuyudhāna— Jaya — Kuṇi — Anamitra — Pṛśni — Citraratha— Kukura — Vahni — Vilomā — Kapotaromā —Tumburu — Dundubhi — Daridra — Vasu — Nāhuka— Āhuka — Devaka — Devāpa — Devakī.

Devāpa had seven daughters, viz. Śrutadevā, Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā, Sahadevā and Devakī. Devakī was married to Vasudeva. The statement that Devakī and Kaṁsa were sister and brother is not fully correct. Kaṁsa was the son of Ugrasena, the brother of Devaka. Devakī was the grand-daughter of Devaka. Certain Purāṇas refer to Devakī as the daughter of Devaka. According to them Kaṁsa and Devakī were children of the elder and the younger brothers respectively. According to the Agni Purāṇa Devakī was the niece of Kaṁsa. Thus it is equally correct to say that between Kaṁsa and Devakī there was brother-sister relationship as also uncle-niece relationship.

2) *Devakī in previous birth.* Devakī in her previous birth was Aditi, the daughter of Dakṣa and wife of Kaśyapaprajāpati. (See Aditi, Parva 3).

3) *Marriage and children.* Vasudeva, the Yādava married Devakī. Śrī Kṛṣṇa was their eighth child. Six sons of theirs born elder to Kṛṣṇa were killed by Kaṁsa. (See Kaṁsa, Para 2). The seventh child, from the very womb itself of Devakī was passed on to the womb of Rohiṇī, who was another wife of Vasudeva. Balabhadra was the child thus born to Rohiṇī. The eighth child was Kṛṣṇa. (For details see Kṛṣṇa, Para 3-8).

4) *Other information relating to Devakī.* (1) Many Kṣatriya kings attended the svayaṁvara of Devakī. (Droṇa Parva, Chapter 144, Verse 9).

(2) Following Kṛṣṇa's giving up of his body and the destruction, due to mutual fights, of the Yādavas, Vasudeva, Rohiṇī and Devakī also gave up their lives.[1] (Bhāgavata, Ekādaśa Skandha, Chapter 31, Verses 18, 19).

DEVAKṢATRA. A king of the Yayāti dynasty. (Bhāgavata, Navama Skandha).

DEVAKULYĀ. Grand-daughter of Marīci maharṣi, who lived in the Svāyambhuva Manvantara. As she washed in her previous life the holy feet of Mahāviṣṇu, in the next birth she was born as river Gaṅgā. (Bhāgavata, Caturtha Skandha).

DEVAKUṆḌAM I. (DEVAHRADAM). A sacred place. A dip in the holy waters there is productive of results equal to that of an Aśvamedha yajña. (Vana Parva, Chapter 85, Verse 20).

DEVAKUṆḌAM II. A particular part of Kṛṣṇaveṇā river. It is known as Jātismaraṇa hradam also. A bath in the holy waters here will evoke memories of previous life. (Vana Parva, Chapter 85, Verse 37).

DEVAKŪṬA I. A mountain 18,000 miles in extent and 2000 miles in height. Devakūṭa is on the eastern side of Mahāmeru. There is another mountain called Jaṭhara near this mountain. (Devī Bhāgavata, Aṣṭama Skandha).

1. Devakī Rohiṇī caiva Vasudevastathā sutau /
Kṛṣṇarāmāvapaśyantaḥ śokārtā vi jahuḥ smṛtim //
Prāṇāṁśca vijahustatra bhagavadvirahāturāḥ.

DEVAKŪṬA II. A holy place. A dip in the sacred waters at this place is equal in its effects to that of an Aśvamedha yajña. Moreover the family of such persons also will prosper. (M.B. Vana Parva, Chapter 84, Verse 14).

DEVALA I. A famous muni, the son of Pratyūṣa, one of the aṣṭavasus. (Ādi Parva, Chapter 66, Verse 26). Devala muni is a character in the well-known story of Gajendramokṣa. (For details see Indradyumna).

DEVALA II. A muni, a very erudite scholar in the Vedas. He was the elder brother of Dhaumya maharṣi, and was present at the sarpa-satra (serpent yajña) of King Janamejaya. Once Śrī Kṛṣṇa on his way from Dvārakā to Hastināpura met Devala. After the great war was over he visited Yudhiṣṭhira.

Devala had a daughter called Suvarcalā. In the svayaṁvara ceremony he held for his daughter to which sons of munis were invited she chose Śvetaketu as her husband. (Śānti Parva, Southern Text, Chapter 22).

Devala had two very intelligent and forebearing sons. (Viṣṇu Purāṇa, Part 1, Chapter 15).

DEVALA III. A disciple of Vyāsa. Asita, Devala, Vaiśampāyana, Sumantu and Jaimini were some of the disciples of Vyāsa. (M.B. Prathama Skandha).

Brahmavaivarta Purāṇa contains the following story about Devala. Devala was the son born to Asitamuni as the result of a boon granted by Śiva. Rambhā, the heavenly dancer fell in love with him. But, Devala did not reciprocrate her love. So, she cursed him to become crooked in body. When he became crooked thus he came to be called Aṣṭāvakra. For six thousand years he did penance after which Kṛṣṇa and Rādhā appeared to him. Rādhā laughed at the uncouth form of Aṣṭāvakra. But, Kṛṣṇa admonished her and embraced him. At once his bodily crookedness disappeared and he became very handsome. A vimāna then descended from heaven, and Rādhā, Kṛṣṇa and muni together disappeared in it.

Ekaparṇā, daughter of Himavān was this Devala's wife. (Harivaṁśa, Chapter 18).

DEVAMATA. An ancient ṛṣi in India. Once he had a talk with Nārada about the Ātman (soul). (Ādi Parva, Chapter 22).

DEVAMĪḌHA. A reputed Yādava born in the family of Yadu, son of Yayāti. He was the grandfather of Vasudeva and father of King Śūrasena. (Droṇa Parva, Chapter 144, Verse 6).

DEVAMITRĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 14, Verse 14).

DEVAMITRAŚĀKALYA. Son of Māṇḍukeya muni. A great Vedic scholar, he taught the five Saṁhitās to his five disciples, Mudgala, Gokala, Matsya, Khālīya and Śaiśireya. (See Yājñavalkya).

DEVANADI. A river described as existing in the assembly of Varuṇa. (Sabhā Parva, Chapter 9, Verse 19).

DEVĀNĪKA. A king born in Śrī Rāma's dynasty. (Solar). Kuśa was Śrī Rāma's son, Aditi the son of Kuśa, Niṣadha the son of Aditi, Nabhas Niṣadha's son, Puṇḍarīka the son of Nabhas, Kṣemadhanvā the son

of Puṇḍarika and Devānīka the son of Kṣemadhanvā. In the navama skandha of Bhāgavata it is said that Devānīka was the grandfather of Pāriyātra and father of Ṛkṣa.

DEVĀNTAKA. A Rākṣasa, the son of Rudraketu. When the people of the three worlds could no longer stand his depredations Gaṇapati incarnated in Kaśyapa's house and killed Devāntaka. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

DEVĀPA. A king born in the Yayāti dynasty. (Bhāgavata, Navama Skandha).

DEVAPATHA (M). A holy centre. To stay there bathing in the holy waters is as productive of results as conducting a Devasattra (Yajña). (Vana Parva, Chapter 85, Verse 45).

DEVĀPI I. A king born in the lunar dynasty.

Genealogy. Descended from Viṣṇu thus :—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa — Yayāti — Pūru—Janame jaya— Prācinvān — Pravīra — Namasyu — Vītabhaya — Śuṇḍu — Bahuvidha— Saṁyāti — Rahovādi—Raudrāśva—Matināra—Santurodha—Duṣyanta—Bharata—Suhotra—Suhotā—Gala — Garda — Suketu—Bṛhatkṣetra—Hasti—Ajamīḍha—Ṛkṣa— Saṁvaraṇa—Kuru — Jahnu—Suratha — Vidūratha — Śārvabhauma—Jayatsena—Avyaya— Bhāvuka — Cakroddhata—Devātithi—Ṛkṣa—Bhīma—Pratīca—Pratīpa—Devāpi.

Pratīpa had three sons named Devāpi, Śantanu and Bālhīka. Śantanu succeeded Pratīpa as king as his elder brother had taken to sannyāsa as a boy. (Ādi Parva, Chapter 94, Verse 61).

2) *Devāpi resorted to the forest.* Devāpi was the best loved by his father and was the apple of the eyes of his subjects. But he was suffering from skin disease. So, when Pratīpa wanted to crown him king the people objected. Their argument was that God would not be pleased if a man with skin disease became king. The king yielded to their wishes and crowned Śantanu as his successor. The youngest brother Bālhīka went and stayed in his mother's house. Devāpi who was disappointed that he was denied the crown, left for the forest and spent the rest of his life in penance. (Udyoga Parva, Chapter 149).

His end. Devāpi did tapas at the Pṛthūdaka tīrtha in the interior of Kurukṣetra and ultimately attained salvation. (Śalya Parva, Chapter 39, Verse 37).

DEVĀPI II. A warrior who fought on the Pāṇḍava side in the great war. He hailed from Cedi. Karṇa killed him. (Karṇa Parva, Chapter 56, Verse 48).

DEVAPRASTHAM. A city in the northern borders of ancient India. King Senābindu had his capital there. (Sabhā Parva, Chapter 27, Verse 13)

DEVAPRATHA. A king of the Yayāti dynasty. (Bhāgavata, Navama Skandha).

DEVAPRATIṢṬHĀ. The sacred rite of installation of Devas (idols) in temples for which definite rules have been laid down by great ācāryas. According to the rules Vāsudevamūrti is to be installed in the centre of the pañcāyatanas. (the Śrī kovil—the sanctum sanctorium and the four paths used for the procession of the deity, around it). The mūrtis Vāmana, Narasiṁha, Hayagrīva and Varāha are to be installed in the zones (corners) dominated by Agni, Nirṛti, Vāyu and Īśāna respectively. Nārāyaṇamūrti should be installed at the centre of the prāsāda. Ambikā should be installed in Agni's corner, Āditya in Nirṛti's corner, Brahmā in Vāyu's corner and Śivaliṅga in the Īśāna corner. Liṅga in the form of Rudra should also be installed in the Īśāna corner; or it may be installed in all the nine corners or zones. In that case Vāsudevamūrti should be installed at the centre. All the Devas bearing the name Rāma must be installed to the east of the Prāsāda. Lokapālakas like Indra should be installed at the eight places starting with the east. In Pañcāyatana pratiṣṭhā Puruṣottama should be installed at the centre. Mahālakṣmī and Vaiśravaṇa are to be installed to the east of the Prāsāda, and the Mātṛs in the south. Subrahmaṇya, Gaṇapati, Īśāna and the planets (grahaṣ) like Sun should be installed in the west. Daśāvatāramūrtis (ten incarnations of Viṣṇu) should be installed in the North. Caṇḍikā should be installed in Agni's zone, Sarasvatī in Vāyu's zone, Ambīkā in Nirṛti's zone and Śrī Bhagavatī in Īśāna zone. In temples with thirteen Ālayas Viṣṇu should be installed at the centre. Mūrtis like Keśava should be in the east.

Devapratimās (idols) are of seven varieties like those made of earth, of wood, of metals, of gems, of sandal wood, of stone and of flowers. Of the above, idols made of earth, sandalwood and of flowers are meant only for temporary use, but they also grant all the desires of the devotees.

Stone for idols should be got from mountains. Pāṇḍura (white), Aruṇa (red), Pīta (yellow) and Kṛṣṇa (black)-rocks having any one of these four colours may be selected. If no such stone is available any other stone may be used, but by doing homa and reciting Narasiṁha mantra the attributes of any of the specified varṇas should be transferred to it. It is best to have white markings on the stone selected for the idol. There are the three genders, masculine, feminine and neuter with reference to stones. Stone which produces the sound of bell metal on being hit and gives out sparks of fire on being cut is of the masculine gender. Stone which possesses these attributes to a lesser degree is of the feminine gender. Stone with no shape is of neuter gender. Beside these three varieties there are the sagarbha (pregnant) stones also, viz. stones with round markings on them, and they should not be used for making idols. Once it is decided to make an idol, Vanayajña should be performed first. To worship the forest from which the stone for the idol was to be obtained is vanayajña. A specified place in the forest should be dug up, the pit treated with cow-dung and a small platform raised and Viṣṇu worshipped thereon. After sacrificial offerings etc. instruments for the construction of the idol like ṭaṅka (chisel) should be worshipped. To sprinkle on the stone śālitoya (water in which paddy grains are put) purified with the chanting of astramantra is the next step. After that bhūtabali (offerings to the spirits of the stone) should be performed upon which the bhūtas residing inside the stone will quit. Then the ācārya should go to sleep repeating the svapna mantra.[1]

1. *Svapnamantra*:
Oṁ namaḥ sakalalokāya Viṣṇave prabhaviṣṇave/
Viśvāya viśvarūpāya svapnādhipataye namaḥ //
Ācakṣva devadeveśa prasuptosmi tavāntikam/
Svapne sarvāṇi kāryāṇi hṛdistāni tu yāni me//
Om Om hum phaṭ viṣṇave svāhā.

If he dreams good dreams everything is quite right; if bad dreams are dreamt, the next morning narasiṁha-homa should be performed, the stone given offerings with chanting of astramantra. The edge of the instruments used for sculpturing the idol should be firstly smeared with ghee, honey etc. The architect should be one who has gained mastery over the senses. He should first cut the stone into a square, and then it should be placed on a chariot, covered with cloth and taken to his house. Then after performing a pūjā the work on the idol should be started. (Agni Purāṇa, Chapter 43).

DEVAPUṢKARIṆĪ. A very ancient tīrtha in India a dip in which is as efficacious as performing an Aśvamedha yajña. (Vana Parva, Chapter 85, Verse 45).

DEVARĀJA I. A king in ancient India who spent his days in the assembly of Yama worshipping him. (Sabhā Parva, Chapter 4, Verse 26).

DEVARĀJA II. An immoral brahmin who had been a trader in Kirātanagara. Once he met a whore at the bathing pool and got so inextricably tied up with her that he killed his parents and wife for her sake. Then one day he had to go to Pratiṣṭhānanagara on business where he heard sacred stories being read. He had also a glimpse of the divine. A month after that he died. Though an evil fellow, because of his having worshipped Śiva for a month he had the good fortune to go to Mount Kailāsa after his death. (Śiva Purāṇa Māhātmyam).

DEVARAKṢITĀ. Sister of Devakī, mother of Śrī Kṛṣṇa. (See Devakī).

DEVĀRAṆYA (M). A holy centre. It was here where Ambā, daughter of the Kāśi king did tapas. (Udyoga Parva, Chapter 186, Verse 27).

DEVARĀTA I. A king who flourished in Dharmaputra's assembly. (Sabhā Parva, Chapter 4, Verse 26).

DEVARĀTA II. (Śunaśśepha).

General. A king of Mithilā. The kings of Mithilā were commonly called Janaka. Devarāta was called Devarāta Janaka. (See Janaka).

2) *Genealogy.* From Viṣṇu descended thus:—Brahmā,—Bhṛgu—Cyavana—Ūrva—Ṛcīka—Devarāta (Śunaśśepha). (For details see Śunaśśepha).

DEVARĀTA III. A house-holder whose daughter Kalā was married by Śoṇa. Kalā was killed by Mārīca. Devarāta and Śoṇa along with Viśvāmitra went to Śivaloka in search of Kalā. As Kalā had, at the time of her death, uttered the word 'Hara' (Śiva) she had gone to Mount Kailāsa and was spending her days in the service of Pārvatī who, after making Kalā and Śoṇa participate in Somavāravrata sent them back to earth. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 112).

DEVASAMAM. A mountain. Here lived Agastya in his āśrama for some time. (M.B. Chapter 88, Verse 17).

DEVAŚARMĀ I. A very reputed muni. He had a wife called Ruci and a disciple called Vipula. (See Vipula III).

DEVAŚARMĀ II. A Brahmin, an erudite scholar in the Vedas. His story was once told to Pārvatī by Śiva as follows :—

Devaśarman, the very erudite brahmin scholar in the Vedas came to be much respected by the people of the four varṇas (Castes) because of his constant and unfailing performance of the various religious duties and rites like the Agnihotra etc. He had sons, relations and cows in abundance. But, he did not observe the śukla-pañcamī in Proṣṭhapada (Bhādrapada) which is one of the dvādaśacāndra māsas (the 12 solar months). That day was his father's death anniversary (Śrāddha day) for which he would invite Brahmins on the previous evening. And, in the morning he would get cooked rice by his wife in 18 different ways for the gratification of the departed soul. Then will he feed the Brāhmins. On one such day he duly treated a Brāhmin versed in the Vedas. In the evening when he was washing his feet with water brought by his wife he heard the following conversation between a dog and an ox.

Dog :—Please attend to my words about what my daughter-in-law did. One day, as fate would have it, I went to my son's house, where a snake was drinking milk, and I drank the whole of the milk which was left over by it. My daughter-in-law saw me drinking it and I was absolutely crest-fallen. I don't feel any yearning even for food.

Ox:—Now dog, please attend to my sorrow and grief. Today my son feasted the Brahmins, but he did not even think of me. Nobody gave me even a blade of grass or a drop of water. I have not tasted anything today. Moreover I am a captive also. All this must be the result of some sin committed by me in my past life ; no doubt about it."

The very learned and intelligent brahmin inferred from the above talk that the dog and ox were his mother and his father respectively. He thought to himself : they have been born as animals in my house. What remedy shall I find out therefor ?

On account of such painful thoughts the Brahmin could not sleep in the night. Early in the morning he went to sage Vasiṣṭha and unburdened his heart to him and requested him to find a solution to the low and mean birth which had become his parents' fate. After meditating for some time the great sage told the brahmin as follows :—

"Look here, the ox was, in its previous birth, a great brahmin in Kuṇḍinanagara. He did not observe the Śukla-pañcamī in the month of Proṣṭhapada, the day being the death anniversary of his father. His wife had menstruation on the same day, but she herself feasted the Brahmins. A woman is impure during the four days of menstruation. Because of having feasted the Brahmins on the first day of her monthly period the Brahmin's wife was born as a dog. As for the husband, he was born an ox as he not only did not observe the Śukla-pañcamī day, but also shared the sin of his wife. Further questioned by the brahmin as to what he should do for the salvation of his parents, Vasiṣṭha advised him to observe the Ṛṣi pañcamī in the month of Proṣṭhapada (Bhādrapada). He did so and his parents blessed him and attained salvation. (Padma Purāṇa, Chapter 78).

DEVAŚARMĀ III. (See Mitrabheda).

DEVAŚARMĀ IV. The hero of a story told by Viṣṇuśarman.

Viṣṇuśarman, the intelligent preceptor, told five stories based on five tactics to educate the five dull sons of emperor Sudarśana. The fifth tactics is called asaṁprekṣyakāritva. He told two important stories to illustrate the dangers, which would happen to those who act in haste and in anger, without patiently attempting to find out the truth. Devaśarman is the hero of one of the stories.

Story one. Once upon a time there lived in Gauḍadeśa

a brahmin called Devaśarman with his wife Yajñasenā. When his wife got pregnant Devaśarman told her that a good and lucky son would be born to them to which she replied as follows :—"On no account build castles in the air and brood over things. I shall tell you a story about a danger which happened to one who built castles in the air. A brahmacārī was carrying home in a pot on his head some rice flour. On the way he thought thus : "I will purchase a she-goat with the money I get out of the sale of this rice powder, and it will deliver two kids every year. I will sell all the kids and with the sale proceeds purchase a cow and when it multiplies I will have the wherewithals for cultivation and then I will do cultivation in a good field and produce much paddy. And when I have thus money in hand I will renovate my house and marry. We will then have a good son whom I will name Somaśarman, and if my wife, without caring for the boy, goes to milk the cow I will go to the cow shed and give her a good beating. "When his imagination reached this point the pot on his head received, without his knowing, a blow with the stick in his hand and it fell down on the ground and was broken to pieces."

Five or six days after telling the above story to her husband Yajñasenā gave birth to a child. One day she went to the river to take her bath leaving the child to the care of her husband. Soon after a messenger came from the palace to invite Devaśarman for food, the day being Amāvasī when Brahmins were fed well and also given dakṣiṇā, (presents of money). He could not wait till his wife arrived; the child became a problem to him.

The brahmin had a beloved Mongoose. After entrusting the child to the care of it the Brahmin went to the palace. Within a short time a serpent was seen crawling towards the child and the Mongoose attacked it and bit it into pieces. Naturally the Mongoose got itself smeared all over with the blood of the serpent, and the brahmin on returning home finding the Mongoose bathed in blood thought it might have eaten the child and in a rage he killed the poor Mongoose. But, when he entered the room and found pieces of the killed serpent strayed all over there truth and light dawned on him. Yajñasenā, who had returned after bath by now also found fault with him.

The second story. Once there was a Brahmin in very indigent circumstances. He was an orphan from his very childhood. One day while he was asleep quite weary and tired as he had no food that day some one appeared and told him in a dream that three sannyāsins would come to his house that noon and that if beaten to death they would turn into three pot-fulls of treasure with which he could live comfortably well.

His dream came true, and he locked up the treasure in his room after sending away a barber who had witnessed the incident with a piece of gold. The barber returned home cherishing in his mind the false belief that sannyāsins beaten to death would turn into pot-fulls of treasure. And, one day some sannyāsins came to his house and he began beating them and they ran out crying aloud. Their cries attracted the attention of the servants of the King. The barber's limbs were cut off and he was killed on Śūla (a three-pronged weapon).

DEVAŚARMĀ V. A Brahmin, who used to perform rites for the dead at the confluence of the sea every fortnight. On every such occasion souls of the departed used to appear and bless him. Once Devaśarman went to Pitṛloka with his pitṛs, and he got restless and sorry to find other pitṛs living there in greater comfort than the pitṛs of his parents. When he was told that the better fate of the other pitṛs was due to their sons performing Śrāddha at Mahīsāgarasaṅgama he returned to earth and with the help of other people did Śrāddha at the saṅgamaand thus raised the condition of his pitṛs. (Skandha Purāṇa. Skandhas 1, 2 and 3).

DEVAŚARMĀ VI. A Brahmin who lived on the northern side of river Kāverī. The following story about him is told in chapters 2, 4 and 12 of the Skanda Purāṇa.

One day in the month of Kārttika he asked his son to bathe. The son refused to obey his father, who got angry at the disobedience of the son and cursed him to be turned into a rat. But, when the son begged his pardon he said that the boy would resume his old form when he heard about the greatness of Kārttika.

While the Brahmin, thus turned into rat, was roaming about in the forest it saw Viśvāmitra maharṣi seated under a tree with his disciples. The maharṣi was telling the disciples about the greatness of Kārttika. The Brahmin boy—turned cat—heard the story and reverted to its old form as the Brahmin boy.

DEVAŚARMĀ VII. See Māyā Śiva.

DEVASATTRA(M). A yajña. (See Vana Parva, Chapter 84, Verse 68).

DEVASENA I. A very intelligent king who ruled his country with Śrāvastī as his capital. (See Unmādinī).

DEVASENA. II. Husband of Kīrtisenā. (See Kīrtisenā).

DEVASENĀ. Dakṣa's daughter and wife of Subrahmaṇya and a woman of rare beauty and purity. Daityasenā and Devasenā, daughters of Dakṣa, used to enjoy themselves at Mānasa saras. One day Keśī, the asura saw them and craved for their love. Daityasenā agreed to become his wife, but Devasenā refused, and she prayed for the help of Indra, who happened to come there at the moment. Indra and Keśī fought with each other. Keśī used the club against Indra, who broke it into two with his vajrāyudha. Then Keśī hurled a mountain at Indra, who cut it also. Frightened to death Keśī then ran away with Daityasenā to safety, and Devasenā expressed her desire to Indra to have one who could defeat the Devas, Dānavas and Yakṣas as her husband. But, Indra could not find such a one in the whole universe. Indra told Brahmā about it. The Devas put their heads together and brought forth Subrahmaṇya from Śiva to be her husband. In the war between the Devas and the asuras Devasenā helped Subrahmaṇya, and the asuras were completely destroyed. (Vana Parva, Chapters 223, 224).

DEVAŚĪLĀ. See Gayātīrtha.

DEVASMITĀ. A Gem of a woman who was much devoted to her husband. The story of Devasmitā has been so often quoted in ancient Indian literature. She was the daughter of a Vaiśya called Dharmagupta and was married to Guhasena, son of a Vaiśya called Dhanadatta, who belonged to Tāmraliptinagara.

After the death of his father Guhasena decided to go to Kaṭāhadvīpa for trade, and Devasmitā, a very suspicious wife, objected to it. When his other relations began pressing him to go to the dvīpa for trade and his wife not to go, Guhasena could not take a decision on the

matter. He began a penance so that God might take the decision in the matter. Devasmitā also followed him. Then God appeared to them in their dreams and gave each of them a red lotus flower saying, "both of you keep one flower each with you, and while both of you are away from each other if either of you go astray the lotus flower in the hands of the other person will fade." And, on awaking both of them had a flower in their hands. Guhasena with his flower in his hands started for Kaṭāhadvīpa, and Devasmitā stayed at home with her eyes fixed on her lotus flower. Guhasena reached the dvīpa and traded in gems. Everybody was surprised to find in his hands a lotus flower which never faded. Four Vaiśya youngsters wanted to understand the secret of it and one day they invited Guhasena to their house and treated him to liquor very liberally. When he got absolutely drunk they questioned him about the secret of the lotus flower, and he, though in indistinct words, explained it to them. When the secret was thus out all the four youngsters decided to seduce his wife. They extracted from him the information that he was not returning in the near future, and they then came to Tāmralipti.

At that time there lived in Tāmralipti a bogus Sannyāsinī (a female anchorite) called Yogakaraṇḍikā. The four youths from Kaṭāhadvīpa visited her, and she undertook to fulfil their desire. She asked them to halt at her house and then went to Devasmitā with some refreshments. Devasmitā's bitch barked very violently at the bogus anchorite when she told the former thus :—"Child! don't you see the bitch barking at my very sight. The bitch is crying thinking of her previous birth at my sight. Herself (the bitch) and I were, in our last birth, the wives of a Brahmin. Since our husband was a courtier at the palace often he was away from home and in his absence I used to satisfy the cravings of sex by associating freely with other males. I had even at that time realised the truth that there was no duty higher than satisfying the senses, and so I am now reborn with memories of the past life. As for this bitch in her past life as co-wife with me of the Brahmin, she sinned against her sense-organs by upholding, in ignorance, her chastity, as a punishment for which she was born as dog in this life. Yet, she remembers her past.

Though Devasmitā saw through the false and treacherous heart of the bogus anchorite, without expressing it she talked in all respect with her. Believing that she had succeeded in her mission she told Devasmitā about the four youths who had come from Kaṭāhadvīpa, and Devasmitā welcomed the idea very gladly.

Devasmitā got some liquor and mixed poison in it. When it was night one of the Vaiśya youths came, and after rendering him unconscious by administering the poisoned liquor to him Devasmitā stripped him of all his clothes and ornaments, got him scratched on the brows by the bitch and threw him into a cow dung heap. Before it was dawn next day he returned to the anchorite's house, took a bath and dressed himself up in decent clothings. His other three companions also visited Devasmitā one after the other in the next three days, and they too underwent the same experience as the first one. Lastly the bogus sannyāsinī also was got down and Devasmitā cut her limbs and sent her away. And, after this Devasmitā put on the garb of a merchant and went to Kaṭāhadvīpa and identified her husband from among a thousand merchants. Guhasena too felt his own doubts about her identity. But, without revealing her identity she saw the king and told him that she had certain matters to submit before the prajāpariṣat (popular assembly). The King accordingly convened a session of the assembly and Devasmitā identified the four youths who had tried to seduce her and submitted all details regarding the episode. The King then gave her a lot of money, appointed the four youths as her servants and sent her back home with Guhasena. (Kathāsaritsāgara, Kathāmukhalambakam, Taraṅga 5).

DEVAŚRAVAS I A king of the Yayāti dynasty. (Bhāgavata, Navama Skandha).

DEVAŚRAVAS II A Ṛṣi born in Viśvāmitra's family. He was a māntrika of the Kuśika gotra (Śānti Parva, Chapter 47, Verse 5).

DEVAŚRUTA. A son of Śukamuni. Śuka, the son of Vyāsa married Pīvarī, the beautiful daughter of the Pitṛs, and to them were born four sons, Kṛṣna, Gauraprabha, Bhūri and Devaśruta, and one daughter, Kīrti. (Devībhāgavata, Prathama Skandha).

DEVASTHĀNA.

General. A maharṣi, who was a friend of the Pāṇḍavas.

Other information. (1) After the great war was over this muni visited Dharmaputra and induced him to perform yajñas.

(2) Along with some other munis he gave spiritual advice to Dharmaputra and comforted him. (Śānti Parva, Chapter 37, Verse 27).

(3) He was one of the munis, who visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 5).

DEVĀSURAYUDDHA (S) Wars between the gods and asuras. Altogether twelve wars were fought between the Devas and the asuras, viz. Narasiṁha, Vāmana, Varāha, Amṛtamathana, Tārakāmaya, Ādībaka, Traipura, Andhaka, Vadha, Vṛtravadha, Dhvajapāta, Hālāhala and Kolāhala. Hiraṇyakaśipu, the daitya was killed by Narasiṁha. Vāmana took Mahābali captive after measuring the three worlds in one stride. Hiraṇyākṣa was killed in fighting in the sea by Varāha with its tusks. Indra defeated Prahlāda and in the Tārakāmaya war also killed his son Virocana who had planned to kill him (Indra). As the Devas could not kill the dānavas of Tripura, Trilocana killed them. Vṛtra who was aided by the dānavas was killed by Indra with the help of Viṣṇu. Indra himself killed Vipracitti and his followers who became invisible by māyā after the felling of the dhvaja (flag staff), and in the course of celebrating their victory the Devas defeated Śaṇḍāmarka at the yajñāvabhṛtha (Bathing at the close of the yajña). Thus were waged twelve wars between the Devas and the Asuras. (Padma Purāṇa, Part 4, Chapter 13).

DEVASVĀMI. A Brahmin. (See Vararuci).

DEVĀTITHI. A king born in the Pūru dynasty. Akrodha was his father and Karambhā, daughter of the king of Kaliṅga, his mother. (Ādi Parva, Chapter 95, Verse 22). Devātithi had wedded Maryādā, daughter of the King of Videha. (Adi Parva, Chapter 95, Verse 23).

DEVAVĀHA. A king of the Yayāti dynasty. (Bhāgavata, Navama Skandha).

DEVAVANAM. A sacred place. The rivers Bāhudā and Nandā flow along this place. (Vana Parva, Chapter 87, Verse 29)

DEVAVARṆINĪ. Daughter of Bharadvāja maharṣi. Muni Viśravas married her and to them were born a son

called Kubera. (See Kubera).

DEVAVATĪ I. Daughter of the Gandharva called Maṇimaya. Sukeśa, the Rākṣasa married Devavatī, and three sons Mālyavān, Sumāli and Māli were born to them who lived as dependants of Rāvaṇa. (Uttara Rāmāyaṇa).

DEVAVATĪ II. Sītā, wife of Rāma was Devavatī in her previous birth. (See Sītā for information for Devavatī's death in fire and rebirth as Sītā).

DEVAVATĪ III. Daughter of the daitya called Mandāramālī. (See Viśvakarman, Para 2).

DEVAVĪTI. Daughter-in-law of king Agnīdhra. Pūrvacitti, the apsarā woman was the king's wife and they had nine sons called Nābhi, Kiṁpuruṣa, Hari, Ilāvṛta, Ramuka, Hirañjaya, Kuru, Bhadrāśva and Ketumāla, and these sons married the following daughters of Meru, viz. Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, Syāmā, Nārī, Bhadrā and Devavīti. Thus Devavīti became the wife of Ketumāla. (Bhāgavata, Pañcama Skandha).

DEVAVRATA I. Bhīṣma (See Bhīṣma for details).

DEVAVRATA II. A brahmin who believed in yajñas. He once received without due regard and with indifference the tīrtha water given to him by a devotee of Kṛṣṇa after worship of the Lord, as a result of which, in the next birth, he was born as a bamboo stem. And, as he did, consciously or otherwise some good deeds Śrī Kṛṣṇa made a flute out of that bamboo stem, and Devavrata thus attained redemption. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 73).

DEVĀVṚDHA I. A warrior, who fought against the Pāṇḍavas in the Kurukṣetra war (Karṇa Parva, Chapter 85, Verse 3).

DEVĀVṚDHA II. A king who, along with his subjects attained heaven as he had made a gift of a golden umbrella. (Śānti Parva, Chapter 234, Verse 21).

DEVAYAJANAM. The place called Prayāga which is considered to be the yājñic centre of the Devas. Ambā, daughter of the King of Kāśī did rigorous tapas here. (Udyoga Parva, Chapter 186, Verse 27).

DEVAYĀJĪ. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 7).

DEVAYĀNĪ. Sukrācārya's daughter.

1) *Birth.* Svāyambhuvamanu, son of Brahmā had two sons: Priyavrata and Uttānapāda. Priyavrata wedded Surūpā and Barhiṣmatī, two very beautiful daughters of Viśvakarmaprajāpati, and he had by Surūpā ten sons called Agnīdhra, Idhmajihvā, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi as also a daughter called Ūrjasvatī who was the youngest of the whole lot. Of the above ten sons Kavi, Savana and Mahāvīra were spiritual giants and great sages. Uttama, Tāpasa and Raivata, the three sons of Priyavrata by his second wife Barhiṣmatī turned out to be manvantarādhipatis. Ūrjasvatī, the only daughter of Priyavrata was married to Śukrācārya, preceptor of the asuras. Devayānī was Śukrācārya's daughter by Ūrjasvatī. (Devībhāgavata, Aṣṭama Skandha).

2) *Curse by Kaca.* Kaca, son of Bṛhaspati became Śukrācārya's disciple to learn Mṛtasañjīvanī vidyā (the science to ward off death for ever). Devayānī fell madly in love with Kaca. But, after his studies under her father were over Kaca returned to devaloka without marrying Devayānī, who cursed that Kaca's learning should prove useless. And, Kaca cursed her in return that nobody from devaloka should marry her. (For details see Kaca).

3) *Devayānī in a neglected well.* Once Vṛṣaparvan was the king of the asuras, and Śukrācārya lived in his palace. Śarmiṣṭhā, the daughter of the king and Devayānī, the daughter of Śukrācārya became thick friends. While one day these two friends with their companions were engaged in water sports Indra came that way. Very much interested in seeing the deva damsels thus engaged in water sports Indra assumed the form of air and blew off the dresses of the damsels from the shore while they were playing in the river. The damsels hurriedly got out of water, ran after the fleeing garments and put on whatever came to their hands. In the confusion what Śarmiṣṭhā got and wore was Devayānī's clothes. Devayānī ran after Śarmiṣṭhā and caught hold of the clothes, but the latter did not yield them to her. Both of them indulged in hot words against each other, Śarmiṣṭhā calling Śukrācārya a beggar living in her father's palace for his food. Not only that, she pushed Devayānī into a neglected well and went her way.

At that time prince Yayāti, son of Nahuṣa, was hunting in that forest. Feeling very thirsty he came to the well for a drink and therein saw Devayānī in tears. He brought her out from the well and leaving her there went on his way.

Śukrācārya and his wife actually got anxious and upset that their daughter had not returned even after the lapse of so much time and deputed their servant Gurṇikā to seek for Devayānī. She found her out in the forest. But, Devayānī refused to return home as she did not want to continue as the daughter of one who lived on the charity of Śarmiṣṭhā and her father. Gurṇikā carried back this news to Śukrācārya, who then went himself to the forest and met his daughter. He felt deeply wounded to hear about the insults heaped on his daughter by Śarmiṣṭhā, and sent word to Vṛṣaparvan that they were not returning to the palace. Vṛṣaparvan realised that if Śukrācārya quarrelled with him the whole asura world also would become divided. He, therefore, tried his best to pacify the ācārya and his daughter. At last Devayānī agreed to return to the palace in case Śarmiṣṭhā went to her with one thousand of her maids to serve as her (Devayānī's) maids. Vṛṣaparvan acted accordingly and Devayānī was satisfied and returned to the palace with her father. (Ādi Parva, Chapter 78 onwards.)

4) *Wedding of Devayānī.* Some time afterwards when Devayānī was sporting in the forest with Śarmiṣṭhā and others, King Yayāti happened to pass that way. They recognised each other and Devayānī requested Yayāti to marry her as she had mentally chosen him as her husband on the very same day on which he had saved her from the well.

Yayāti realised only too well that it was really dangerous to marry the daughter of Śukrācārya in the forest secretly and he, therefore, rejected Devayānī's request. But, she got down her father there and with his permission Yayāti married her. He also got much wealth by way of dowry. Śarmiṣṭhā and her maids accompanied Devayānī but Sukrācārya warned Yayāti that on no account should he touch Śarmiṣṭhā.

With his wife and her attendants Yayāti returned to his palace; but he put Śarmiṣṭhā and her maids in

a place newly built for the purpose. Devayānī delivered a child in due course and it was named Yadu. Śarmiṣṭhā one day met Yayāti in the forest and requested for a child by him. Though at first he was reluctant to oblige remembering only too well the injunction of Śukrācārya, he at last succumbed to the eloquence of Śarmiṣṭhā. She got pregnant by him and the child she delivered was called Druhyu.

Devayānī was alarmed at the birth of a child to Śarmiṣṭha, who was unmarried, and questioned her about it. Śarmiṣṭhā's answer that a brahmin stranger, who came that way was the father of her child satisfied Devayānī.

Ere long another son, Turvasu, was born to Devayānī, and Śarmiṣṭhā too delivered two children called Anudruhyu and Pūru. Thus the mistress (Devayānī) had two sons and her servant, Śarmiṣṭhā three sons.

While Yayāti and Devayānī were one day strolling in the garden the sons of Śarmiṣṭhā came there. She noticed the close resemblance of those boys to her husband (Yayāti) and it kindled her wrath. Though Yayāti did not, because of the presence of Devayānī, notice the children, when she asked them who their father was, they answered "Yayāti", whereupon in great rage she ran up to her father. Yayāti too followed her. Devayānī told her father about the infidelity of Yayāti and he (Śukra) cursed that Yayāti be afflicted with old age. When Yayāti asked for redumption from the curse Śukrācārya told him that he could exchange his old age for the youth of somebody else.

Yayāti then called together all his five sons and asked them whether anyone of them was prepared to exchange his (son's) youth for his (Yayāti's) old age for one thousand years. The three elder sons refused to agree to the proposal, but the fourth son Pūru gladly exchanged his youth with his father's old age. After spending his life in youthful enjoyment for one thousand years Yayāti returned his youth to Pūru, and Pūru assumed Kingship of the country. (Ādi Parva, Chapters 81-83).

5) *Synonyms for Devayānī.* Auśanasī, Śukratanayā and Bhārgavī.

DEVĪ. (Mahāmāyā). Though Devī is without a beginning it is told how she became first visible to living beings.

1) *Beginning*: While Mahāviṣṇu was resting on a fig leaf in the assumed form of a child he began thinking as to who he was, who created him and how he should act. And then a celestial voice announced as follows:

Sarvaṁ khalvidamevāham
Nānyadasti sanātanam.

(All that is, I am. There is nothing eternal but me.). This declaration astonished Viṣṇu, but he could not understand who made it. While he was meditating upon it, Devī appeared to him in the following manner. Devī[1] held in her four sacred hands weapons like the conch, the disc, the club and the lotus flower and was clad in divine clothes and wore divine ornaments and was attended upon by powers[1] like Rati (the erotic), Bhūti (riches and prosperity), Buddhi (intelligence), Mati (intellect), Kīrti (reputation), Dhṛti (understanding capacity), Smṛti (ability to remember), Śraddhā (attention, concentration), Medhā (intellect), Svadhā, Svāhā, Kṣudhā (thirst), Nidrā (sleep), Dayā (compassion), Gati, (momentum), Tuṣṭi (pleasure, happiness) Puṣṭi (growth, progress), Kṣamā (patience, forberance), Lajjā (sense of shame), Jṛmbhā and Tandrā (laziness).

And, the Devī spoke to Mahāviṣṇu as follows:—After all, what is there to be wondered at. Whenever the world faced the phenomenon of Sṛṣṭisthitilaya (creation, existence and absorption into the primordial force) you too have come up due to the power of Mahāśakti. As for Parāśakti (the ultimate, universal force) it is above and beyond all attributes. We, all of us, possess attributes. From the nābhi (navel) of yourself in whom sattvaguṇa (gentle attributes) predominates will be born Brahmā in whom rajoguṇa (active attributes) will predominate, and from the centre of his brows will be born Rudra with tamoguṇa (black, destructive attributes). Brahmā, by the force of his tapas will earn powers of creation and will with his rajoguṇa create the world blood-red in colour, and you will be the sustainer and guardian of that world. The very same world will be annihilated by Rudra at the end of the Kalpa era. You please do know that I am the sāttvic force which depend on you for the purpose of creation. All creations of worlds have been made according to the suggestions of Devī.

2) *Origin of Devī.* Once King Janamejaya questioned Vyāsa about the birth of Devī to which he replied as follows:—

Even Brahmāviṣṇumaheśvaras (Brahmā, Viṣṇu and Śiva—the Hindu trinity) are not capable of thinking about the origin of Devī. Then, what about me? Yet let me make an attempt. All the forces—everything—which appear in various names and forms are in fact Devī herself, her different manifestations. Just as a master actor appears on the stage in different roles for the delectation of the audience the formless Devī, on behalf of the Devas, assumes many forms and imposes upon herself attributes though in fact she is without any attribute whatsoever. Thus, depending on her various forms, actions etc. she is addressed by different names. (Devī Bhāgavata, Pañcama Skandha).

3) *Five forms of Devī.* When primordial nature (Mūlaprakṛti) incarnated or manifested in the form of Viṣṇu the desire for creation raised its head in him. And, at once the Devī—female—aspects in Viṣṇu manifested in five forms like Durgā, Lakṣmī, Sarasvatī, Sāvitrī and Rādhā. These five forms are designated as the Pañcadevīs. Brief notes on the five Devīs are given below.

(1) *Durgādevī.* Mother of Gaṇeśa bhagavān. (God with the elephant's head). She is the consort of Śiva. Nārāyaṇī, the Viṣṇumāyā, is none else than Durgā. She is also perfect Brahma, the one and the only one with no second to it. She is worshipped by Devas like Brahmā and by sages and maharṣis. She is the basis, the root and root cause of everything. She is eternal, upholder of dharma, truth itself and the giver and promoter of happiness, reputation, welfare, salvation etc. as also of sorrow, grief, pain etc. She takes great

1. Ratir bhūtistatbā buddhirmati kīrtiḥ smrtirdhṛtiḥ /
Sraddhā, medhā, svadhā, svābā Kṣudhā, nidrā, dayā, gatiḥ /
Tuṣṭih puṣṭiḥ kṣamā lajjā jṛmbhā tandrā ca śaktayaḥ /
Saṁsthitāḥ sarvataḥ pārśve Mahādevyāḥ pṛthak pṛthak. //
(Devī Bhāgavata, Prathama, Skandha).

pleasure in removing the worries and sorrows of devotees who seek refuge in her. She is all-power, achievements and assets personified. All imaginable permutations and combinations of every attribute comprise in her and she it is who activates the universal soul.

2) *Lakṣmī.* This Devī is the most sublime form of the universal soul, nay, the universal soul itself. She is all wealth and riches personified, and she is the very seat of beauty, compassion, welfare, peace, all goodness etc. Evil traits like anger, avarice, haughtiness etc. are miles away from her. She is all sympathy and kindness towards her devotees. In Vaikuṇṭha, as Mahālakṣmī she is ever engaged in the service of her husband, Viṣṇu. In heaven she is the very glory of it. In houses she appears as the welfare and prosperity of the inmates. She is in fact beauty itself and is the essence of beauty everywhere. She is all-merciful, and worshipped by all.

(3) *Sarasvatī.* She is very base and fountain head of and the presiding deity of the word, intellect, knowledge, the arts etc. She also is of the form of the universal soul and liberally grants intellect, poetical skill, reason and logic, understanding capacity etc. to her devotees. The finest music with all its beauties originates from her. Yes, she is the goddess of all learning, fine arts and every branch of knowledge. Like the ice piece, the Jasmine flower etc. she is beautiful in her white cover. She recited the holy names of Śrī Kṛṣṇa. She is of the form of tapas and blesses those who perform it. In fact, she it is who grants all gifts and powers of understanding. She is the goddess of language and learning (Vāṇīmātā) and without her human beings would lose their capacity to speak.

(4) *Sāvitrīdevī.* She is mother of the four varṇas (castes, classes) Vedāṅgas, the tāntric science etc. She is of the form of Japa (chanting of holy names and mantras), tapas, the effulgence of Brahman, the very essence of truth and existence and supreme bliss. She is eternal and grants salvation. She forms the very basis and pith and core of the glowing presence of the universal soul. This world is pure, and has been purified by the touch of the sacred feet of this Devī.

(5) *Rādhādevī.* Rādhikādevī, fifth of the pañcaprakṛtis is the presiding deity over the five prāṇas and She is of the form of those prāṇas. She is exceptionally beautiful endowed with all fortunes and happiness, sublime and serious, and the consort of Śrī Kṛṣṇa and as eternal and equally endowed with divine attributes as the lord. She is formless also, above and beyond attributes, unattached and detached, and not visible even to the great Devas and munis by the naked eye. Her clothes even Agni would not burn. She was born, in Vārāha Kalpa as the daughter of Vṛṣabhānu, and because her sacred feet trod over this land, Bhārata (India) became holy. Once Brahmā did tapas for 60,000 years to have a glimpse of the Devī's lotus feet, but could not. People were able to see her only after she, in unbounded compassion for the world, incarnated herself in Vṛndāvana (See Prakṛti).

4) *Aṁśarūpa(s) —partial manifestations of Devī.* The above discussion was concerned with the five forms of the Devī in her full and complete forms. Now, there are six other Devīs, who are partial manifestations or born from certain parts of the Devī.

(1) *Gaṅgādevī.* This Devī who flows in the form of water and washes off men's sins takes her origin from the body of Mahāviṣṇu. (There is another story which traces Gaṅgā's origin to the Aṇḍa (egg or seed) of Brahmā). (See Gaṅgā).

(2) *Tulasī.* She is the lover and also the servant at the feet of Viṣṇu. She also washes off men's sins and promotes their welfare. (See Tulasī).

(3) *Manasādevī* Manasādevī, who was born as a daughter of Kaśyapa is another partial incarnation of Mahāmāyā. She is a great tapasvinī, a favourite disciple of Śaṅkara, unique in learning and erudition, sister of Ananta (the king of Serpents), the presiding deity of Mantras, wife of Jaratkāru muni and mother of Āstīka muni. (See Manasādevī).

(4) *Devasenādevī.* Since this Devī has been born out of a sixth part of Mahāmāyā she is called Ṣaṣṭhīdevī also. It is this Devī, who gives children to living beings and also protects them. For one year from the birth of a child this Devī should be worshipped. Those who cannot afford it should worship Devī on the 6th or 21st day after a child is born. (See Devasenā).

(5) *Maṅgalacaṇḍikā.* She is born from the face of Mūlaprakṛti. Anybody who propitiates and pleases her will be the recipient of all good things like sons and grandsons, wealth, reputation, welfare etc. (See Maṅgalacaṇḍikā).

(6) *Bhūmidevī.* She is the basis for all things, soil for the origin of the vegetable kingdom, the treasure house of all gems and the very incarnation of compassion and sympathy. (See Bhūmidevī).

5) *Aṁśakalādevī(s).* Another class of devīs who are also partial manifestations of the Supreme Devī. They are born out of the parts of Mahādevī. The following are the Aṁśakalādevīs.

(1) *Svāhādevī.* Consort of Agni Bhagavān (Fire God). Svāhā is worshipped in all the worlds. If havis (oblation) is offered without repeating her name the Devas will not accept it.

(2) *Dakṣiṇādevī.* Wife of Yajñadeva, this Devī is worshipped by all. Without this Devī all Karmans (actions) in the world will become futile.

(3) *Dīkṣādevī.* Wife of Yajñadeva, this Devī is worshipped by all.

Dīyate vimalaṁ jñānam
Kṣīyate karmavāsanā /
Tena dīkṣeti sā proktā.

The Devī grants pure knowledge.

(4) *Svadhādevī.* Wife of the Pitṛs, worshipped by manes and men. Offerings made to the Pitṛs without honouring this Devī will prove to be futile.

(5) *Svastidevī.* Consort of the Vāyu. When offering Dakṣiṇā and making divya-dāna (divine gifts) if 'Svasti' (may good happen) is not uttered the gifts will be of no use.

(6) *Puṣṭidevī.* Wife of Gaṇapati. If this Devī ceased to exist men and women would become feeble, because she is the source of all strength.

(7) *Tuṣṭidevī.* Consort of Ananta worshipped by everybody. If the Devī ceased to exist there would be no happiness in the world.

(8) *Sampatti devī.* Wife of Īśāna. Worshipped by Devas and men. If the Devī ceased to exist the whole world would become poor and indigent.

(9) *Dhṛti.* Consort of Kapila. Everybody worships her

all the time. If the Devī ceased to exist the whole world would become timid and cowardly.

(10) *Satīdevī.* Wife of Satya. Well-wisher of all, this Devī is worshipped by muktas. (people released from worldly attachments). If the Devī ceased to exist there would be no friendship and amity between people.

(11) *Dayādevī.* Wife of Moha. If the Devī ceased to exist the world would become hellish and a fierce battle field.

(12) *Pratiṣṭhādevī.* Wife of Puṇya. In the absence of this Devī, who grants good and happy results to people's actions the whole world would become as though it were dead.

(13) *Siddhadevī.*

(14) *Kīrtidevī.* Both the Devīs, Siddhā and Kīrti are wives of Sukarmā. If they ceased to exist the whole world would be bereft of reputation and become lifeless like a dead body.

(15) *Kriyādevī.* Wife of Udyoga. If she ceased to exist the whole world would become inactive and cease to function.

(16) *Mithyādevī.* Wife of Adharma. Wayward and characterless people worship this Devī. If the Devī ceased to exist the whole world as evolved by Brahmā would cease to exist. This Devī was not seen anywhere in the world during Kṛtayuga. She began to appear in a subtle form here and there during Tretāyuga. In dvāparayuga she attained more growth and then her limbs and organs became doubly strong. In Kaliyuga she developed to her full stature and growth and goes about everywhere with her brother, Cheat (Kapaṭa).

(17) *Śāntidevī.* (see below).

(18) *Lajjādevī.* Both the Devīs, Śānti and Lajjā are good-natured wives. If they ceased to exist the world would become dull and sleepy.

(19-20-21) *Buddhidevī, Medhādevī* and *Dhṛtidevī.* These three Devīs are wives of Jñāna. If they ceased to exist the world would become steeped in ignorance and foolishness.

(22) *Mūrti.* Wife of Dharma. She is very beautiful and effulgent. In her absence the universal soul would become devoid of vitality, helpless and meaningless.

(23) *Śrīdevī.* Wife of Mālī. Her absence will make the world lifeless.

(24) *Nidrādevī.* Wife of Kālāgni. The Devī, a sage who has attained realisation, affects everybody in the world during night and makes them lose consciousness and plunges them in sleep. In the absence of this Devī the world will become a lunatic asylum.

(25-26-27) *Rātrī, Sandhyā* and *Divasā.* These three are the wives of Time (Kāla). In their absence nobody would have any sense of time and none would be able to calculate and fix time.

(28-29) *Viśappu* and *Dāham.* Viśappu = hunger. Dāham = thirst. These two Devīs are the wives of greed (Lobha). They go about the world affecting people and thus making them worried and miserable.

(30-31) *Prabhādevī* and *Dāhikā devī* are the wives of Tejas (Vitality). Without them Īśvara will find it impossible to continue the function of creation.

(32-33) *Mṛtyu* and *Jarā* are the consorts of Prakṛṣṭajvara and daughters of Kāla. And, if they cease to exist, Brahmā's creation would also cease. (For Brahmā's creation individual souls with the will for action are necessary. He cannot create a soul of his own. So death is a pre-condition of creation, birth. If there is no death there is no birth also. There is a school of thought which maintains that if there is no death but only birth there will not be space on earth for the living, and therefore birth will stop if there is no death.).

(34-35) *Tandrā* and *Prīti* are the daughters of Nidrā and consorts of Sukha (pleasure, happiness). These Devīs go around the world on the orders of Brahmā.

(36-37) *Śraddhā* and *Bhakti* are the consorts of Vairāgya (aversion to worldly comforts, renunciation) and they give salvation to the souls of the people in the world.

Aditi, mother of the Devas, Diti, mother of the Asuras, Surabhi, mother of cows, Kadrū, mother of serpents and Vinatā, mother of Garuḍas are also involved in the process of creation, and they are born out of parts of Devī.

6) *Idol of Devī.* There are special injunctions for making idols of the Devī for installation in temples. Caṇḍikādevī should have twenty hands. The hands on the right side should hold Śūla, sword, disc, cord, ḍamaru, śakti etc. and the hands on the left side should hold nāgapāśa, flag, club, mirror etc. (There are also idols with slight differences from the above).

Lakṣmīdevī would hold in her right hand the lotus flower and a Kūvala fruit in the left. Sarasvatīdevī will have in her hands books, akṣamālā and vīṇā. Gaṅgādevī rides on a makaramatsya (fish) holding in her hands a pot and lotus flowers. Yamunādevī rides the turtle with a pot in hand and she is blue in colour.

Now, about the saptamātṛs. Tumburu, white in colour, and mounted on an ox rests on a śūla with vīṇā in hand before the Mātṛs. Among the Mātṛs Brāhmī has four faces, wears the akṣamālā and holds the akṣapātra etc. in her left hand. She is seated on a swan. Śaṅkarī (Māheśvarī) is white in colour. She has in her right hand bow and arrows, and the disc and bow in her left hand. The ox is her vehicle. Kaumārī is seated on the peacock. She has two hands in one of which is held Śakti (Vel). Lakṣmī has in her right hand the conch and disc, and the club and the lotus flower in her left hand. Vārāhī rides the buffalo with staff, sword, club and conch in her hands. Indrāṇī is seated on the club, holding diamond in her hands. She has a thousand eyes. Cāmuṇḍī has three eyes and is without flesh in the body. Her hairs are raised above. She holds in her left hand elephant's skin and śūla in the right hand. At times she is seated on a corpse also.

Now, about the idols of the eight Aṁbās. Rudra Carccikā holds a skull, Śūla and cord in her hands. She wears elephant's skin, her legs slightly held up. She becomes Rudracāmuṇḍā when she assumes eight hands, and holds the skull and the ḍamaru. And in dancing pose she is called Naṭeśvarī, and with four faces Mahālakṣmī. She is called Siddhacāmuṇḍā when she assumes the form with ten hands and three eyes, and when she eats men, horses and buffaloes. In this form she holds in her right hand the sword, ḍamaru etc. and in her left hand the Triśūla, bell etc. Since the Devī is sarvasiddhipradāyikā (giver of all divine attainments or assets) she is Siddhayogeśvarī also. There is also another Devī in this very form who holds the pāśa and Aṁkuśa in her hand and who is slightly red in colour. She is called Bhairavī. When Bhairavī assumes the form with twelve hands she is called Rūpavidyā. All the

above eight Devīs were born in burial grounds and are Raudramūrtis. They are known as the Aṣṭāmbās.

DEVĪBHĀGAVATA. The Śaivas venerate this book as one of the eighteen Purāṇas. But according to the Vaiṣṇavites, this is an authoritative book of a loftier level than the eighteen Purāṇas. (See under Purāṇa).

DEVIKĀ I. (VEDIKĀ). Daughter of Govāsa, the Śaibya King. She was wedded by Yudhiṣṭhira in Svayaṁvara, and to them were born a son called Yaudheya. (Ādi Parva, Chapter 95, Verse 76).

DEVIKĀ II. A holy centre. A dip in the tīrtha there will give the same result as that of a yajña. (M.B. Vana Parva, Chapter 82, Verse 102).

DEVĪPĪṬHA. The dead body of Satīdevī crumbled into small pieces and fell in different places in Bhārata. Each place where a piece of the dead body fell, is known by the name Devīpīṭha. There is a reason why the dead body crumbled into pieces.

Dakṣa performed a sacrifice to which Śiva was not invited and Satīdevī came to the sacrifice, and committed suicide by jumping into the fire. Śiva who became furious, killed Dakṣa and carrying the dead body of his wife on his shoulder, walked the length and breadth of Bhārata like a mad man. It seemed that he was not going to recover from this mania, and the devas (gods) were worried at this. To rescue Śiva from this mental disposition, Mahāviṣṇu, unseen by others, followed Śiva with a bow and arrow. Whenever it was convenient Mahāviṣṇu sent an arrow at the body of Satīdevī, on the shoulder of Śiva. By the hitting of the arrows the body was crumbled into pieces and fell here and there. Thus within a few days the body of Satīdevī came to an end and Śiva walked to Kailāsa. The pieces of the dead body fell in 108 places, and thus 108 Devīpīṭhas came into existence. The names of the places and the names by which the Devī is known in such places are given below.

	Devīpīṭha	*Name of Devī*
1.	Vārāṇasī	Viśālākṣī
2.	Naimiṣāraṇya	Liṅgadhāriṇī
3.	Prayāga	Kumudā
4.	Gandhamādana	Kāmukī
5.	Dakṣiṇa Kailāsa (Mānasa)	Kumudā
6.	Uttara Kailāsa (Mānasa)	Kumudā
7.	Gomanta	Gautamī
8.	Mandara	Kāmacāriṇī
9.	Caitraratha	Madotkaṭā
10.	Hastināpura	Jayantī
11.	Kānyakubja	Gaurī
12.	Malayācala	Rambhā
13.	Ekāmrapīṭha	Kīrtimatī
14.	Viśva	Viśveśvarī
15.	Puṣkara	Puruhūtā
16.	Kedārapīṭha	Sanmārgadāyinī
17.	Himavatpṛṣṭha	Mandā
18.	Gokarṇa	Bhadrakarṇikā
19.	Sthāṇvīśvara	Bhavānī
20.	Villvaka	Villvapatrikā
21.	Śrī Śaila	Mādhavī
22.	Bhadreśvara	Bhadrā
23.	Varāhaśaila	Jayā
24.	Kamalālaya	Kamalā
25.	Rudrakoṭi	Rudrāṇī
26.	Kālañjara	Kālī
27.	Śālagrāma	Mahādevī
28.	Śivaliṅga	Jalapriyā
29.	Mahāliṅga	Kapilā
30.	Mākoṭa	Mukuṭeśvarī
31.	Māyāpurī	Kumārī
32.	Santāna	Lalitāmbikā
33.	Gaya	Maṅgalā
34.	Puruṣottama	Vimalā
35.	Sahasrākṣa	Utpalākṣī
36.	Hiraṇyākṣa	Mahotpalā
37.	Vipāśa	Amoghākṣī
38.	Puṇḍravardhana	Pāṭalā
39.	Supārśva	Nārāyaṇī
40.	Trikūṭa	Rudrasundarī
41.	Vipula	Vipulā
42.	Malayācala	Kalyāṇī
43.	Sahyādri	Ekavīrā
44.	Hariścandra	Candrikā
45.	Rāmatīrtha	Ramaṇā
46.	Yamunātīrtha	Mṛgāvatī
47.	Vikoṭa tīrtha	Koṭi
48.	Mādhavavana	Sugandhā
49.	Godāvarītīrtha	Trisandhi
50.	Gaṅgādvāra	Ratipriyā
51.	Śivakuṇḍa	Śubhānandā
52.	Devikātaṭa	Nandinī
53.	Dvāravatī	Rukmiṇī
54.	Vṛndāvana	Rādhā
55.	Madhurā	Devakī
56.	Pātāla	Parameśvarī
57.	Citrakūṭa	Sītā
58.	Vindhya	Vindhyādhivāsinī
59.	Karavīra	Mahālakṣmī
60.	Vināyaka	Umādevī
61.	Vaidyanāthatīrtha	Ārogyā
62.	Mahākāla	Maheśvarī
63.	Uṣṇatīrtha	Abhayā
64.	Vindhyaparvata	Nitambā
65.	Māṇḍavya	Māṇḍavī
66.	Maheśvarīpura	Svāhā
67.	Chagalāṇḍa	Pracaṇḍā
68.	Amarakaṇṭaka	Caṇḍikā
69.	Someśvara	Varārohā
70.	Prabhāsa	Puṣkarāvatī
71.	Sarasvatī	Devamātā
72.	Mahālaya	Mahābhāgā
73.	Payoṣṇī	Piṅgaleśvarī
74.	Kṛtaśauca	Siṁhikā
75.	Kārttika	Atiśāṅkarī
76.	Varttaka	Utpalā
77.	Śoṇasaṅgama	Subhadrā
78.	Siddhavana	Mātā (Lakṣmī)
79.	Bharatāśrama	Anaṅgā
80.	Jalandhara	Viśvamukhī
81.	Kiṣkindhaparvata	Tārā
82.	Devadāruvana	Puṣṭi
83.	Kāśmīramaṇḍala	Medhā
84.	Himādri	Bhīmā
85.	Kapālamocana	Śuddhi
86.	Kāyāvarohaṇa	Mātā
87.	Śaṅkhoddhāra	Dharā
88.	Piṇḍāraka	Dhṛti
89.	Candrabhāga	Kalā
90.	Acchoda	Śivadhāriṇī
91.	Veṇa	Amṛtā

92.	Badaryāśrama	Urvaśī
93.	Uttarakuru	Auṣadhi
94.	Kuśadvīpa	Kuśobhā
95.	Hemakūṭa	Manmathā
96.	Kumuda	Satyavādinī
97.	Aśvattha	Vandanīyā
98.	Vaiśravaṇālaya	Nidhi
99.	Vedapatana	Gāyatrī
100.	Śivasannidhi	Pārvatī
101.	Devaloka	Indrāṇī
102.	Brahmaloka	Sarasvatī
103.	Sūryabimba	Prabhā
104.	Mātṛloka	Vaiṣṇavī
105.	Satītīrtha	Arundhatī
106.	Rāmatīrtha	Tilottamā
107.	Citta	Brahmakalā
108.	Jīvaśarīra	Śakti

DEVĪSTHĀNA. A holy place, dedicated to Śākambharī Devī. It is stated in Mahābhārata (Vana Parva, Chapter 84, Stanza 13) that one who stays in this holy place and eats greens (cira or kira) for three days will get the fruits of eating greens for twelve years.

DEVĪTĪRTHA(M). The common name of three holy centres (Śaṅkhinī, Madhuvaṭī, Mṛgadhūmā) in Kurukṣetra. Those who bathe in Śankhinī will become beautiful in appearance, while those who bathe in Madhuvaṭī and Mṛgadhūmā will get the benefits of performing a thousand godānas (gifts of cows).

DHA. This letter means dhāraṇa, Śobhana, Dhātā, dhattūra (umma plant). (Chapter 348, Agni Purāṇa).

DHĀMĀ. A hermit who protected Gaṅgā-Mahādvāra. (Mahābhārata, Udyoga Parva, Chapter 111, Stanza 17).

DHAMADHAMA. A follower of Subrahmaṇya. (Śloka 27, Chapter 46, Śalya Parva).

DHANAKA. A king of the Yayāti dynasty. (Navama Skandha, Bhāgavata).

DHANAPĀLA. A Vaiśya who lived in the city of Ayodhyā. He built in Ayodhyā a temple for the Sun-god and appointed, for a year, paying his wages in advance, a scholar well versed in Purāṇas to read aloud the Purāṇas in the temple. After six months Dhanapāla died and as a result of the goodness accrued to him by his worthy deeds the Sun-god came to him with his chariot and took him to his place and seating him on his seat paid respects to him. Later he was taken to Brahmaloka. (Bhaviṣya Purāṇa, Brahma Kāṇḍa, Chapter 94).

DHANAŚARMĀ. A brahmin belonging to Madhyadeśa. Once when Dhanaśarmā went to the forest to get darbha he confronted three fierce evil spirits and getting frightened ran away from them. But the spirits followed him and the Brahmin then cried and said "Oh, please do not harm me. Mahāviṣṇu will bless you."

The moment they heard the name of Viṣṇu there came a change in them. They reiterated their story to Dhanaśarmā. Their names were Vaiśākha, Sudāsa and Advaita. Because of the ingratitude of Vaiśākha he got a nick-name 'Kṛtaghna' (ungrateful man) also. All the three were human beings in their previous birth. Not only that, Advaita was a king called Harivīra. All the three became evil spirits because of their sins.

From the conversation Dhanaśarmā understood that Vaiśākha was his father and they then knew each other. The son then anxiously enquired what he should do to absolve his father of his sins and save him from hell. Vaiśākha then told him observe the vrata, Vaiśākhapūrṇimā. He did that and all the spirits went to heaven. (Chapter 94, Padma Purāṇa).

DHANAVARDHANA. A virtuous Vaiśya who lived in the island of Puṣkara in the Kṛtayuga. Once Dhanavardhana after having performed Vaiśvadeva sat for his food. At that time he heard a cry from outside "Annaṁ dehi (give me food)". Dhanavardhana immediately came out to see who the visitor was but seeing none went in and started taking his food. Because he ate his food once left aside, his body was torn to hundred pieces. (Bhaviṣya, Brahma Kāṇḍa).

DHANAVATĪ. See Sūryaprabhā.

DHANAÑJAYA I. A famous serpent. This serpent was born to Kaśyapaprajāpati of his wife Kadrū. (Śloka 5, Chapter 35, Ādi Parva). This serpent served as a rope to bind the horses to the chariot of Śiva during the time of burning to death the Tripuras. (Śloka 29, Chapter 34, Karṇa Parva). This serpent sits in the court of Varuṇa and worships him. (Śloka 9, Chapter 9, Sabhā parva).

DHANAÑJAYA II. Another name for Arjuna. (See under Arjuna).

DHANAÑJAYA III. The army given to Subrahmaṇya by Śiva. (Śloka 17, Chapter 46, Śalya Parva).

DHANAÑJAYA IV. A Sanskrit critic who lived during the period between 11th and 12th century A.D. He was a member of the court of King Muñja. His important work is 'Daśarūpaka'. This work contains three hundred ślokas divided in four separate divisions. After the death of Muñja, Dhanika, brother of Dhanañjaya, wrote a commentary on this work. The treatise is named' Daśarūpāvaloka'. There are several quotations in this from the Sanskrit dramas 'Veṇīsaṁhāra' and 'Ratnāvalī'. He has in this work discussed Drama and Poetry in general giving prominence to the emotional side of it. The critical work, Daśarūpāvaloka, contains quotations from a book 'Kāvyanirṇaya' by Dhanika himself. But the work 'Kāvyanirṇaya' has not yet been made available. Even in composing poetry Dhanañjaya was well versed. He is the author of the well-known epic 'Rāghavapāṇḍavīya'. It is known as 'Dvisandhāna Kāvya' also. This is based on the lives of Pāṇḍavas and Śrī Rāma.

Dhanañjaya bears the name of Śrutakīrti also. It is stated by scholars that Rāghavapāṇḍavīya was written during the period 1123 to 1140 A.D. (History of classical Sanskrit Literature).

DHANAÑJAYA V. There was once a brahmin ascetic called Dhanañjaya in the gotra of Vasiṣṭha. This hermit had hundred wives and got hundred sons, one by each of his wives. The son born of his wife Śābhāka (Śalāka) was named Karuṇa. The father divided his assets equally among his sons and yet they quarrelled with each other.

Once Karuṇamuni went to the shores of Bhavanāśinī along with a few other munis to worship Narasiṁha. There a brahmin had brought a lovely lime as an offering to the deity. Karuṇa took the lime from him and smelt it. At this the brahmin got angry and cursed him. "Sinner, may you live as a fly for a hundred years. Then Mahātmā Dadhīca will give you back your original form." Karuṇa instantly became a

fly and he pleaded to his wife thus "Beloved, I have become a fly. Please do protect me." Karuṇa started flying hither and thither and his cruel brothers made the fly fall in oil and killed it. Śucismitā, wife of Karuṇa, started weeping laying the dead fly in her lap. Arundhatīdevī passing that way saw her and consoled her thus: 'Śucismitā, stop lamenting. I shall bring it to life this instant by sacred ashes.' So saying the Devī took some ashes from the fire-pit and reciting the powerful Mṛtyuñjaya mantra sprinkled it on the dead body of the fly. Śucismitā fanned the fly. The potency of the ashes brought the fly back to life.

After a hundred years one of his relatives killed it again. Śucismitā grief-stricken, took the dead fly to the Maharṣi, Dadhīca. The sage told her thus: "It was bhasma (sacred ashes) that gave life three times to Jamadagni, Kaśyapa, the devas and myself. I will, therefore, give life to thy husband by bhasma itself." Dadhīca took some ashes and meditating on Maheśvara recited a mantra and sprinkled it on the dead fly and brought it back to life. By the touch of Dadhīca, the fly, husband of Śucismitā, became Karuṇa again and both of them went back to their hermitage. (Chapter 101, Padma Purāṇa).

DHANAÑJAYA VI. A brahmin devotee of Mahāviṣṇu who lived in the Tretā yuga. Once, in winter, when for want of proper clothing he could bear the biting cold no longer, he broke some twigs of the Aśvattha tree (poplar leafed fig tree) and made fire to warm him. When Dhanañjaya broke the twigs it gave reflective pain on the body of Mahāviṣṇu. But Mahāviṣṇu who was aware of the unflinching devotion of Dhanañjaya to himself was not displeased but appeared before Dhanañjaya with wounds all over the body. The Brahmin enquired how Viṣṇu got the wounds and on knowing that it was the consequence of his breaking the twigs of Aśvattha Dhanañjaya in utter grief started to cut his own head off. Greatly pleased Viṣṇu stopped him from his attempt and asked him to name a boon. Very modestly he replied that he would be satisfied if he was given the strength to continue as a devotee of Viṣṇu. (Padma Purāṇa, Kriyā Kāṇḍa).

DHANEŚVARA. A Brahmin born in the city of Avanti. Abandoning the duties enjoined by scriptures to a Brahmin he strayed away from the Brahmin fold doing all sorts of sins. He became a store-house of sins. He was engaged in commerce and once while travelling he reached the city of Māhiṣmatī. There he met many people from several adjoining villages who had come there to observe the Kārttika Vrata. Later Dhaneśvara was bitten by a cobra there and fell down fainting. Very soon he died.

When he died the messengers of Yama came and took him bound to Kālapurī. There, Citragupta read out to Yama all the sins Dhaneśvara had committed from boyhood till his death. Citragupta added "Even from boyhood there is no record of any good deed done by him. On the other hand the sins he has committed could not be told in a year. He is an incarnation of evil. He must be roasted in hell till the end of the world." On hearing this the body of Yama blazed like flame with anger and calling aside an attendant he ordered, "Hi, Pretapālaka, take this sinner away, beat him with spiked clubs and throw him into Kumbhīpāka". Pretapālaka instantly took him away and breaking his head with a thorn-spiked club threw him into a copper vessel containing burning oil. But to his great amazement the burning oil became cold as soon as the body of Dhaneśvara came into contact with it just as it happened once before in the case of Prahlāda. The perplexed attendant ran to Yama and told him of this strange incident. Yama was also surprised at this novelty in hell and called back Dhaneśvara and started enquiring about his life once again. Nārada came there at that time. Both of them then talked about Dhaneśvara. Nārada told Yama how the unanticipated thing so happened because Dhaneśvara on the eve of his death spent some time with people who were observing the Kārttika Vrata washing away thus all the sins accumulated so far in his life. Hearing that Yama took Dhaneśvara round hell and giving Dhaneśvara, the position of a Yakṣa sent him to Kuberapurī. (Chapter 115, Padma Purāṇa).

DHANI. A messenger of the asuras called Kapas. The Kapas once sent Dhani to preach moral code among the Brahmins. (Chapter 157, Anuśāsana Parva, M.B.)

DHANIKA. A Sanskrit poet. (See Dhanañjaya IV).

DHANUGṚHA. (DHANUGRAHA, DHANURDHARA). One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great battle by Bhīmasena. (Śloka 62, Chapter 84, Karṇa Parva, M.B.).

DHANUVAKTRA. A soldier of Subrahmaṇya. (Śloka 62, Chapter 45, Śalya Parva, M.B.).

DHANURVEDA.

General information. A scientific treatise on the art of warfare in ancient Bhārata. Because of the undue importance of the science the treatise is deemed and respected as a Veda. There have been innumerable books on the subject to teach Dhanurveda to the Kṣatriya youths. In the book 'Prasthānabheda' by Madhusūdana Sarasvatī he states that Dhanurveda is a branch of Yajurveda. A Sanskrit book called Dhanurvedasaṁhitā is now available. Some scholars are of opinion that not much antiquity can be attributed to this work. Many books relating to Dhanurveda have been lost to us. What details are there in Agni Purāṇa are given below :

2) *Divisions of Dhanurveda.* This is known as Catuṣpāda (four-footed) also because of the fact that the four main constituents of an army are the chariots, elephants, horses and men. Dhanurveda has been divided into five parts (1) Yantramukta, (2) Pāṇimukta, (3) Muktasandhārita, (4) Amukta and (5) Bāhuyuddha. There is another division according to Astra and Śastra. There is yet another division of the science into two by some scholars from a different viewpoint calling them Māyā and Ṛju.

Yantramukta (Yantra = machine). This means a warfare where machines are used. Kṣepiṇī (sling) bow and arrow and other such machines are included in this.

Pāṇimukta. (Pāṇi = hand). This is where the hand is used mainly. Stone, mace etc. are used in this.

Muktasandhārita. This includes the use of weapons like a spear.

Amukta. The use of a weapon like a sword which never leaves your hand.

Bāhuyuddha. (Bāhu = head). The fight with only bare hands without the use of a weapon. One who wishes to fight should make ready his own weapons. He should be one who will never get tired even after exertion. A war with bows and arrows is considered the best and

most manly, that with a spear ranks next, a fight with a sword is bad and a fight with hands, the most mean.

3) *The Trainees.* Only a brahmin is entitled to be a preceptor in Dhanurveda. The Kṣatriya and Vaiśya should learn from him. The Śūdra can fight of his own in danger. He is not allowed to learn military science from a preceptor. Those mixed-born are to help the king during a war.

4) *Various postures.* There are nine different ways of standing when you give a fight, classified according to the different positions of one's foot, heel and knee.

Samapāda. When you stand with your Aṅguṣṭha, Nariyāṇi (Gulpha), Pāṇi and Pāda closely joined together, it is termed Samapāda.

Vaiśākha. Keep your legs twentyseven inches apart and without bending your knees stand erect throwing your weight on the fingers of the foot. This stand is called Vaiśākha.

Maṇḍala. Keep your knees thirtysix inches apart and stand in the shape of a haṁsapaṅkti and this position is called Maṇḍala.

Ālīḍha. Bend your right knee and thigh in the shape of a plough and without any movement to that posture draw your left leg fortyfive inches apart. This stand is called Ālīḍha.

Pratyālīḍha. If you bend your left knee and thigh and stand like above it is called Pratyālīḍha.

Jāta. Place your right foot straight and place the left one perpendicular to the right one with the heels and the ankles of the feet five fingers apart. The whole length of the posture should not exceed twelve fingers. This stand is called Jāta.

Daṇḍayāta. Keep the right knee bent and the left leg straight or vice versa. This posture is called Daṇḍāyata.

Vikaṭa. If for the above posture the distance between the two legs is two palm-length it is Vikaṭa.

Svapuṭa. Keep the knees viguṇas and the feet Uttāyanas for the posture of Svapuṭa.

Svastika. Keep your legs sixteen fingers apart and raise your feet a little keeping the level of both the feet equal. This is Svastika.

5) *Use of arrows.* Before a man is to make use of a bow and arrow he should first take the posture of Svastika and bow down. He should take the bow by the left hand, take the arrow by the right hand. He then should adopt a posture of either Vaiśākha or Jāta and taking the bow should sink into the earth one end of the bow and draw the bow-string up to the other end and see whether there is sufficient length for the string. He should take an arrow from his sheath and thrust the arrow-head into the ground near the bow. He should place his elbow on the top of the arrow with his forearm bent and fist clenched. If the clenched fist touches the top of the bow that bow and arrow is superior to any other. He should tie the bow-string in a way that the distance between the tied bow-string and the bow is twelve fingers. He should place the bow in front of his navel and the arrows in a quiver on his hip. Taking an arrow he should raise the bow and fix the arrow at a point on the bow-tring between his eye and ear. He should take the arrow by his left fist and fix it so that the fist touches the left nipple. The bow should not change position horizontally, vertically, laterally, face downwards or upwards. Then taking an arrow from the sheath by the thumb and forefinger fix it on the bow-string and stretch it well before sending the shot. The clue to correct aim is this. Anything that one can see with one's eyes but can be covered by his fist is within the arrow-shot. When one arrow is sent another should be taken immediately from the sheath and sent in quick succession. This is called Upaccheda.

6) *Operations with a sword and a carma (shield).* There are thirtytwo different ways of putting into use a sword or a 'carma' (shield). Bhrānta, Udbhrānta, Āviddha, Āpluta, Vipluta, Sṛta, Saṁpāta, Samudīrṇa, Śvetapāta, Ākula, Savyoddhūta, Savyāvadhūta, Dakṣiṇoddhūta, Dakṣiṇavadhūta, Anālakṣita, Visphoṭa, Karāla, Indramahāsakha, Vikarāla, Nipāta, Vibhīṣaṇa, Bhayānaka, Samagrapāda, Arddhapāda, Tṛtīyāṁśapāda, Pāda, Ardhavārija, Vārija, Pratyālīḍha, Ālīḍha, Varāha and Lalita.

7) *Operations with ropes.* There are eleven different ways of using a rope in a war. Parāvṛtta, Aparāvṛtta, Gṛhīta, Laghugṛhīta, Ūrdhvakṣipta, Adhaḥkṣipta, Sandhārita, Śyenapāta, Gajapāta and Grāhagrāhya. Adepts in this art have stated that there are five acts in the rope-operation. They are : Ṛju, Āyata, Viśāla, Tiryak and Bhrāmita.

8) *Mode of using the weapons.* (1) Deeds with a wheel are : Chedana, Bhedana, Pātana, Bhramaṇa, Śayana and Vikartana.

(2) *Śūla (spear).* Deeds with this are : Āsphoṭana, Kṣolana, Bhedana, Trāsana, Āndolana and Āghāta.

(3) *Tomara (iron club).* Deeds with this are : Dṛṣṭighāta Pārśvāghāta, Ṛjupakṣa and Iṣṭaprāpta.

(4) *Gada (Mace).* Deeds with this are : Gomūtra, Āhata, Prabhūta, Kamalāsana, Tata, Ūrdhvagātra, Vāmanamita, Dakṣiṇamita, Āvṛtta, Parāvṛtta, Pādoddhūta, and Avapluta Haṁsamarda.

(5) *Paraśu (axe).* Deeds with this are : Karāla, Avaghāta, Daṁśa, Upapluta, Kṣiptahasta, Sthita and Śūnya,

(6) *Mudgara (hammer).* Deeds with this are : Tāḍana. Chedana, Cūrṇana, Plavana and Ghātana.

(7) *Bhindipāla.* Deeds with this are : Saṁśrānta, Viśrānta, Govisarga and Sudurdhara. Deeds with the Laguḍa are the same as these.

(8) *Vajra.* Deeds with this are: Antya, Madhya, Pārāvṛtta, and Nideśānta. The deeds with Paṭṭiśa are the same as there.

(9) *Kṛpāṇa (Churikā—small dagger).* Deeds with these are : Haraṇa, Chedana, Ghātana, Bhedana, Mṛṁkṣaṇa, Pātana and Sphoṭana.

(10) *Kṣepiṇī (Kaviṇa—Sling).* Deeds are Trāsana, Rakṣaṇa, Ghātana, Baloddharaṇa and Āyata.

The feats of one who fights a bludgeon or cudgel are the following:

Santyāga, Avadaṁśa, Varāhoddhūtaka, Hastāvahasta, Ālīna, Ekahasta, Avahasta, Dvihasta, Bāhupāśa, Kaṭirecitaka, Utgata, Uroghāta, Lalāṭaghāta, Bhujavidhamana, Karoddhūta, Vimāna, Pādāhati, Vipādika Gātrasaṁśleṣaṇa, Sānta, Gātraviparyaya, Ūrdhaprahāra, Ghāta, Gomūtra, Savya, Bhakṣiṇa. Pāraka, Tāraka, Daṇḍa, Ākula, Kabarībandha, Tiryagbandha, Apāmārga, Bhīmavega, Sudarśana, Siṁhākrānta, Gajākrānta and Garbhākrānta. (Agni Purāṇa, Chapters 249-252).

9) *Dhanurveda in Mahābhārata.* Some references to Dhanurveda in Mahāhārata are given below:

(1) A sage named Śaradvān was a noted preceptor in Dhanurveda. Kṛpācārya learnt Dhanurveda from him and taught many others of his disciples. (Chaptar 129, Ādi Parva, M.B.).

(2) Droṇācārya learnt Dhanurveda from Paraśurāma

and imparted it to many other disciples of his including the Kauravas and Pāṇḍavas. (Chapter 129, Ādi Parva, M.B.).

(3) Agniveśa, a sage, learnt Dhanurveda from sage Agastya. (Śloka 9, Chapter 133, Ādi Parva, M.B.).

(4) Dhanurveda has got ten aṅgas and four caraṇas. (Chapters 6 and 41, Śalya Parva, M.B.).

(5) Four-footed Dhanurveda worshipped Subrahmaṇya. (Śloka 22, Chapter 44, Śalya Parva, M.B.).

DHANUṢA. An ancient sage. He was a priest in the yāga of Uparicaravasu. (Śloka 7, Chapter 336, Śānti Parva).

DHANUṢĀKṢA. An ancient sage. He killed Medhāvī, son of the sage Bāladhi, accusing Medhāvi of having mocked other sages (Śloka 50, Chapter 135, Vana Parva, M.B.).

DHANVA. One of the Kings of Kāśi. Dhanvantari was born as his son. (For details see under Dhanvantari).

DHANVANTARI I. A deva who was a preceptor in Āyurveda.

1) *Origin.* The devas and asuras together churned the milky ocean, Kṣīrābdhi, to salvage Amṛta (Nectar) from it. After thousand years there arose from the ocean a deva with a Kamaṇḍalu (water-pot of ascetics) in one hand and a daṇḍa in the other. That deva was Dhanvantari, (Śloka 31, Sarga 45, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

The birth of Dhanvantari from the ocean of Milk is described in Chapter 29 of Harivaṁśa thus :

Prosperous-looking Dhanvantari rising above the water-level of Kṣīrābdhi stood worshipping Mahāviṣṇu. Viṣṇu gave him the name of Abja. Dhanvantari is thus known by the name of Abja also. Dhanvantari bowing to Viṣṇu said "Prabho, I am your son. Allot to me yajñabhāga".

Vtṣṇu replied thus: "Portions of yajña have already been allotted. Because you were born after the devas you cannot be considered as one among them. You will be born again in the world for a second time and then you will be a celebrity. In your second life even from while in the womb you will have knowledge of Aṇimā and Garimā. Therefore you will be born as a deva incarnate. You will write in eight divisions a book on Āyurveda ; your second life will be in Dvāpara yuga." After having said so much Viṣṇu disappeared.

2) *Rebirth of Dhanvantari.* Suhotra, King of Kāśi, in the second Dvāpara yuga had two sons, Śala and Gṛtsamada. Śunaka was the son of Gṛtsamada. Śala got a son, Ārṣṭiṣeṇa. Kāśa was born to Ārṣṭiṣeṇa. To Kāśa was born Dīrghatapas (Dhanvā). For a long time Dhanvā did not have any children and so he went and did penance to propitiate Abjadeva. Abjadeva (Dhanvantari) was pleased and was born as a son to Dhanvā. Dhanvā named the boy as Dhanvantari and the latter taught his disciples Āyurveda, by parts, eight in number. From Dhanvantari in order were born Ketumān—Bhīmaratha—Divodāsa. (Chapter 29, Harivaṁśa).

3) *Dhanvantari and Parīkṣit.* There is a story in the purāṇas that when Takṣaka went and bit Parīkṣit to kill him, a Viṣahāri (one who cures those infected with snake venom) rushed to save the king but was bribed and sent back by Takṣaka. There are indications in the Purāṇas to show that the Viṣahāri under reference was Dhanvantari though it is stated that Kaśyapa was the person involved. (See under Takṣaka).

4) *Dhanvantari and Manasādevī.* In the Kṛṣṇajanma Khaṇḍa of Brahmavaivarta Purāṇa there is a story connecting Dhanvantari with Manasādevī, a serpent-goddess.

Once Dhanvantari with his disciples was going to Kailāsa. On the way Takṣaka made a venom-spitting hiss. At once one of the disciples of Dhanvantari boldly went and plucked the diamond on the head of Takṣaka and threw it to the ground. Hearing this Vāsuki, King of serpents, sent to Dhanvantari thousands of serpents under the leadership of Droṇa, Puṇḍarīka and Dhanañjaya. The poisonous breath of all these serpents joined together made the disciples of Dhanvantari swoon. Immediately Dhanvantari by a medicine made from vanaspati made all his disciples recover and then sent all the serpents to a swoon. When Vāsuki heard this he sent the serpent-maid, Manasādevī, a disciple of Śiva, to face Dhanvantari. Manasādevī and Gaḍūra were both disciples of Śiva. But Dhanvantari was a follower of Gaḍūra. Manasādevī made all the disciples of Dhanvantari swoon but the latter because of his great proficiency is Viṣavidyā soon brought back his disciples to normal. When Manasādevī found that it was impossible to defeat Dhanvantari or his disciples by using poison Manasādevī took the triśūla given to her by Śiva and aimed it at Dhanvantari. Seeing this Śiva and Brahmā appeared before them and pacifying them sent them all their way.

DHANVANTARI II. (Amṛtācārya). An eminent medical scientist born in the ambaṣṭha caste. There is no reference anywhere in the Purāṇas regarding any relationship between the two Dhanvantaris. There is the following story about Amṛtācārya in Ambaṣṭhācāracandrikā.

Once Gālava Maharṣi went to the forest to collect darbha and firewood. He walked for long and felt thirsty and hungry. Then he saw a girl coming that way with water and Gālava quenched his thirst taking water from her. Pleased with her the Maharṣi blessed her saying "May you get a good son." The girl replied that she was still unmarried. Gālava then made a figure of a male with darbha and told her to get a child from that figure. She was a Vaiśya girl named Vīrabhadrā and she got a beautiful child of that darbha male. Because the boy was born to a Vaiśya of a brahmin male he belonged to the Ambaṣṭha caste. The boy was named Amṛtācārya.

DHANYAMĀLĀ. The foster-mother of Atikāya. (See Atikāya).

DHARĀ. Wife of a Vasu named Droṇa (see under Nandagopa).

DHARA I. He is the first Vasu born to Dharma of his wife Dhūmrā. (Śloka 19, Chapter 66, Ādi Parva).

DHARA II. A king who was a friend of Yudhiṣṭhira. (Śloka 39, Chapter 158, Droṇa Parva, M.B.).

DHĀRA. A holy place. If one bathes in this holy place (Bath) his sorrows will be at an end. (M.B. Vana Parva, Chapter 84, Stanza 25).

DHĀRAṆĀ. One of the eight means of Rājayoga (One of the ways of union with the supreme Spirit). Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi are the eight means (See under Rājayoga).

DHĀRAṆA I. A king born in the family of Candravatsa. (M.B. Udyoga Parva, Chapter 7, Stanza 16).

DHĀRAṆA II. A nāga (serpent) of the family of

Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 16).

DHARAṆA (M). A measure. In ancient times a dharaṇa was made up of ten palas. (Manusmṛti).

DHARĀPĀLA. A king of ancient times. He ruled over a country named Vidiśā. There is a holy place where the rivers Vetasī and Vetravatī meet. Dharāpāla constructed a temple at the confluence. There is a story also for his doing so.

Once a Śiva-pārṣada brought to Śiva a woman at a time when Pārvatī was away from the place. Śiva and the woman were enjoying each other when Pārvatī came to the place. Getting angry she cursed the Pārṣada and made him into a fox. The fox came to the place where the rivers Vetasī and Vetravatī meet and did penance there and attained Mokṣa. Dharāpāla saw the divine plane coming down to take the Pārṣada away and he, therefore, constructed a temple at the place where the plane landed. He then arranged scholars well versed in Vedas and śāstras to read Padma Purāṇa there. He himself read Padma Purāṇa and attained mokṣa. (Chapter 29, Padma Purāṇa).

DHĀREŚVARĪ. A goddess living in the tīrtha (holy bath) of Jambunada. This goddess is another form of Pārvatī. (Devī Bhāgavata, Skandha 8).

DHĀRIṆĪ. A daughter born to the Manes (Pitṛs) created by Brahmā, by their wife Svadhā. Dhāriṇī had an elder sister named Menā. Both were expounders of the Vedas and of good qualities. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

DHARMA. A deva who is the abode of all luxuries in life.

1) *Birth.* This deva broke the right nipple of Brahmā and came out in the form of a human being. Three sons were born to him: Śama, Kāma and Harṣa. Kāma married Rati, Śama, Prāpti and Harṣa, Nandā.[1]

2) *Marriage and family life.* The Bhāgavata states that Dharma married the thirteen daughters of Dakṣaprajāpati named Śraddhā, Maitrī, Dayā, Śānti, Puṣṭi, Tuṣṭi, Kriyā, Unnati, Buddhi, Medhā, Titikṣā, Hrī and Mūrti. Besides them he married ten other girls named Bhānu, Lambā, Kukubh, Jāmi, Viśvā, Sādhyā, Marutvatī, Vasu, Muhūrtā and Saṅkalpā and also a woman named Sunṛtā. According to Mahābhārata Dharma married the following daughters of Dakṣa : Kīrti, Lakṣmī, Dhṛti, Medhā, Puṣṭi, Śraddhā, Kriyā, Buddhi and Lajjā.

From each of his wives there originated a family. The son born to each is given below Śraddhā—Śubha; Maitrī—Prasāda; Dayā—Abhaya; Śānti--Sukha; Tuṣṭi—Moda; Unnati — Darpa; Buddhi — Artha; Medhā—Sukṛti; Titikṣā — Śama; Hrī — Praśraya. Mūrti gave birth to the virtuous Naranārāyaṇas. Sunṛtā became the mother of the devas, Satyavrata and Satyasena. Satyasena became famous by slaying many cruel and evil-natured Yakṣas, demons and spirits. Lambā gave birth to Ṛṣabha and Vidyotana. Ṛṣabha got a son, Indrasena. Vidyotana became the father of stanayitnu. Kukubh delivered Saṅkaṭa and Saṅkaṭa became the father of Kīkaṭa and Durgadeva. Jāmi got a son Svarga and of him was born Nandī. Viśvā gave birth to Viśvadevas and Sādhyā to Sādhyas. These Sādhyas are different from those born of Brahmā. Sādhyas became the father of Arthasiddhi. Marutvatī gave birth to Marutvat and Jayanta. Vasu gave birth to eight sons and they were known as Aṣṭavasus. Droṇa, the first of the Aṣṭavasus, married Abhimati. Abhimati is known as Dharā also. It was Droṇa and Dharā who were born as Nandagopa and Yaśodā later. Prāṇa, second of the Aṣṭavasus, married Ūrjasvatī, daughter of Priyavrata. (Navama Skandha, Bhāgavata).

3) *Prominent sons.* Four sons of Dharma, Hari, Kṛṣṇa, Nara and Nārāyaṇa became prominent. Hari and Kṛṣṇa were great yogis while Nara and Nārāyaṇa were great ascetics. (See under Naranārāyaṇa).

4) *The daughter named Dharmavratā.* Dharmadeva got a daughter named Dharmavratā of his wife Dharmavatī. Dharmavratā was an ascetic and she was married to Marīci, son of Brahmā. One day Marīci came back from the forest after getting darbha and flowers extremely tired and so after food lay down to rest. His wife sitting by his side massaged his legs. The sage fell asleep. Then Brahmā came there and Dharmavratā attended on him and worshipped him. Marīci, when he woke up, finding Dharmavratā attending on another man cursed her and made her into stone. Dharmavratā pleaded not guilty and standing inside a fire-pit did penance for ten thousand years. Brahmā and other devas appeared before her and consoled her by assuring that though she would be a stone devas would take their abode in it and that she would be worshipped by all. From that day onwards that stone was known as Devaśilā and even now it is believed that Brahmā and other devas live therein. (Chapter 114, Agni Purāṇa).

5) *Dharma was cursed and made Vidura by Aṇimāṇḍavya.* (See Aṇimāṇḍavyā).

Other details. (1) A portion of Dharma took life as Yudhiṣṭhira in Kuntī. (See Dharmaputra).

(2) Dharma did penance in Dharmatīrtha for a very long time. (Śloka 1, Chapter 84, Vana Parva).

(3) The abode of Dharma was Dharmaprastha. (Śloka 1, Chapter 84, Vana Parva).

(4) Dharma did penance on the banks of the river Vaitaraṇī for a long time. (Śloka 4, Chapter 114, Vana Parva).

(5) While the Pāṇḍavas were in exile in the forest Dharma in the form of a deer came to the hut of a Brahmin and carried away by its horns the Araṇi stick which the Brahmin owned for making fire by attrition. (Chapter 311, Vana Parva).

(6) Dharma appeared in the form of a Yakṣa and made all the Pāṇḍavas swoon except Yudhiṣṭhira, on the shores of a pond in the forest and later got them back to normal. (See under Dharmaputra).

(7) Dharmadeva went to Viśvāmitra in the guise of Vasiṣṭha to test him. (See para 3 of Gālava).

(8) Following a directive from Brahmā, Dharmadeva once brought before Varuṇa all the daityadānavas bound by ropes. (Chapter 128, Udyoga Parva).

(9) Mahāviṣṇu was born as a son of Dharmadeva. (See under Naranārāyaṇa).

1. Sthānaṁ tu dakṣiṇaṁ bhitvā Brahmaṇo naravigrahaḥ /
Nihsṛto bhagavān dharmah sarvalokasukhāvahaḥ //
Trayastasyavarāḥ putrāh sarvabhūtamanoharāḥ /
Śamaḥ Kāmaśca Harṣaśca tejasā lokadhāriṇaḥ //
(M.B. Ādi Parva, Chapter 65).

(10) Dharma worshipped a brahmin named Satya taking the form of a deer. (Śloka 17, Chapter 272, Śānti Parva).

(11) Dharma tested Sudarśana taking the form of a brahmin. (Śloka 79, Chapter 2, Anuśāsana Parva).

(12) Dharma saved a sage named Vatsanābha from a great downpour taking the shape of a buffalo. (Chapter 12, Anuśāsana Parva).

(13) Dharma disguised as a brahmin, went and imparted advice to Janaka, father of Sītā. (Chapter 32, Aśvamedha Parva).

(14) To test Jamadagni, Dharma went to his āśrama taking the form of Anger. Jamadagni had just milked Kāmadhenu and kept the milk in a pot. Dharma as Anger crept into the milk. Jamadagni drank it and yet remained calm. Seeing this Dharma appeared before him in the form of a Brahmin and blessed him assuring Jamadagni that in future he would be obedient to Dharma (Chapter 91, Aśvamedha Parva).

(15) When at the fag end of their life the Pāṇḍavas started on their Mahāprasthāna, Dharma as a dog accompanied them up to the gates of heaven. (Śloka 22, Chapter 5, Svargārohaṇa Parva).

7) *Dharma and Kāla.* There is a misunderstanding found even in some Purāṇas that Kāla, the chief of Kālapurī, and Dharma are one and the same person. But if the stories around each are examined it is easy to deduce that they are two different devas. The father and mother of Dharmadeva is Brahmā. The father of Kāla is Sūrya and mother Saṁjñā, daughter of Viśvakarmā. This itself is a sufficient evidence to show that the two are different persons. Further, Kāla or Yama is the sixth descendant of Viṣṇu.

But scholars are misled to think that the two are identical. There is a reason for it.

Dharmarājaḥ Pitṛpatiḥ
Samavarttī Paretarāṭ /
Kṛtānto Yamunābhrātā
Śamano Yamarāḍ Yamaḥ //
Kālo Daṇḍadharaḥ Srāddha-
Devo Vaivasvatontakaḥ. / (Amara).

The above are the synonyms of Kāla. Vyāsa has used as synonyms for Dharmadeva in the Mahābhārata the words Dharmarāja, Vṛṣa and Yama. Now among the synonyms for the two there are two words in common—Dharmarāja and Yama. This has led to this misunderstanding. Because Kāla weighs the evil and good in man he got the name Dharmarāja. Dharmadeva got that name because he is the incarnation of Dharma. The real name of Kāla is Yama. Dharmadeva got the name Yama because he possesses 'Yama' (control of the self for moral conduct). Kāla has no sons; Vidura and Yudhiṣṭhira are the sons of Dharmadeva.

DHARMABHṚT. A maharṣi who was an inhabitant of Daṇḍakāraṇya. This sage narrated to Śrī Rāma the story of the pond 'Pañcāpsara' and the gānadhārā that rises from it. (Vālmīki Rāmāyaṇa, Araṇya, Sarga 11).

DHARMABUDDHI. See under Mitrabheda.

DHARMADA. A follower of Subrahmaṇya. (Śloka 72, Chapter 45, Śalya Parva).

DHARMADATTA I. A king of Kosala. He had a wife named Nāgaśrī. By her chastity she became a celebrity and got the name of Arundhatī of the earth. They got a daughter named Tārādattā. Once when Dharmadatta and Nāgaśrī were engaged in conversation both remembered their lives in their previous births. It was not allowed to speak about previous births in open and if anybody did so death was the penalty. But Nāgaśrī could not control herself and prepared to accept the worst. Nāgaśrī told her husband thus: "I am just reminded of my life in my previous birth. I will tell you my story. I was the servant maid of a brahmin named Mādhava in this same place. I had a husband named Devadāsa then. My husband was the son of a merchant. We made a small house of our own and lived there peacefully. Each of us would bring food from where we worked and everyday we used to set apart a portion of what we got for guests and the pitṛs. We were satisfied with what was left after that. If we got more than one set of clothes we would give it to the poor. Then there came a famine in the country. Our earning also was reduced daily. We lived in hunger. One day a hungry and tired sannyāsī came to our place and we gave him the whole of our food. My husband died that day and I gave away my life jumping into the funeral pyre of my husband. Then I was born in the family of a King and became your wife."

Dharmadatta also got back the memory of his previous birth. He said he was the Devadāsa of Nāgaśrī's previous life.

The moment they finished talking about their previous births both fell down dead. Orphaned Tārādattā then lived under the care of her mother's younger sister. After some time a Maharṣi came to their house and by his blessing Tārādattā got a husband named Kaliṅgasena. Kaliṅgasena was a brave and daring Prince. Very soon they got a daughter and she was named Kaliṅgasenā. (Kathāsaritsāgara, Madanamañjukā laṁbaka, Taraṅga 2).

DHARMADATTA II. A Brahmin who lived in the city of Karavīra. One day while Dharmadatta was going to the temple with material for pūjā he came across a demoness named Kalahā on the way. The brahmin threw the pūjā materials in his hand on to the face of the demoness. When a tulasī leaf touched the demoness she got back the memory of her previous birth.

Kalahā then abandoned her cruel nature and begged Dharmadatta to advise her as to how she should get a release from her demonaic life. Taking pity on her Dharmadatta gave her all the 'puṇya' he had obtained by observing Kārttikavrata. (Chapters 106, 107, Uttara Khaṇḍa, Padma Purāṇa and Chapters 2, 4, 24, 25 Skanda Purāṇa).

Dharmadatta and Kalahā were born as Daśaratha and Kaikeyī in their next births as a result of the accumulated Puṇya obtained by observing Kārttikavrata. (Sāra khaṇḍa, Ānanda Rāmāyaṇa).

DHARMADHVAJA. See under Tulasī.

DHARMAGUPTA I. A prince who obtained blessings from Śiva by observing the Pradoṣavrata. (For detailed story see Aṁśumatī).

DHARMAGUPTA II. A Nandarājakumāra belonging to the Lunar dynasty. Chapters 1, 2 and 13 of Skanda Purāṇa gives the following story about him.

Once Dharmagupta went to the forests, hunting. Deeply interested in the game he never knew when it became dusk. It was late to go back to the palace and so deciding to stay in the forest for the night he climbed upon a tree and made a seat there to rest. After some time a bear

followed by a lion came running and took refuge on the top of the same tree. The lion stood growling below. Seeing a man on the same tree the bear said "Oh, Prince, we are both in the same sad plight now. Believe me as a friend. We can spend the night on this tree safe. Therefore, go to sleep till midnight and I will keep watch over. After that I will go to sleep and you keep watch". Gladly accepting the proposal the prince went to sleep and the bear kept vigil. Then the lion suggested to the bear to push down the prince. The bear replied that he would never cheat a friend and that it was a great sin also to do so. After midnight the bear slept and the prince kept watchover. The lion then suggested to the prince to push down the bear. Thinking that he would be saved if the bear is given to the lion the unfaithful prince pushed the bear down. But the bear escaped catching hold of the branches lower down. Embittered at this the bear cursed Dharmagupta and made him mad.

Then addressing Dharmagupta first and the lion next the bear said thus : "I am Dhyānakāṣṭha a sage of the Bhṛgu family. I can take any form I like. I cursed you, Dharmagupta, because you cheated a friend. This lion is Bhadra, one of the ministers of Kubera. Once he entered into sexual act with a bear in front of the āśrama of Gautama at midday and the sage cursed him and made him into a lion. The sage as a relief from the curse had further decreed that he would get his original form when he entered into a conversation with me." When Dhyānakāṣṭha finished speaking the lion changed itself into the form of Bhadra.

Dharmagupta remained mad and his father, the King, approached Jaimini for help. The sage said that the prince would be cured of his madness if he bathed in the Puṣkariṇī tīrtha. The king did as was suggested and Dharmagupta was cured.

DHARMĀKARA. A righteous house-holder. Once a prince entrusted his beautiful wife with Dharmākara and went away. Though she lived with him for six months he did not have any kind of contact with her. The prince returned. Wicked people tried to arouse doubts about the chastity of his wife and the house-holder. But it was futile. Still fearing calumny Dharmākara entered fire. In that test by fire he came out victorious. Not only did his body remain unscorched, but also that the faces of the wicked people who blamed him were filled with leprosy and became ugly. (Padma Purāṇa, Sṛṣṭi khaṇḍa, Chapter 50).

DHARMAKETU. A king of Bhārgava gotra. He was the son of Suketu and father of Satyaketu. (Navama Skandha, Bhāgavata).

DHARMANANDANA. A king of the family of Bhārgava. (Navama Skandha, Bhāgavata).

DHARMĀṄGADA. A Brahmin who became a deep meditator on Viṣṇu, because of his habits in his previous life. Dharmāṅgada was the son of Rukmāṅgada by his wife Sandhyāvalī. Rukmāṅgada was the son of Ṛtadhvaja who lived in the city of Vidiśā. He was a man of good personality, who lived with his father and being a generous man he did not hesitate to give his head to Mohinī for the pleasure of his father. God Viṣṇu was pleased with him because of his love of his father and of his loyalty to Vaiṣṇavite deity and took him bodily to heaven (Vaikuṇṭha). Dharmāṅgada lived there for many thousands of years enjoying heavenly pleasures. Then he went astray from divine life and had to take life again as Suvrata the son of a Brahmin named Somaśarmā.

The wise Suvrata discarded the passions of Kāma (desire), Krodha (anger) etc. and controlled his senses and engaged himself in penance in Vaidūryamahādri. For hundred years he sat in meditation and Mahāviṣṇu was pleased with him and took him and his father to Vaikuṇṭha. At the instruction of Mahāviṣṇu, Suvrata took life again in the house of Kaśyapa. When he died he went to Vaikuṇṭha. In every successive birth he had the remembrance of his previous birth. (Padma Purāṇa, Chapter 21).

DHARMANETRA I. A king of the Hehaya family. He was the son of Hehaya and father of Kṛti. (Brahmāṇḍa Purāṇa, Chapter 2).

DHARMANETRA II. A son of Dhṛtarāṣṭra. (Śloka 60, Chapter 94, Ādi Parva).

DHARMAPĀLA. A minister of Daśaratha. There were eight ministers for Daśaratha: Sṛṣṭi, Jayanta, Vijaya, Siddhārtha, Rāṣṭravardhana, Aśoka, Dharmapāla and Sumantra. (Chapter 6, Agni Purāṇa).

DHARMAPRASTHA. A sacred place. It is believed to be the abode of Dharmarāja. There is a general assumption that anybody who touches the water in a well there will be absolved of all sins. (Śloka 99, Chapter 94, Vana Parva).

DHARMAPUTRA. The eldest of the Pāṇḍavas, the others being Bhīmasena, Arjuna, Nakula and Sahadeva.

1) *Genealogy.* See under Arjuna.

2) *Birth.* Pāṇḍu, brother of Dhṛtarāṣṭra, had two wives, Kuntī and Mādrī. There was a curse for Pāṇḍu that he would die the moment he touched his wife. (See under Pāṇḍu). Kuntī, the first wife of Pāṇḍu, had obtained from Durvāsas five mantras. The mantras were very potent. If she called upon any god reciting the mantra that God would manifest himself to her and bless her with a son. When Kuntī found that Gāndhārī was pregnant and was about to deliver she became anxious and meditating on Dharmadeva recited one of the mantras given by Durvāsas and got a child from him. The boy was born at midday on the eighth Jyeṣṭha day of the year on Pañcamī and at the auspicious hour, Abhijit. At the time of his birth there was a celestial voice which said "This boy will become a very righteous and bold King, best among the virtuous. He will be known as Yudhiṣṭhira". Obeying the dictate of the mysterious voice he was named Yudhiṣṭhira. (M.B. Ādi Parva, Chapter 123).

3) *Boyhood.* When he had five sons Pāṇḍu went to the forest of Śataśṛṅga together with his family to spend the spring time there. The sages residing in that forest conducted the christening ceremony of Dharmaputra. Kaśyapa, priest of Vāsudeva, performed the Upanayana ceremony (thread-wearing) of Dharmaputra (Chapter 123, Dākṣiṇātyapāṭha) Ādi Parva, M.B.). Rājarṣi Śuka imparted instructions to Dharmaputra on spear-warfare. Pāṇḍu died during their stay there. Mādrī abandoned her life by jumping into her husband's funeral pyre. Before doing so she called Dharmaputra to her side and joining her hands together said "Son, you are now the father to your brothers." When Pāṇḍu and Mādrī were dead the sages of the forest took Kuntī and the children to Hastināpura and entrusted them to the care of Bhīṣma

detailing to him all that had happened in the forest. (Chapter 125, Ādi Parva, M.B.).

4) *Kaumāra(youth)*. Dharmaputra and his brothers spent their boyhood in Hastināpura along with Duryodhana and his brothers. Bhīmasena became a great foe of Duryodhana and his brothers and Duryodhana always nurtured a desire to kill Bhīmasena. Once Duryodhana invited Dharmaputra and his brothers to have aquatic games in the Gaṅgā. Accepting the invitation Dharmaputra participated in the games along with his brothers. One night Duryodhana caught hold of Bhīma alone and tied him with ropes and threw him into the river. When in the morning Dharmaputra found his brother missing he ran to his mother to inform her of the loss. Kuntī asked him to start a search and while he was on it Bhīmasena appeared before him and told him how he was thrown into the river by Duryodhana and how he went to Nāgaloka and was brought to earth with great acquisitions from there. Dharmaputra advised them not to make the incident public. They received training in warfare in Hastināpura under Droṇācārya. Dharmaputra got great proficiency in chariot-fighting. As Gurudakṣiṇā (fee for the preceptor) Dharmaputra agreed to bring Drupada bound before the preceptor. But Arjuna stopped him and himself undertook the task (Chapters 127 to 136, Ādi Parva, M.B.).

5) *Becomes heir-apparent and goes to the forest.* Dhṛtarāṣṭra, crowned Dharmaputra as the heir-apparent when the latter had successfully completed his course of study in warfare. By his good conduct, righteousness and administrative efficiency Dharmaputra excelled his father and became very popular among his subjects. Jealous of this Duryodhana decided to destroy the Pāṇḍavas somehow. With the permission of his father, Duryodhana constructed a palace at Vāraṇāvata for the Pāṇḍavas to reside there. That palace was built of Lākṣā (See under Arakkillam). The entire population resented this act of Duryodhana and rebuked him. They tried to follow Dharmaputra to Vāraṇāvata and stay there. But by tactful words he made them abandon that idea. Still many brahmins followed Dharmaputra. After some days Duryodhana set fire to the palace. But the Pāṇḍavas escaped through a tunnel from the house which had been constructed without the knowledge of Duryodhana just at the time of construction of the building. Escaping from there the Pāṇḍavas reached the forests and travelling farther came to the shore of the Gaṅgā. (Ślokas 138 to 148, Ādi Parva, M.B.).

6) *Story up to the life incognito.*

(1) When the palace was burnt to ashes it was presumed that they were dead and by the instructions of Dhṛtarāṣṭra the funeral rites of the Pāṇḍavas were conducted at Hastināpura. But Vidura informed Bhīṣma that the Pāṇḍavas were alive. (Chapter 149, Dākṣiṇātyapāṭha, Ādi Parva, M.B.).

(2) Dharmaputra gave permission to Bhīma to marry Hiḍimbā while they were in the forest. (Chapter 154, Dākṣiṇātyapāṭha, Ādi Parva).

(3) Dharmaputra counselled Arjuna to release Citraratha Yakṣa who was defeated by Arjuna in a battle. (Śloka 39, Chapter 169, Ādi Parva).

(4) After the svayaṁvara of Pāñcālī, Dharmaputra narrated to Drupada the story of their escape from the palace. (Chapter 194, Ādi Parva).

(5) After svayaṁvara of Pāñcālī the Pāṇḍavas returned to their country and Dharmaputra was crowned king of half of the country. He started his rule at Khāṇḍavaprastha, his capital. (Chapter 206, Ādi Parva).

(6) Nārada went to Khāṇḍavaprastha and advised them, how to avoid unpleasantness accruing from their having one wife in common. His advice was that Pāñcālī should spend one year with each of the five in turn. (Chapter 207, Ādi Parva).

(7) When Abhimanyu was born to Arjuna, Dharmaputra gave ten thousand cows to brahmins as gifts. (Śloka 69, Chapter 22, Ādi Parva).

(8) Yudhiṣṭhira got a son Prativindhya of Pāñcāli. (Śloka 79, Chapter 220, Ādi Parva).

(9) Yudhiṣṭhira got a son Yaudheya of Devikā, daughter of King Śibi (Śloka 76, Chapter 95, Ādi Parva).

(10) When Śrī Kṛṣṇa went to Dvārakā from Indraprastha Dharmaputra drove the chariot in the place of Dāruka, charioteer of Kṛṣṇa. (Śloka 16, Chapter 2, Sabhā Parva).

(11) Mayāsura constructed a beautiful palace in Indraprastha and gave it to Dharmaputra. (Śloka 37, Chapter 3, Sabhā Parva).

(12) Yudhiṣṭhira decided to perform a Rajasūya at Indraprastha. Even before the Rājasūya Śrī Kṛṣṇa, Arjuna and Bhīmasena together killed Jarāsandha. After that Yudhiṣṭhira sent Arjuna to the northern side and the other brothers to the southern side for Digvijaya (conquest of countries). When he established his autocracy he performed the Rājasūya. (Chapter 45, Sabhā Parva).

(13) Yudhiṣṭhira used to give free sumptuous food to thousands of brahmins in golden pots daily. (Chapter 49, Sabhā Parva).

(14) Envious Duryodhana sent Vidura to bring Dharmaputra to Hastināpura and defeated him foully in a game of dice. Though Dharmaputra lost everything Dhṛtarāṣṭra gave him back everything. (Chapter 72, Sabhā Parva, M.B.).

(15) Before Dharmaputra went back to his place, with the permission of Dhṛtarāṣṭra, Duryodhana called him back again for another game of dice. Despite protests from all sides Dharmaputra went again for a game of dice with Duryodhana and lost again all he possessed. Then he left the country with his brothers and wife to spend twelve years in exile in the forests and another year incognito. (Chapter 79, Sabhā Parva).

(16) Sūrya gave the Akṣayapātra (a pot which is never emptied) to the Pāṇḍavas. (Śloka 72, Chapter 3, Vana Parva).

(17) At first the Pāṇḍavas stayed in Dvaitavana and later on the advice of Vyāsa they went to Kāmyakavana. (Śloka 41, Chapter 36, Vana Parva).

(18) He advised Bhīmasena to remain quiet for thirteen years. (Chapter 52, Vana Parva).

(19) Bṛhadaśva, the sage, narrated the story of Nala to Dharmaputra while they were in the forest. (Chapter 43, Vana Parva).

(20) The sage Lomaśa imparted instructions on philosophy to Dharmaputra while they were in the forest. (Chapter 94, Vana Parva).

(21) Yudhiṣṭhira met and conversed with Paraśurāma at the mountain Mahendra. (Chapter 117, Vana Parva).

(22) The Pāṇḍavas then travelled in north India. On their way to the mountain of Gandhamādana Pāñcālī

fainted and Yudhiṣṭhira wept bitterly. (Chapter 145, Vana Parva).

(23) From Gandhamādana Dharmaputra with his wife and brothers reached Badarikāśrama and from there they returned to Dvaitavana.

(24) When they went to Kāmyaka vana Śrī Kṛṣṇa visited Dharmaputra there. (Chapter 153. Vana Parva).

(25) Duryodhana and his followers made a grand march to Kāmyaka vana to see the Pāṇḍavas in sad plight and there the Gandharva Citrasena bound them all by ropes. Arjuna on the orders of Dharmaputra got them all released. (Chapter 246, Vana Parva).

(26) While the Pāṇḍavas were in exile in the forest Duśśāsana went and invited Yudhiṣṭhira to attend a Vaiṣṇava sacrifice conducted by Duryodhana. But Dharmaputra sent him away saying that it was not proper to come to the country before the expiry of the period of exile. (Chapter 256, Vana Parva).

(27) Yudhiṣṭhira received the sage Durvāsas with respect and after offering homage sent him away contented. (Chapter 262, Vana Parva).

(28) Jayadratha kidnapped Pāñcālī and in the battle that ensued Dharmaputra slew the King of Trigartta but left free Jayadratha. (Chapter 272, Vana Parva).

(29) At a time when Yudhiṣṭhira was plunged in sorrow the sage Mārkaṇḍeya narrated the story of Śrī Rāma to console him. (Chapters 273 to 291, Vana Parva).

7) *How Dharmadeva tested Yudhiṣṭhira.* The Pāṇḍavas travelling through the forests reached Dvaitavana. A brahmin among their group was making fire by the araṇi sticks when a deer rushed at him and took the araṇi sticks away, carrying them on its horns. The Pāṇḍavas ran after the deer and they travelled far away from their place, still not getting scent of it. They were all tired and thirsty. Yudhiṣṭhira directed Nakula to climb on the top of a tree and investigate whether there was any water anywhere nearby. Nakula did so and reported that he could see a pond not far from the place where they were sitting. Yudhiṣṭhira asked Nakula to go and fetch water. Nakula did not return for a long time and Sahadeva was asked to go and enquire. Sahadeva also did not return and Arjuna was sent in search of them. When Arjuna did not return Bhīmasena went to enquire. Bhīmasena also did not return and finally Yudhiṣṭhira himself set out in search of them. On reaching the pond Yudhiṣṭhira was dumbfounded to see his brothers lying dead on the banks of the pond. Weeping bitterly Yudhiṣṭhira entered the pond and to his surprise he heard a voice from the air addressed to him thus: "Ho, Yudhiṣṭhira, I am a stork living on the small fishes of this pond. This pond is my hereditary property. It was I who killed your brothers. I will ask you certain questions. If you answer them correctly you can drink from this pond. If not, you will also die.

Dharmaputra:—"I do not believe that you are simply a bird. My brothers are renowned for their valour and have defeated not only the devas, dānavas, gandharvas and rākṣasas but also the four huge mountains like Himālaya Pāriyātra, Vindhya and Malaya. I am eager to know your true self who have slain such brave brothers of mine."

Yakṣa:—"I am a Yakṣa and not merely a bird. I objected to your brothers' taking water from the pond. But waving aside my objections they started taking water from the pond and then I slew them. Now, hear my questions: Who carries the Sun? Who are his followers ? Who makes the sun set? On whom does the sun exist?"

Dharmaputra:—It is Brahman who carries the Sun. Devas are his followers. Dharma makes him set. He exists on Satya.

Yakṣa:—How does Mahāsiddhi come to the Śrotriyas ? (those who study the Vedas).

Yudhiṣṭhira:—It happens by deep penance.

Yakṣa:—What is the reason for a brahmin getting divinity? What deed is equal to good conduct? What makes a brahmin mortal and what makes him evil?

Yudhiṣṭhira:—The Brahmin gets divinity by meditation. Austerity is equal to good conduct. Death makes a brahmin mortal and abusive words make him evil.

Yakṣa:—What is the divinity of Kṣatriyas? What is equal to good nature? What makes them mortal and what makes them evil?

Dharmaputra:—The divinity of a Kṣatriya is weapon. Sacrifice is equal to good conduct. Fear makes him mortal and non-sacrifice makes him evil.

Yakṣa:—What is the best thing for agriculture? What is the most important thing for agriculture? What are the installations of the atmosphere and child-birth?

Dharmaputra:—The best thing for agriculture is rain. The important thing for agriculture is seed. The installation of atmosphere is rays and that of child-birth is child.

Yakṣa:—Who is lifeless even though he breathes?

Dharmaputra:—He who never offers oblations to a deva, a guest or a servant is like the dead even though he breathes.

Yakṣa:—What is bigger than the earth? What is higher than the sky? What is swifter than the wind? What are greater in number than grass?

Dharmaputra:—Mother is bigger than the earth. Father is taller than the sky. Mind is swifter than the wind. Thoughts are greater in number than grass.

Yakṣa:—What is it that does not shut its eyes when asleep? What is it that does not grow after birth? What is heartless ? What grows very quickly?

Dharmaputra:—A fish does not shut its eyes when asleep. An egg does not grow after its birth. A stone is heartless. A river grows very quickly.

Yakṣa:—Who is a friend to one who lives outside his country? Who is a friend to a householder, to a patient and to one dead?

Dharmaputra:—For one who leaves his country the friend he gets on his way is the best friend. To a householder his wife is his friend, to a patient his doctor and to one dead, charity.

Yakṣa:—Who is a guest of all? What is Nectar? What is spread throughout the world?

Dharmaputra:—Agni (fire) is the guest of all. Moon (Candra) is the nectar. Air is that which is spread throughout the world.

Yakṣa:—Who circles around solo? Who is born again? What is the remedy for cold? What gives the maximum yield?

Dharmaputra:—The Sun circles solo. Candra is born again. Fire is the remedy for cold. Earth gives the maximum yield.

Yakṣa:—What is the soul of Man? Who is the companion given by God? What is Upajīvana?
Dharmaputra:—The soul of Man is his son. The companion given by God is wife. Cloud is Upajīvana.
Yakṣa:—How do you become rich? How do you become happy ?
Dharmaputra:—If you abandon lust you will be rich. If you abandon desire you will be happy.
Yakṣa:—By what is this world covered? By what does the world become clear? By what does one lose his friend? What is the obstacle for an entry into heaven?
Dharmaputra:—Dullness covers the world. World becomes clear by intelligence. A friend is lost by desire. Domestic ties stand in the way of getting into heaven.
Yakṣa:—Who are those equal to the dead? Which country is dead?
Dharmaputra:—A poor penniless man is equal to the dead. The country where there is mob-rule is dead.
Yakṣa:—Who is a pandit? Who is an atheist? Who is wicked? What are lust and jealousy?
Dharmaputra:—A righteous man is a pandit. An atheist is wicked. Lust is the cause of worldly life. Jealousy is the cause of worry.
Yakṣa:—Though charity, wealth and lust are incompatible with each other when do they unite together ?
Dharmaputra:—When charity and wife compromise the above three blend together harmoniously.
The Yakṣa was highly pleased with the replies given by Dharmaputra. He then offered to revive one of his brothers and asked Dharmaputra to name whom he should do so. Then Yudhiṣṭhira named Nakula. Yakṣa then enquired why he had named Nakula leaving aside Arjuna and Bhīma. Dharmaputra replied that though Kuntī and Mādrī were two wives of Pāṇḍu they were both mothers to them and so he wanted to see one of the sons of Mādrī alive. He therefore pressed the name of Nakula again. The Yakṣa who was none other than Dharmadeva was immensely happy to hear that reply and gave life to all his brothers. He confessed to Yudhiṣṭhira that it was he who in the form of a deer came and ran away with the araṇi sticks. He returned the araṇi sticks also. Dharmadeva then advised them to go and spend their life incognito at the court of King Virāṭa blessing them with the assurance that they would never be found out during their life in disguise. Dharmadeva disappeared after this and the Pāṇḍavas returned to their āśrama. (Chapters 312 and 313 of Vana Parva, M.B.).

8) *Ajñātavāsa* (*Life incognito*). See under Arjuna.

9) *Dharmaputra aad the great battle.* Events relating to or involving Dharmaputra from the end of his life in disguise up to the end of the Mahābhārata battle are given below:

(1) Yudhiṣṭhira tried utmost to avoid war but when it was made clear that the Pāṇḍavas would not be given even an inch of land, he decided to fight. So Yudhiṣṭhira prepared for a war and camped on one side of the Kurukṣetra with his army. (Chapter 196, Udyoga Parva)

(2) Dharmaputra gave instructions to Arjuna to keep his army in vyūhas. (Śloka 6, Chapter 19, Bhīṣma Parva).

(3) Dharmaputra was sorry when he looked at the Kaurava army. (Śloka 3, Chapter 21, Bhīṣma Parva).

(4) Yudhiṣṭhira blew his conch Anantavijaya to announce the war. (Śloka 16, Chapter 25, Bhīṣma Parva).

(5) Yudhiṣṭhira sought permission from Bhīṣma to fight against the Kauravas. (Śloka 35, Chapter 43, Bhīṣma Parva).

(6) Yudhiṣṭhira bowed before Droṇācārya and sought permission to conduct the war. (Śloka 52, Chapter 43, Bhīṣma Parva).

(7) He sought permission from Kṛpācārya to fight the war. (Śloka 69, Chapter 43, Bhīṣma Parva)

(8) Yudhiṣṭhira went to Śalya and obtained his permission to conduct the war. (Śloka 78, Chapter 43, Bhīṣma Parva).

(9) Yudhiṣṭhira appealed to the warriors on the Kaurava side to join his army. Only Yuyutsu, responded to that beckoning and joined the Pāṇḍava's side. (Śloka 94, Chapter 43, Bhīṣma Parva).

(10) On the first day of the battle Dharmaputra fought a duel with Śalya. (Śloka 28, Chapter 45, Bhīṣma Parva).

(11) Yudhiṣṭhira constructed a Vajra Vyūha (an array in the shape of a diamond) with his army. (Śloka 22, Chapter 81, Bhīṣma Parva)

(12) Yudhiṣṭhira fought with fury and defeated Śrutāyus. (Śloka 8, Chapter 84, Bhīṣma Parva).

(13) Yudhiṣṭhira got defeated by Bhīṣma. (Śloka 2, Chapter 86, Bhīṣma Parva).

(14 Bhagadatta attacked Yudhiṣṭhira. (Śloka 84, Chapter 96, Bhīṣma Parva).

(15) He fought against Śakuni. (Śloka 11, Chapter 105, Bhīṣma Parva)

(16) Yudhiṣṭhira sought permission from Śrī Kṛṣṇa to kill Bhīṣma and he went straight to Bhīṣma himself and asked him how he should be killed. Yudhiṣṭhira attacked Bhīṣma as per the latter's instructions. (Chapter 107 to 115, Bhīṣma Parva).

(17) In the meantime Droṇācārya made a vow that he would capture Yudhiṣṭhira. So Yudhiṣṭhira thereafter, always kept Arjuna near at hand. (Śloka 3, Chapter 13, Droṇa Parva).

(18) Yudhiṣṭhira consoled his own army when Abhimanyu was slain. (Śloka 35, Chapter 49, Droṇa Parva).

(19) Yudhiṣṭhira attacked Śalya and Kṛtavarmā. (Chapters 95 and 97, Bhīṣma Parva).

(20) Yudhiṣṭhira was defeated in a fight with Droṇa. (Śloka 18, Chapter 106, Droṇa Parva).

(21) He fought against Duryodhana. (Śloka 15, Chapter 124, Droṇa Parva).

(22) He defeated Droṇācārya in another battle. (Śloka 27, Chapter 157, Droṇa Parva).

(23) He became moody when Ghaṭotkaca was killed. (Śloka 27, Chapter 183, Droṇa Parva).

(24) He made Karṇa swoon in a fight. (Śloka 21, Chapter 49, Karṇa Parva).

(25) He withdrew from the battlefield after having been defeated by Aśvatthāmā. (Śloka 38, Chapter 35, Karṇa Parva).

(26) Karṇa wounded Yudhiṣṭhira. (Śloka 33, Chapter 63, Karṇa Parva).

(27) Once Yudhiṣṭhira scolded Arjuna and the latter greatly offended started to go to the forests and then Yudhiṣṭhira himself appeased him. (Chapters 63, 70 and 71, Karṇa Parva).

(28) Yudhiṣṭhira slew Candrasena and Drumasena who were the guardians of Salya's Cakravyūha. (Śloka 52, Chapter 12, Śalya Parva).

(29) He slew Śalya (Śloka 51, Chapter, 17, Śalya Parva).

(30) He killed the younger brother of Śalya. (Śloka 64, Chapter 17, Śalya Parva).

(31) Duryodhana at this time went to a lake in Dvaipāyana and lay there immersed under water. Yudhiṣṭhira went there with an army and challenged him for a fight. (Śloka 18, Chapter 61, Śalya Parva).

(32) When Yudhiṣṭhira won the war he sent Śrī Kṛṣṇa to Hastināpura to console Gāndhārī. (Śloka 40, Chapter 62, Śalya Parva).

10) *Yudhiṣṭhira is crowned King.* When Yudhiṣṭhira won the war he sent Nakula to bring Pāñcālī. He went round the Kurukṣetra battle ground and saw his own kith and kin lying dead and the sight made him faint. After that he went to Dhṛtarāṣṭra. Gāndhārī cursed him for killing her sons. Gāndhārī gave a piercing look at the nails on the foot of Dharmaputra when he stood before Gāndhārī bowing down, Instantly the nails turned black. Yudhiṣṭhira gave Dhṛtarāṣṭra the names of all the prominent persons who were killed in the war. Dhṛtarāṣṭra ordered Yudhiṣṭhira to perform the obsequies of the dead. It was at this stage that Yudhiṣṭhira came to know from Kuntī that Karṇa was his brother. Yudhiṣṭhira wept bitterly when he knew the secret from his mother and cursed womankind as a whole stating that woman would thereafter be incapable of keeping a secret to herself. The news of the death of Karṇa gave a sudden mental turn-back to Yudhiṣṭhira and he decided to renounce all and go to the forest. He called aside his followers and announced his decision to them. At that time Vyāsa came there and preached to him about the perishable nature of life. Yudhiṣṭhira then asked him what he should do for the atonement of the sins committed. Though he strongly desired to go to the forest Vyāsa and Śrī Kṛṣṇa did not allow him to do so and sent them all to Hastināpura. When the Pāṇḍavas entered the city the people gave them a rousing reception and Yudhiṣṭhira was crowned King. (Chapters 10 to 17 of Sauptika Parva, Chapters 12 to 27 Strī Parva, Chapters 1 to 40 Śānti Parva).

11) *Administration.* When Yudhiṣṭhira became King, with the permission of Dhṛtarāṣṭra, he distributed the various administrative responsibilities among his brothers. He took for himself the task of taking care of their kith and kin and friends. He gave many gifts to the brahmins and other dependants. He once went to Śrī Kṛṣṇa to express his gratitude for him. He visited Bhīṣma lying on his bed of arrows accompanied by Śrī Kṛṣṇa and his brothers. Bhīṣma revealed to him the inner import of Rājadharma, Āpaddharma and Mokṣadharma. Receiving the blessings of Bhīṣma Yudhiṣṭhira and his brothers returned to Hastināpura. Yudhiṣṭhira went to the Himālayas to get riches from Marutta before performing an Aśvamedha Sacrifice. While on his way to the Himālayas he fasted for a night and worshipped Śiva. People like Vyāsa and Śrī Kṛṣṇa partook in the sacrifice. After the sacrifice was over Dhṛtarāṣṭra desired to go to forest and sought the approval of Yudhiṣṭhira to do so. On hearing that Yudhiṣṭhira wept. But on the advice of Vyāsa he gave his approval for Dhṛtarāṣṭra to go to forest. Dhṛtarāṣṭra appealed to him through Vidura for funds to perform the obsequies of the dead. Bhīma objected to this but Yudhiṣṭhira reprimanded him and silenced him and gave Dhṛtarāṣṭra enough funds for his purposes. Kuntī and Gāndhārī accompanied Dhṛtarāṣṭra to the forest. Yudhiṣṭhira accompanied by Pāñcālī and Sahadeva went and saw them in the forests after a few days. (Chapters 41 to 55, Śānti Parva, Chapters 92 from Anuśāsana Parva and Aśvamedha Parva and Chapter 26 from Āśramavāsika Parva).

12) *Vidura merges into Dharmaputra.* When Dhṛtarāṣṭra, Gāndhārī and Kuntī went to forest Vidura also accepted sannyāsa and left for the forest. There sitting under a tree he started doing penance. After a few days Yudhiṣṭhira came to the forest to see his mother and others. After spending some time with Dhṛtarāṣṭra, Gāndhārī and Kuntī he went to the place where Vidura was doing penance. Vidura started running the moment he set eyes on Yudhiṣṭhira and the latter ran after him. After some time Vidura turned back and stood staring at Yudhiṣṭhira. At that time the soul of Vidura escaping from his body merged with that of Yudhiṣṭhira. The body of Vidura stood stiff and leaned against a tree. Taking him to be dead Yudhiṣṭhira started to do the funeral rites and then there resounded a voice from heaven saying that Vidura was not dead. The unknown voice was from Dharmadeva. When the voice subsided Vidura became his old self again. Yudhiṣṭhira went back. (Chapter 26, Āśramavāsika Parva).

13) *The end of Dharmaputra.* Soon after his return from the forest Nārada came to Hastināpura and told him of the death of Dhṛtarāṣṭra, Kuntī and Gāndhārī in a wild fire in the forest. Lamenting deeply Yudhiṣṭhira performed the obsequies at Hastināpura. It was at this time that the Yādava dynasty perished and Dvārakā was sunk into the ocean. The Pāṇḍavas then crowned Parīkṣit as their successor and entrusted Yuyutsu with the administration of the State till Parīkṣit came of age. Vajra was appointed as chief of Indraprastha. The obsequies of Vāsudeva, Balarāma and Kṛṣṇa were performed at Hastināpura. Kṛpācārya was appointed as preceptor to Parīkṣit. After having made all such arrangements the Pāṇḍavas commenced their Mahāprasthāna. The five Pāṇḍavas and Pāñcālī started from Hastināpura. A dog also followed them. Yudhiṣṭhira walked ahead. On the way, one by one, Pāñcālī Sahadeva, Nakula, Arjuna and Bhīmasena fell dead. Alone with a dog to keep company, Yudhiṣṭhira reached a plateau on the top of the Himālayas and there Indra was waiting for him with a chariot. But Yudhiṣṭhira said that he would not come to heaven without his wife and brothers. He was then informed that they had already reached heaven. Yudhiṣṭhira insisted that the dog also should be taken to heaven which Indra blankly refused. But Yudhiṣṭhira refused to ascend the chariot without the dog which, he said, had given him company from the start to the finish. The dog then changed itself into Dharmadeva and he complimented him on his sense of justice. When Yudhiṣṭhira entered heaven he saw Duryodhana sitting in all luxury and glory. Yudhiṣṭhira did not like it, but Nārada pacified him. Yudhiṣṭhira saw all his relatives sitting there. A devadūta took him round hell also. When he heard the pitiable groans from there Yudhiṣṭhira thought his right place was with them. But Indra and Dharmadeva again consoled him. He was given a bath in Ākāśagaṅgā. He then lost his mortal form and his soul entered Divyaloka.

Standing in the form of Dharmadeva he saw all his relatives including Kṛṣṇa. (Chapters 38 and 39, Āśramavāsika Parva, Chapter 1, Mausala Parva; Mahāprasthānika Parva, Svargārohaṇa Parva).

14) *Synonyms of Yudhiṣṭhira.* Ājamīḍha, Ajātaśatru, Bhārata, Bhārataśārdūla, Bhāratapravara, Bharatarṣabha, Bhāratasattama, Bhāratasiṁha, Bhīmapūrvaja, Dharma, Dharmaja, Dharmanandana, Dharmaprabhava Dharmaputra, Dharmarāṭ, Dharmarāja, Dharmasuta, Kaunteya, Kaurava, Kauravaśreṣṭha, Kauravanandana, Kauravya, Kauravanātha, Kuntīnandana, Kuruśārdūla, Kuruśreṣṭha, Kurūdvaha, Kurukulodvaha, Kurumukhya, Kurunandana, Kurupāṇḍavāgrya, Kurupati, Kurupravīra, Kurupuṅgava, Kururāja, Kurusattama, Kurūttama, Kuruvardhana, Kuruvīra, Kuruvṛṣabha, Mṛdaṅgaketu, Pāṇḍava, Pāṇḍavaśreṣṭha, Pāṇḍavanandana, Pāṇḍaveya, Pāṇḍuputra, Pārtha and Yādavīmātā. All these words have been used to identify Yudhiṣṭhira in the Mahābhārata.

DHARMARĀJA. A king of Gauḍadeśa. He became King at a time when Jainism was getting more and more hold on the people and the Hindu Vedic rites were getting less and less popular among the people. The King thought it was his duty to revive the interest in the Vedic rites and so became a priest himself and did much propaganda on the superiority of the same, writing several books on the subject for the benefit of the people. (Bhaviṣyapurāṇa, Pratisarga Parva).

DHARMĀRAṆYA. A Brahmin. He had many children. The major portion of his life was spent in hard work to support his large family. After that he went in search of means to attain heaven. In his quest, he happened to reach the realm of Nāgas (serpents). He entered the house of a Nāga named Padmanābha. When he reached the house Padmanābha had been away carrying the chariot of the Sun. Dharmāraṇya sat outside the house and spent a few days in vow and meditation. Then Padmanābha returned. The Brāhmaṇa asked Padmanābha about the ways of attaining heaven. The Nāga replied that there was none superior to the Sun. The Brahmin accepted penance and lived in the hermitage of Cyavana for a few days. (M.B. Śānti Parva, 4 Chapters from 361).

DHARMĀRAṆYA(M). A forest which is a holy place. It is mentioned in Mahābhārata, Vana Parva Chapter 82 Stanza 46, that the moment one enters this forest one would become sinless. This place was once the capital of the King named Asūtarajasa. See under Kuśa I).

DHARMARATHA. A king of the family of Aṅgarāja. He was the great grandfather of Lomapāda and the son of Draviratha. (Chapter 277, Agni Purāṇa).

DHARMASAKHA. A king of the Kekaya line of Kings. He had a hundred wives but no children. At last, at an old age, he got a son of Sucandrā, wife of his elder brother. But the hunderd wives of Dharmasakha were pining for having a son and so the king consulted his ministers and on their advice conducted a Putrakāmeṣṭi yajña (a sacred sacrificial ceremony for obtaining children) at Hanūmatkuṇḍa near the southern sea-coast. As a result of that each of his hundred wives got a child. (Skanda Purāṇa, Chapter 15).

DHARMAŚARMĀ I. A brahmin who was born a parrot named Kañjala in his rebirth. Dharmaśarmā was one of the three sons of an eminent Brahmin called Vidyādhara. His other two sons were Vasuśarmā and Nāmaśarmā. While both his brothers became great scholars Dharmaśarmā never studied anything and became a muff. His father was greatly worried on account of this. Dharmaśarmā never heeded the advice of his father and went about in bad company ruining himself. Years went by and Dharmaśarmā became old.

One day Dharmaśarmā was sitting repentant in a temple sadly pondering over his past when a siddha came to the temple. Watching him Dharmaśarmā saw him go and sit in a lonely place for meditation with his eyes shut. Dharmaśarmā went and stood near him very respectfully. When the Siddha opened his eyes after some time he saw Dharmaśarmā standing before him and then the Siddha made enquiries about Dharmaśarmā. The latter then requested the Siddha to give him instructions to acquire the supreme knowledge. The Siddha then gave him Jñānopadeśa (advice on knowledge) and Dharmaśarmā soon became a Siddha himself. He then started on a pilgrimage and on the way he got a parrot. He took care of the bird just like his son and loved it very affectionately. One day when Dharmaśarmā was away from the place to collect fruits for his food a cat caught and ate the parrot. Greatly grief-stricken Dharmaśarmā wept bitterly and ran about like a mad man. After some days he died and because at the time of death he was thinking about the parrot he was born a parrot in his next birth. The jñānopadeśa of the siddha was still lingering in him while he died and so even in his life as a parro the never lost the jñāna he had acquired in his previous life. (Chapter 122, Padma Purāṇa).

DHARMAŚARMĀ II. See under Śivaśarmā.

DHARMASĀVARṆI. The eleventh Manu. (See under Manvantara).

DHARMASVA. A Brahmin. Once this Brahmin was coming home with water from the Ganges. On the way he saw Kāpakalpa,the servant of merchant Ratnākara, being killed by an ox. Though Kāpakalpa was a sinner, his end aroused pity in the heart of the Brahmin. So he sprinkled the Ganges-water on the body of Kāpakalpa, who instantly regained life and energy. The Brahmin who saw the power of Ganges-water began to worship the Ganges from that day onwards. It is mentioned in Padma Purāṇa, Kriyā Khaṇḍa, Chapter 7, that finally the Brahmin got a boon from the Ganges that only uttering the name of the Ganges should he meet with death.

DHARMATĪRTHA I. A holy place of ancient Bhārata. If a man bathes in a pond there, he would be absolved of all sins. (Śloka 1, Chapter 84, Vana Parva).

DHARMATĪRTHA II. Another holy place of ancient Bhārata. If a person bathes in a pond there he would get the benefit of performing a Vājapeya Sacrifice (Śloka 162, Chapter 84, Vana Parva).

DHARMAVARṆA. A Brahmin who lived in the country of Ānarta at the end of Kaliyuga. Once when he went to the land of the dead, he saw his fathers hanging by the end of darbha. They requested Dharmavarṇa to marry and obtain sons who would get them relief from their plight. Dharmavarṇa married and as soon as he got a son he went to the forest of Gandhamādana to practise penance there. (Chapters 2, 17 and 22, Skanda Purāṇa).

DHARMAVATĪ. A wife of Dharmadeva. He got of Dharmavatī a daughter Dharmavṛtā. Dharmavṛtā was married to Marīci, son of Brahmā. (See under Gayātīrtha).

DHARMAVṚTĀ. A daughter of Dharmadeva. (See under Gayātīrtha).

DHARMAVYĀDHA. Though he was born in the caste of foresters he became a saint by following the path of duty and righteousness. In his previous birth he was a Brahmin. He was a friend of a king who was an adept in archery. Once both went on hunting expedition to the forest. The brahmin sent an arrow at a wild animal but the arrow went and struck a sage who was doing penance under a tree. When the sage was rolling on the arrow he said: "Oh, evil-natured Brāhmaṇa, may you be born as a hunter selling flesh in your next life." The Brahmin went and apologised to the sage and craved for pardon. Taking pity on him the sage consoled him by saying that though he would be born as such, he would be a great scholar and attain mokṣa by doing his duty without even once wavering from it.

The Brahmin was born a hunter in the country of Mithilā. He took to looking after his parents as a vow and soon became a top-ranking righteous man. He did his duty to which he was born. He sold meat and earned a living. He never killed or butchered an animal. One day a Brahmin named Kauśika was doing penance sitting under a tree when a crane perched on the top of its branches defiled the Brahmin's head with its droppings. The Brahmin in rage looked up and his powerful stare burnt the crane and it fell down dead. Leaving that place some time later he went to a house to beg. The house-wife informed him that he would be given alms only after attending to her husband. The Brahmin was not pleased with her reply. Seeing that she added "Please do not look at me like that. I am no crane. To me my husband is supreme."

The Brahmin was taken aback when he heard the lady mention the incident of the crane. The lady explained to him that all her powers were due to her devotion to her husband and advised the Brahmin to go and meet Dharmavyādha of Mithilā to remove the egoism in him. Obeying her instructions Kauśika went and accepted Dharmavyādha as his guru. The learned hunter then spoke to Kauśika about Varṇadharmas, Śiṣṭācāras, hiṁsā and ahiṁsā, Mīmāṁsā relating to dharma and karma, the importance and glory of Brahmavidyā, the significance of the control of the senses, Triguṇas, Prāṇavāyu, service to father and mother and many such other things. The egoism of Kauśika was removed and he returned home. Devoted to his parents he attained heaven. (Chapters 27 to 33, Vana Parva).

DHARMĀYU. A king of the Pūru family. His father was Raudrāśva, the son of Pūru and his mother was a celestial woman Miśrakeśī. (M.B. Ādi Parva, Chapter 94, Stanza 11).

DHĀRṢṬAVAṀŚA. A particular family of kings of the Ikṣvāku Dynasty. This family originated from Dhṛṣṭa the brother of Ikṣvāku. So this family is called Dhārṣṭavaṁśa (Devī Bhāgavata, Skandha 7).

DHĀTĀ I.

1) *General information.* One of the twelve Ādityas. (See Dvādaśādityas and Āditya).

2) *Other details*: (1) At the burning of Khāṇḍava forest among the gods who came against Śrī Kṛṣṇa and Arjuna, there was Dhātā also. (M.B. Ādi Parva, Chapter 266, Stanza 34).

(2) Dhātā gave Subrahmaṇya five followers named Kunda, Kusuma, Kumuda, Ḍaṁbara and Āḍaṁbara as gift. (M.B. Śalya Parva, Chapter 45 Stanza 39).

DHĀTĀ II. It is seen in Viṣṇu Purāṇa, Aṁśa 1, Chapter 10, that two sons named Dhātā and Vidhātā and a daughter Lakṣmī were born to Bhṛgu, the son of Brahmā, by his wife Khyāti. Of them Dhātā and Vidhātā married Āyati and Niyati, the daughters of Meru. Lakṣmī became the wife of Mahāviṣṇu.

DHĀTREYIKĀ. A maid of Pāñcālī during the time of the forest life of the Pāṇḍavas. It was this maid who informed the Pāṇḍavas that Jayadratha had kidnapped Pāñcālī. (M.B. Vana Parva, Chapter 269, Stanza 16).

DHĀTU(S). (Minerals). To understand the Purāṇic stories regarding the origin of iron, copper, tin etc. see under Irump (iron).

DHAUMRA. An ancient hermit. He was one of the hermits who visited Bhīṣma in his bed of arrows. (M.B. Śānti Parva, Chapter 47, Stanza 11).

DHAUMYA I. A hermit.

1) *General information.* This hermit was the younger brother of Devala, a hermit. The Pāṇḍavas, who escaped from burning in the Lākṣā house, reached the banks of the Ganges when this hermit was performing penance in the holy tīrtha of Utkoca. Arjuna defeated Citraratha, a Gandharva. After that Citraratha and Arjuna became friends. The gandharva advised him that a priest was unavoidable and that the Pāṇḍavas should accept the hermit Dhaumya who was doing penance in the Utkocatīrtha as their priest. Accordingly the Pāṇḍavas accepted Dhaumya as their priest. From that day onwards in everything the Pāṇḍavas did, Dhaumya was their priest. (M.B. Ādi Parva, Chapter 182).

2) *Other details.* (1) After the Svayaṁvara of Pāñcālī, Dhaumya performed the marriage ceremony for each of the Pāṇḍavas from Dharmaputra to Sahadeva separately with Pāñcālī. (M.B. Ādi Parva, Chapter 197).

(2) When sons were born to the Pāṇḍavas, Dhaumya performed the rites of investiture etc. with the Brahma string etc. (M.B. Ādi Parva, Chapter 220, Stanza 87).

(3) Dhaumya was the chief priest who performed the rites of sacrifice at the Rājasūya of Yudhiṣṭhira. He anointed Yudhiṣṭhira as King. (M.B. Sabhā Parva, Chapter 53, Stanza 10).

(4) When the Pāṇḍavas started for forest life, Dhaumya walked in front of them with Kuśa grass in his hands, singing Yamasāma and Rudrasāma songs. (M.B. Sabhā Parva, Chapter 80, Stanza 8).

(5) Once Dhaumya talked about the attributes of the Sun and advised Dharmaputra to worship the Sun. (M.B. Vana Parva, Chapter 3).

(6) In the forest Dhaumya rendered powerless the illusive and magical arts of Kirmīra, an asura (demon). (Mahābhārata, Vana parva, Chapter 11, Stanza 20).

(7) Dhaumya described to Dharmaputra the importance of several holy tīrthas or Baths. (M.B. Vana Parva, Chapters 87 to 90).

(8) On another occasion Dhaumya described to Dharmaputra the motions of the Sun and the Moon

and the positions of Viṣṇu and Brahmā. (M.B. Vana Parva, Chapter 163).

(9) When Jayadratha had stolen Pāñcālī, Dhaumya blamed him and tried to recover Pāñcālī. (M.B. Vana Parva, Chapter 238, Stanza 26).

(10) Dhaumya advised the Pāṇḍavas how to preserve pseudonymity in the capital of Virāṭa. (M.B. Virāṭa Parva, Chapter 4).

(11) When the Pāṇḍavas started their life incognito Dhaumya performed the rite of Agniṣṭoma and uttered the Veda mantras for their prosperity, recovery of kingdom and victory in the world etc. When they started Dhaumya took the fire with oblations and went to the country of Pāñcāla. (M.B. Virāṭa Parva, Chapter 4, Stanza 54).

(12) After the bhārata battle, Dhaumya performed the funeral ceremonies, offerings etc. of the relatives of the Pāṇḍavas. (M.B. Strī Parva, Chapter 24).

(13) After Dharmaputra was anointed King, Dhaumya disclosed to him the secrets of righteousness. (M.B. Anuśāsana Parva, Chapter 127, Stanza 15).

DHAUMYA II. In the Purāṇas we see another hermit with the name Dhaumya. In Mahābhārata, Anuśāsana Parva, Chapter 14, Stanza 112, it is mentioned that this hermit was the brother and teacher of hermit Upamanyu. He had been keeping contact with Dyumatsena, the father of Satyavān. (M.B. Vana Parva, Chapter 298, Stanza 19). Other names such as Ayodha Dhaumya, Āyodha Dhaumya, Apodhadhaumya, Āpodhadhaumya etc. are used for this Dhaumya, (For details see under Ayodhadhaumya).

DHAUTAMŪLAKA. A king born of a dynasty of China. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 14).

DHAVALAGIRI. (ŚVETA PARVATA). A mountain. Arjuna once encamped in this mountain. (Mahābhārata, Sabhā Parva, Chapter 27, Stanza 29).

DHENU. See under Surabhi.

DHENUKA.

1) *General information.* A fierce Rākṣasa (giant) with the figure of a donkey. He lived in the forest of Kālī (Tāla). People did not dare to pass by that way fearing this giant. Hearing about him, Śrī Kṛṣṇa and his elder brother Balabhadra Rāma went to the forest. There were several palm trees in the forest, the fruits of which they shook with force. Hearing the noise Dhenuka ran to them. Balabhadra and Śrī Kṛṣṇa beat the giant to death.

2) *Other details.* (1) In Bhāgavata, Skandha 10, it is stated that Pralambaka, Cāṇūra, Tṛṇāvarta, Muṣṭika, Ariṣṭaka, Keśi, Dhenuka and others were the followers of Kaṁsa.

(2) In Bhāgavata, Skandha 10, there is another story that while Balabhadra Rāma, Śrī Kṛṣṇa and the other cowherds were looking after the cows an asura entered into the midst of the flock, in the shape of a cow (Dhenu). Rāma and Kṛṣṇa saw him, struck him against a tree and killed him.

DHENUKAM. An ancient country in Bhārata. (M.B. Bhīṣma Parva, Chapter 50, Stanza 51).

DHENUKĀŚRAMA. A holy place. Once the god of Death Yama took the shape of a man and did penance in this place. (M.B. Droṇa Parva, Chapter 54, Stanza 8).

DHENUTĪRTHA. A holy place. If gingelly (tila) is offered as gift in this holy place, one would get redemption from all sins. (Mahābhārata, Vana Parva, Chapter 84, Stanza 87)

DHĪMĀN. Second son of Purūravas. (M.B. Ādi Parva, Chapter 75, Stanza 24).

DHĪRADHĪ. A brahmin devotee of Śiva. He lived in Kāśī. Because he meditated on Śiva alone, Śiva was pleased with him and helped him in various ways. The gaṇas of Śiva were amazed at Śiva's partiality for Dhīradhī. Paramaśiva told them the story of the former birth of Dhīradhī. "This Brahmin was a swan in his former life. Once he was flying over a lake when he became tired and fell down. His colour became black. Then Kamalinī, another swan who dwelt in the same lake told him to recite the tenth Chapter of Gītā, and to meditate on Śiva. Because the swan did that holy act, he was born a Brahmin in his next birth. Though he was a Brahmin in his previous birth, he kicked his teacher and for that fault he had to take birth as a swan. Later, because of the love of Śiva, Dhīradhī attained heaven. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 184).

DHĪROṢṆI. A god concerned with Śrāddha (offering to the manes). (Mahābhārata, Anuśāsana Parva, Chapter 9, Stanza 32).

DHIṢAṆĀ. The wife of Havirdhāna born in the dynasty of the emperor Pṛthu. Dhiṣaṇā was born from fire. (Six sons, Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina, were born to Havirdhāna by his wife Dhiṣaṇā born of fire. (Agni Purāṇa, Chapter 18).

DHṚṢṬA. A son of Vaivasvata Manu. Ikṣvāku, Nabhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśu. Nṛga, Diṣṭa, Karūṣa and Pṛsadhra were the sons of Vaivasvata Manu. (Bhāgavata, Skandha 8).

DHṚṢṬABUDDHI. A Vaiśya who attained heaven by performing the fast of Vaiśākha Vrata. He lived in the country of Bhadrāvatī, on the bank of the River Sarasvatī. The name of the king of the country was Dhṛtimān. Dhanapāla, a Vaiśya of that country had five sons: Sumanas, Dyutimān, Medhāvī, Sukṛta and Dhṛṣṭabuddhi. The last of them turned out to be a wicked man. Going after many women, keeping company with wicked people, gambling, wandering about in search of harlots, not venerating Gods, Manes or Brāhmaṇas, wasting the money of his father, eating untouchable food, drinking liquor and such other acts, he indulged in. Once he was seen walking in the street with his hand on the shoulder of a harlot. So his father turned him out of the house. He was discarded by his relatives too. He sold the ornaments he had on his body. When that was finished the harlots also evaded him. He became a destitute having no money or clothes. When he became tired with hunger and thirst he began stealing in that city. The King's men caught him. They chained him and scourged him. Finally, he went to the forest and with a bow and arrows he lived by hunting.

Dhṛṣṭabuddhi happened to reach the hermitage of Kauṇḍinya. It was the month of Vaiśākha. While Kauṇḍinya was coming from the Ganges, having taken bath, a drop of water fell on Dhṛṣṭabuddhi from the wet cloth of the hermit, and consequently his sins were washed off. He fell before the hermit and requested him to instruct him in the way of attaining heaven.

The hermit advised him to observe the fast of Vaiśākha-śuklaikādaśī known as Mohinī. Accordingly he observed the fast and became sinless. Invested with a divine form he entered the realm of Viṣṇu. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 51).

DHṚṢṬADYUMNA. The son of King Drupada. He was brother of Pāñcālī.

1) *Birth.* Drupada and Droṇa were fellow students. After finishing his education Drupada became King. When Droṇa came to his palace Drupada did not honour him. Droṇa got angry, went to Hastināpura and began to teach the Pāṇḍava and the Kaurava princes in archery and other weapons. When the weapon-training was over, Arjuna, at the instruction of Droṇa, defeated and captured Drupada. Droṇa seized half of his kingdom from him.

As Drupada was not powerful to wreak vengeance on Droṇa, he performed a sacrifice to obtain a son who could take revenge on Droṇa and regain his lost prestige. A son and a daughter were born from the sacrificial fire. The son was named Dhṛṣṭadyumna. The daughter grew up and became the famous Pāñcālī. The Pāṇḍavas married her.

At the time of birth, Dhṛṣṭadyumna had a crown on his head, and armour on his body, bow, arrows and sword in his hands. He ran out of the fire into a chariot and sat in it as if he were about to begin a travel of conquest. Seeing this the Pāñcālas were filled with joy. There was a celestial voice: "This boy will destroy the fear of the Pāñcālas. He is born to slay Droṇa." At this time the queen approached the sacrificing priest with a request that the children born of the sacrificial fire should consider her as their mother. Accordingly the children accepted the wife of Drupada as their mother. Brāhmaṇas named the boy Dhṛṣṭadyumna and the girl Kṛṣṇā.[2] (M.B. Ādi Parva, Chapter 166). (For more particulars see under 'Pāñcālī' Para 2).

2) *Till the battle of Bhārata.* The history of Dhṛṣṭadyumna till the battle between the Pāṇḍavas and the Kauravas, is given below.

The news that Dhṛṣṭadyumna was born to kill Droṇa spread everywhere. The Broad-minded Droṇa did not seem to mind this news. Droṇa took Dhṛṣṭadyumna to his house, with the permission of Drupada and gave him training in the wielding of weapons. He believed that God's will could not be thwarted. After he had learned archery Dhṛṣṭadyumna returned to his kingdom. Next, we see Dhṛṣṭadyumna at the svayaṁvara (marriage) of Pāñcāli. Several kings arrived from various countries on that occasion. When the auspicious moment came, Dhṛṣṭadyumna brought Pāñcālī to the nuptial dais. He proclaimed the rules and conditions that the competitors of Svayaṁvara had to observe. After that he conversed with each king who was present. In the Svayaṁvara Pāñcālī accepted Arjuna. The Pāṇḍavas and Pāñcālī were given the Kumbhakāra mandira (the Palace of Kumbhakāra) which stood in the city of Drupada, to stay for that night. Though the Pāṇḍavas were in the guise of Brāhmaṇas, Dhṛṣṭadyumna had his own doubts about their identity. So he hid himself somehwere in the Palace and kept an eye on them. This shows his peculiar trait of observation. After this he returned to his Palace and pacified his father who had been much worried about his daughter's selection.

Next, we see Dhṛṣṭadyumna, during the time of the forest life of the Pāṇḍavas. He consoled Pāñcālī, who was miserable. After that he took the sons of Pāñcālī, to his house. While the Pāṇḍavas were living in the forest 'Kāmyaka', Dhṛṣṭadyumna visited them. The forest life of the Pāṇḍavas came to an end. A battle between the Pāṇḍavas and the Kauravas became inevitable. Then the Pāṇḍavas selected Dhṛṣṭadyumna, as the commander-in-general of their army. He ordered for a general parade of the army and gave them instructions. (M.B. Ādi Parva, Chapters 166 to 195; the whole of Sabhā Parva; Vana Parva, Chapters, 12, 22 and 51; Virāṭa Parva, Chapter 72; Udyoga Parva, Chapters 50, 157, 163 and 164).

3) *Dhṛṣṭadyumna in the Bhārata-battle* The part played by Dhṛṣṭadyumna in the battle is given below:

(1) In the first day's battle Dhṛṣṭadyumna confronted Droṇa. (M.B. Bhīṣma Parva, Chapter 45, Stanza 31).

(2) Fought with Bhīṣma. (M.B. Bhīṣma Parva, Chapter 47, Stanza 31).

(3) On the second day of the battle he formed the disposition of the army called the 'Krauñcāruṇavyūha' (M.B. Bhīṣma Parva, Chapter 50, Stanza 42).

(4) A terrible fight ensued between Droṇa and Dhṛṣṭadyumna (M.B. Bhīṣma Parva, Chapter 53).

(5) He fought with Aśvatthāmā (M.B. Bhīṣma Parva, Chapter 61, Stanza 19).

(6) He killed Damana the son of Paurava. (M.B. Bhīṣma Parva, Chapter 61, Stanza 20).

(7) He killed the son of Śalya. (M.B. Bhīṣma Parva, Chapter 61, Stanza 29).

(8) He fought with Śalya and was wounded. (M.B. Bhīṣma Parva, Chapter 62, Stanza 8).

(9) He formed the disposition called the 'Makara Vyūha'. (M.B. Bhīṣma Parva, Chapter 75, Stanza 4).

(10) He shot the missile called Pramohana (the arrow of fainting) and the Kauravas swooned. (M.B. Bhīṣma Parva, Chapter 77, Stanza 45).

(11) He was defeated by Droṇa (M.B. Bhīṣma Parva, Chapter 77, Stanza 69).

(12) He defeated Duryodhana. (M.B. Bhīṣma Parva, Chapter 82, Stanza 53).

(13) He fought with Vinda and Aravinda. (M.B. Bhīṣma Parva, Chapter 86, Stanza 61).

(14) He fought with Kṛtavarmā. (M.B. Bhīṣma Parva, Chapter 110, Stanza 9).

(15) He again fought with Bhīṣma. (M.B. Bhīṣma Parva, Chapter 114, Stanza 39).

(16) There was a combat with Droṇa again. (M.B. Droṇa Parva, Chapter 7, Stanza 48).

(17) He fought with Suśarmā. (M.B. Droṇa Parva, Chapter 14, Stanza 37).

(18) He fought with Durmukha. (M.B. Droṇa Parva, Chapter 23, Stanza 4).

(19) He killed Candravarmā and Bṛhatkṣatra, King of Niṣadha. (M.B. Droṇa Parva, Chapter 35, Stanza 65).

1. The fast taken on the eleventh day of the bright lunar fortnight in the month of Vaiśākha.

2. Because he was born with Dhṛṣṭatva (boldness) amarṣatva (impatience) and dyumna (vigour) the son of Drupada was called Dhṛṣṭadyumna. Draupadī was called Kṛṣṇa as she was of Kṛṣṇa varṇa (dark complexion. Thus Drupada got two children from 'Makha' (sacrifice).

(20) He made Droṇa swoon by shooting arrows at him and got into his chariot and sat there. (M.B. Droṇa Parva, Chapter 122, Stanza 56).
(21) In the fight which continued Droṇa defeated Dhṛṣṭadyumna. (M.B. Droṇa Parva, Chapter 122, Stanza 71).
(22) In the fight with Aśvatthāmā, Dhṛṣṭadyumna was defeated. (M.B. Droṇa Parva, Chapter 160, Stanza 41).
(23) He killed Drumasena. (M.B. Droṇa Parva, Chapter 170, Stanza 22).
(24) He was defeated by Karṇa. (M.B. Droṇa Parva, Chapter 173, Stanza 7).
(25) He vowed that he would kill Droṇa, (M.B. Droṇa Parva, Chapter 186, Stanza 46).
(26) In the fight that followed he cut off the head of Droṇa. (M.B. Droṇa Parva, Chapter 192, Stanza 62).
(27) Following this, he annihilated the elephants of the Kauravas and made Kṛtavarmā swoon. (M.B. Karṇa Parva, Chapter 22).
(28) He fought with Karṇa. (M.B. Karṇa Parva, Chapter 59, Stanza 7).
(29) In the fight with Aśvatthāmā, the Kauravas caught Dhṛṣṭadyumna alive. (M.B. Karṇa Parva, Chapter 59, Stanza 39).
(30) He happened to enter the camp of Duśśāsana but escaped. (M.B. Karṇa Parva, Chapter 61, Stanza 33).
(31) In the night, while Dhṛṣṭadyumna was sleeping Aśvatthāmā kicked him to death. (M.B. Sauptika Parva, Stanza 26).
(32) The funeral of Dhṛṣṭadyumna was conducted according to rites. (M.B. Strī Parva, Chapter 26, Stanza 34).
(33) The Pāṇḍavas conducted mourning and offering to the deified ancestors for Dhṛṣṭadyumna (M.B. Strī Parva, Chapter 42, Stanza 4).
(34) After death the spirit of Dhṛṣṭadyumna was absorbed in the Fire-God. (M.B. Svargārohaṇa Parva, Chapter 5, Stanza 21).
4) *Names.* In Bhārata, the names, Draupada, Droṇahantā, Pāñcāla, Pāñcāladāyāda, Pāñcālakulavardhana, Pāñcālamukhya, Pāñcālaputra, Pāñcālarāṭ, Pāñcālarāja, Pāñcālya, Pārṣada, Yajñasenāsuta, Yājñaseni etc. are used as synonyms of Dhṛṣṭadyumna.

DHṚṢṬAKARMĀ. A king of the Yayāti family, (Bhāgavata, Skandha 9).

DHṚṢṬAKETU I. A prince who was the son of Dhṛṣṭadyumna and the grandson of King Drupada. (Agni Purāṇa, Chapter 278).

DHṚṢṬAKETU II. A king of the family of Yayāti. (Bhāgavata, Skandha 9).

DHṚṢṬAKETU III. The son of Śiśupāla, the King of Cedi. The details obtained from Mahābhārata about this King are given below.
(1) Dhṛṣṭaketu was the rebirth of Anuhlāda, the son of Hiraṇyakaśipu. (M.B. Ādi Parva, Chapter 67, Stanza 7).
(2) Dhṛṣṭaketu was anointed as King after the death of Śiśupāla. (M.B. Sabhā Parva, Chapter 45, Stanza 36).
(3) After the death of his father, Dhṛṣṭaketu became a tributary King of the Pāṇḍavas (M.B. Vana Parva, Chapter 12, Stanza 2).
(4) Dhṛṣṭaketu had a sister named Kareṇumatī. (M.B. Vana Parva, Chapter 22, Stanza 40).
(5) During the Bhārata-battle, Dhṛṣṭaketu supplied the Pāṇḍavas with an akṣauhiṇī (21870 elephants, 21870 chariots, 65610 horses and 109350 infantry). (M.B. Udyoga Parva, Chapter 19, Stanza 7).
(6) Dhṛṣṭaketu was appointed as one of the seven commanders-in-chief of Yudhiṣṭhira. (M.B. Udyoga Parva, Chapter 157, Stanza 11).
(7) On the first day of the battle of Bhārata, Dhṛṣṭaketu, confronted Bāhlika. (M.B. Bhīṣma Parva, Chapter 45)
(8) He fought with Bhūriśravas. (M.B. Bhīṣma Parva, Chapter 84).
(9) Dhṛṣṭaketu fought with Paurava. (M.B. Bhīṣma Parva, Chapter 116, Stanza 13).
(10) Dhṛṣṭaketu fought with the teacher Kṛpa. (M.B. Droṇa Parva, Chapter 14, Stanza 33).
(11) He fought with Ambaṣṭha. (M.B. Droṇa Parva, Chapter 25).
(12) He killed Vīradhanvā. (M.B. Droṇa Parva, Chapter 107, Stanza 17).
(13) He fought with the teacher Droṇa and was killed in the fight. (M.B. Droṇa Parva, Chapter 125, Stanza 23).
(14) Among the spirits of those relatives of the Kauravas, who died in the Bhārata-battle, which were evoked to the surface of the Ganges, by Vyāsa, the spirit of Dhṛṣṭaketu also appeared. (M.B. Āśramavāsika Parva, Chapter 33, Stanza 11).
(15) After his death Dhṛṣṭaketu became a Viśvadeva in heaven. (M.B. Svargārohaṇa Parva, Chapter 5, Stanza 15).
(16) Vyāsa has used the following names in his Bhārata for Dhṛṣṭaketu: Caidya, Cedija, Cedipati, Cedipuṅgava, Cedirāṭ, Śaiśupāli, Śiśupālātmaja.

DHṚṢṆU I. The second son of Vaivasvata Manu. (M.B. Ādi Parva, Chapter 75, Stanza 15).

DHṚṢṆU II. A Prajāpati who was the son of Kavi. He was learned in Vedas. (M.B. Anuśāsana Parva, Chapter 85, Stanza 133).

DHṚṢṬI. One of the eight ministers of Daśaratha. Jayanta, Dhṛṣṭi, Vijaya, Asiddhārtha, Arthasādhaka, Aśoka, Mantrapāla and Sumantra were the eight ministers of Daśaratha. (Vālmīki Rāmāyaṇa, Sarga 7).

DHṚTADEVĀ. Daughter of King Devaka. Vasudeva married this princess. Viprṣṭha was the son born to the couple. (Bhāgavata, Skandha 9).

DHṚTAKETU. A king of the Bhṛgu family. (Bhāgavata, Skandha 9).

DHṚTARĀṢṬRA. I. Father of the Kauravas.
1) *Genealogy.* (See the genealogy of Arjuna).
2) *Birth.* Śantanu, a king of the Lunar dynasty, had two wives Gaṅgā and Satyavatī. Gāṅgā gave birth to eight sons. But seven of them were thrown into the river Gaṅgā. Giving the eighth son Bhīṣma to Śantanu Gaṅgā disappeared. Śantanu then married Satyavatī, a fisher-woman. Satyavatī gave birth to two sons, Citrāṅgada and Vicitravīrya. When Śantanu grew old, Citrāṅgada was anointed as King, as Bhīṣma had taken Brahmavrata (vow of celibacy). Once when Citrāṅgada went to the forest for hunting, a Gandharva of the name Citrāṅgada killed him. So Vicitravīrya became the King of Hastināpura. Bhīṣma took the three daughters of the King of Kāśi, Ambā, Ambikā and Ambālikā

by force into his chariot and brought the last two, to Hastināpura to be given as wives to Vicitravīrya. On the way he sent Ambā back. Vicitravīrya married Ambikā and Ambālikā. But shortly after that he also died, before any children were born to him. Fearing that the Lunar dynasty would come to an end, Satyavatī brought her son Vedavyāsa, who was born to her from hermit Parāśara, before her marriage, to Hastināpura. In the night Satyavatī sent Ambikā adorned with ornaments and costly garments, to the bedroom of Vyāsa. But she could not bear to lie with Vyāsa who was clad in barks of the tree and wearing matted hair. Still thinking that it was not right on her part to stand against the wish of her mother, she approached Vyāsa and lay with him with closed eyes. Ambikā became pregnant. The child she gave birth to, was blind. That child was Dhṛtarāṣṭra. Next night Ambālikā approached Vyāsa. When she saw Vyāsa she turned pale at his uncouth figure and her face became bloodless. So the child born to her was pale and was called Pāṇḍu. Next night the maid of the queen approached Vyāsa with a joyful heart and so she got Vidura as son, who was extremely wise and intelligent. Thus Dhṛtarāṣṭra, Pāṇḍu and Vidura became sons of the same father.[1] (M.B. Ādi Parva, Chapters, 63 and 105).

3) *Up to marriage.* After the birth of Dhṛtarāṣṭra Vyāsa returned to forest and since then Bhīṣma stood in place of father to the children. Bhīṣma performed 'Upanayana' (investiture with Brahma-string) and other rites of the children. Dhṛtarāṣṭra, Pāṇḍu and Vidura had their education in Hastināpura. (M.B. Ādi Parva, Chapter 108).

"Dhṛtarāṣṭra, Pāṇḍu and the wise Vidura
The three were brought up as sons by Bhīṣma,
They became well educated, cultured aud devotional,
Respectful towards vows and fasts, and
of good physique, earnest in work
And they became valiant youths.
Learned the Vedas and Veda of archery,
Clubbing, shield and swords play,
Elephant-keeping, laws of chastisement,
Veda śāstras, allied works and epics and the Purāṇas,
Pāṇḍu came out expert archer,
Dhṛtarāṣṭra the strongest of all.
None in the three worlds was equal to Vidura,
In wisdom and knowledge and righteousness."
(M.B.Ādi Parva, Chapter 109).

Because of his blindness Dhṛtarāṣṭra was not anointed as King. It is stated in M.B. Ādi Parva, Chapter 108 Stanza 25, that in the place of Dhṛtarāṣṭra, Pāṇḍu was anointed the King.

4) *Marriage and birth of children.* Dhṛtarāṣṭra came of marriageable age. Bhīṣma had heard about Gāndhārī, daughter of Subala, the King of Gāndhāra, as a beautiful damsel of good qualities. Moreover she had acquired a boon from Śiva that hundred sons would be born to her. Bhīṣma sent a messenger to Subala with a request to give Gāndhārī as wife to Dhṛtarāṣṭra. Subala was not much pleased at the aspect of getting a blind man as son-in-law. Still he thought of the prestige his family would get by a marriage alliance with the kings of the Pūru Dynasty, and finally agreed. Gāndhārī submitted to the will of her father, and to live with a husband who was blind. She tied her eyes with a cloth. Śakuni the son of Subala brought Gāndhārī to Hastināpura, and gave her to Dhṛtarāṣṭra. With the sanction of Bhīṣma their marriage took place.

Once Gāndhārī feasted Vyāsa who came tired with hunger and thirst. The hermit was pleased with her and blessed her to have hundred sons. Gāndhārī became pregnant. But even after two years no delivery took place. She crushed her womb by force and a lump of flesh came out. At that time Vyāsa came there. He cut the lump into hundred pieces and kept them in ghee-pots. Gandhārī had a desire to get a daughter also. Vyāsa who had known it had cut the lump in such a way that there was a small piece in excess. The pots broke by themselves in due course and hundred sons and a daughter were born. The daughter was named Duśśalā. A son named Yuyutsu also was born to Dhṛtarāṣṭra of a Vaiśya woman. Duryodhana was the eldest of the hundred sons. The children grew up. Duśśalā was given in marriage to Jayadratha, the King of Sindhu. (M.B. Ādi Parva, Chapters 109 to 116).

5) *Till Bhārata-battle.* At this juncture Pāṇḍu incurred a curse from a hermit that he would die if his wife touched him. With that Pāṇḍu retired to forest with his wives. Dhṛtarāṣṭra was grieved at the separation of his brother. Pāṇḍu died in the forest and Mādrī jumped into fire and died with her husband. Dhṛtarāṣṭra asked Vidura to perform their cremation rites. After that Yudhiṣṭhira became King. The Pāṇḍavas became more and more prosperous. This made the heart of Dhṛtarāṣṭra cloudy. He gave sanction to Duryodhana to transfer the Pāṇḍavas to the lac house in Vāraṇāvata. The lac house caught fire and it was rumoured that the Pāṇḍavas died in the lac house fire, and Dhṛtarāṣṭra shed crocodile tears, and ordered for the mourning and oblations to be performed. After the marriage of Pāñcālī, it came to be known that the Pāṇḍavas were alive and that they were living with Drupada. Dhṛtarāṣṭra recalled them and gave them half of the country. The Pāṇḍavas made Indraprastha their capital and began to rule the kingdom. Yudhiṣṭhira performed the sacrifice of Rājasūya (royal consecration). Dhṛtarāṣṭra also took part in the sacrifice.

Duryodhana wanted to challenge Yudhiṣṭhira to a game of dice. Dhṛtarāṣṭra agreed but advised Duryodhana not to live in enmity with the Pāṇḍavas. The game of dice was played, and Yudhiṣṭhira lost everything the Pāṇḍavas had. Dhṛtarāṣṭra called Pāñcālī and told her that she might ask any boon. She requested that her husband Dharmaputra might be exempted from servitude and the Pāṇḍavas made free. Dhṛtarāṣṭra compelled her to ask for more boons. She replied that according to law Vaiśyas were eligible for one boon, Kṣatriya women two boons, Kings three boons and Brāhmaṇas hundred boons, and since she had already taken two boons, she wanted no more. Dhṛtarāṣṭra who was pleased at this reply gave the Pāṇḍavas freedom and returned all their lost wealth.

Duryodhana wanted to challenge the Pāṇḍavas for a game of dice again. Dhṛtarāṣṭra agreed. This time also Yudhiṣṭhira lost the game. The Pāṇḍavas who had lost everything, were ordered to go to forest for twelve years and to live incognito for one year. The Pāṇḍavas went

1. It is stated in M.B. Āśramavāsika Parva, Chapter 31, Stanza 7 that Dhṛtarāṣṭra was born as the incarnation of a Gandharva having the name Dhṛtarāṣṭra. (See under Dhṛtarāṣṭra III).

to the forest with Pāñcālī. Dhṛtarāṣṭra was grieved. After thirtee1 years the Pāṇḍavas returned. Duryodhana said that not an inch of land would be given to the Pāṇḍavas. Dhṛtarāṣṭra felt sorry at thi·. Śrī Kṛṣṇa came to talk about conciliation. Duryodhana wanted to take him a prisoner. But Dhṛtarāṣṭra opposed it. Śrī Kṛṣṇa showed Dhṛtarāṣṭra his Viśvarūpa (cosmic form) to see which, Kṛṣṇa gave him sight for the time being for which Dhṛtarāṣṭra was very thankful. The Pāṇḍavas and the Kauravas came to Kurukṣetra for Bhārata-battle. Dhṛtarāṣṭra called Sañjaya to him and asked him about the preparations the parties had made for war. Sañjaya gave a true description of the battle arrays of both parties. (M.B. Ādi Parva. Sabhā Parva, Vana Parva, and Udyoga Parva).

(6) *Dhṛtarāṣṭra and the battle of Bhārata.* The terrible battle began. The heart of Dhṛtarāṣṭra was grieved with sorrow. When Arjuna vowed that he would kill Jayadratha, Dhṛtarāṣṭra cried aloud. When he knew that Sātyaki had destroyed the army of the Kauravas he became dumb with grief. He praised Bhīma's valour and blamed his sons. When Sañjaya told him about the fall of Karṇa, Dhṛtarāṣṭra fell down unconscious. He rose up again and attended to the noises from the battlefield. He fell down again when he knew that Śalya and Duryodhana were killed. He rose again and cried for a long time. He gathered the women-folk, his people and went to the battlefield. He broke the metal statue of Bhīma and embraced the Pāṇḍavas. He asked Yudhiṣṭhira to do the mourning and offerings for the dead. It was done accordingly. The Pāṇḍavas respected Dhṛtarāṣṭra. But Bhīma scolded them. Dhṛtarāṣṭra and Gāndhārī were greatly depressed and asked Yudhiṣṭhira to permit them to live in forest. Yudhiṣṭhira tried to prevent it. He kissed on the head of Yudhiṣṭhira. Seeing that they did not eat food he asked them to eat. Yudhiṣṭhira saw that they would eat only if he permitted them to live in forest. At last Yudhiṣṭhira agreed. Dhṛtarāṣṭra accepted money from Dharmaputra and performed mourning and offerings for the dead on a large scale (M.B. Droṇa Parva, Karṇa Parva, Strī Parva, Śānti Parva and Āśramavāsika Parva).

7) *Journey to forest and death.* Afterwards Dhṛtarāṣṭra and Gāndharī went to forest. Kunti followed them. All the subjects followed them a long way, crying. Dhṛtarāṣṭra sent them back and entrusted the teacher Kṛpa and Yuyutsu with the Pāṇḍavas. Dhṛtarāṣṭra, Gāndhārī and Kuntī lived on the Ganges. From there they came to Kurukṣetra and lived in the hermitage of Śatayūpā for a time. During that period Nārada visited them. The Pāṇḍavas and the subjects visited them again. Vyāsa also came there. He took Dhṛtarāṣṭra and the rest of them to the river Ganges and evoked the spirits of those who died in the battle. Vyāsa gave Dhṛtarāṣṭra divine eye to see the departed spirits. After this, at the request of Vyāsa they all returned. Dhṛtarāṣṭra, Gāndhārī and Kuntī went to Gaṅgādvāra and performed severe penance and were burnt to death in a wild fire. The relatives put their remains in the Ganges. The spirits of the three—Dhṛtarāṣṭra, Gāndhārī and Kuntī entered the realm of Kubera. (M.B. Āśramavāsika Parva, Svargārohaṇa Parva).

8) *The names of Dhṛtarāṣṭra.* Ājamīḍha, Ambikāsuta, Āmbikeya, Bhārata, Bharataśārdūla, Bharataśreṣṭha, Bharatarṣabha, Bharatasattama, Kaurava, Kauravaśreṣṭha, Kauravarāja, Kauravendra, Kauravya, Kuruśārdūla, Kuruśreṣṭha, Kurūdvaha, Kurunandana, Kururāja, Kuruvaṁśavardhana, Kuruvṛddha, Vaicitravīrya, Prajñācakṣus etc. have been used as synonyms of Dhṛtarāṣṭra.

DHṚTARĀṢṬRA II. A serpent born to Kaśyapa Prajāpati by his wife Kadrū. It is stated in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 9, that this serpent sits in the Durbar of Varuṇa and worships him. During the time of emperor Pṛthu, devas (gods), asuras (demons) and Nāgas (serpents) milked the earth, and the person who milked for the Nāgas was the serpent Dhṛtarāṣṭra (M.B. Droṇa Parva, Chapter 69). It is stated in Mahābhārata, Karṇa Parva, Chapter 34, Stanza 28, that once this Nāga was admitted into the chariot of Śiva. When Balabhadra Rāma, discarded his body and went to Pātāla (nether world, several serpents came to greet him. Dhṛtarāṣṭra was one of them. (M.B. Mausala Parva, Chapter 4, Stanza 15).

DHṚTARĀṢṬRA III. A deva gandharva,. (Semi-god). *Some information.* (1) This deva gandharva was the son of the hermit Kaśyapa by his wife Muni. (M.B. Ādi Parva, Chapter 65, Stanza 15).

(2) He took part in the birth-celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 55).

(3) He went to the presence of King Marutta as a messenger of Indra. (M.B. Aśvamedha Parva, Chapter 107, Stanza 2).

(4) It was this Gandharva who had taken birth as Dhṛtarāṣṭra, the father of Duryodhana. (M.B. Svargārohaṇa Parva, Chapter 4, Stanza 15).

DHṚTARĀṢṬRA IV. A king who was the son of Janamejaya and the grandson of Kuru, a king of the Lunar dynasty. He had eleven sons: Kuṇḍika and others. (M.B. Chapter 94, Stanza 58.)

DHṚTARĀṢṬRA V. One of the famous sons of Vāsuki. There is a story about this nāga (serpent) in Jaimini, Aśvamedha Parva, Chapter 39.

After the Bhārata-battle, Yudhiṣṭhira performed horse-sacrifice. Arjuna led the sacrificial horse. He travelled far and wide and reached Manalūr. At the instruction of Ulūpī, Babhruvāhana confronted his father. A terrible fight ensued and Babhruvāhana cut off the head of Arjuna. Citrāṅgadā sent Babhruvāhana to the 'Nāgaloka' (the world of serpents) to bring the jewel 'Mṛtasañjīvinī' to restore her husband to life. The keeper of this jewel, which was under the custody of serpent Śeṣa was Dhṛtarāṣṭra, the son of Vāsuki.

Knowing that it was not easy to get the jewel, Babhruvāhana fought with Dhṛtarāṣṭra. After a terrible fight he got the jewel. But Dhṛtarāṣṭra, who did not want Arjuna to come to life again, stole the head of Arjuna, by the help of his sons and threw it into the hermitage of Dālbhya.

DHṚTARĀṢṬRĪ. A daughter born from Tāmrā the wife of Kaśyapa Prajāpati. Tāmrā had five daughters : Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Of these, from Krauñcī, the owls, the Bhāsas from Bhāsī, the eagle and vulture from Śyenī, the swans and the ruddy goose from Dhṛtarāṣṭrī were born in the world. (This occurs in Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14).

DHṚTASENA. A king who took the side of the

Kauravas. (M.B. Śalya Parva, Chapter 6, Stanza 3).

DHṚTAVARMĀ. The brother of Suvarmā, the king of Trigarta, and Ketuvarmā. Arjuna led the sacrificial horse of Aśvamedha performed by Yudhiṣṭhira after the Bhārata war. Sūryavarmā the king of Trigartta, confronted Arjuna and was defeated. Ketuvarmā who came next was also killed. Dhṛtavarmā came next. He showered arrows on Arjuna and inflicted wound on his hand, and the famous bow, Gāṇḍīva fell from his hand. Arjuna grew angry and fought so fiercely that eighteen famous and mighty Trigartta warriors fell. At last Dhṛtavarmā fell at the feet of Arjuna and begged for pardon and accepted the supremacy of Yudhiṣṭhira. (M.B. Aśvamedha Parva, Chapter 74).

DHṚTAVATĪ. (GHṚTAVATĪ). A famous river. M.B. Bhīṣma Parva, Chapter 9).

DHṚTAVRATA. A king of the family of Yayāti. (Bhāgavata, Skandha 9).

DHṚTI I. A daughter of Prajāpati Dakṣa. She was one of the wives of Dharmadeva. Mādrī, the mother of Nakula and Sahadeva, was the rebirth of Dhṛtī. (M.B. Ādi Parva, Chapter 67). Dhṛti had given birth to Niyama when she was the wife of Dharmadeva, who had married Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhī, Lajjā, Vapus, Śānti, Siddhi and Kīrti, thirteen of the daughters of Dakṣa. (Viṣṇu Purāṇa, Aṁśa I, Chapter 7).

DHṚTI II. A Viśvadeva (god). (M.B. Anuśāsana Parva, Chapter 91).

DHṚTI III. The son of Vītahavya, the king of Videha. He was a contemporary of Vyāsa and Vicitravīrya the king of the Kurus. Bahulāśva was the son of this Dhṛti. (M.B. Ādi Parva).

DHṚTIMĀN I. A king of the family of Yayāti. (Bhāgavata, Skandha 9).

DHṚTIMĀN II. An ancient country in Kuśadvīpa (the island of Kuśa). (M.B. Bhīṣma Parva, Chapter 12, Stanza 13).

DHṚTIMĀN III. See under Dhṛṣṭabuddhi.

DHRUVA I.

1) *Birth and childhood.* Manu Svāyambhuva the son of Brahmā, had two sons named Priyavrata and Uttānapāda. They were mighty heroes and of righteous character. Uttānapāda had two wives, Suruci and Sunīti. Suruci gave birth to Uttama and Sunīti to Dhruva. Uttānapāda showed more favour towards Uttama and Suruci. But he looked upon Dhruva and his mother with disfavour.

Once Uttama sat on the lap of his father when the latter was sitting on the throne. Seeing this, Dhruva wanted to sit along with his brother. But fearing the displeasure of Suruci, who was also there, the King did not take Dhruva on to his lap. Seeing the endeavour of Dhruva, Suruci said to him, "Child, if you wish to sit on the lap of your father, you ought to have been born in my womb. You cherish high ambition which you do not deserve." These words of Suruci were not palatable to Dhruva who ran to his mother and sat on her lap. When Sunīti knew what had happened she shed tears. After a few moments Dhruva stood up and made a vow. "I will get a position unattainable even for my father, by my own endeavour." He then started for the forest. He attained self-renunciation even in childhood becoming a disciple of hermits and performing severe penance.

Dhruva began penance in the forest of Madhuvana on the river Jamunā. Sunīti came and tried to take him to the palace. But he did not return. He intensified his penance more and more. At last Mahāviṣṇu appeared before him. Dhruva requested for a lofty and eternal place which would become a prop of the world. Accordingly, Viṣṇu pointed out to Dhruva, a noble place, higher than the planets, stars Saptarṣis (Ursa Major) and the devas who travelled in aeroplanes. Mahāviṣṇu said that Dhruva would live in a lofty place as a star till the end of the Kalpa and his mother Sunīti would also remain as a star near Śiva as long as Dhruva lived (Viṣṇu Purāṇa, Aṁśa 1, Chapters 11 and 12).

2) *The previous birth of Dhruva.* Mahāviṣṇu appeared before Dhruva and revealed his previous birth.

Dhruva was a Brahmin in his previous birth. He used to meditate on Viṣṇu with concentration of mind. In course of time he befriended a prince who was a youth, of beautiful and bright complexion, enjoying all the pleasures of the world. Attracted by the position and status of the prince, the Brahmin wanted to become a prince. Mahāviṣṇu granted his wish. Accordingly Dhruva took his next birth as the son of Uttānapāda. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 12).

3) *The reign and end of Dhruva.* After receiving the boon from Mahāviṣṇu, Dhruva returned. All who were there embraced Dhruva. Years passed by. Uttānapāda left his kingdom to Dhruva and became a forest householder. Dhruva became King. The King Dhruva married Brāhmī, the daughter of Śiśumāra a Prajāpati. The queen gave birth to two sons Kalpa and Vatsara. Dhruva married Ilā the daughter of Vāyu (wind). She gave birth to a son named Utkala.

Uttama remained unmarried. While he was hunting in the forest a Yakṣa (a demi-god) killed him. Suruci was caught in wild fire and died. Hearing about the death of Uttama, Dhruva took his weapons and reached the realm of the Yakṣas. He stood at their gate and challenged them for battle. One lac and thirty thousand Yakṣa warriors fought with Dhruva. Dhruva destroyed the entire army. The Yakṣas began illusive and magical arts. Dhruva overcame that also. At last Kubera himself appeared before Dhruva and blessed him. They got him into a plane and placed him in a place higher than all the planets. (Viṣṇu Purāṇa, Bhāgavata).

4) *The descendants of Dhruva.* Two sons named Śiṣṭi and Bhavya were born to Dhruva by his wife Śambhu. Succhāyā the wife of Śiṣṭi gave birth to five sinless sons named Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. Bṛhatī the wife of Ripu gave birth to Cākṣuṣa of extreme bright complexion. Manu was born to Cākṣuṣa by his wife Puṣkaraṇī the daughter of Vīraṇaprajāpati and included in the children of Varuṇa. Ten sons were born to the bright Manu by his wife Naḍvalā, daughter of Prajāpati Vairāja. These ten bright sons were Kuru, Pūru, Śatadyumna Tapasvī, Satyavān, Śuci, Agniṣṭomā, Atirātra, Sudyumna, and Abhimanyu. Āgneyī, the wife of Kuru gave birth to six children. They were Aṅga, Sumanas, Khyāti, Kratu, Aṅgiras and Śibi. A son named Vena was born to Aṅga

by his wife Sunīthā. Hermits churned the right hand of Vena to obtain children. As a result of churning Vaineya was born from the right hand of Vena. That King is the famous Pṛthu. This Pṛthu milked the earth for the prosperity of his subjects. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 13).

5) *The place of Dhruva.* The origin of the river Gaṅgā was through the hole at the top of the shell of the mundane egg. It flowed down and fell on the highest part of heaven. That place is called Viṣṇupāda. Sitting in this Viṣṇupāda, Dhruva does penance to Viṣṇu. So this place got the name Dhruvamaṇḍala. (Devī Bhāgavata, Skandha 8).

DHRUVA II. He was the son of Nahuṣa and the brother of Yayāti. (M.B. Ādi Parva, Chapter 75, Stanza 30)

DHRUVA III. A king. He sits in the council of Yama and serves him. (M.B. Sabhā Parva, Chapter 8, Stanza 10)

DHRUVA IV. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He was killed by Bhīmasena (M.B. Droṇa Parva, Chapter 155, Stanza 27)

DHRUVA V. A king who supported Yudhiṣṭhira. (M.B. Droṇa Parva, Chapter 158, Verse 39).

DHRUVA VI. A son born to Dharmadeva by his wife Dhūmrā. He was one of the aṣṭa Vasus (eight Vasus). (M.B. Ādi Parva, Chapter 66, Stanza 19).

DHRUVAKA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 75).

DHRUVARATNA. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 4).

DHRUVASANDHI. A king of Kosala. During the reign of this King there was prosperity in Ayodhyā and the people were virtuous. This king had two wives Manoramā and Līlāvatī. A son named Sudarśana was born to Manoramā. After a month the second wife also gave birth to a son named Śatrujit. The King was much pleased and both sons were brought up alike. As Śatrujit was cleverer than Sudarśana people loved Śatrujit more.

Once Dhruvasandhi went to the forest for hunting and was killed by a lion in the forest. According to the custom Sudarśana became King. Līlāvatī, the mother of Śatrujit was the daughter of the King of Ujjayinī. Her desire was to make Śatrujit the King. Manoramā the mother of Sudarśana was the daughter of the King of Kaliṅga. Hearing about the death of Dhruvasandhi, the kings of Ujjayinī and Kaliṅga arrived at Ayodhyā. The King of Ujjayinī got angry because Sudarśana was made king and began war. The King of Kaliṅga took the side of Sudarśana. A terrible battle was fought in Ayodhyā as to who should be the heir to the throne. In the battle Yudhājit, the King of Ujjayinī, killed Vīrasena, the king of Kaliṅga. Sudarśana and his mother Manoramā were in a sorry plight. According to the advice of minister Vidulla, Manoramā and Sudarśana fled from the capital. Vidulla and the maid of Manoramā accompanied them. In two days they reached Gaṅgātaṭa. They were caught by fishermen thieves and they lost everything they had. At last with the help of a boat they crossed the Ganges and reached Trikūṭa. They went to the hermitage of Bharadvāja who was doing penance there. He gave them protection.

After making Śatrujjit King, Yudhājit began to search for Manoramā and Sudarśana. He got news that they lived in Citrakūṭa. Yudhājit went there with an army. But he could not get them out of the hermitage of Bharadvāja. Manoramā and Sudarśana lived safely in the hermitage.

Once Vidulla came to the hermitage of Bharadvāja to enquire about Manoramā. Seeing the old man the hermit boys called out "Klība Klība." Prince Sudarśana heard only "Klī". The syllable 'Klī' is the spell called 'Kāmarāja bījamantra'. Without knowing its meaning Sudarśana called out 'Klī' several times. With that the prince got a special power.

Six more years passed. The prince became eleven years old. By this time Bharadvāja had taught the prince Vedas, Śāstras, etc. The prince was a devotee of Devī. Devī appeared before him and gave him a bow and a quiver which would never become empty, and an impenetrable armour. Sudarśana married Śaśikalā the daughter of the King of Kāśī. Niṣāda, the King of Śṛṅgiverapura, was a friend of Dhruvasandhi. He gave Sudarśana a chariot which Sudarśana rode through the forest. With the help of the King of Kāśī and others Sudarśana recaptured Ayodhyā. He made Vidulla his minister and ruled over the country for a long time. (Devī Bhāgavata, Skandha 3).

DHŪMAPA. A set of deified manes (Pitṛs) who form a gaṇa (Śiva's hosts of deities). This Gaṇa is seen to have attended the sacrifice of Dakṣa. (M.B. Śānti Parva, Chapter 284, Stanza 8.)

DHŪMAPĀLĀ. A river. (M.B. Bhīṣma Parva, Chapter 9, Stanza 18).

DHŪMĀVATĪ. A holy place. The wishes of those who take three days' fast in this holy place are realised. (M.B. Vana Parva, Chapter 84, Stanza 22).

DHŪMINĪ. The wife of King Ajamīḍha of Puru dynasty. By this wife, a son named Ṛkṣa was born to Ajamīḍha. (M.B. Ādi Parva, Chapter 94, Stanza 32).

DHŪMORṆĀ I. The wife of King Yama (God of Death). (M.B. Vana Parva, Chapter 117, Stanza 9).

DHŪMORṆĀ II. The wife of hermit Mārkaṇḍeya. (M.B. Anuśāsana Parva, Chapter 146, Stanza 4).

DHŪMRA I. A hermit. This hermit was a luminary in the Durbar of Indra. (M.B. Sabhā Parva, Chapter 7).

DHŪMRA II. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 64).

DHŪMRĀ. A daughter of Prajāpati Dakṣa. She became the wife of Dharmadeva. Two sons, Dhruva and Dhara were born to the couple. (M.B. Ādi Parva, Chapter 66, Stanza 19).

DHŪMRAKEŚA I. A Pracetas (Bhāgavata, Skandha 4).

DHŪMRAKEŚA II. The third son of Pṛthu, the son of Vena. Five sons were born to Pṛthu by his wife Arcis. On the death of Pṛthu, his elder brother's son Vijitāśva appointed Dhūmrakeśa as the governor of southern countries. (Bhāgavata, Skandha 4).

DHŪMRAKETU. A son of Bharata. Five sons named Sumati, Rāṣṭrabhṛt, Sudarśana, Varaṇa and Dhūmraketu were born to Bharata by his wife Pañcajanī. (Bhāgavata, Skandha 5).

DHŪMRĀKṢA I. A king of the Ikṣvāku dynasty.

DHŪMRĀKṢA II. A minister of Rāvaṇa.

Genealogy. Brahmā created the Rākṣasa (giant) Heti. The son Vidyutkeśa was born to him of his wife Bhayā. Sukeśa was born to Vidyutkeśa by his wife Sālakaṭaṅkā. Sukeśa married Devavatī. Three sons, Mālyavān, Sumālī and Mālī were born to the couple. To Sumālī, by his wife Ketumatī, fourteen children were born: Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśvā, Saṁhrāda, Prākvāda, Bhāsakarṇa, Veka, Puṣpotkaṭa, Kaikasi, and Kumbhīnasi; most of them were ministers of Rāvaṇa. (Uttara Rāmāyaṇa).

2) *Work and death.* Dhūmrākṣa was one who worked in all the branches of administration of the state. In all the battles fought by the Rākṣasas Dhūmrākṣa was present. He was also called Dhūmralocana. He was killed in the battle of Rāma and Rāvaṇa at the hands of Hanūmān. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Chapter 51).

DHŪMRĀŚVA. A king of the Ikṣvāku dynasty. He was the son of Sucandra and the father of Sañjaya. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 47).

DHUNDHU I. A notorious Asura. He was the son of the Madhu Kaiṭabhas.

Brahmā was born in the lotus from the navel of Viṣṇu, who was lying in meditation on the surface of water. From the ear-wax of Viṣṇu two asuras—Madhu and Kaiṭabha sprang up. They terrified Brahmā by shaking the stalk of the lotus. Brahmā became terribly afraid of the asuras and ran about on the surface of water. Hearing the cry of Brahmā Viṣṇu awoke, but he could not defeat the asuras. Viṣṇu decided to employ 'Sāma' (conciliation) the first expedient. The arrogant demons ordered Viṣṇu to ask of them any boon. Viṣṇu replied. "If it is so, you must be killed by me." They could not but give the boon. They agreed to the request of Viṣṇu and said: "But we must be killed in an atmosphere, which is not cloudy." Viṣṇu killed them when the atmosphere was clear.

A son named Dhundhu had been born to Madhu and Kaiṭabha. Because Viṣṇu had killed his fathers Dhundhu decided to take revenge on Viṣṇu and the Gods. With this idea in view Dhundhu began to do penance in the sandy desert of Ujjālaka in Marudhanva. Standing on one leg he did penance for thousands of years. Then Brahmā appeared before him and gave the boon that he would not be killed by Devas, Dānavas (asuras), Gandharvas (Demi-gods), Rākṣasas (demons), Yakṣas (paragods) and Uragas (serpents). Having got this boon, he lived under sand in the desert of Ujjālaka. His idea was to destroy the gods.

A hermit named Uttaṅka had erected his hermitage in another part of Marudhanva and began penance. By his penance he made Viṣṇu appear before him and then made a request that Dhundhu's activities be put a stop to. Viṣṇu replied "Uttaṅka! Dhundhu has become a curse to the three worlds. There is a king named Kuvalāśva, born of the dynasty of Ikṣvāku. He will kill Dhundhu." Saying these words, Viṣṇu disappeared.

Uttaṅka went to the palace of Kuvalāśva and told him what Viṣṇu had said. Kuvalāśva and his sons went to the forest and killed Dhundhu in a fight. From that day Kuvalāśva came to be known by the name Dhundhumāra,[1] which meant 'the killer of Dhundhu. (M.B. Vana Parva, 4 Chapters from 201).

DHUNDHU II. An ancient King who lived on vegetable food only. (M.B. Anuśāsana Parva, Chapter 115, Stanza 66).

DHUNDHUKĀRI. See under Gokarṇa.

DHUNDHULI. See under Gokarṇa.

DHUNDHUMĀRA. A king of the Ikṣvāku dynasty. (See under Kuvalāśva). He was also called Kuvalayāśva

DHUNDHUMŪKA. A wicked King. Viśalyā was his wife. Even at the marriage of his son this wicked King remained indifferent. He indulged in sexual activities with a Śūdra woman. Not much later he killed her. As soon as her brother knew about this he ran to the palace and killed the King Dhundhumūka along with his wife. Because he was killed by a Śūdra, the family of the King faced destruction. His son was also wicked like his father. But on the advice of a sage he begant o utter (the five-syllabled and six-syllabled mantras of Śiva) in consequence of which, his parents were redeemed. (Liṅga Purāṇa).

DHUNDHURA. An Asura. It is stated in Gaṇeśa Purāṇa that this asura went to the house of Kaśyapa in the shape of a parrot and tried to kill Gaṇeśa who had incarnated in the house of Kaśyapa, but was killed by him.

DHURANDHARAM. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 18).

DHŪRTA. A King of ancient India. (M.B. Ādi Parva, Chapter 1, Stanza 238).

DHŪRTAKA. A serpent born in the family of Kaurava. He fell in the sacrificial fire of King Janamejaya and was burnt to death. (M.B. Ādi Parva, Chapter 57, Stanza 13).

DHVAJAVATĪ. The daughter of the hermit Harimedha, who lived in the sky, according to the order of the Sun. (M.B. Udyoga Parva, Chapter 110, Stanza 13).

DHVAJINĪ. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 83).

DHVANI. The son of Āpa who is one of the eight Vasus. Āpa had four sons called Vaitaṇḍa, Śrama, Śānta and Dhvani. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

DHVANYA. A king. He was the son of Lakṣmaṇa. (See Ṛgveda Index).

DHVASANTI. A hermit of the period of the Ṛgveda. Aśvinīdevas rescued the hermits Turvīti, Dabhīti, Dhvasanti and Puruṣanti from danger. Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112).

DHYĀNA. (Meditation). Even from ancient times the people of Bhārata believed that heaven could be attained by meditation. There are scientific methods of meditating upon God. They are described below:

The root "dhyai", means "to think". Dhyāna (meditation) means thinking of God with concentration. God is invisible and figureless. We can meditate only upon some material that contains the attributes of God. So dhyāna (meditation) is to fix the mind on the object of meditation, and to imagine that particular object in a particular place and to concentrate the mind upon it. One who casts off his body, while engaged in meditation attains 'Sāyujya' (oneness with God).

1. Dhundhu was the son of Kaśyapa, born of Danu. It was to kill Dhundhu that Viṣṇu incarnated a Vāmana, Vāmanapurāṇa Chapter 8.

He who can meditate upon God, with concentration of mind even for a moment or two can attain heaven. The fruits he attains are far greater than the fruits attained by performing great sacrifices and offerings. For meditation, there are four factors : Dhyātā (the meditator), Dhyāna (the act of meditation) Dhyeya (the object meditated upon) and Dhyānaprayojana (the attainment by meditation). He who indulges in meditation is the meditator. The act done by him is meditation. That which is meditated upon is the object of meditation. What the meditator obtains as a result of his meditation is the attainment. A meditator should be wise and virtuous, should have attention and patience, devoted to Viṣṇu and always energetic.

We can meditate upon God, walking, standing, sleeping and awake. God should be consecrated in the centre of the lotus chair of the heart and be worshipped with devotional meditation. It is to give practice in fixing the mind firmly on a particular object, that the sages say that some visible material object should be given to meditate upon, in the early stage of meditation. When concentration of mind is obtained by meditating upon a visible object, it will be possible for us to meditate upon an object which is not amenable to our senses. When engaged in meditation we should be thinking "Ahaṁ Brahmā jyotirātmā vāsudevo vimukta Oṁ". (I am Brahmā,the light, the Spirit, Vāsudeva, and Vimukta (having no connection with anything), OM). (Agni Purāṇa, Chapter 374).

ḌIBHAKA. A prince who, puffed up by the power of boons and blessings from the gods, tried to harm sage Durvāsas. Balabhadrarāma killed him. The following account occurs in the Bhaviṣya Purāṇa.

Brahmadatta, King of Sālva, had two wives. No children were born to them for several years. Brahmadatta's minister, Mitrasaha, also had no children. Mitrasaha was a brahmin and a scholar. On his advice, Brahmadatta, with his wives, went to Kailāsa and performed tapas to please Śiva to get children. As a result of ten years' rigorous tapas Śiva was pleased and blessed him that two sons would be born to him. Later his wives gave birth to two sons. The son of the eldest queen was named Haṁsa and that of the second queen was named Ḍibhaka. At this time a son was also born to Mitrasaha, the minister by the blessing of Viṣṇu. That child was named Janārdana.

Haṁsa and Ḍibhaka were spoilt, but Janārdana was a bhakta of Viṣṇu. Haṁsa and Ḍibhaka performed tapas in their childhood to please Śiva and got invincible power and arrows. After that they became lokakaṇṭakas (torturers) and went round the world. Once they went to Kaśyapa's āśrama and destroyed the place of worship. After that they went to the āśrama of Durvāsas. There they tortured the sages and made the sages naked who were wearing only loin cloth. Then they returned.

Enraged by these, sage Durvāsas went to Dvārakā taking the destroyed loin-cloth and other articles. Śrī Kṛṣṇa and his courtiers stood up and saluted him when they saw Durvāsas coming like saṁhārarudra. On hearing the news, Śrī Kṛṣṇa assured him that he would kill Haṁsa and Ḍibhaka and sent him back pacified.

Haṁsa and Ḍibhaka began a rājasūya. They sent Janārdana to Śrī Kṛṣṇa with the message that he should either fight with them or give them tribute (in the form of money). Janārdana went to Dvārakā, just as Akrūra, a devotee of Viṣṇu, went to Ambāḍi with the message of Kaṁsa. Immediately Kṛṣṇa and Balabhadra with the chief Ministers like Sātyaki went to Sālva. In the war that followed Śrī Kṛṣṇa killed Haṁsa and Bala. Bhadrarāma killed Ḍibhaka. (M.B. Bhaviṣya Parva, Chapter 103-129).

DIGVIJAYAPARVA. A sub-division of the Sabhā Parva of Mahābhārata. It comprises of Chapters 25 to 32 of Sabhā Parva.

DIK. A river. The Mahābhārata, (Bhīṣma Parva, Chapter 9, Verse 18) states that the water of this river was used for drinking by the people in India.

DĪKṢĀ. Dīkṣā is the vrata that expels sin and increases Jñāna (wisdom). Those who are to be blessed fall into three categories. The person who belongs to the first category is called Vijñānakala; the second is Pralayakala; and the third is Sakala. Vijñānakala is free from sin alone. Pralayakala is free from sins and Karmans. Sakala has everything from Kalā to the earth. The Dīkṣās to be practised by the three classes of persons are of different kinds. Dīkṣā is classified into two: "Nirādhāra and Sādhāra.

Nirādhāra Dīkṣā is performed for the sake of Vijñānakala and Pralayakala. Sādhāra Dīkṣā is prescribed for the third class of people, the Sakalas.

DILĪPA I. (Khaṭvāṅga). A mighty king of the Ikṣvāku dynasty.

(1) *Genealogy.* See Daśaratha's Genealogy.

2) *Reign and Birth of Son.* Dilīpa is counted as one of the noblest kings. His reign was extremely popular. But even after a long period of married life, he had no issue. His queen was Sudakṣiṇā, the princess of Magadha. In order to get Vasiṣṭha's advice, Dilīpa and Sudakṣiṇā went to the sage's āśrama. After hearing about their grievance, Vasiṣṭha meditated for a little while and described why the royal couple were not blessed with children:—"Long ago, Dilīpa had paid a visit to Indra. While returning after the visit, he passed by Kāmadhenu who was lying under the shade of Kalpavṛkṣa. He paid no heed to her, as he did not see her. The divine cow (Kāmadhenu) took this as a personal slight to her and cursed the King that he would not have children until he served and propitiated her daughter, Nandinī. Neither the King nor his charioteer was aware of the curse. Kāmadhenu has now gone to Pātāla (underworld) to attend a sacrifice of Varuṇa. Therefore Dilīpa and his queen should attend on and propitiate her daughter, Nandinī."

From the next morning the King and queen began to offer their services to Nandinī. The King followed her as her shadow. After twentyone days, one morning Nandinī went to graze in a dense forest. As usual, the King also followed her. As they reached the middle of the woods, the King was enchanted for a moment by the charm of the Sylvan scenery. Just then, on turning round he saw a lion springing towards Nandinī to prey upon her. Suddenly he took up his bow and aimed an arrow at the lion, but to his great amazement, his hands were paralysed. The lion spoke to him as follows:—"O King, you need not exert yourself in vain. I am the servant of Lord Śiva. This holy deodar

tree which you see in front of us, was planted and tended by Pārvatī. My task is to protect this tree. Pārvatī and lord Śiva have authorized me to kill and eat the animals which come this way. Therefore this cow is my food."

The king was in a fix. He begged the lion to spare Nandinī and to eat his (king's) body instead. The lion agreed. The King put down his arms and stood bowing down in frônt of the lion. Hearing the words, "Beloved child, arise" he looked up, and the lion had vanished. Just then Nandinī told him that it was she herself who had done this to test him. The King and Nandinī then returned to the Āśrama. As a result of Nandinī's blessing, the King's wife bore a son who later became the celebrated emperor Raghu. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 198).

(3) *Killing of the Asura, Vīrasena.* Once a powerful Asura named Vīrasena attacked Vaiśravaṇa. When lord Śiva came to know of it he tried to defeat Vīrasena, but in vain. At Śiva's request, Mahāviṣṇu entered the scene. He was also unable to subdue the Asura. Viṣṇu advised Vaiśravaṇa to seek the help of Dilīpa. Dilīpa went to Alakāpurī and encountered Vīrasena. Under the shower of arrows fram Dilīpa, blood began to flow from the body of Vīrasena. But each drop of his blood came to life as a new Vīrasena and all those Vīrasenas continued a ceaseless battle with Dilīpa. At last Dilīpa prayed to Rakteśvarī who suddenly appeared and drank all the blood. In this way the king managed to kill Vīrasena. (Kampa Rāmāyaṇa, Yuddha Kāṇḍa).

(4) *Dilīpa and the Holy Waters.* Once king Dilīpa led a saintly life on the bank of Gaṅgā, the sacred place worshipped by Devas, Ṛṣis and Gandharvas. With religious practices and offering pūjā to Devas, Ṛṣis and Pitṛs, he spent time in prayer and meditation. One day he happened to meet Vasiṣṭha, and paid homage to him. The sage Vasiṣṭha described to him all the places of sacred waters and explained the greatness of each. (See under Khaṭvāṅga). (Padma Purāṇa, Chapter 10).

DILĪPA II. A serpent born in Kaśyapa family. There is a reference to this serpent in Mahābhārata, Udyoga Parva, Chapter 103, Verse 15.

DILĪPĀŚRAMA. A sacred place. It was at this place that Ambā, the daughter of the King of Kāśī performed austere tapas (Penance). (See under Ambā).

ḌIMḌIKA. A rat who played a part in Biḍālopākhyāna. The story runs as follows:

Once a cat performed tapas, holding his hands up, on the banks of the Ganges, when the found no way to get food. Seeing the devotion of that cat all living beings birds and animals began to worship him. Once the cat called all rats and told them: "One cannot do spiritual and physical deeds at the same time. So I will look after your spiritual affairs. You should attend to my physical needs. That is, bring me food, bathe me in the Ganges, all these are your duties."

The rats agreed to do so. They took him to the Ganges, bathed him and gave him food. But, the cat, whenever he got a chance caught a rat and ate it up The cat's health improved day-by-day and the number of rat's began to decrease. Among them, there was a clever rat named Ḍimḍika. He called all the other rats and organized a secret conference. The subject of discussion was the cruel deeds done by the cat to the rats.

The next day Ḍiṁḍika went secretly to examine the ways of living of the cat. The cat ate Ḍiṁḍika. After 40 days the rats came to know that Ḍiṁḍika was missing. They assembled secretly. They elected a rat named Kokila as their leader. Under his leadership the rats declared independence and left the place. The cat also went his own way finding no means to get food. (M.B. Udyoga Parva, Chapter 160).

DIṄNĀGA. A Sanskrit dramatist who lived between the second and fifth centuries A.D. "Dhīranāga" was his other name. The Sanskrit drama "KUNDAMĀLĀ" which is based on Uttara Rāmāyaṇa and has six acts, was composed by Diṅnāga. Diṅnāga, the Buddhist preacher and this Diṅnāga are two different persons. Vināyaka and Śiva are praised in the introductory stanzas of Kundamālā (A.B. Keith: Classical Sanskrit literature).

DĪNANĀTHA. A King who lived in Dvāpara Age. He was a mighty and famous Vaiṣṇava. But his childless life distressed him very much. Once he consulted Gālava about his plight. Gālava assured him that if he performed a human sacrifice, a son would be born to him. A handsome, scholarly and highly-born man was to be sacrificed into the fire, A cripple, a dark-skinned man or a crude fellow was unsuitable for the purpose. The King's servants scoured the villages and towns looking for such a perfect man, but in vain. At last they reached a country called Daśapura, inhabited by noble Brāhmaṇas. The women of that place were reputed for their charming eyes. No man could resist their fascination. In that lovely city there lived a Brāhmaṇa named Kṛṣṇadeva with his virtuous wife and three sons. The King's servants requested Kṛṣṇadeva to give one of his sons to be sacrificed. They offered four lakhs of gold coins as price. The Brāhmaṇa and his wife cried bitterly and Kṛṣṇadeva offered himself instead of his sons. The royal servants seized one of his sons after throwing gold coins in the house and prepared to take him away. At this stage the second son of Kṛṣṇadeva came forward and volunteered himself. They agreed and he accompanied them to the palace. On their way they met the sage Viśvāmitra. He asked them to release the boy but they refused to set him free. The sage followed them to the palace and undertook to perform a sacrifice which would bless the King with progeny without a human sacrifice. The King accepted the offer and thus the boy was saved. (Padma Purāṇa, Chapter 12).

DĪPAKARṆI. A character in Guṇāḍhya's Bṛhatkathā. Dīpakarṇi was a King. He had a wife named Śaktimatī. One day while she was sleeping in the garden she was bitten by a snake and she died. Distressed by her departure, Dīpakarṇi accepted Brahmacarya. He was deeply grieved because he had no son to succeed to his throne. One day Śiva appeared to him in a dream and told him thus:- "When you pass through the forest, you will come across a youth riding a lion. Take him to your palace; he will be your son." Dīpakarṇi woke up happily. He had faith in his dream. One day he went to a distant forest for hunting. There he saw a very handsome boy riding on a lion. He was reminded of his dream when the boy dismounted

and the lion walked away slowly to a nearby stream to drink water. At once Dīpakarṇi shot an arrow at the lion. Suddenly the lion gave up its animal shape and transformed itself into a man and spoke to the King as follows:—

I am a Yakṣa named Sāta and a friend of Vaiśravaṇa. Once when I went to bathe in the river Gaṅgā, I happened to see a Ṛṣi virgin and I fell in love with her. I married her according to the Gāndharva rules. The Ṛṣis who came to know of it turned us into a lion couple by their curse. When we fell at their feet and begged pardon, they gave her a blessing that a son would be born to her and that I would fall under your arrow. After that we were wandering about as a lion-couple and in due course she became pregnant. In the fullness of time she gave birth to this boy and then was liberated from the curse. I have been bringing him up by giving the milk of lionesses. Now, by being hit by your arrow, I am also released from the curse. From this time kindly receive this mighty youth as your own."

After saying this, the Yakṣa vanished. Dīpakarṇi returned to the palace, taking the boy with him. Since he was carried by Sāta, the boy was named "Sātavāhana". When he grew up into a youth, Dīpakarṇi handed over the rule of the kingdom to him and entered into Vānaprastha. In course of time Sātavāhana became an emperor. (Kathāsaritsāgara, Kathāpīṭha lambaka, 6th Taraṅga.).

DĪPTA Son of Manu Uttama. Uttama was the third Manu. He had three sons—Aja, Parāsu and Dīpta. (Viṣṇu Purāṇa, Part 3, Chapter 1).

DĪPTAKETU. A King of olden times. (M.B. Ādi Parva, Chapter 1, verse 237).

DĪPTĀKṢA. A Kṣatriya tribe. Purūravas, the renowned King was born in this family. (M.B. Udyoga Parva, Chapter 74).

DĪPTAROMĀ. A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, verse 31).

DĪPTI. A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 34).

DĪRGHA. A king of Magadha. He was killed by Pāṇḍu. (M.B. Ādi Parva, Chapter 112, Verse 27).

DĪRGHABĀHU I. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in Bhārata War. (M.B. Bhīṣma Parva, chapter 96, Verse 26).

DĪRGHABĀHU II. A pious King. There are conflicting versions about him in the Purāṇas.

DĪRGHAJAṀGHA. A Yakṣa who was the elder brother of the Yakṣa Puṣpadatta. (Kathāsaritsāgara, (Kathāpīṭhalambaka, 2nd Taraṅga).

DĪRGHAJIHVA. A dānava (asura) born to Kaśyapa by his wife Danu. (M.B. Ādi Parva, Chapter 65, Verse 30).

DĪRGHAKARṆA. A rabbit. A character in one of the stories of the Pañcatantra illustrating the dangers of trusting mean or wicked people. (See under Pañcatantra).

DĪRGHALOCANA. One of the hundred sons of Dhṛtarāṣṭra.

DĪRGHAPRAJÑA. A Kṣatriya King. He traces his ancestry from a part of the Asura, Vṛṣā Parva. Mahābhārata (Udyoga Parva, Chapter 4, Verse 12) states that the Pāṇḍavas had sent an invitation to him at the time of the Kurukṣetra battle.

DĪRGHAROMĀ. (DĪRGHALOCANA). One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīmasena in the Bhārata War. (M.B. Droṇa Parva, Chapter 127).

DĪRGHASATTRA. A holy place. He who visits this holy place will derive the blessings of having performed the Aśvamedha and Rājasūya sacrifices. (M.B. Vana Parva, Chapter 82).

DĪRGHAŚRAVAS. A son of Dīrghatamas. (Ṛgveda, Maṇḍala 1, Anuvāka 112, Sūkta 117).

DĪRGHATAMAS. A great Muni.

1) *Birth.* Aṅgiras, the son of Brahmā, had two sons, Utathya and Bṛhaspati. One day when Utathya was away from home, Bṛhaspati approached his elder brother's wife, Mamatā, who was pregnant at the time, and tried to have sexual union with her. But she tried to dissuade him and said—"The child in my womb, born from Utathya's semen has already mastered Vedas and Vedāṁgas. Your semen is also equally powerful. How can my womb bear the combined force of the two semens? So please refrain from this attempt of yours." But even after hearing these words of his sister-in-law, Bṛhaspati was not able to control his passions. At the time of the intercourse, when the semen of Bṛhaspati entered the womb, the child within it cried out—"Father ! this passion is improper. Two persons have no place here. So withdraw your semen." Bṛhaspati did not heed the request. The child in the womb repelled the semen that entered the womb with his foot and it dropped on the floor. Bṛhaspati who became angry, cursed the child. As a result, the boy was born blind. He got the name "Dīrghatamas" because he was born blind. (M.B. Ādi Parva, Chapter 104).

2) *Family Life.* In brilliance of parts, Dīrghatamas[1] equalled Bṛhaspati. Dīrghatamas, who was born blind, married Pradveṣi, a Brāhmaṇī. The couple had many children, chief of whom was Gautama. But after the birth of the children, Dīrghatmas fell into evil ways and became an object of hatred and contempt. The inmates of āśramas dubbed him a sinner. His wife, was disgusted with him. One day, the enraged Dīrghatamas, in his fury cursed women as a whole and Pradveṣī could not control her anger. She, with the help of Gautama and other sons made a raft and placing Dīrghatamas on it, floated it down the river Gaṅgā. The King Bali happened to see the raft floating down the river. He sent men to bring the boat to the bank. The King recognized Dīrghatamas and asked the Muni to beget brilliant and intelligent children by his queen. Dīrghatamas agreed and the King sent the queen Sudeṣṇā to him. The queen who did not find pleasure in the company of the blind and decrepit Muni sent a nurse to him. The nurse bore to him Kakṣīvān and ten other sons all of whom became great scholars. After some years the King came to know that the mother of those boys was the nurse. Then he sent Sudeṣṇā again to the Muni. Dīrghatamas, after touching her body blessed her and five sons, Aṅga,

1. The story of Bṛhaspati's union with Mamatā is given in Bhāgavata Purāṇa. According to this story the child in her womb was Bharadvāja. The Mahābhārata states that the child born to Mamatā was Dīrghatamas.

Vaṅga, Kaliṅga, Puṇḍra and Śuṅga were born to her. They founded five Kingdoms which were known by their names respectively. They are known by their modern names: Bhāgalpura, Bengāl, Āndhra, Rājasāhi and Tāmravika.

3) *Other details.* (1) Dīrghatamas had another wife named Uśik. (Ṛgveda, 1st Maṇḍala, 16th Anuvāka, 112th Sūkta.)

(2) Dīrghatamas continues to be in the assembly of Indra offering worship to him (Indra). (M.B. Śabhā Parva, Chapter 7, Verse 11).

DĪRGHATAPAS I. Father of Dhanvantari. (See under Dhanvantari).

DĪRGHATAPAS II. See under Puṇya.

DĪRGHAYAJÑA. A King of Ayodhyā. Bhīmasena had once won him over to his side by persuasive speech. (M.B. Sabhā Parva, Chapter 30, verse 2).

DĪRGHĀYUS. Brother of Śrutāyus, the King of Kaliṅga. Arjuna killed him in the war. (M.B. Droṇa Parva, Chapter 94, Verse 29).

DĪRGHIKĀ A daughter of Viśvakarman. She was abnormally tall, and since there was the Śāstric injunction that he who married such women would die within six months none came forward to wed her.

Dīrghikā began a penance for a good husband. As it continued for years together symptoms of old age began to appear in her. At this juncture an old and ailing householder came there. On certain conditions he married Dīrghikā. After sometime, in obedience to the husband's wish Dīrghikā set out on a tour carrying him on her shoulders. Though Māṇḍavya cursed her husband on their way, due to the chastity of Dīrghikā the curse proved to be ineffective. The similarity in the stories of Śāṇḍilī and this Dīrghikā leads us to think that they might have been one and the same person.

DIŚĀCAKṢU. One of the prominent off-springs of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 10).

DITI.

1) *General.* A daughter of Dakṣa Prajāpati. She was married to Kaśyapa, grandson of Brahmā and son of Marīci. She had many sisters, chief among whom were Aditi, Kālā, Danāyus, Danu, Siṁhikā, Krodhā, Pṛthā, Viśvā, Vinatā, Kapilā, Muni and Kadrū. Kaśyapa's sons by Aditi became Devas (Āditeyas) and his sons by Diti became Asuras (Daityas). (M.B. Ādi Parva, Chapter 65).

2) *Indra cut Diti's embryo to pieces.* Devas and Asuras agreed to churn the ocean of milk as a joint endeavour. But when Amṛta rose up to the surface, they began to quarrel over it. In the battle between Devas and Asuras for the possession of Amṛta, Diti's sons were killed.

In her inconsolable grief at the death of her sons, Diti prayed to her husband Kaśyapa that she should be blessed with a brave and heroic son who would be capable of killing Indra. The sage granted her the boon and told her that by worshipping the lord with a pure mind and body for a hundred years, she would bear a son who would be mighty enough to kill Indra. In due course Diti became pregnant and following her husband's advice, she fervently worshipped the Lord and remained pure in mind and body. When Indra came to know that the child in Diti's womb was to be his slayer, he approached her under the disguise of an attendant, offering to serve her. He waited for an opportunity to get access to her and before the expiry of a hundred years he got a chance. One day, Diti went to bed without washing her feet and fell asleep. Indra took his Vajra and gaining access to her womb cut the embryo within it into seven pieces. The child in the womb began to cry loudly. Indra asked it "MĀ RUDA" (Do not cry). Then he proceeded to cut each of the seven pieces again into seven and finally there were fortynine pieces in all. They subsequently became Devas known as "Maruts." They got the name Maruts because Indra told them "Mā Ruda." All the fortynine Maruts later on became the helpers of Indra. (Viṣṇu Purāṇa, Part 1, Chapter 21).

3) *Diti's sons.* Asuras were Diti's sons. Chief among them were Hiraṇyakaśipu and Hiraṇyākṣa. They had a sister named Siṁhikā. Hiraṇyakaśipu had four sons—Anuhlāda, Hlāda, Prahlāda and Saṁhlāda who were famous for their glory and might. Śūrapadma, Siṁhavaktra, Tārakāsura, Gomukha and Ajāmukha were also Diti's sons. Of them, Śūrapadma had four sons by his wife Mayasutā, who were Bhānukopa, Agnimukha, Vajrabāhu and Hiraṇya. An asura named Mahāśūra was born to Siṁhavaktra by his wife, Vibhūti. The Asuras, Śambara, Śakuni, Dvimūrdhā, Śaṅku, Aśva, were the sons of Hiraṇyākṣa. Siṁhikā married Vipracitti; Rāhu and Ketu were born to them. Saṁhlāda, the son of Hiraṇyakaśipu had three sons, Āyuṣmān, Śibi and Bāṣkala. Virocana was the son of Prahlāda; Mahābali was the son of Virocana; Bāṇa was born to Mahābali and to Bāṇa were born four crores of Nivātakavacas. All these were the prominent children of Diti. Besides them, Diti had crores of other Asuras born to her. (Viṣṇu Purāṇa, Part 1, Chapter 3; Harivaṁśa, Chapter 3).

4) *Birth of Hiraṇyakaśipu and Hiraṇyākṣa.* Hiraṇyakaśipu and Hiraṇyākṣa were the rebirth of Jaya and Vijaya, the two gate-keepers of Mahāviṣṇu. (See under Jaya). There is a story as to how they were born as the sons of Diti.

Diti was one of the wives of Kaśyapa. She had no children while the other wives of Kaśyapa had children. Jealousy and grief rankled in her mind. One day she approached Kaśyapa and pressed him to beget a son for her. It was the time of dusk when Kaśyapa was deeply absorbed in his day's devotional worship. She disturbed his "Dhyāna" (devotional concentration) by her importunity, but he was reluctant to yield to her wishes at such an inauspicious time. It is at dusk that Śiva goes about with his attendant hordes of spirits, wearing the crown of his matted hair covered with the dust carried by the whirlwinds from cremation grounds and keeping his three eyes wide open. Kaśyapa asked Diti to wait for a few minutes, until that terrible time was over, but she did not heed his advice. In the fury of her passion she sprang towards him and stripped him of his clothes and in the end Kaśyapa yielded to her carnal desires. But after the act he in a repentant mood told her that she had defiled her mind by having sexual union in that unholy hour and by doing so had sinned against the gods. As a result, twin sons will be born in her womb. They would persecute and torture the three worlds. Mahāviṣṇu would incarnate to destroy them. But since she also felt a little regret in her act, a grandson of her (Prahlāda) will become a devotee of Viṣṇu.

Twin sons, Hiraṇyakaśipu and Hiraṇyākṣa were born to Diti. For the rest of the story, see under Hiraṇyakaśipu and Hiraṇyākṣa. (Bhāgavata, Prathama Skandha).

5) Diti flourishes in the assembly of Brahmā. (M.B Sabhā Parva, Chapter 11, verse 39.)

DIVAḤPUTRA. One of the twelve sūryas who were born in the form of the Sun. (M.B. Ādi Parva, Chapter 1, Verse 42).

DIVĀKARA I. A synonym of Sūrya (Sun).

DIVĀKARA II. A son of Garuḍa. (M.B. Udyoga Parva, Chapter 101).

DIVĀKARA III. See under Niśākara II.

DIVĀKARA IV. A king. During the reign of this king the Matsya Purāṇa was composed.

DIVIRATHA I. A King born in Bharata's dynasty. He was the grandson of Bharata and the son of Bhumanya. (M.B. Ādi Parva, Chapter 94, Verse 24).

DIVIRATHA II. A king. He was the son of Dadhivāhana. In the course of Paraśurāma's extermination of Kṣatriyas, the sage Gautama rescued a son of Diviratha and gave shelter to him. (M.B. Śānti Parva, Chapter 49, Verse 80

DIVODĀSA. (ATITHIGVA). A king of Kāśī.

1) *Genealogy*. From Viṣṇu descended in the following order:—Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Anenas - Pratikṣatra - Sṛñjaya - Jaya - Vijaya - Kṛti-Haryaśva-Sahadeva - Nadina - Jayatsena - Saṁkṛti-Kṣatradharmā-Śuhotra-Śala - Ārṣṭiṣeṇa-Kāśa - Dīrghatapas - Dhanvantari - Ketumān - Bhīmaratha - Divodāsa.

Divodāsa's great grandfather's father, Kāśa had many sons. They were called the Kāśis. It was from Kāśa's reign that Vārāṇasī came to be called Kāśī. (Hari Vaṁśa, Chapter 29).

2) *Divodāsa's Reign*. When Divodāsa began his rule in Vārāṇasī, there was a Rākṣasa named Kṣemaka. Divodāsa killed him and extended his kingdom. At that stage, Bhadraśreṇya, King of Hehayas invaded Divodāsa. Divodāsa killed the hundred sons of Bhadraśreṇya. At that time the sage Kuṁbhaka (Nikumbha). came to Kāśī. His practice was to live for a thousand years at any place where he reached at the time of dusk. Since he had reached Vārāṇasī at dusk, he set up an āśrama and lived there for a thousand years. At that time there was a famine in Vārāṇasī. The whole land was in the grip of a severe drought. Kumbhaka's āśrama and its surroundings alone remained green and cool. Herdsmen used to take cattle to graze in the neighbourhood of the āśrama. Once when they returned in the evening, they took with their cows, the sacrificial cow of Kumbhaka. It was dark and the sage searched for the cow everywhere but could not trace its whereabouts At last he came to know by intuition that his cow was taken away by the herdsmen. In his rage he cursed that Vārāṇasī should be ruined and left the place with his disciples. (See under Kumbhaka).

The story of the ruin of Vārāṇasī in Harivaṁṣa is different. It was the time when Śiva had married Pārvatī, the daughter of Himavān. After marriage Śiva shifted his residence to his wife's house. Śiva whose task was to look after the affairs of the world, was never available for the purpose at Kailāsa, his own seat. The gods were in a helpless condition. They approached Pārvatī's mother, Menā and requested her to persuade Śiva to return to his own place by any means. Menā called her daughter and ridiculed her husband as a vagabond who had no place to lay his head on. Pārvatī could not bear this insult. Her mother's stinging remarks got circulation in Devaloka. So she urged Śiva to settle down somewhere on earth with her. Śiva agreed and promised to take up residence at Kāśī.

The ruler of Kāśī in those days was Divodāsa. It was a prosperous period in the country. As a rule, man turns to God only when faced with misfortunes. So Śiva decided to bring about a famine among the people of the country by ruining it. For that he sent sage Kumbhaka to Vārāṇasī. Kumbhaka arrived in Kāśī and appeared to the barber Karṇaka to whom he communicated Śiva's intentions. The barber cheerfully fell in with the proposal and built a temple on the next day for the residence of Kumbhaka. Living in the temple, Kumbhaka began to participate in the spiritual matters of the people. His blessings were much sought after and people came to have deep faith in him.

Divodāsa had no children. He had made many pious offerings to gods and performed many holy rites for removing his wife's sterility, but it was all in vain. At last, at the King's suggestion, she began to offer pūjā to Kumbhaka praying for issue. But even after a long period of devoted worship, she received no blessing or boon from the sage. Moved by the pathetic condition of his queen, Suyaśas, Divodāsa reproached Kumbhaka very severely. He reprimanded him for denying his blessings to the queen while he was showering them on all and sundry in the country. Provoked at the King's rebuke, Kumbhaka pronounced a curse that the country should be ruined. As a result of it the country began to decline. (Harivaṁśa, Chapter 29).

Śiva and Pārvatī came and settled down in Vārāṇasī. After some years, Pārvatī began to press her husband to leave the place and to go somewhere else. Śiva was not inclined to do so. He said the place was "Avimukta" and therefore insisted that he would not leave it. From that time the place came to be called "Avimukta."

3) Other details.

(1) Towards the end of his life Divodāsa became a Rājarṣi (Royal Saint). There are numerous references to this Rājarṣi in the Ṛgveda. Since Divodāsa was of a very hospitable nature he was known by another name, "Atithigva". In Ṛgveda, 1st Maṇḍala, 16th Anuvāka, 127th Sūkta, we read that once he hid himself under water to escape from an Asura called Śaṁbara.

(2) Divodāsa had a son named "Parucchepa", who was a Ṛṣi. Ṛgveda 1st Maṇḍala 19th Anuvāka, 127th Sūkta relates to Parucchepa.

(3) Bhīmaratha, the father of Divodāsa, had two other names, Bhīmasena, and Sudeva. Divodāsa purchased Mādhavī, the daughter of Yayāti after paying two hundred Śyāmakarṇāśvas (beautiful horses with dark-coloured ears) to Gālava, so that he might have children. After the birth of his children, he returned Mādhavī to her father. (M.B. Udyoga Parva, Chapter 117).

(4) He sits in Yama's assembly and offers Pūjā to Yama. (M.B. Sabhā Parva, Chapter 8, Verse 12).

(5) Divodāsa once plundered the accessories of his enemies. Agnihotra vanished after it. (M.B. Śānti Parva, Chapter 96, Verse 21).

(6) It was at the behest of Indra that Divodāsa built the city of Vārāṇasī (M.B. Anuśāsana Parva, Chapter 30, Verse 16).

(7) Once Divodāsa fought with the King of Hehaya for one thousand days. After having lost his army he went to the sage Bharadvāja and performed Putrakāmeṣṭi sacrifice. As a result of it a son Pratardana was born to him. (M.B. Anuśāsana Parva, Chapter 30).

(8) Other names for Divodāsa used in the Mahābhārata are—Bhaimaseni, Kāśīśa, Saudeva, Sudevatanaya etc.

DIVYĀDEVĪ. Daughter of Divodāsa, King of Plakṣadvīpa. There is a story about this princess in Padma Purāṇa, Bhūmikhaṇḍa, Chapters 85, 88.

Divodāsa decided to give his daughter Divyā in marriage to Citrasena, King of Rūpadeśa. But just before the day fixed for the marriage Citrasena died prematurely. So, as advised by the Brāhmaṇas who had come there she was married to Rūpasena. He also died soon after. She was subsequently married to 21 persons in turn, and all of them died one by one.

Everyone took pity on her for her ill-fate. At last, at the suggestion of the ministers, preparations were made for her svayaṁvara. Here also ill-luck pursued her. All the princes who arrived to take part in the svayaṁvara killed each other in mutual fight. Depressed and embittered by all this, Divyā decided torenounce all worldly pleasures and proceeded to the forest.

Once Śuka named Ujjvala came to Plakṣadvīpa. Moved to pity at the grief-stricken Divyā he taught her "Aśūnyaśayana" vrata. When she practised this vrata with devotion for about four years, Mahāviṣṇu appeared before her and took her with him to Viṣṇuloka.

DIVYAKAṬAM. A city situated in Western India in ancient times. According to Mahābhārata this city was conquered by Nakula.—Sabhā Parva, Chapter 32.

DIVYAKARMAKṚT. A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 35).

DIVYASĀNU. A Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 30).

DIVYAVARṢA(M). 365 days make one year for human beings. One year for human beings is one day for the gods. 365 such days of the gods make one year for the gods. This means that 365 years for human beings are equal to one year for the gods. The year for the gods is known as "Divyavarṣa" or "Divyavatsara". Kṛtayuga is made up of 4,800 Divyavatsaras. Tretāyuga has 3,600 Divyavatsaras. 2,400 Divyavatsaras make up one Dvāparayuga. Kaliyuga has 1,200 Divyavatsaras. 12,000 Divyavarṣas of this kind make up one "caturyuga". 71 Caturyugas are the period of one Manu. After the end of the period of one Manu, the gods complete their term of existence. The total period of 14 Manus is called a Kalpa. At the end of every Kalpa there is a deluge. One Kalpa is one day time for Brahmā. After the deluge, until the time of one Kalpa, is Brahmā's night. There is no universe at that time. At the end of that Kalpa, the next Kalpa begins and Brahmā starts his work of creation. In this way when 360 days and nights of Brahmā are completed, it is one Brahmā Varṣa. One Brahmā life-span is 120 such years. After that there is nothing for a Brahmā's life-span. Then Brahmā is re-born and resumes creation. (Bhāgavata, Daśama Skandha).

DRAUPADĪ. Pāñcālī, the wife of the Pāṇḍavas. (See under Pāñcālī).

DRAUPADĪHARAṆA PARVA. A sub section of Vana Parva in the Mahābhārata. This covers Chapters 262 to 271 of Vana Parva.

DRAUPADĪSATYABHĀMĀSAṀVĀDA PARVA. A sub section of Vana Parva, in the Mahābhārata. This comprises Chapters 233 to 235 of Vana Parva.

DRAVIḌA I. A King of the family of Priyavrata who was the son of Manu. (Bhāgavata, Skandha 5).

DRAVIḌA II. A gandharva who was the father of Kaṁsa. (See under Kaṁsa) Aṁśumatī was the daughter of this gandharva. (See under Aṁśumatī).

DRAVIḌA(M). (DRĀVIḌA). In ancient days the whole of South India was known by the name Tamilaka, as Tamil was the language used throughout South India. Strictly speaking, all the languages used in South India were given the name Tamil. The word 'Tamil' underwent changes in the language of North India and took the form 'Drāvida'. Etymologists are of opinion that the changes that took place in the word Tamil were are follows :- Tamil — Damil — Damiḍ- — Dramiḍ — Draviḍ — Drāviḍ. Reference to the Drāviḍa country occurs in most of the Purāṇas. Mahābhārata states that Sahadeva, one of the Pāṇḍavas, sent a note for collecting taxes from the people of Drāvida. Sabhā Parva, Chapter 31, Stanza 71.

"There are other countries also in the southern Bhārata such as Dravida, Kerala, Prācya, Mūṣika, Vanavāsīka Karṇāṭaka, Mahiṣaka, Vikalpa and Mūṣaka." This statement (M.B. Bhīṣma Parva, Chapter 9) throws light on the various countries which existed in South India at the time of Mahābhārata. In Bhāgavata, Skandha 10, it is mentioned that Kaṁsa, the uncle of Śrī Kṛṣṇa, was the son of Dramila, a gandharva. (See under Kaṁsa).

DRĀVIDAS. It is stated in Mahābhārata (Anuśāsana Parva, Chapter 33, Stanza 22) that the drāvidas were originally Kṣatriyas and that they became Śūdras by the curse of Brāhmaṇas.

DRĀVIḌA BHĀṢĀ. (Dravidian Language). Linguists have classified the languages of the world under certain groups. Important among them are the Indo-European group, the semitic group, the Hamitic group, the Ural Altaic group, the South East Asiatic group, the Dravidian group, Austric group, the Bantu group and the Chinese group.

Almost all the languages in South India belong to the Dravidian group. The languages of this group are Tamil, Telugu, Kannaḍa, Malayālam, Tulu, Kuṭaku, Toṭa, Koṭa, Baḍaka, Kuruk and Brāhūī. Of these Brāhūī alone is used in the mountain regions of Balucisthan. Linguists like Smīmud and others have stated that there is a close relation between the Australian and Dravidian languages. The Āryan language has influenceed the Dravidian languages to a great extent. But Tamil has not been so much influenced as Telugu, Kannaḍa and Malayālam. It is because Tamil had a great wealth of literature of its own from ancient times.

The Dravidian group is again divided into four sections: Eastern, Western, Northern and Southern. Brāhūī is the only language in the Northern section. Its Ety-

mology, grammar etc. are like that of the Dravidian group. But it had been influenced to a large extent by the Iranian language. Still it keeps its Dravidian character.

Telugu, Goṇḍi, Kuruk, Kolāmi, Mālṭa etc. come under the Eastern group. Of these only Telugu has grown as a literary language. Telugu is in use from Madras to Mahendragiri. But it has various sub-divisions and local differences. The Telugu used in the Districts of Kṛṣṇā and Godāvarī is considered to be the purest form. Golari, Sālevāri, Kāmāri, Vāsari, Dāsari etc. are its local sub-divisions. Over modern Telugu, Sanskrit has its full sway.

Kannaḍa, Kuṭaku, Toṭa, Koḍa, etc. come under the western group. Kannaḍa is used in Mysore and the vicinity of the Districts of Coimbatore, Salem, Bellary, Anantapore etc. Baḍaka used in the Nilgiris, Kurumpa, used in the vicinity of Nilgiris, Kuṭaku used in Coorg, are the sub divisions of Kannaḍa. In edicts from the 5th century Kannaḍa could be seen in its ancient form. The modern Kannaḍa has been used from 16th century onwards. Tulu is in use in places between the rivers Candragiri in the south of Southern Canara and Kalyāṇapurī. Only a few ancient songs could be included in Tulu literature. The Malayālam script is used to write Tulu. But now certain books in Tulu have been published using Kannaḍa script.

Tamil and Malayālam are the languages of the Southern section. The oldest literature in the Dravidian group is in Tamil. The most ancient form of Tamil is seen in the edicts and stone tables of the 30th century B.C. The most important among them are the Saṅga works. The grammatical work 'Tolkāppiyam, is the literary grammar of Centamil. Malayālam became an independent language only by the 8th century A.D.The close relation that exists between Tamil and Malayālam is not visible in any other language of the Dravidian group. By examining the inter-relations of the various languages in the Dravidian group, and noting how close or distant the relation is, we can ascertain which languages separated themselves first from the original Dravida language.

DRAVIṆASA. A Pracetas. (One of the ten sons of the Prācīna Barhis). (Bhāgavata, Skandha 4).

DRAVIRATHA. A King of the family of Aṅga. He was the son of Dadhivāhanà and the father of Dharmaratha (Agni Purāṇa, Chapter 277).

DRAVYAŚUDDHI. Purifying impure things, The mode of purification of impure things, in ancient India, was known as dravyaśuddhi. The procedure of purification was as follows :

If earthern-wares became impure by coming into contact with urine or excreta, they should be burnt in fire. Golden or copper vessels may be remoulded or filled with or dipped in tamarind water. Things made of iron or bronze may be washed in ash-water. Things made of glass or pearl need only be washed in pure water. Things born in water such as lotus etc. could be purified by dipping them in water. If cloth is made impure rub it with soil and dip it in water. If it is a large quantity of cloth, a mixture of soil and water may be sprinkled on it. Wooden things will become pure by planing. Cot, chair, fan, cart etc. need only be washed. Pots used for cooking meat may be touched with cow's milk. Things made of ivory may be washed in mustard-water. Jaggery, salt etc. need only be dried. (Agni Purāṇa, Chapter 156).

DṚḌHA I. (DṚḌHAVARMAN). One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in the great war. (Droṇa Parva, Chapter 137).

DṚḌHA II. (DṚḌHAKṢATRA). One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him. (Droṇa Parva. Chapter 157).

DṚḌHADHANVĀ. A King of the Pūru dynasty. He was present on the occasion of Pāñcālī's svayaṁvara. (Ādi Parva, Chapter 105. Verse 15).

DṚḌHAHASTA. One of the hundred sons of Dhṛtarāṣṭra. (Ādi Parva, Chapter 67, Verse 102).

DṚḌHAKṢATRA. See Dṛḍha II.

DṚḌHANEMI. A King of the Pūru dynasty. He was the son of Satyahṛdi and father of Supārśva. (Bhāgavata, Daśama Skandha).

DṚḌHARATHA I. (Dṛḍharathāśraya). One of the 100 sons of Dhṛtarāṣṭra killed in the great war by Bhīma. (Droṇa Parva, Chapter 157).

DṚḌHARATHA II. One of the kings, who should be remembered both at dawn and before sun-set. (Anuśāsana Parva, Chapter 165, Verse 52).

DṚḌHARATHĀŚRAYA. See Dṛḍharatha I.

DṚḌHASANDHA. (ŚATRUÑJAYA). One of the 100 sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīma. (Droṇa Parva Chapter 137, Verse 20).

DṚḌHASENA. A King of the Yayāti dynasty. He fought in the great war on the side of the Pāṇḍavas and was killed by Droṇa. (Droṇa Parva, Chapter 21, Verse 52).

DṚḌHĀŚVA. A famous king of the Ikṣvāku dynasty. He was the son of Kuvalayāśva who had 21,000 sons. All those sons but three were killed in the fight with an asura called Dhundhu. The three sons who survived the killing were Dṛḍhāśva, Kapilāśva and Candrāśva. (Vana Parva, Chapter 204).

DṚḌHASYU. A son born to Agastya maharṣi by Lopāmudrā. He was born only after remaining in the mother's womb for seven years. He was a very great scholar and tapasvī. He began studying the Vedas from the very time of his birth. He is called Idhmavāha also. (See Idhmavāha).

DṚḌHAVARMĀ I. See Dṛḍha I.

DṚḌHAVARMĀ. II. A King. Kadalīgarbhā was the name of his wife. (See under Kadalīgarbhā).

DṚḌHAVYA. A maharṣi. He was one of the seven Ṛtviks of Dharamarāja. Unmucu, Pramucu, Ātreya, Dṛḍhavya, Ūrdhvabāhu, Tṛṇasoma and Aṅgiras were the seven Ṛtviks. (Anuśāsana Parva, Chapter 150, Verse 34).

DṚḌHAVRATA. A brahmarṣi who lived in South India. (Śānti Parva, Chapter 208, Verse 28).

DṚḌHĀYU I. Son born to King Purūravas by Urvaśī. (Ādi Parva, Chapter 75, Verse 25).

DṚḌHĀYU II. A King who lived in North India during the time of the great war. (Udyoga Parva, Chapter 4, Verse 23).

DṚḌHĀYU III. A brahmarṣi of South India. He is known as Dṛḍhavya and Dṛḍhavrata also (Anuśāsana Parva, Chapter 65, Verse 40).

DṚḌHĀYUDHA. (CITRĀYUDHA). One of the 100 sons of Dhṛtarāṣṭra killed in the great war. (Droṇa Parva, Chapter 136, Verse 20).

DRḌHEYU. A maharṣi who lived in the western part of India. (Anuśāsana Parva, Chapter 150, Verse 36).

DRḌHEṢṬADHĪ. A King in ancient India. (Ādi Parva, Chapter 1, Verse 238).

DROṆA I. The teacher in archery of the Pāṇḍavas and the Kauravas.

1) *Birth.* Droṇa was the son of Bharadvāja who had his hermitage erected on the bank of the Ganges. Once Bharadvāja went to bathe in the river. When he got into the river he saw the celestial maid Ghṛtācī. The celestial maid ran away as soon as she saw the hermit. But her cloth was caught in grass and slipped off her body. When the hermit saw the complete form of her body which was bright and beautiful, he had seminal discharge. The discharged semen was kept in a Droṇa (trough). A child was born from that and he was named Droṇa, who was brought up in the hermitage. (M. B. Ādi Parva, Chapter 13).

2) *Education and Marriage.* Droṇa learned the art of using weapons from his father and the hermit Agniveśa. Drupada the prince of Pāñcāla was the fellow student of Droṇa. They became great friends. On completion of education Drupada returned to Pāñcāla. Droṇa married Kṛpī the daughter of Śaradvān. A son was born to them. At his birth the child neighed like the horse Uccaiḥśravas ; so his parents named him Aśvatthāmā. Hearing that Paraśurāma was giving Brāhmaṇas free gift of wealth and property, Droṇa reached there. Droṇa's desire was to get Dhanurveda (the art of archery). Droṇa with his disciples went to Mahendragiri and saw Paraśurāma, who was about to enter forest giving away everything he had. Paraśurāma said, "I have given away to the Brāhmaṇas gold and everything I had. The land I had conquered is given to Kaśyapa. Now there remains only my body and some weapons. You can have one of them."

Droṇa preferred the weapons. Thus Droṇa got the entire armoury of Paraśurāma. (M. B. Ādi Parva, Chapter 13).

3) *He became the teacher of the Pāṇḍavas and the Kauravas.* After receiving dhanurveda from Paraśurāma Droṇa went to Pāñcāla. Drupada who had been a fellow student of Droṇa was the King of Uttarapāñcāla. then. Though Droṇa had become proficient in archery, he was very poor.

He had no money even to buy milk for his child. Once the playmates of Aśvatthāmā made him drink a mixture of water and flour saying that it was milk. So Droṇa approached Drupada for financial help. But Drupada shunned his fellow student, scolded him and sent him away without giving any help. Droṇa vowed that he would, somehow or other, take revenge upon Drupada and departed from Pāñcāla.

The aim of Droṇa was to get some capable disciples. He reached Hastināpura and stayed in disguise with Gautama for a while. Once the Pāṇḍavas and the Kauravas who were boys were engaged in the game of Kāra (a kind of cricket play) outside the palace premises. The ball fell in a well by chance. The princess stood round the well and began to ponder how to get the 'ball' out of the well. They tried all means but in vain. At that time a Brāhmaṇa of dark complexion, short and aged, came by that way. It was Droṇa. The boys gathered round the old man. Droṇa threw his ring also into the well and said : "Your kingly qualities are very poor. Your education in using weapons is not complete. If you give me a meal I will get both the ring and the ball together" The boys agreed to the conditions. Droṇa took a grass and evoked arrow into it by mantra (spell) and shot it at the 'Kāra'. The next grass was shot at the first grass. It struck the first grass. Thus he shot grasses one after another till the grass reached the brink of the well and by pulling the grass he took the ball out. In the same way he took the ring also out of the well. When they got the 'Kāra' the boys stood round Droṇa and asked him what he would like as the reward for his deed. Droṇa said that they need only tell Bhīṣma how a short man of dark complexion took the ball out of the well. Accordingly the boys went to Bhīṣma and told him everything. Immediately Bhīṣma understood that it was Droṇa. Bhīṣma thought that Droṇa was the best person to teach the princes. So Droṇa was brought to the palace and was engaged as the teacher in archery. (M.B. Ādi Parva, Chapters 130 and 131).

4) *Education in Archery of the Kauravas and reward.*

(*a*) *First vow.* Droṇa asked the Pāṇḍavas and the Kauravas to sit together and then told them. "There is one thing that you should do for me when your education is over". Hearing this they all kept silent. But Arjuna came forward and took the vow that he would achieve that task according to the wish of the teacher.

(*b*) *The disciple who is second to none.* The training in weapons commenced. Hearing of the fame of Droṇa, disciples came from places far and near. Arjuna was the first of all the students. Sending all the students to fetch water Droṇa taught his son Aśvatthāmā certain special lessons.[1] Arjuna secretly knew this. So he brought water as quickly as possible before the others. As Droṇa loved his brilliant student Arjuna, he taught both his son and Arjuna alike the secrets. Seeing the brilliance of Arjuna Droṇa ordered the cook not to seat Arjuna in a dark place for meals. Yet it happened once that the light was extinguished by wind while the princes were having their meals. All sat still, without eating, while Arjuna alone ate his food. From this Arjuna discovered that without seeing the object one could hit the target by constant practice. Droṇa was greatly pleased at this and embracing him promised to try to make him such an expert that there would be none equal to him in archery.

(*c*) *Ekalavya.* Once Arjuna and the other disciples went to the forest for a hunt and there they met Ekalavya who was superior to Arjuna in archery. This Ekalavya had once approached Droṇa to learn archery from him. But it was against the rule for a Brahmin to teach a forester the art of fighting. So Ekalavya returned to the forest and making an earthen image of Droṇa worshipped it and began self-learning in archery. Now he had become superior to Arjuna in archery. The teacher had said that none would be equal to Arjuna in archery. Arjuna told Droṇa about Ekalavya. The teacher went to the forest and got the thumb of Ekalavya as the reward due to the teacher. Since then Ekalavya became a great archer though only of a lower level than Arjuna (See under Ekalavya).

d) *Expert disciple.* The education in archery and the use of weapons was nearing completion. In archery Arjuna was second to none. Duryodhana and Bhīma

1. To take revenge on Drupada was the thought that was uppermost in the mind of Droṇa.

became expert club-men. Aśvatthāmā was the first in the secrets of archery. Nakula and Sahadeva became expert swordsmen. Arjuna was expert in all branches of weapon-training. Bhīma had bodily strength and Arjuna had the strength of learning. Yudhiṣṭhira was the foremost in chariot-fighting.

e) *Artificial bird.* Once Droṇa placed an artificial bird on the branch of a tree without the knowledge of the princes, to test their practice in archery. Then he placed his disciples with their bows, around the tree, and told them to shoot the bird down at his command. Droṇa first called Dharmaputra and told him to look at the bird. Then he asked him what he saw. Dharmaputra said that he saw the bird, the tree, the teacher and the students. He tested one by one. All gave the same reply, that Dharmaputra gave. At last he asked Arjuna. Arjuna stood for a while, taking aim and said that he saw a bird only. The teacher commanded to shoot and Arjuna sent an arrow. At the first shot the bird fell down headless. With this test Droṇa understood that Arjuna could defeat Drupada and embraced his disciple.

f) *Droṇa caught by a crocodile.* Once Droṇa and his disciples went to bathe in the Ganges. While they were dipping and splashing in the water a crocodile caught Droṇa by the leg. Droṇa was unable to extricate himself from the grip of the crocodile. So he asked his disciples to shoot the crocodile and kill it. All stood agape. Arjuna at once took bow and arrows and sent five arrows one after another at the crocodile, which died instantly and came afloat. The teacher, who was much pleased, got out of the water and embraced Arjuna and taught him 'Brahma Śirāstra', a divine weapon. After imparting this knowledge Droṇa told Arjuna not to operate this weapon on man. But if an enemy superior to man attacked him, then only, he should send this missile at him to kill him.

Giving due respect to the advice of the teacher, Arjuna received the Brahmaśirāstra. (M.B. Ādi Parva, Chapter 133).

g) *Demonstration by the pupils.* When the training of the princes terminated, Dhṛtarāṣṭra accorded sanction to hold a demonstration of weapon-play, by the princes. An arena was got ready. Droṇa entered the arena. As a preliminary rite Droṇa worshipped the gods. Then he invited Brāhmaṇas to bless his pupils. After that the pupils gave the teacher, gold, precious stones, cloths, and other costly things. The princes paid homage to to their teacher. The teacher gave his blessings to them. With this the demonstration commenced. Clubbing between Duryodhana and Bhīma was a terrible one. But the mock fighting changed to a serious fight. Droṇa sent Aśvatthāmā who separated them. The audience applauded their performance. The performance of Arjuna was of the most superior type and the audience and the teacher were struck with wonder at his extraordinary capability. Karṇa also showed his performance. (For details see under Arjuna, Para 1 and Karṇa, Para 4). (M.B. Ādi Parva, Chapters 133 and 134).

5) *Revenge upon Drupada.* When demonstration came to an end it was the time for giving the teacher the gift due to him. The teacher had, at the beginning, told his pupils that on completion of the training they should give him a gift. Accordingly he demanded that Drupada, the King of Pāñcāla, should be brought before him with his hands tied. As soon as Duryodhana and Karṇa heard this they rapidly marched to Pāñcāla and engaged Drupada in a fight but were defeated by Drupada. After that Arjuna entered the battle-field, defeated and tied Drupada and brought him before Droṇa who was kind enough not to kill Drupada. The Kingdom of Pāñcāla was divided into two. Drupada was given Uttara-Pāñcāla and Droṇa took Dakṣiṇa Pāñcāla. Then Drupada was released. (M. B. Ādi Parva, Chapter 137).

6) *Arjuna is accorded sanction to fight with his teacher.* One year after the revenge on Drupada Yudhiṣṭhira was anointed as heir-apparent, by Dhṛtarāṣṭra. Once, in the council of the king, Droṇa called Arjuna to him and said: "Oh, Arjuna ! you must take an oath to do a particular thing in the presence of your relatives. If it happens that I oppose you in battle you should fight against me without thinking that I am your teacher. This oath is your gift to your teacher." Arjuna agreed and took the oath in the presence of the people. Because there was such an oath Arjuna's conscience did not prick him when he had to fight against his teacher Droṇa in the battle of Bhārata between the Pāṇḍavas and Kauravas. (M. B. Ādi Parva, Chapter 139).

7) *Part played by Droṇa up to the battle of Bhārata.*

(1) Duryodhana and his party came to know only at the time of the svayaṁvara (marriage) of Pāñcālī that the Pāṇḍavas were not killed in the lac house burning. When Arjuna won the test and got Pāñcālī, the Kauravas became furious and began to plot against the Pāṇḍavas. At that time Droṇa came to the council-hall of the Kauravas and said that the Kauravas should go to Pāñcāla and greet the Pāṇḍavas, bring them back and give them half of the kingdom. (M. B. Ādi Parva, Chapter 203).

(2) Droṇa was present at the sacrifice of Rājasūya (imperial consecration) performed by Yudhiṣṭhira. (M. B. Sabhā Parva, Chapter 34, Stanza 8).

(3) When the game of dice was going on between Śakuni and Yudhiṣṭhira Droṇa came with Dhṛtarāṣṭra to the place to witness the game. (M. B. Sabhā Parva, Chapter 60, Stanza 2).

(4) Droṇa declared that the game of dice between Śakuni and Yudhiṣṭhira was not fair (M. B. Vana Parva, Chapter 9, Stanza 2).

(5) Droṇa was well-versed in archery. (M. B. Vana Parva, Chapter 37, Stanza 4).

(6) While the Pāṇḍavas were living in the country of Virāṭa, Arjuna in the guise of Bṛhannala, fought with the Kauravas. Droṇa was the first to recognize Bṛhannala as Arjuna at the sound of his conch. (M. B. Virāṭa Parva, Chapter 46, Stanza 24).

(7) In that fight Droṇa fought with Arjuna whose arrows wounded Droṇa and he ran away from the battlefield. (M. B. Virāṭa Parva, Chapter 58).

(8) When Śrī Kṛṣṇa came to the council-hall of the Kauravas to plead for a treaty on behalf of the Pāṇḍavas who had returned after forest life and pseudonymity, Droṇa took the side of the Pāṇḍavas and argued with Duryodhana. (M. B. Udyoga Parva, Chapter 126).

(9) Droṇa advised Dhṛtarāṣṭra to see that a battle between the Kauravas and the Pāṇḍavas was avoided. (M. B. Udyoga Parva, two Chapters from 138).

(10) When it was almost decided that the battle was inevitable Droṇa boasted to Duryodhana that he would

annihilate the army of the Pāṇḍavas within a month. (M. B. Udyoga Parva, Chapter 193, Stanza 18).

8) *Why Droṇa, whose leaning was towards the Pāṇḍavas, took the side of the Kauravas in the battle of Bhārata.* At heart Droṇa was on the side of the Pāṇḍavas. But he fought against them, taking the side of the Kauravas. Even at that time he ardently wished the Pāṇḍavas to win the battle. What is the reason for it ? An answer to this question is found in Mahābhārata, Bhīṣma Parva, Chapter 43.

The battle was about to begin. Dharmaputra went to Droṇa and bowed before him and requested to bless him so that he might win the battle against the Kauravas. Droṇa said, "It is good on your part to have come and seen me before the battle is begun. If you had not seen me I would have cursed you to lose the battle. But today I am honoured since you have come. You fight the battle. Victory is yours. But I have to stand with the Kauravas, and there is a reason for it. Man is a slave of money and money is not the slave of Man. The Kauravas have tied me with money[1]. Śrī Kṛṣṇa will be on the side of the righteous. Where Śrī Kṛṣṇa is, there will be victory. But so long as I fight it is difficult for you to win. So try to kill me at the beginning of the battle. You need not feel sorry for killing your teacher. Because when I shower arrows and fight vehemently I won't look to see which enemy has struck me down. Enemies could kill me only when I am lying on darbha grass leaving fighting in disappointment. I will put down my weapons in battle only when I hear words which I dislike to hear."

After having revealed these secrets of his own he sent Yudhiṣṭhira back. (M.B. Bhīṣma Parva, Chapter 43).

9) *Droṇa in the battle of Bhārata.* (1) On the first day of the battle Droṇa fought in a combat with Dhṛṣṭadyumna, who was defeated. (M.B. Bhīṣma Parva, Chapter 77, Stanza 69).

(2) Droṇa killed Śaṅkha the son of King Virāṭa. (M.B. Bhīṣma Parva, Chapter 82, Stanza 23).

(3) Droṇa became unconscious by the clubbing of Bhīmasena. (M.B. Bhīṣma Parva, Chapter 94, Stanza 19).

(4) Droṇa fought with Arjuna. (M.B. Bhīṣma Parva, Chapter 102, Stanza 6).

(5) Droṇa defeated Drupada. (M.B. Bhīṣma Parva, Chapter 104, Stanza 24).

(6) There was a fight between Droṇa and Yudhiṣṭhira (M.B. Bhīṣma Parva, Chapter 110, Stanza 17).

(7) Droṇa combated with Dhṛṣṭadyumna. (M.B. Bhīṣma Parva, Chapter 116, Stanza 45).

(8) He became the commander-in-general after the fall of Bhīṣma. (M.B. Droṇa Parva, Chapter 7, Stanza 5).

(9) He gave Duryodhana a boon to catch Yudhiṣṭhira alive. (M.B. Droṇa Parva, Chapter 12, Stanza 20).

(10) He killed Yugandhara. (M.B. Droṇa Parva, Chapter 16, Stanza 31).

(11) Vyāghradatta and Siṁhasena were killed by Droṇa. (M.B. Droṇa Parva, Chapter, 16, Stanza 37).

(12) In the fight which followed Arjuna and his army were driven back by Droṇa. (M.B. Droṇa Parva, Chapter 16, Stanza 50).

(13) Droṇa advised Duryodhana to try to get Arjuna away from the battlefield. (M.B. Droṇa Parva, Chapter 17, Stanza 3).

(14) He killed Baka. (M.B. Droṇa Parva, Chapter 21, Stanza 16).

(15) He killed Sātyaki. (M.B. Droṇa Parva, Chapter 21, Stanza 21).

(16) He killed Śatānīka. (M.B. Droṇa Parva, Chapter 21 Stanza 28).

(17) Dṛḍhasena was killed by Droṇa. (M.B. Droṇa Parva, Chapter 21, Stanza 52).

(18) Droṇa killed Kṣema. (M.B. Droṇa Parva, Chapter 21, Stanza 53).

(19) He killed Vasudāna and Kṣatradeva. (M.B. Droṇa Parva, Chapter 21, Stanzas 55, 56).

(20) He fought again with Dhṛṣṭadyumna. (M.B. Droṇa Parva, Chapter 31, Stanza 8).

(21) He annihilated the army of the Pāṇḍavas. (M.B. Droṇa Parva, Chapter 32, Stanza 42).

(22) He made a Cakravyūha. (Strategical formation of the army in the shape of a wheel). (M.B. Droṇa Parva, Chapter 34, Stanza 13).

(23) He broke the sword of Abhimanyu (M.B. Droṇa Parva, Chapter 48, Stanza 37).

(24) By forming cakraśakaṭavyūha he saved Jayadratha. (M.B. Droṇa Parva, Chapter 87, Stanza 22).

(25) He fought with Arjuna again. (M.B. Droṇa Parva, Chapter 91, Stanza 11).

(26) He put the divine armour on Duryodhana. (M.B, Droṇa Parva, Chapter 94, Stanza 39).

(27) A fierce fight ensued between Droṇa and Dhṛṣṭadyumna. (M.B. Droṇa Parva, Chapters 95 to 97).

(28) He wounded Sātyaki. (M.B. Droṇa Parva, Chapter 11).

(29) Sātyaki defeated Droṇa. (M.B. Droṇa Parva, Chapter 117, Stanza 30).

(30) Droṇa scolded Duśśāsana who ran away defeated by Sātyaki. (M.B. Droṇa Parva, Chapter 122).

(31) He killed Vīraketu. (M.B. Droṇa Parva, Chapter 122, Stanza 41).

(32) He killed Citraketu, Śudhanvā, Citravarmā and Citraratha. (M.B. Droṇa Parva, Chapter 122, stanza 43).

(33) He fell unconscious, hit by Dhṛṣṭadyumna. (M.B. Droṇa Parva, Chapter 122, Stanza 56).

(34) He defeated Dhṛṣṭadyumna. (M.B. Droṇa Parva, Chapter 122, Stanza 71).

(35) He killed Bṛhatkṣatra. (M.B. Droṇa Parva, Chapter 125, Stanza 22).

(36) He killed Dhṛṣṭaketu for his son. (M.B. Droṇa Parva, Chapter 125, Stanza 39).

(37) Sahadeva, the son of Jarāsandha, was killed by Droṇa. (M.B. Droṇa Parva, Chapter 125, Stanza 45).

(38) He killed Kṣatradharmā the son of Dhṛṣṭadyumna. (M.B. Droṇa Parva, Chapter 125, Stanza 66).

(39) Bhīmasena defeated Droṇa. (M.B. Droṇa Parva, Chapter 127, Stanza 53).

(40) Bhīmasena threw away the chariot with Droṇa in it eight times. (M.B. Droṇa Parva, Chapter 128, Stanza 13).

1. "Man is slave to wealth, wealth is slave to none. This is true oh King. The Kauravas have bound me with wealth. I am telling you this without shame. You only require battle. I will fight for the Kauravas and wish for your victory,"

(41) Droṇa killed the King of Hehaya, all the sons of Dhṛṣṭadyumna, and the King Śibi. (M.B. Droṇa Parva, Chapter 155, Stanza 14).
(42) He became unconscious in the fight with Yudhiṣṭhira. (M.B. Droṇa Parva, Chapter 162, Stanza 49).
(43) He killed Drupada and Virāṭa, the grandsons of Drupada. (M.B. Droṇa Parva, Chapter 186, Stanza 33).
(44) Hearing that Aśvatthāmā had been killed he was filled with grief. (M.B. Droṇa Parva, Chapter 190, Stanza 57).
(45) After that throwing away the weapons, he immersed in a deep meditation and attained harmony with the Supreme Being and his spirit entered the realm of Brahmā. (M.B. Droṇa Parva, Chapter 192, Stanza 43).
(46) Thus by the power of meditation his spirit went to heaven and the body without spirit sat motionless in meditation. Dhṛṣṭadyumna cut off his head and thus killed Droṇa. (M.B. Droṇa Parva, Chapter 193, Stanza 62).

10) *Other details.* (1) Vyāsa evoked the spirits of those who died in the battle of Bhārata to the surface of the Ganges. The spirit of Droṇa was one of them. (M.B. Āśramavāsika Parva, Chapter 32, Stanza 7).
(2) Offerings were given to the manes for Droṇa. (M.B. Śānti Parva, Chapter 296, Stanza 15).
(3) Droṇa attained heaven after his death, and was absorbed in Bṛhaspati (M.B. Svargārohaṇa Parva, Chapter 4, Stanza 21).
(4) He was the man who took birth through Bharadvāja from a portion of Bṛhaspati. (M.B. Ādi Parva, Chapter 67, Stanza 69).
(5) Ācārya (teacher), Ācārya-mukhya (chief teacher) Bhāradvāja, Bharadvājasuta, Bharadvājātmaja, Bharatācārya, Śoṇāśva, Śoṇāśvavāha, Śoṇahaya, Guru and Rukmaratha are used as synonyms of Droṇa by Vyāsa in Mahābhārata.

DROṆA II. A bird. A son born to the hermit Mandapāla of Jaritā, a bird. (See under Khāṇḍavadāha, Para 8).

DROṆAM. A medicinal herb. (See under Maruttvāmala).

DROṆĀBHIṢEKAPARVA. Asubsection of DroṇaParva : Chapters 1 to 16.

DROṆA PARVA. An important Parva (section) in the Mahābhārata.

DROṆAVADHA PARVA. A sub section of Droṇa Parva: Chapters 154 to 192.

DROṆAŚARMAPADA. A holy bath (tīrtha). (M.B. Anuśāsana Parva, Chapter 25, Stanza 28).

DṚṢADVĀN. Father-in-law of King Saṁyāti of Pūru dynasty. Varāṅgī was the name of Saṁyāti's wife. (See Saṁyāti).

DṚṢADVATĪ. A river to the south of Kurukṣetra. During their exile in the forest the Pāṇḍavas drank water from it. (Vana Parva, Chapter 5, Verse 2). It was on the delta of this river that Śiva imparted advice to Yudhiṣṭhira. (Sabhā Parva, Chapter 78, Verse 15). Living on the northern bank of this river is equal to living in Svarga. (Vana Parva, Chapter 88). To perform bali and other rites for the souls of the dead after bathing in the river is as efficacious as performing the Agniṣṭoma Yajña. (Vana Parva, Chapter 88).

DṚṢṬAKETU. A dānava. (Ādi Parva, Chapter 67, Verse 8).

DRUPADA. (Saumaki,[1] Yajñasena). Father of Pāñcālī.

1) *Genealogy.* Descended from Viṣṇu in the following order:—Brahmā—Atri—Candra—Budha— Purūravas—Āyus — Nahuṣa — Yayāti—Pūru—Janamejaya— Prāciuvān—Pravīra—Namasyu—Vītabhaya—Śuṇḍu— Bahuvidha — Saṁyāti—Rahovādi—Raudrāśva—Matināra—Santurodha—Duṣyanta—Bharata—Suhottra—Suhotā—Gala—Gardda—Suketu—Bṛhatkṣatra— Hasti — Ajamīḍhā — Nīla — Śānti—Suśānti—Puruja—Arka—Bharmyāśva—Pāñcāla— Mudgala — Divodāsa — Mitreyu — Pṛṣata — Sudāsa — Sahadeva — Somaka—Yajñasena (Drupada).

2) *Education and kingship.* Yajñasena went to the hermitage of Bharadvāja for education. Droṇa, who became a great teacher in archery later, was also a student and disciple of Bharadvāja at that time. Thus during the time of education both Drupada and Droṇa became fast friends. After receiving education Drupada returned to his country. At that time Pāñcāla was ruled by Pṛṣata. When Yajñasena returned on completion of his education, Pṛṣata died and Yajñasena was anointed as King of Uttara-Pāñcāla. (M.B. Ādi Parva, Chapter 129).

3) *Yajñasena reproaches Droṇa.* It has already been said that during the period of education Droṇa and Yajñasena were fast friends. Once Drupada said to Droṇa: "My dear friend. My father has told me that I would be made the King of Uttara Pāñcāla on completing my education. Thus if I become a King, the treasury of the King will be at your disposal."

After the education both returned to their places. Not much later Droṇa got married. A son born to him was named Aśvatthāmā. Droṇa was so poor that he could not even buy milk for his child. Once the friends of Aśvatthāmā mixed flour in water and made him drink it saying that it was milk. Aśvatthāmā drank it without knowing that it was not milk. Thinking that he had become energetic by drinking milk he began to run with the other boys. At last they told him the truth and teased him.

With his wife and child Droṇa went to Drupada who did not care to recognize him as a friend. Droṇa tried to remind him of their former friendship. But Drupada shunned him and said, "If I had friendship with you, it was to achieve certain ends. There is no friendship between the rich and the poor, the learned and the illiterate, the brave and the coward. So if there was any friendship at all it was not real. You, who are slow of brain! Kings of high status cannot have friendship with such people especially the poor. A Brahmin learned in Vedas won't befriend a Brahmin who is not learned in Vedas, a man seated in a chariot cannot befriend a man who is not seated in a chariot and a King cannot befriend one who is not a King. So a friendship of bygone days is no friendship at all".

Drupada's reproaches aroused a storm of anger in Droṇa. He vowed that he would avenge the insult. With his wife and child he got out of the palace. He

1. Mahābhārata, Ādi Parva, Chapter 66, Stanza 68 states that the original name of Drupada was Yajñasena. Mahābhārata, Ādi Parva, Chapter 120, Stanza 41, states that Drupada was the son of Pṛṣata. But according to other purāṇas Pṛṣata was the father of Drupada's great grandfather. In Mahābhārata, Ādi Parva, Chapter 131, Stanza 6, Drupada is addressed as 'Saumaki; the son of Somaka.

wandered about in search of disciples who were capable of confronting with Drupada. At last he came to Hastināpura and became the teacher of the Pāṇḍavas and the Kauravas. (M.B. Ādi Parva, Chapter 130).

4) *The revenge of Droṇa.* Droṇa told Bhīṣma about his dealings with Drupada. Bhīṣma consoled Droṇa. Before the commencement of the training in archery, Droṇa told his disciples : "When your training in archery is completed you will have to do a favour to your teacher". All stood agape. But Arjuna came forward and said: "I will do". Droṇa embraced Arjuna. The training commenced. The Andhakas, Vṛṣṇis and others joined his school of archery.

The training in archery came to an end. Droṇa called his disciples and told them that Drupada should be tied with a rope and placed before him. When they heard the words of the teacher, Duryodhana, Karṇa, Yuyutsu, Duśśāsana,Vikarṇa, Jarāsandha and Sulocana led the Kauravas to Pāñcāla. Arjuna knew that the Kauravas would not be able to defeat Drupada. He told the teacher that when the Kauravas returned without achieving the task, he himself would go and bring Drupada. After a terrible battle the Kauravas were defeated by the Pāñcālas. After that Arjuna confronted Drupada. Nakula and Sahadeva stood as guards of the wheels. Bhīmasena with his club stood in front of the army. Arjuna drove the chariot right in the midst of the Pāñcāla army. Bhīma took his club and a terrible battle ensued. Arjuna shattered the Pāñcāla army, bound Drupada and took him to Droṇa. The teacher looked at Drupada and reproached him with scornful word: "I have destroyed your country. Now you are at my mercy. Is not the former friendship a friendship?" Drupada requested that they should be friends in future. Accordingly Drupada was set free. The country of Pāñcāla was divided into two, and giving Uttara Pāñcāla to Drupada, Droṇa took Dakṣiṇa Pāñcāla. Thus because of the revenge of Droṇa, Drupada lost half of his kingdom. (M.B. Ādi Parva, Chapter 137).

5) *Birth of Children.* Though Droṇa and Drupada were on friendly terms Drupada did not forget the defeat he had incurred at the hands of Droṇa. So, Drupada desired to have a son who would become powerful enough to take revenge on Droṇa. He began to think of ways and means. He consulted several learned Brahmins. At that time two hermit brothers yāja and Upayāja lived on the bank of the Ganges. The King approached them and requested their help to obtain a son, who would kill Droṇa, and promised to give them cows and other precious things in return. At first they refused to help him. The King served Upayāja for a year, and pleased him. He sent the King to the hermitage of Yāja. They accepted the request of the King. Both the hermits performed a sacrifice for Drupada. A boy and a girl arose from the sacrificial fire. The boy was named Dhṛṣṭadyumna and the girl was named Kṛṣṇā (Pāñcālī). There was a celestial voice that the boy would kill Droṇa when he grew up. (M.B. Ādi parva, Chapter 167).

6) *The marriage of Pāñcālī.* Pāñcālī grew up. Drupada desired to give her in marriage to Arjuna. But at that time the lac-house caught fire and the Pāṇḍavas disappeared. Drupada set certain tests in the Svayaṁvara of Pāñcālī with a view to ascertain if Arjuna was alive. The Pāṇḍavas came to the svayaṁvara and Drupada found out Arjuna. But Drupada did not like the idea of his daughter becoming the wife of more than one husband. Then Vyāsa appeared there and informed Drupada of the previous births of the Pāṇḍavas and Pāñcālī. Drupada was much pleased and he gave the Pāṇḍavas a good deal of wealth and sent Pāñcālī with them. (M.B. Ādi Parva, Chapter 196).

7) *Other details* (1) Drupada was present at the marriage of Abhimanyu, celebrated at the city of Upaplavya (M.B. Virāṭa Parva, Chapter 72, Stanza 17).

(2) Drupada gave the Pāṇḍavas an akṣauhiṇī, (division 21870 elephants, 21870 chariots, 65610 horses, 109350 footmen) of army for the battle of Bhārata. (M.B. Udyoga Parva, Chapter 57).

(3) At the battle of Bhārata, Drupada was anointed as one of the seven commanders on the side of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 157, Stanza 11).

(4) Drupada fought with Jayadratha on the first day of the battle of Kurukṣetra. (M.B. Bhīṣma Parva, Chapter 45, Stanza 55).

(5) Drupada was defeated in a combat with Droṇa the teacher. (M.B. Bhīṣma Parva, Chapter 7, Stanza 48).

(6) Drupada combated with Aśvatthāmā. (M.B. Bhīṣma Parva, Chapter 110, Stanza 16).

(7) He fought with Bhagadatta. (M.B. Droṇa Parva, Chapter 14, Stanza 40).

(8) He fought with Bālhīka. (M.B. Droṇa Parva, Chapter 25, Stanza 18).

(9) He was defeated by Pṛṣata. (M.B. Droṇa Parva, Chapter 138, Stanza 24).

(10) Droṇa the teacher killed Drupada. (M.B. Droṇa Parva, Chapter 186, Stanza 43).

(11) The Pāṇḍavas gave offerings to the manes for Drupada. (M.B. Śānti Parva, Chapter 42, Stanza 5).

(12) Vyāsa evoked the spirits of the dead to the surface of the Ganges, after the Battle of Bhārata came to an end. Drupada also was there among the spirits which appeared on the Ganges. (M.B. Āśramavāsika Parva, Chapter 32, Stanza 8).

(13) After death Drupada entered heaven and was absorbed in Viśvadevas. (M.B. Svargārohaṇa Parva, Chapter 5, Stanza 15).

(14) It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 68, that Drupada was born from a portion of the Marudgaṇas.

8) *Synonyms of Drupada.* Pāñcāla, Pāñcālya, Pāñcālarāja, Pārṣata, Pṛṣatātmaja, Saumaki, Yajñasena, Drupada are his synonyms.

DRUMA I. A King in ancient Bhārata. Mention is made about him in Mahābhārata, Ādi Parva, Chapter 1, Stanza 233.

DRUMA II. In Mahābhārata, Chapter 67, Stanza 8, King Druma, who was the rebirth of the asura Śibi, is mentioned.

DRUMA III. The leader of the Kinnaras (heavenly musicians). (M.B. Sabhā Parva, Chapter 10, Stanza 29). He sits in the Durbar of Kubera (God of wealth) and sings. He was the teacher of Rukmin, the son of Bhīṣmaka and he gave a bow to his pupil Rukmin. (Mahābhārata, Udyoga Parva, Chapter 158.)

DRUMASENA I. A Kṣatriya King. He was born from a portion of an Asura called Garviṣṭha. (M.B. Ādi Parva, Chapter 66, Stanza 55). He stood as guard of

the wheel of Śalya and was killed by Yudhiṣṭhira in the battle of Bhārata. (M.B.Śalya Parva, Chapter 12, Stanza 53.)

DRUMASENA II. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He was killed by Dhṛṣṭadyumna the son of Drupada. (M.B. Droṇa Parva, Chapter 170, Stanza 22).

DRUHYU I. A son of King Yayāti. Two sons, Yadu and Turvasu were born to Yayāti, the son of Nahuṣa, by his wife Devayānī and three sons Druhyu, Anudruhyu and Pūru by his wife Śarmiṣṭhā. Druhyu was cursed by his father because he did not comply with the request of his father to exchange his old age with the youth of his son. The curse was that his desires would not be realized, that he would stay in places where he would not like to stay, that his kingdom would be lost and that he would be called Bhoja. (See under Yayāti).

DRUHYU II. A son of Matināra, a King of the Pūru dynasty. (M.B. Ādi Parva, Chapter 94, Stanza 14).

DUḤKHA (M). Agni Purāṇa tells the following about the origin of Duḥkham.

Hiṁsā (violence) is the wife of Adharma (unrighteousness). To the couple were born two daughters called Anṛta (falsehood) and Nikṛta (fraud) and from them were born the daughters Bhayā (fear) Naraka (hell) Māyā (illusion) and Vedanā (pain). Māyā brought forth Mṛtyu (death), the annihilator of all living objects, and Vedanā, from Raurava (a particular hell) brought forth Duḥkha (sorrow, grief). From Mṛtyu were born Jāti (caste), Jarā (wrinkles), Śoka (sorrow), Tṛṣṇā (covetouseness) and Krodha (anger). (Agni Purāṇa, Chapter 19).

DULIDUHA. A King in ancient India. (Ādi Parva, Chapter 1, Verse 233).

ḌUMḌUBHA. A snake. Sage Sahasrapāda became the snake as a result of a curse. For details see under Sahasrapāda.

DUNDUBHI I. A terrible asura, son of Maya and brother of Māyāvī.

1) *Birth.* Dānavas were the offsprings of Kaśyapa, grandson of Brahmā and son of Marīci by his wife Danu, daughter of Dakṣaprajāpati. Maya, chief among the Dānavas earned great reputation as a unique architect. Once Maya attended a dance programme in devaloka where he fell in love with Hemā dancing with the deva-women. When the dance was over Maya told Hemā about his love for her. Hemā too had fallen in love with Maya. And they left the place in secret and reached the southern slope of the Himālayas where they built a beautiful city called Hemapura and they lived there. Ere long they had two sons, Dundubhi and Māyāvī, both of them equally distinguished in prowess. Uttararāmāyaṇa).

2) *Dundubhi's relati nship with Rāvaṇa.* Maya did tapas for a daughter in the western plains of Mount Kailāsa. One of those days Pārvatī went out of Kailāsa to feed brahmins in celebration of the birthday of Subrahmaṇya. In the absence of Pārvatī a deva woman called Madhurā who had observed the Somavāravrata came to Kailāsa to salute Mahādeva (Śiva) who enjoyed her for some time. On her return to Śiva Pārvatī noticed ashes worn by him transferred to the breasts of Madhurā. Drawing the natural inference from this Pārvatī got angry and cursed Madhurā to be transformed into a frog. Then Śiva blessed her that she would regain her former self after twelve years and have a heroic husband. Madhurā who was thus turned into a frog fell into a well close to where Maya was engaged in tapas. And, after twelve years, the frog regained its former form and became Madhurā again. Maya, who saw her adopted her as daughter and brought her up as such calling her Mandodarī. Mandodarī became Rāvaṇa' wife and thus Dundubhi became the brother-in-law of Rāvaṇa.

3) *Dundubhi grew up.* The following is told about Dundubhi in Canto 11, Kiṣkindhā Kāṇḍa of Vālmīki Rāmāyaṇa.

As beautiful and majestic as the peak of Mount Kailāsa, the heroic Dundubhi possessed the form of the buffalo. And, he had the strength of a thousand elephants. Proud and haughty over his own prowess and losing his head over the boon he had received from God, Dundubhi went to fight with the ocean, the lord of rivers. (It was Śiva who gave him boons. See M.B. Anuśāsana Parva, Chapter 11).

4) *Fight with Bāli and death.* Haughty almost to madness over the unrivalled strength and prowess he got as the result of the boon, Dundubhi went about challenging whomsoever he met for a fight. But none dared to accept the challenge. Then he went to the sea-shore and challenged Varuṇa, who, appearing on the crest of the waves said: "I am not strong and powerful enough to fight with you. Only Himavān can do that. So, please go north."

Accordingly Dundubhi went north to Himavān and challenged him in great rage. Himavān clad in his neat and white apparel appeared and spoke in humble tones: "Oh mighty Dānava: I am not accustomed to fighting war. My job is only to arrange necessary convenience to saints and sages. But, there is in southern India a very powerful monkey called Bāli, who is the King of Kiṣkindhā, and Bāli alone can combat with you.

And, Dundubhi accordingly went southward to Kiṣkindhā and challenged Bāli. Terrible as the dark clouds in the sky the dānava who possessed the body and horns of the buffalo—began roaring like hell at the tower gates of Kiṣkindhā, uprooting trees with his horn and tearing the earth with his hoofs. Disturbed by the noise Bāli along with his wife Tārā came out of the palace, and said to Dundubhi : "Look here, please, I am only a King of the monkeys. Why should you, who are so very strong smash my tower?" but, these soft words of Bāli only kindled Dundubhi's anger all the more and his challenges became the fiercer. Then did Bāli, wearing the golden chain given by Indra, rush forth to engage Dundubhi in mortal duel in which the former began gaining more and more strength while the latter got weaker and weaker. Dundubhi took to flight in the skies to save his life. But, the moon dawned then and in the moonlight Bāli and his brother Sugrīva followed Dundubhi, who entered a terrible cave covered by something like a forest of grass. After stationing Sugrīva at the opening of the cave Bāli followed Dundubhi into the cave. Sugrīva waited there one year for the return of Bāli from the cave when one day he witnessed foaming blood flow out of the mouth of the cave, and mistakenly believing that Bāli was dead he closed the mouth of the cave with a huge stone and returned home. But, Bāli, who had by then killed Dundubhi kicked off the stone

and came out of the cave and followed Sugrīva in a rage. From that day onwards Śugrīva lived at the Ṛṣyamūka mountain where Bāli had no admission. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Cantos 9, 11, 46).

5) *Curse on Bāli due to the blood of Dundubhi.* During Bāli's duel with Dundubhi blood from the body of the latter spurted out to the skies, and it also fell in the hermitage of Mataṅga at Ṛṣyamūka where the sage Mataṅga was performing tapas. Angered at this the sage cursed him whoever he might be, who was responsible for blood falling in his āśrama, with death by his head getting broken if he mounted Ṛṣyamūka. Sugrīva took shelter there because of this curse on Bāli. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 11)

DUNDUBHI II. See under Mantharā.

DUNDUBHINIHRĀDA. A powerful Rākṣasa, who was the son of Diti and the uncle of Prahlāda. When, in the fierce fight between the devas and the asuras the latter got absolutely defeated this Rākṣasa ascribed the reson for the failure to the brahmins and began killing them. He captured the Kāśī temple and many other temples like it. In the circumstances Śiva gave refuge to the brahmins of Kāśī, and the Rākṣasa was destroyed by Śivaśakti. (Śivarudrasaṁhitā, Yuddha Kāṇḍa, Chapter 58).

DUNDUBHISVANA(M). A particular Place in Kuśa island. (M.B. Bhīṣma Parva, Chapter 12, Verse 13).

DURĀDHA (DURĀDHĀRA, DURDHARA). One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma. (M.B. Droṇa Parva, Chapter 135, Verse 36).

DURĀDHĀRA. See under Durādha.

DURĀSADA. A son of Bhasmāsura. He learned Pañcākṣarī vidyā from Śiva and used to repeat it. Pleased at this Śiva gave him all the boons he wanted with the result that he lost his head and began troubling everybody. When thus unrest and injustices increased in the world Ḍhuṁḍhi, the son of Śakti killed him. (Gaṇeśa Purāṇa, Chapter 38, 42).

DURDAMA. Son of a Gandharva called Viśvāvasu. The following story about him is told in the Skanda Purāṇa. Chapters 1, 3 and 4).

While maharṣis like Vasiṣṭha and Atri were once engaged in the worship of Lord Śiva at Mount Kailāsa, Durdama, with his thousands of wives came there. In the Hālāsyatīrtha near-by they got engaged in water sports with their bodies stark naked. On seeing their naked sports Vasiṣṭha cursed Durdama to be turned into a Rākṣasa. When his wives begged of Vasiṣṭha for redemption from the curse he told them that seventeen years thence Durdama would regain his old form. Durdama thus turned Rākṣasa tried once to devour sage Gālava when the Sudarśana Cakra of Viṣṇu killed him. He regained his old form and returned to Gandharvaloka.

DURDHARṢAṆA. (Durmada). One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma. (Droṇa Parva, Chapter 155, Verse 40).

DURGĀ I. The goddess of the universe, Durgā possesses different forms and aspects. Pārvatī, spouse of Śiva is a form of Durgā. According to the prayer of devotees this Devī assumes diverse forms. She is worshipped in 64 forms as Āryadurgā, Vedagarbhā, Ambikā, Bhadrakālī, Bhadrā, Kṣemākṣemakarī, Naikabāhu, Devī etc. In south India she is worshipped more in her fierce and terrible forms. Devī in her gentle aspects and moods assumes the forms of Kanyā, Kāmākṣī and Mūkāmbā. In Kerala the Devī is called Bhagavatī also, in Andhra Jokulāmbikā and in Tamilnadu Kaṇṇakī. Worship of the Devī is supposed to be more than 4000 years old in India. In religious literature from Vedic times up to date Devī occupies an important place. In modern India Śrī Rāmakṛṣṇa Paramahaṁsa, guru of Svāmī Vivekānanda, was a great devotee of Durgā.

In the Mahābhārata there are various references to the Devī. When the Pāṇḍavas entered the capital of Virāṭa for their life incognito they worshiped Durgā, who appeared to them and granted them certain boons. (Virāṭa Parva, Chapter 6). At the commencement of the great war Arjuna, at the instance of Kṛṣṇa prayed to Durgā, who appeared in the sky and granted him boons, for victory in War. (Bhīṣma Parva, Chapter 23). See Pañcadevīs and Prakṛti).

DURGĀ II. A river famous in ancient India. The Pāṇḍavas drank water from this river. (Bhīṣma Parva. Chapter 9, Verse 33).

DURGA(M). Fort. There are six kinds of forts, viz. Marudurgam, Jaladurgam, Pṛthvīdurgam Vanadurgam, Parvatadurgam, and Manuṣy adurgam. Among the above six Manuṣya durga is the most important (M.B. Śānti Parva, Chapter 56, 35).

DURGAJAM. A city in ancient India. (Bhīṣma Parva, Chapter 9, Verse 52).

DURGAMA. An asura chief born in the dynasty of Hiraṇyākṣa and son of Taru, Durgama was an enemy of the Devas from his very birth. He argued to himself thus: "the very strength and power of the Devas depend on the Vedas; if there is no Veda there is no yajña, if there is no yajña the Devas do not get their share of the havis, if they do not get the havis they will lose all their strength and prowess, and, therefore, the best means to teach the Devas a lesson is to destroy the Vedas." Durgama decided that the surest means to achieve that was to perform penance. Accordingly he went to the Himālayas and began doing penance abstaining from food and drink. After a thousand years Brahmā appeared to him and asked him what boon he wanted. Durgama said "I must get the Vedas; I should get all the mantras known to brahmins and Devas in the three worlds, and all the presiding deities of those mantras should come and stand before me and be subject to my control; I must also get the strength to defeat all the Devas." Brahmā granted Durgama all the boons. And, thenceforth the brahmins could not recollect the Vedas or the mantras. No bathing, no homas, no daily rites, no rites for the dead, no yajñas, no japa (repeating divine names) and no tapas. Symptoms of old age caught the Devas in its grips. Durgama drove them out of Devaloka and they hid in mountain caves. Within a hundred years the world reached the rock bottom of destruction. Water disappeared from the world. Alarmed beyond measure at these developments the brahmins went to the Himālayas and prayed to Jagadambikā (mother of the universe). Ambikā appeared to them, and their lamentations brought tears to the eyes of Ambikā, and thus water scarcity came to an end. Ambikā gave them Śāka (a vegetable) fruits and roots to eat. Because she protected her devotees by supplying Śāka to them she came to be known as Śākambharī, thenceforward. Also

because she shed tears from her eyes, thenceforth she came to be addressed as Śatākṣī also.

Being told about the above developments Durgama, with his army attacked Devī. The fight became fierce and furious. From Devī's body emerged numerous Śaktis fully armed. Dhāriṇī, Bālā, Tripurā, Bhairavī and Kālī with 10,000 hands were some of the prominent and powerful Śaktis which thus emerged. The army of Durgama was annihilated. Then the fight commenced directly between Devī and Durgama. Fifteen arrows of Devī hit the asura at the very same time and he was killed. (Devī Bhāgavata, Saptama Skandha).

DURGĀPŪJĀ. See under Navarātri.

DURGAŚAILA. A mountain in Śāka island. (M.B. Bhīṣma Parva, Chapter 11, Verse 23).

DURITAKṢAYA. A son of King Mahāvīrya. Duritakṣaya had three sons, Traiyyāruṇi, Kavi and Puṣkarāruṇi. (Bhāgavata, Skandha 9, Verse 19 and 21).

DURJAYA I. An absolutely cruel King. Owing to the number of adharmas (evil actions he had committed) Kāla ordained him to be born and reborn twentyone times as various animals and as a Brahmarākṣasa he roamed about forests. One of those days he caught hold of a Śivayogī called Mahādeva whose body was smeared with Vibhūti (the sacred ash), but as soon as the Vibhūti from the body of the Śivayogī got smeared on his body also, Durjaya got back his former form and he was lifted upto Svarga. (Śiva Purāṇa, Bhasma Māhātmya).

DURJAYA II. A dānava born to Kaśyapa prajāpati by Danu, his wife. (M.B. Ādi Parva, Chapter 65, Verse 23).

DURJAYA III. (Duṣparājaya). One of the hundred sons of Dhṛtarāṣṭra (M.B. Ādi Parva, Chapter 116, Verse 9).

DURJAYA IV. A King. Drupada advised the Pāṇḍavas to invite this King to the great war. (M.B. Udyoga Parva, Chapter 4, Verse, 16).

DURJAYA V. Son of King Suvīra of the Ikṣvāku dynasty. (Anuśāsana Parva, Chapter 2, Verse 11).

DURJAYA VI. A synonym of Mahāviṣṇu. (Anuśāsana Parva, Chapter 144, Verse 86).

DURJAYA VII. A powerful son of Supratīka. While he was living as the lord over the country, having conquered the various Kingdoms he was told that Gauramukha Muni had in his possession the famous gem called Cintāmaṇi. He fought to gain that gem and died. The place where he met with death came to be known as Naimiśāraṇya in after years. (Varāha Purāṇa, Chapter 17).

DURJAYA. Short form of Durjaymaṇimatinagara referred to in laudatory terms in the Mahābhārata. Some scholars hold that Durjaya is the Ellora caves of modern India, seven miles off Daulatabad. (Vana Parva, Chapter 96, Verse 1).

DURMADA I. See Durdharṣaṇa.

DURMADA II. A son of Haṁsa, the Gandharva King. Himself and Unmadā, the apsarā woman impersonated themselves and cheated Purūravas and Urvaśī (See Unmadā). Enraged at the deception Urvaśī cursed that Durmada be born as a Rākṣasa and Unmadā a princess. Also, Unmadā as princess would have to marry not the person she really loved but some one else. Both Durmada and Unmadā then begged Urvaśī for redemption from the curse and the latter said thus: "This Durmada will be born as son of Unmadā, and on seeing her son and husband die, she will end her life by burning herself, and her soul will attain Svarga". As a result of the above curse Unmadā was born as the daughter of the King of Videha and Durmada as the son of the Rākṣasa called Dīrghajaṁgha. As Rākṣasa, Durmada was called Piṅgalākṣa. The King of Videha named Unmadā as Hariṇī.

While Hariṇī was once walking in the garden with her companions Piṅgalākṣa abducted her and flew off in the sky, and put her in a great forest. A prince called Vasumanas, who happened to come that way on his fast-riding horse Jīmūta heard the lamentations of Hariṇī, and after killing Piṅgalākṣa he took her with him to her palace. The King of Videha and his subjects, who were in great anxiety and distress at the disappearance of Hariṇī felt really happy to have her back. And, all of them opined that Hariṇī should be married to Vasumanas. Accordingly the date for her Svayaṁvara was announced. But, on the day of the svayaṁvara Bhadraśreṇya, King of Hehaya who, along with other Kings was also present on the occasion, forcibly took Hariṇī and rode off with her. According to the condition laid down by Urvaśī for redemption from her curse Durmada was born as son of Hariṇī and he was named Durmada.

Bhadraśreṇya, Hariṇī and Durmada lived very happily in the Hehaya palace. When Durmada came of age he married Citrāṅgī, his uncle's daughter on the advice of sage Garga. Soon war broke out between Bhadraśreṇya, and Divodāsa, King of Kāśi in which Bhadraśreṇya was killed. Hariṇī courted death by fire, regained her former life and under the name Unmadā returned to the world of the Apsaras.

DURMADA III. Son of Asura Maya. Conceited and haughty over his strength Durmada once challenged Bāli to fight, and defeated by Bāli he ran away from battlefield and hid in a cave. (Ānanda Rāmāyaṇa Sārakāṇḍa).

DURMARṢA. An asura, he clashed with the Devas at the churning of the sea of milk. (Bhāgavata daśamaskandha).

DURMARṢAṆA I. One of the 100 sons of Dhṛtarāṣṭra. In the great war Arjuna destroyed his Gajasenā and Sātyaki wounded him. Finally he was killed by Bhīma. After the war was over Nakula occupied his palace. (M.B. Bhīṣma Parva, Chapter 113, Droṇa Parva, 88, 89, 116 and 135).

DURMARṢAṆA II. A son born to Sṛñjaya by Rāṣṭrapālī. He was a relation of Vasudeva. (Bhāgavata navamaskandha).

DURMUKHA I. A minister of Mahiṣāsura. Once he was sent to Bhadrakālī with a message by his master. (Devī Bhāgavata, Pañcama Skandha).

DURMUKHA II. One of the hundred sons of Dhṛtarāṣṭra. The following information about him is gathered from the Mahābhārata.

(1) He was present at the Svayaṁvara of Draupadī. (Ādi Parva, Chapter 185, Verse 1).

(2) During the procession to Dvaitavana, Gandharvas took him captive. (Vana Parva, Chapter 242, Verse 12).

(3) In the great war he fought with Sahadeva. (Bhīṣma Parva, Chapter 85, Verse 25).

(4) He killed Arjuna's charioteer. (Bhīṣma Parva, Chapter 47, Verse 12).

(5) He defeated Śrutakarman. (Bhīṣma Parva, Chapter 79, Verse 35).

(6) He was defeated by Abhimanyu. (Bhīṣma Parva, Chapter 84, Verse 42).

(7) A duel was fought between Durmukha and Ghaṭotkaca. (Bhīṣma Parva, Chapter 110, Verse 13).

(8) Duel fought between Durmukha and Dhṛṣṭadyumna. (Droṇa Parva, Chapter 20, Verse 26).

(9) He fought with Purujit. (Droṇa Parva, Chapter 106, Verse 13).

(10) He was defeated in fight with Sahadeva. (Droṇa Parva, Chapter 107, Verse 25).

(11) Bhīmasena killed him in war. (Droṇa Parva, Chapter 134, Verse 20).

(12) After the war his beautiful palace was occupied by Sahadeva. (Śānti Parva, Chapter 44, Verse 12).

DURMUKHA III. A King who flourished in the assembly of Yudhiṣṭhira. (Sabhā Parva, Chapter 4, Verse 21).

DURMUKHA IV. A Rākṣasa, who was a member in Rāvaṇa's assembly. (Sabhā Parva, Chapter, 9, Verse 13). According to the Uttararāmāyaṇa he was the son of a Rākṣasa called Mālyavān by his wife Sundarī, and he had Vajramuṣṭi, Virūpākṣa, Suptaghna, Yajñakośa, Matta and Unmatta as brothers and Nalā and Ketumatī as sisters.

DURMUKHA V. A serpent. It was also present among the serpents, which had come to Prabhāsakṣetra to receive Balarāma who, after death, went to Pātālaloka. (Mausala Parva, Chapter, 4, Verse 16).

DURMUKHA VI. An asura on the side of Mahiṣāsura. Tāmra, finance minister of Mahiṣāsura sent Durmukha with Bāṣkala to fight against Devī, who killed him. (Devībhāgavata, Skandhas 5, 13). In his previous life he was one of the Paulastyas. (Ādi Parva, Chapter 61).

DURMUKHĪ. A companion of the Rākṣasa woman called Ajamukhī. See Ajamukhī.

DURVĀRA. Son of King Suratha of Kuṇḍalanagara. When Suratha captured the yajñāśva (sacrificial horse) of Śrī Rāma Śātrughna clashed with him. Durvāra also was present on the occasion. (Padma Purāṇa, Pātāla khaṇḍa, Chapter 49).

DURVĀRAṆA I. An army chieftain of the King of Kamboja. He was killed in the great war by Sātyaki. (M.B. Droṇa Parva, Chapter 112, Verse 42).

DURVĀRAṆA II. A messenger of the very powerful Jalandhara. When the Devas and the Asuras churned Kṣīrābdhi (ocean of milk), many excellent things emerged out of it. When those things were divided among them all, Devendra took possession of 14 gems in an unauthorised manner. When Jalandhara, through his messenger Durvāraṇa, demanded Devendra to return the gems, not only did he not return them but he also declared war against Jalandhara. When war broke out Jalandhara hesitated as to whether he should fight with Viṣṇu or with Śiva. Durvāraṇa advised him first to fight with Śiva. (Padma Purāṇa, Uttarakhaṇḍa, Chapter 16).

DURVĀSAS

1) *Genealogy.* A sage, who used to lose his temper very easily. He is believed to have been born from an aṁśa (part, aspect) of Śiva.

2) *Birth.* Three different stories are told in the Purāṇas relating to his birth.

(1) Once a quarrel, arose between Brahmā and Śiva which developed into fighting, At the sight of Śiva seething with rage the Devas ran off frightened, and Pārvatī also got frightened. She told him 'Durvāsam bhavati me'. (It has become impossible for me to live happily with you). Realising that it was his momentary anger which made life miserable for Pārvatī Śiva decided to transfer that trait of his character to someone else.

The incident took place during the life period of Śīlavatī, who was very much reputed for her chastity. While Śīlavatī was carrying her husband Ugraśravas (who though a leper yet desired to visit brothels) to the house of a prostitute the muni Aṇumāṇḍavya cursed Ugraśravas to die before sunrise the next day with his head broken. (See under Aṇumāṇḍavya). Śīlavatī made the counter curse, let not the sun rise the next day, to the muni's curse. Accordingly the sun did not rise the next day, and confusion prevailed everywhere, whereupon the Trimūrtis and the Devas, through Anasūyā, the wife of Atrimaharṣi, got the curse of Śīlavatī withdrawn. Pleased at this the Trimūrtis asked Anasūyā to choose any boon she desired, and she prayed that Brahmā, Viṣṇu and Maheśvara take their partial incarnations through her. Accordingly Brahmā as Candra and Mahāviṣṇu as Dattātreya were born as sons of Anasūyā. And, Śiva deposited his anger, which had caused unhappiness to Pārvatī, in Anasūyā. The child born out of that aspect of Śiva to Anasūyā was Durvāsas. The name Durvāsas was very apt as the child was born out of the anger of Śiva which had made life miserable (durvāsa) for Pārvatī. (Brahmāṇḍa Purāṇa, Chapter 44).

(2) Once defeated in his fight with Brahmā Śiva took refuge with the Naranārāyaṇas who were doing penance in the plains of the Himālayas. Śiva told sage Nārāyaṇa everything about his plight and he asked the former to pierce his left hand with the Śūla. Śiva did so and three streams of blood flowed out of the wound made on the hand of the Ṛṣi, one stream towards the sphere of the stars, another into the skull in Śiva's hand and from the third stream Durvāsas was born. Brahmā, who witnessed this miracle withdrew from war and returned to his abode. (Vāmana Purāṇa, Chapter 2).

(3) In the fierce fight with the Tripuras Śiva, in great rage, ultimately shot an arrow against them, and that arrow, after killing the Tripuras, assumed the form of a child and returned to the lap of Śiva, and the child was named Durvāsas. (M.B. Anuśāsana Parva, Chapter 160, Verses 14, 15).

3) *Kuntī granted boon.* Once while Kuntī was living in the palace of Kuntibhoja Durvāsas came there, and pleased with Kuntī, he granted her five mantras. It was with the aid of those mantras that Kunti became mother of Karṇa and others. (For details see under Kunti Para 2).

4) *Śrī Kṛṣṇa bathed in pāyasa (pudding).* Once Durvāsas came to Dvārakā where Kṛṣṇa and Rukmiṇī looked after him to his heart's content. Though, at times he took only meagre food, at other times he destroyed everything he saw and created trouble. Kṛṣṇa and Rukmiṇī served him according to schedule. One day

the sage asked Kṛṣṇa to cook some pudding and it was got ready. Then the sage asked Kṛṣṇa to smear his (Kṛṣṇa) body with pudding. Kṛṣṇa did so except on his feet. After that Durvāsas got down the chariot and making Kṛṣṇa and Rukmiṇī serve as horses himself got into it and drove away in great speed into the forest. On the way he thrashed the 'horses' one ofter the other. Neither Kṛṣṇa nor Rukmiṇī felt sorry about this action of the sage. On reaching the forest he halted the chariot and blessed Śrī Kṛṣṇa that arrows would not hit the parts of Kṛṣṇa's body which were smeared with the pāyasa. The spot at which the sage blessed Kṛṣṇa became famous as Varadānatīrtha in after years. It may be noted that Kṛṣṇa died by an arrow hitting his foot which was not smeared with the pāyasa. (M.B. Anuśāsana Parva, Chapter 160).

5) *Conducted yajña for Śvetaki.* There once was a King called Śvetaki equal to Indra. He conducted a yajña of a hundred years' duration. Innumerable brahmins were engaged in the successful conduct of the yajña. Some years after the yajña began the brahmins went their own way leaving it unfinished as the clouds of fume all the twentyfour hours in the yajñaśālā irked and affected their eyes. When Śvetaki requested them to further cooperate to complete the yajña they insultingly asked him to invite Śūdras for it. Then the King went to the Himālayas and did tapas for Śiva, who at last deputed Durvāsas to complete the yajña, and under the maharṣi's aegis it was completed within twelve years. On account of the constant offerings of havis in Agni (fire) during the period Agni fell a prey to indigestion, which was cured only after it ate up the Khāṇḍava forest. (See Khāṇḍava dahana). (M.B. Ādi Parva, Chapter 235).

6) *Mudgala granted salvation.* Once Durvāsas went to sage Mudgala who was doing tapas in Kurukṣetra taking food only rarely and demanded some food with the object of testing his dharmavṛtti (righteousness). The sage gave Durvāsas all the food he had with him, himself starving, and Durvāsas left the āśrama after eating a part of the food and smearing his body with the rest of it. This process was repeated by Durvāsas for six days, but Mudgala never felt or showed any offence. Greatly pleased at the firm righteousness of the King. Durvāsas blessed him to bodily ascend to heaven. Immediately a vimāna (aeroplane) descended from Viṣṇuloka and carried Mudgala in it to heaven. (M.B. Vana Parva, Chapter 260).

7) *Other information.* (1) Durvāsas ran away in fear of the Pāṇḍavas. (See under Duryodhana, Para 12).

(2) He suffered at the hands of Haṁsa and Ḍibhaka. (See under Ḍibhaka).

(3) He advised Śaivapañcākṣara to the woman called Kalāvatī. (See under Kalāvatī).

(4) Durvāsas and Kṣīrābdhi-mathanam. (See under Amṛtam).

(5) Durvāsas and Dakṣayajña. (See under Dakṣa).

(6) Terrified Durvāsas ran helter-skelter in the three worlds. (See under Ambarīṣa, Para 3).

(7) He was responsible for the death of Lakṣmaṇa. (See Lakṣmaṇa).

(8) He cursed Śakuntalā. (See Śakuntalā).

(9) He spent his time in Indra's assembly. (M.B. Sabhā Parva, Chapter 11, Verse 23: For another story see under Pitṛtīrtha).

DURVIBHĀGA. A particular area in ancient India. The Kṣatriya kings of the area presented a lot of money and foodgrains to Yudhiṣṭhira at the Rājasūya yajña. (Sabhā Parva, Chapter 52, Verse 11).

DURVIGĀHA (DURVIṢAHA). One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīmasena. (M.B. Śalya Parva, Chapter 26, Verse 20).

DURVIMOCANA. One of the hundred sons of Dhṛtarāṣṭra killed by Bhīmasena. (Droṇa Parva, Chapter 127, Verse 62).

DURVIROCANA. One of the hundred sons of Dhṛtarāṣṭra killed by Bhīmasena (Droṇa Parva, Chapter 127, Verse 62).

DURVIṢAHA (DURVIGĀHA). One of the 100 sons or Dhṛtarāṣṭra. He attended the svayaṁvara of Pāñcālī, On the occasion of the procession of Duryodhana and others, Durviṣaha was put in prison. (Vana Parva, Chapter 242, Verse 12). He was killed by Bhīmasena in the great war. (Śalya Parva, Chapter 26, Verse 20).

DURYODHANA I. Villain in the Mahābhārata story; the eldest and greatest of the Kauravas.

(1) *Genealogy.* See under Kauravas.

(2) *Birth.* Dhṛtarāṣṭra born blind married Gāndhārī. Hungry and thirsty, Vyāsa once came to Dhṛtarāṣṭra's palace where Gāndhārī treated him sumptuously, and he blessed her to have hundred sons by her husband. Ere long Gāndhārī conceived, but even after two years she did not deliver. Grief-stricken at this she got herself aborted in secret as the result of which she 'delivered' a mass of flesh, and hearing about it Vyāsa visited her. As instructed by him hundred pots were filled with ghee, and the mass of flesh was sprayed with cold water as a result of which it got divided into hundred pieces, each the size of a thumb. Also a smaller piece of flesh remained. Those pieces of flesh were deposited in the pots filled with ghee and the pots kept in a secret place. Vyāsa departed for the Himālayas for tapas.

In course of time the pots burst open one by one and from each pot emerged a boy. From the 101st pot a girl was born. Eldest among the boys was named Duryodhana, and the girl called Duśśalā. (For other names see under Kauravas).

Duryodhana, at the time of his birth cried in the voice of an ass on hearing which the asses kept in their shed also cried. Also, such evil omens as the jackal howling, birds like crows, vultures etc. crying and storms breaking out were witnessed on the occasion. Alarmed by such evil omens Dhṛtarāṣṭra sent for the brahmins and his other friends and well-wishers like Bhīṣma and Vidura and enquired of them whether, after the death of Dharmaputra, Duryodhana would be able to become King. As soon as Dhṛtarāṣṭra had asked the question, evil omens like the world becoming dim, jackals howling etc. were witnessed again. Scholars like Vidura did their best to divine what the future of Duryodhana would be, and after mature consideration Vidura and the brahmin pandits opined that because of Duryodhana's birth the country and people would be ruined, and they, therefore advised that he should be cast away and forsaken. But, paternal affection did not permit Dhṛtarāṣṭra to accept the advice.

During this period Gāndhārī was laid up for a few days with stomach trouble, and a vaiśya woman was engaged

to look after Dhṛtarāṣṭra, who begot of her a son called Yuyutsu.[1] Thus with 100 sons and Duśśalā for daughter Dhṛtarāṣṭra became rich in the matter of children[2] (M. B. Adi Parva, Chapter 114).

(2) *Duryodhana harms Bhīmasena.* Now, Pāṇḍu was dead and Mādrī also died in the funeral pyre of her husband. Forlorn and helpless Kuntī and her five sons came to Hastināpura, and Dhṛtarāṣṭra welcomed them to the palace. Thus arose the occasion for the Pāṇḍavas and the Kauravas to live together in the Hastinā-pura palace. And, naturally there used to be petty differences and quarrels between the Pāṇḍava and Kaurava princes. Bhīma being in every way a giant the Kauravas had often to suffer at his hands. To collect all the hundred Kaurava brothers together and throw them away in one lump to push them to the ground, to suffocate them by holding their heads under water etc—these were some of the childish pranks played by Bhīma on the Kauravas. The constant repetition of such pranks and mischiefs on the part of Bhīma rendered him an object of hatred for the Kauravas among whom the common conviction grew that it was essential to put an end to Bhīma's life for their safety, nay even their very existence.

One day, the Kauravas, with the object of doing away with Bhīma, escorted the Pāṇḍavas to Pramāṇakoṭi on the banks of the Gaṅgā for water sports. There all of them ate sumptuous meals and took various drinks. But, Duryodhana had secretly mixed Kālakūṭa poison in the food of Bhīma. After taking meals they began playing water-sports. After the sports were over they returned to their tents and slept. Owing to the effects of the poison and the overexertion during the day Bhīma slept stone dead. While all were asleep during the night Duryodhana bound the hands and legs of Bhīma with cords and threw him into the depths of the Gāṅgā. Bhīma who was still unconscious sank down to the very bottom of the river where the denizens of nāgaloka saw him and the nāgas bit him in anger. The poison of the nāgas neutralised the effects of Kālakūṭa poison in Bhīma, though their bite could not make even a scratch on his skin. Freed thus from the effects of poison Bhīma shook himself up from sleep and drove off the nāgas. Alarmed at these developments the nāgas called Vāsuki up to the scene, and he, recognising Bhīma held him in embrace and gave him much money and costly gems etc. Bhīma refused the gifts, but asked Vāsuki for nāga-rasa, which would impart the strength of thousand nāgas to those who used it. Vāsuki gave Bhīma eight potfuls of nāgarasa, which the latter drank to the last dregs and thus gained immeasurable strength.

When next morning after the water-sports the Pāṇḍavas and the Kauravas awoke from sleep Bhīma was found missing. Duryodhana said that Bhīma had returned earlier to Hastināpura, but this did not satisfy the Pāṇḍavas. Kuntī lamented over the absence of Bhīma. Bhīma, who drank the nāga rasa lay on the veranda of Vāsuki for eight days in the manner of one who had lost consciousness. By the time he woke up on the eighth day the body had almost fully assimilated the rasa. Vāsuki told Bhīma that eight potfuls of nāgarasa would impart the strength of 10,000 elephants. And then at the instance of Vāsuki Bhīma took his bath in holy waters and wore new clothes and fragrant garland. He ate the pudding offered by Vāsuki, and taking leave of him and followed by nāgas he came up from the water to the bank of the Gaṅgā. Bhīma gave a detailed description to his mother and brothers of all that had happened to him. Dharmaputra advised him to keep the secret. After the incident, once again was Kālakūṭa poison mixed in the food of Bhīma. But, Yuyutsu born of the vaiśya woman to Dhṛtarāṣṭra gave the Pāṇḍavas confidential report about it. Because of the powerful effect of nāga rasa, the Kālakūṭa consumed by Bhīma did no harm to him but it only got assimilated in his body. On another occasion Duryodhana killed the charioteer of Bhīma. (Bhāṣā Bhārata, Chapter 127 and 129).

3) *Karṇa crowned king of Aṅga.* The Kauravas and the Pāṇḍavas learnt the use of weapons of war at the feet of Droṇācārya, and when the studies were over arrangements were made for a rehearsal, and at the rehearsal Bhīma and Duryodhana were the first to clash with each other. When the encounter reached its climax both of them pointed the club at each other. But, Aśvatthāmā intervened and pacified them. Next Karṇa entered the stage for a trial of strength with Arjuna, and at once arose from the Pāṇḍava side questions about Karṇa's nobility and aristocracy of birth etc. Karṇa stood there stunned, not knowing what to say or how to repel the attack. Then it was Duryodhana who rose up to announce that he was, that very moment, crowning Karṇa King of Aṅga. This ended the scene. (Bhārata (Malayālam), Ādi Parva, Chapters 134, 135 and 136).

4) *Pāṇḍavas trapped in palace built of lac.* The above incident confirmed and completed the cleavage of the Pāṇḍavas and the Kauravas into two hostile camps. Meantime another event happened. Droṇācārya demanded of his pupils to bring before him King Drupada by way of gurudakṣiṇā (tuition fee), for the ācārya had to wreak vengeance upon Drupada (See under Droṇa). Though Duryodhana tried his best he could not capture Drupada. Not only that, Drupada defeated him also in fight. At this junture it was Arjuna who presented Drupada as captive to Droṇa by way of gurudakṣiṇā. The incident proved to be another provocation for Duryodhana to hate the Pāṇḍavas.

Now, Duryodhana made up his mind to destroy the Pāṇḍavas somehow or other. With this end in view he went to his father, posing himself to be a great well-wisher of the Pāṇḍavas, and obtained his permission to transfer their (Pāṇḍavas') residence to another palace. Accordingly Duryodhana deputed his minister Purocana to get built at Vāraṇāvata a palace of lac. Vidura came to know of the intended mischief and gave advance notice of it to the Pāṇḍavas through a messenger Kanaka. The architect built the 'lac palace' but built a tunnel also attached to it. A year after the Pāṇḍavas shifted the residence to the new 'palace' Duryodhana set fire to it, and the Pāṇḍavas escaped unscathed through this tunnel. (Bhārata (Malayālam) Ādi Parva, Chapters 141-151).

1. Vyāsa blessed Gāndhārī to have 100 sons. Then how was it that she got a daughter too? On being questioned thus by King Janamejaya Vaiśampāyana replied "when Vyāsa was dividing the mass of flesh a desire to have a daughter entered the heart of Gāndhārī and divining that desire Vyāsa cut the flesh in such a manner as to have one more piece, viz. 101.

2. Duryodhana was born as a part of Kali. (M.B. Āśrama- vāsika Parva, Chapter 1).

5) *Duryodhana invited the Pāṇḍavas back to Hastināpura.* Duryodhana and his brothers were living very happily under the impression that the Pāṇḍavas had been burnt to ashes along with the 'lac Palace'. Then it was that the Pāṇḍavas, disguised as brahmins and in the presence of all the Kings, won Pāñcālī, the daughter of King Drupada, in svayaṁvara, for their wife. After the marriage the Pāṇḍavas stayed in Drupada's palace and the Kauravas returned to Hastināpura. Duryodhana and others felt all the more jealous at the Pāṇḍavas' becoming more powerful as a result of their marriage. Again it was decided that the Pāṇḍavas should be destroyed anyhow and at any cost. But, how to effect the destruction? Duryodhana wanted to attract the Pāṇḍavas to destruction through women and to create differences and divisions among them. But, Karṇa attacked the plan as impracticable, and instead he wanted to defeat Drupada and render the Pāṇḍavas impotent. At this stage Bhīṣma and Droṇa argued that it was most preferable to give half the Kingdom to the Pāṇḍavas and receive them with grace. Dhṛtarāṣṭra supported the proposal as a result of which the Kauravas went to Pāñcāla and escorted the Pāṇḍavas back to Hastināpura. Dhṛtarāṣṭra partitioned the country between the Kauravas and the Pāṇḍavas and the latter shifted their residence to their part of the country with Khāṇḍavaprastha (Indraprastha) as its capital. When the Pāṇḍavas went to Indraprastha Maya built for them an exceptionally beautiful palace where King Dharmaputra performed *rājasūya.* Duryodhana and others earnestly participated in it. After the rājasūya the Kauravas wanted to have a look at the palace and in the course of surveying it they placed themselves in ridiculous situations due to visual illusions. Taking the bright floors of glass for watery tanks they pulled up their clothings and measured with caution every foot of theirs. Then they mistook actual pools for floor and fell into them and got wet. At the consequent discomfiture of the Kauravas Bhīma clapped his hands and roared with laughter. Draupadī hid her face with hands and smiled. Altogether the Kauravas cut a very ridiculous figure, and they returned to Hastināpura. (M.B. Ādi Parva, Chapter 202, Sabhā Parva, Chapters 35, 85).

6) *Dharmaputra's first defeat in the game of dice.* The sight of the great wealth including costly stones and gems presented by various kings to Dharmaputra at the Rājasūya and the humiliation experienced while surveying the palace made Duryodhana all the more mad with anger and hatred towards the Pāṇḍavas. He now came to the decision either to defeat the Pāṇḍavas once for all or to commit suicide by taking poison. He held secret consultations on the topic with Śakuni whose efforts at first to pacify him (Duryodhana) failed. Ultimately Śakuni, an expert in the game of dice, advised Duryodhana to invite Dharmaputra to a game, assuring him that the rest he would take care of. Dhṛtarāṣṭra and Vidura advised Duryodhana against the move, but he did not yield. Finally Dhṛtarāṣṭra, saying to himself that nobody would change fate, agreed to Duryodhana's proposal, and deputed Vidura to Dharmaputra to invite him for the game.

Dharmaputra, in fact, did not like the game, but he succumbed to the eloquence and persuasive powers of Śakuni and at last agreed to play. Kings lined up the royal hall to witness the game. First gems were staked. and Duryodhana won the game. Then 1000 golden niṣkas[1] and treasuries were offered to the winner. Duryodhana won that game also. Next chariot with horses and next to that 1000 maid-servants were staked and Duryodhana won those games too. 1000 horses, 1000 golden chariots with their horses, the horse decorated with gold presented by Citraratha to Arjuna, 6000 soldiers with their arms and armaments—these formed the next successive bets, and each game Dharmaputra lost. The next bet was 400 copper vessels each filled with pure gold, and Duryodhana won that game also. And, now Vidura tried to dissuade Yudhiṣṭhira from playing the game; but neither he nor Duryodhana heeded the advice. And, Duryodhana by foul play snatched from Dharmaputra all his wealth, his kingdom and his brothers. Now, Pāñcālī alone remained, and Dharmaputra bet her too and played the last game and lost..

Duryodhana deputed his Sūta, Prātikāmi, to Indraprastha, to fetch Draupadī but she sent him back. Next Duśśāsana was deputed and he brought Pāñcālī to the sabhā dragging her by the hair. She was proclaimed to be the maid-servant of the Kauravas. At last Dhṛtarāṣṭra intervened and sent back the Pāṇḍavas along with Draupadī to Indraprastha.

7) *Second game and exile in the forest.* Duryodhana and others did not appreciate the intervention of their father. He again conspired with Śakuni and it was decided to challenge Dharmaputra to one more game. The conditions to be stipulated were that the vanquished in the game should stay in exile for twelve years in the forest and live incognito during the thirteenth year, and if found out and recognised during this period the whole process of exile and life incognito would have to be repeated. Duryodhana and Śukuni approached Dhṛtarāṣṭra and said to him thus: "Dear father, the desire for revenge at their defeat in the game of dice gnaws at the Pāṇḍavas' heart like poison. Also, they will never forget our having dragged Draupadī by her hair. When a suitable occasion arises they will take revenge on the whole lot of us. Therefore, we want to challenge Dharmaputra to a final game of dice, the condition being that he who gets defeated should go in exile into the forest for twelve years and then to live incognito for one year. If we get defeated we will simply carry out the condition on our part.

This request of Duryodhana appealed to his father, who invited Dharmaputra once again for a game of dice. Dharmaputra accepted the invitation, in fact, in spite of himself. This time too Duryodhana won the stake and the Pāṇḍavas set out to the forest. Even at the time of parting Duśśāsana insulted Bhīma who retorted thus: "You, mean fellows, you cheated my brother by foul play. If I fail to tear your heart open in fight and drink blood I do not want heaven. Moreover I will kill Duryodhana, and Arjuna will kill Karṇa. Śakuni, the expert in foul play in dice will be killed by Sahadeva. We will meet in the 14th year from today at the battlefield. Adieu."

Thus did the Pāṇḍavas depart for the forest. Kuntī being too old Vidura took her to his house, and he consoled her, lamenting over the separation from her children. (M.B. Sabhā Parva).

1. 108 suvarṇa weight, an ornament worn on the chest.

8) *Curse of Maitreya.* The Pāṇḍavas entered the Kāmyaka forest where they were welcomed by the sages. Among them Maitreya whom the misfortune of the Pāṇḍavas affected much started for Hastināpura for peace parleys. Vidura advised Dhṛtarāṣṭra that Maitreya's proposals should be respected lest he should curse the King. Dhṛtarāṣṭra and Duryodhana received the sage with respect. And, the sage asked them to recall the Pāṇḍavas from the forest and live on friendly terms with them. Duryodhana did not in any manner respond to the advice of the sage, but stood there absolutely mum tapping his thigh with his fingers and making drawings with the fingers of his feet on the ground. This the sage interpreted as an insult to him. He stood up ablaze with anger and cursed Duryodhana thus: "You will, sooner than later reap the consequences of your false pride; your cruelty will invite terrible war, and in the fight Bhīma will rend asunder your thigh, which you struck with your fingers just now."

Greatly agitated over the curse Dhṛtarāṣṭra prayed the sage for redemption and the sage said: "if only your son resorts to forebearance and peace the curse will not take effect, otherwise it will come true." And after making this announcement the sage returned to the forest. (M.B. Vana Parva, Chapter 10).

9) *The procession.* While the Pāṇḍavas were staying in the Kāmyaka forest Duryodhana and others went there on the pretext of looking after the cows. The Gandharvas took them captive; but the Pāṇḍavas intervened and set them free. Feeling humiliated at the mishap Duryodhana decided to end his life after crowning Duśśāsana as King. But Duśśāsana did not agree to the proposal. (For details see Ghoṣayātrā).

10) *Duryodhana's attempt at death and his trip to Pātāla.* Humiliated at the procession thus and turning down the advice of friends to return to the palace, Duryodhana spread grass on the ground and lay down there to die. As his death would spell disaster to the Dānavas they decided to send him back to his palace for which purpose they performed the Vaitāna sacrifice in Pātāla. While offering milk in the sacrificial fire a Rākṣasa woman, Kṛtyā, arose therefrom, and at the instance of the Dānavas she carried Duryodhana over to Pātāla. There they told him thus: "Oh Duryodhana, a part of your body has been earned by us from Śiva by our penance. That part of your body above the waist is made of diamond. Therefore, arrows will not pierce your body. Grieve not. Bhagadatta and other heroes have been born to help you. Your great supporter Karṇa is possessed of the soul of Narakāsura." These words of the Dānavas instilled fresh hope in Duryodhana, and he was taken back to his Kingdom by Kṛtyā. This incident appeared as a dream to Duryodhana. Bucking up confidence and courage again he returned to Hastināpura and continued to rule (M.B. Vana Parva, Chapter 252).

11) *Duryodhana's Viṣṇu yajña.* At this juncture Duryodhana thought of performing a Rājasūya for which he invited brahmins to the palace. After bestowing much thought on the subject the brahmins pointed out that there was no sanction for Duryodhana to conduct a Rājasūya as his elders, Dhṛtarāṣṭra and Dharmaputra were still alive. At the same time they pointed out that there was another Yajña called Viṣṇu Yajña as efficacious as Rājasūya which Duryodhana was competent to perform. Accordingly Duryodhana performed the Viṣṇu yajña and earned reputation among evil monarchs. (M.B. Vana Parva, Chapters 256, 257).

12) *Boon from Durvāsas.* Once Durvāsas accompanied by his disciples, came to Duryodhana's palace, and Duryodhana decided somehow or other to befriend and use the maharṣi as a weapon against the Pāṇḍavas. He housed the maharṣi and his disciples in the palace for a few days and pleased them by careful service at which the maharṣi asked Duryodhana to request for any boon he desired. And, Duryodhana asked the maharṣi to visit the Pāṇḍavas one day in the forest with his disciples when they had finished taking their meals. The maharṣi agreed. And, this was the period of time when Pāñcālī had received the akṣayapātra from Sūrya. Everyday the pātra would produce enough food for the Pāṇḍavas and the other people with them, but it would become empty for the day after Pāñcālī had eaten her food. This was the nature of the akṣayapātra.

Pāñcālī had finished her meals one day when Durvāsas and his disciples came to the Pāṇḍavas. Not knowing that Pāñcālī had already finished her food Dharmaputra welcomed the maharṣi and his disciples and requested them to take bath in the Gaṅgā and return for their meals. Pāñcālī was in a fix. The akṣayapātra would not produce any more food for the day, and if not duly fed the maharṣi would get angry and curse them. In this painful dilemma she prayed to Śrī Kṛṣṇa for succour, and lo! he appeared and asked Pāñcālī for some food. She replied that the akṣayapātra was quite empty. But, Kṛṣṇa got from her the pātra and ate one particle of Kīra (a leafy vegetable) which had stuck on its side. That leafy substance fully satisfied his hunger and thirst whereupon the hunger and thirst of Durvāsas and his disciples were also quenched. Then Kṛṣṇa asked Sahadeva to bring back the maharṣi and his disciples from the bank of the Gaṅgā and accordingly he went there and invited them. Only a few minutes had passed since the maharṣi and his disciples had felt the satisfaction of a sumptuous meal. They were also astonished to think how in such a short time food for so many people could be cooked by Pāñcālī. They felt rather anxious about the reaction which Dharmaputra would evince in case they returned to him to say that they required no food. Durvāsas realised only too well that to quarrel with the Pāṇḍavas, who enjoyed the friendship and support of Kṛṣṇa was like playing with fire. Therefore, the maharṣi with his disciples ran away from the place secretly. Pāṇḍavas waited long for the maharṣi and his disciples to return fearing that the object of Durvāsas might be to return at the untimely hour and curse them. But, Śrī Kṛṣṇa told them the details about the maharṣi's departure and assured Dharmaputra that he and his disciples would not return. (M.B. Vana Parva, Chapter 263).

13) *War against Virāṭa.* After twelve years' exile in the forest the Pāṇḍavas began their life incogni to at Virāṭa nagara. Kīcaka, brother-in-law of Mātsya, the Virāṭa King, was killed secretly by Bhīmasena, and news was spread that Kīcaka was killed by a Gandharva.

None of the spies deputed by Duryodhana to spot out the Pāṇḍavas during their life incognito could gather

any information about them. One of those days Suśarman, King of Trigarta, told Duryodhana that the Virāṭa King had lost his power and spirits due to the death of Kīcaka and it was, therefore, the proper time to attack the Virāṭa country and subjugate it thoroughly. The idea appealed to Karṇa, who prompted Duryodhana to war against Virāṭa. The army was fully mobilised. As an excuse for the war, at the instance of Duryodhana, Suśarman, King of Trigarta lifted innumerable cows of the Virāṭa King. This happened on the day on which the life incognito of the Pāṇḍavas was to have ended. And war started thus. The Virāṭa prince Uttara who spent his time in the zenana in the palace appeared in the field of war. Arjuna, under the assumed name of Bṛhannala took up the charioteership of Uttara. But, at the sight of the vast Kaurava army Uttara fainted, and Arjuna hurriedly drove the chariot over to where his bow gāṇḍīva was kept hidden, and with the bow in his hands Arjuna jumped into the thick of the fight. A fierce war ensued in which the Kaurava army was completely routed. The life incognito of the Pāṇḍavas was also over, and Duryodhana became naturally anxious about the future of things. (M.B. Virāṭa Parva, Chapter 65).

14) *Preparation for war.* Duryodhana refused to give the Pāṇḍavas, even after their return from twelve years' exile in forest and one year's life incognito, even 'as much land as would hold a pin', and war became inevitable. The Pāṇḍavas and Kauravas fought the great war which lasted for eighteen days on the field of Kurukṣetra.

(1) *Duryodhana went to invite Śrī Kṛṣṇa.* Preparations for the war were gathering speed and momentum. Both the sides were on the look out for more friends and allies. Being told that Arjuna had gone to Dvārakā to seek Kṛṣṇa's support Duryodhana rushed to the place. Seeing Duryodhana from a distance Kṛṣṇa lay on his bed in a false sleep, and Duryodhana took his seat on a stool at the head of the bed awaiting Kṛṣṇa to awake from sleep. Soon after, Arjuna came there and he stood at the feet of Kṛṣṇa with head bowed down. When Kṛṣṇa awoke from sleep it was Arjuna whom he saw first, and while exchanging greetings with Arjuna he was told that it was Duryodhana, who had come first. But when Duryodhana and Arjuna explained the object of their visit he told them thus:—

"No doubt it was Duryodhana who came first. But, it was Arjuna whom I met first. Since Duryodhana came first and I saw Arjuna first I shall help both of you in war. There is the adage that youngsters should be given priority of consideration. So, Arjuna may indicate his preference first. I shall give one of you an army of 10 lakhs of warriors as strong in body as myself, and I shall stand by the other without arms and without fighting. Arjuna may make his choice first. And, he chose Kṛṣṇa for his side in the war while Duryodhana was happy to get Kṛṣṇa's mighty army. (M.B. Udyoga-Parva, Chapter 7).

(2) Duryodhana sought Balabhadra's help but Balabhadra told him frankly that since he could not forsake Kṛṣṇa he would remain neutral in the war. (M.B. Udyoga Parva, Chapter 7, Verse 25).

(3) Duryodhana got an akṣauhiṇī (a specific division of army) from Kṛtavarman. (Udyoga Parva, Chapter 7, Verse 32).

(4) Śalya promised to captain the Kaurava army. (M.B. Udyoga Parva, Chapter 8, Verse 18).

(5) Duryodhana could collect a total of eleven akṣauhiṇīs. (M.B. Udyoga Parva, Chapter 19, Verse 27).

(6) He assured Dhṛtarāṣṭra that the Kaurava army would easily defeat the Pāṇḍava army. (M.B. Udyoga Parva, Chapter 57).

(7) He declared that war was a yajña. (M.B. Udyoga Parva, Chapter 58).

(8) At the instance of Dhṛtarāṣṭra a rest house was built for Śrī Kṛṣṇa on his way to the Kauravas for compromise talks on behalf of the Pāṇḍavas. (Udyoga Parva, Chapter 85).

(9) Duryodhana opined that Kṛṣṇa be taken captive when he came to plead for compromise and peace, but the others did not support him. (Udyoga Parva, Chapter 83, Verse 13).

(10) Duryodhana worshipped Kṛṣṇa with rare and excellent things and invited him for meals, but Kṛṣṇa did not accept any. (Udyoga Parva, Chapter 91, Verse 13).

(11) Duryodhana rejected the advice of sage Kaṇva to come to terms with the Pāṇḍavas. (Udyoga Parva, Chapters 97-105).

(12) He emphatically announced in the Kaurava assembly that even as much land as may be required to hold a pin would not be given to the Pāṇḍavas. (Udyoga Parva, Chapter 127, Verse 26).

(13) Kṛṣṇa's pleadings in the Kaurava assembly for peace and amity on behalf of the Pāṇḍavas failed to have any effect. On the occasion Duryodhana, Śakuni, Karṇa and Duśśāsana conspired to take Kṛṣṇa captive. Sātyaki informed Kṛṣṇa secretly about the conspiracy and Kṛṣṇa informed Dhṛtarāṣṭra about it, and he warned the conspirators against their wicked plan. (Udyoga Parva, Chapter 13, Verse 4).

(14) Duryodhana appointed Kṛpa, Droṇa, Śalya, Jayadratha, Hārdika, Aśvatthāmā, Karṇa, Śakuni, Bālhīka and Kāmboja as commanders of the army. (Udyoga Parva, Chapter 155).

(15) Duryodhana appointed Bhīṣma as the Commander in-Chief of the army. (Udyoga Parva, Chapter 156 verse 26).

(16) He appointed Ulūka as messenger and warned Śrī Kṛṣṇa, the Pāṇḍavas, Drupada, Virāṭa, Śikhaṇḍī, Dhṛṣṭadyumna and others. (Udyoga Parva, Chapter 10).

(17) He ordered the army to the Kurukṣetra field. (Udyoga Parva, Chapter 195).

(18) He appointed Duśśāsana as Bhīṣma's body-guard. (Bhīṣma Parva, Chapter 15).

(19) On the flag staff of Duryodhana studded with gems his flag with the serpent's emblem flew high in the air. (Bhīṣma Parva, Chapter 17, Verse 25).

(20) He learnt from Droṇa the names of heroes on both sides before the fighting started. (Bhīṣma Parva, Chapter 25).

15) *Duryodhana in battlefield.* The following incidents relating to Duryodhana in actual war have been noted.

(1) In the first day's fighting he fainted, hit by the arrows of Bhīma. (Bhīṣma Parva, Chapter 58, Verse 17).

(2) He attacked Bhīma with the support of the elephant division (Gajasenā) and the latter fainted. (Bhīṣma Parva, Chapter 64, Verse 14).

(3) Bhīmasena again confronted him, and again he fell down fainted. (Bhīṣma Parva, Chapter 80, Verse 4).

(4) Dhṛṣṭadyumna defeated him. (Bhīṣma Parva, Chapter 82, Verse 53).
(5) Bhīma killed eight brothers of Duryodhana at one stretch, and Duryodhana cried before Bhīṣma. (Bhīṣma Parva, Chapter 88, Verse 37).
(6) He fought against Ghaṭotkaca and killed four Rākṣasa attendants of the latter. (Bhīṣma Parva, Chapter 91, Verse 20).
(7) He fell down at the blows delivered by Ghaṭotkaca. (Bhīṣma Parva, Chapter 92, Verse 14).
(8) He thrashed Bhīma to unconsciousness. (Bhīṣma Parva, Chapter 94, Verse 5).
(9) Overpowered by Ghaṭotkaca, he gave expression to his sorrows before Bhīṣma. (Bhīṣma Parva, Chapter 95, Verse 8).
(10) He directed Śalya to fight against Yudhiṣṭhira. (Bhīṣma Parva, Chapter 105, Verse 26).
(11) Grieved at the death of the warriors in his army he went to Bhīṣma in great anguish. (Bhīṣma Parva, Chapter 109, Verse 16).
(12) Duryodhana and Sātyaki fought against each other. (Bhīṣma Parva, Chapter 111, Verse 14).
(13) He fought with Abhimanyu. (Bhīsma Parva, Chapter 116, Verse 1).
(14) He appointed Droṇa as chief of the army. (Bhīṣma Parva Chapter 6, Verse 2).
(15) He prayed for Droṇa's blessings to capture Yudhiṣṭhira alive. (Droṇa Parva Chapter 12, Verse 6).
(16) He embraced Droṇa at the sight of the latter disintegrating the fighting forces of the Pāṇḍavas. (Bhīṣma Parva, Chapter 23, Verse 7).
(17) He accorded sanction to his warriors to kill Abhimanyu. (Bhīṣma Parva, Chapter 39 Verse 16).
(18) He prompted Karṇa to fight Abhimanyu. (Bhīṣma Parva, Chapter 40, Verse 23).
(19) He ran off at the blows of Abhimanyu. (Bhīṣma Parva. Chapter 45, Verse 30).
(20) He consoled Jayadratha who ran away in fear of Arjuna. (Bhīṣma Parva. Chapter 74, Verse 14).
(21) When he admitted that he was not efficient to fight Arjuna. Droṇa tied a divine talisman on his body. (Bhīṣma Parva. Chapter 94, Verse 73).
(22) Defeated by Arjuna he ran away with the talisman on him. (Bhīṣma Parva, Chapter 103, Verse 32).
(23) Sātyaki defeated Duryodhana. (Bhīṣma Parva, Chapter 120 Verse 40).
(24) He got defeated by Yudhāmanyu and Uttamaujas (Bhīṣma Parva Chapter 102 Verse 30).
(25) He incited Karṇa to kill Arjuna. (Bhīṣma Parva, Chapter 145, Verse 12).
(26) He lost his enthusiasm with the death of Jayadratha (Bhīṣma Parva, Chapter 150).
(27) He made allegations against Droṇa. (Bhīṣma Parva, Chapter 152, Verse 2).
(28) He fought with Yudhiṣṭhira and got defeated. (Bhīṣma Parva, Chapter 153, Verse 23).
(29) Aśvatthāmā got ready to kill Karṇa, but Duryodhana pacified him. (Bhīṣma Parva, Chapter 150, Verse 13).
(30) He fought with Bhīma and got defeated. (Bhīṣma Parva, Chapter 166, Verse 30).
(31) He deputed Śakuni to kill the Pāṇḍavas. (Bhīṣma Parva, Chapter 170, Verse 60).
(32) He got defeated in fight with Sātyaki. (Bhīṣma Parva, Chapter 171, Verse 23).
(33) He prompted Alambuṣa, son of Jaṭāsura to fight with Ghaṭotkaca. (Bhīṣma Parva, Chapter 174, Verse 9).
(34) He fought with Nakula and got defeated. (Bhīṣma Parva, Chapter 187, Verse 50).
(35) On the death of Droṇa he ran away from the battlefield. (Droṇa Parva, Chapter 193, Verse 17).
(36) After the death of Droṇa he appointed Karṇa chief of the army. (Karṇa Parva, Chapter 10, Verse 43).
(37) He fought against Yudhiṣṭhira and got defeated (Karṇa Parva, Chapter 29, Verse 32).
(38) He requested Śalya to act as Karṇa's charioteer. The request so enraged Śalya that he rose from his seat at once. But, Duryodhana brought him round with praises. (Karṇa Parva, Chapter 32).
(39) He created so much troubles and difficulties for Nakula and Sahadeva in fight with them. (Karṇa Parva, Chapter 56).
(40) In further fighting he got defeated by Bhīma. (Karṇa Parva, Chapter 61, Verse 51).
(41) He killed the Kulinda prince. (Karṇa Parva, Chapter 85, Verse 19).
(42) When Aśvatthāmā put forward certain compromise proposals he rejected them. (Karṇa Parva, Chapter 88, Verse 30).
(43) Karṇa was killed and Duryodhana was immersed in grief. [Karṇa Parva, Chapter 92, Verse 15).
(44) He rejected peace proposals made by Kṛpa, and reaffirmed the decision to fight. (Śalya Parva, Chapter 5).
(45) He appointed Śalya as chief of the army. (Śalya Parva, Chapter 7, Verse 6).
(46) He was again defeated by Bhīma. (Śalya Parva, Chapter 16, Verse 42).
(47) He was defeated by Dhṛṣṭadyumna. (Śalya Parva, Chapter 25, Verse 23).
(48) After the defeat he ran away from the battlefield, entered a pool rendering the water motionless by magical power and stayed under water. (Śalya Parva, Chapter 29, Verse 54).
(49) Kṛpācārya, Aśvatthāmā and Kṛtavarman went to his hiding place and tried to arouse him for war but he expressed disinclination for war. (Śalya Parva, Chapter, 30, Verse 14).
(50) Yudhiṣṭhira visited Duryodhana in the latter's hiding place, but he answered Yudhiṣṭhira from under water. (Śalya Parva, Chapter 31, Verse 33).
(51) On the urging of Yudhiṣṭhira he came out of the pool. (Śalya Parva, Chapter 32, Verse 33).
(52) He got prepared for club fight with Bhīma. (Śalya Parva, Chapter 33, Verse 52).
(53) Ill omens like storms, dust fall, thunder and lightning, followed his preparations for fight with Bhīma. (Śalya Parva, Chapter 56, Verse 8).
(54) He fell down at the blows of Bhīma with his thigh broken. (Śalya Parva, Chapter 58, Verse 47).
(55) Śrī Kṛṣṇa spoke harsh words to him and he replied to them all. (Śalya Parva, Chapter 61, Verse 27).
(56) He shed tears before Śalya. (Śalya Parva, Chapter 61, Verse 7).
(57) He appointed Aśvatthāmā chief of the army. (Śalya Parva, Chapter 65, Verse 41).
(58) Congratulating Aśvatthāmā he cast away his mortal coils. (Sauptika Parva, Chapter 9, Verse 56).

16) *Other information.*
(1) Duryodhana was one of the eleven mahārathas on the Kaurava side, others being Yuyutsu, Duśśāsana, Dussaha, Durmeṣaṇa, Vikarṇa, Citrasena, Jaya, Kurumitra, Karṇa and Satyavrata (all of them, sons of Dhṛtarāṣṭra). (M.B. Ādi Parva, Chapter 63, Verse 18).
(2) With the help of Karṇa he abducted the daughter of the King of Kāśi. (Śānti Parva, Chapter, 4, Verse 13).
(3) After his death his splendid palace was occupied by Bhīma. (Śānti Parva, Chapter 44, Verse 6).
(4) Vyāsa brought by his esoteric powers to the surface of the Gaṅgā the souls of the heroes who were killed in the battle. Amongst them was the soul of Duryodhana also. (Āśramavāsika Parva, Chapter 32, Verse 9).
(5) Yudhiṣṭhira saw Duryodhana, after his death, living in heaven, resplendent as Sūrya in the company of holy devatās. (Svargārohaṇa Parva, Chapter 1, Verse 4).
17) *Synonyms of Duryodhana.* Ājamīḍha, Bhārata, Bhāratasārdūla, Bhāratasreṣṭha, Bhāratāgrya, Bharatarṣabha, Bhāratasattama, Dhārtarāṣṭra, Dhṛtarāṣṭraja, Gāndhārīputra, Kaurava, Kauravanandanā, Kauravendra, Kauravya, Kauraveya, Kurukuladhāma, Kurumukhya, Kurunandana, Kurupati, Kurupravīra, Kurupuṅgava, Kurusattama, Kururāja, Kurusiṁha, Kurūttama, Suyodhana.

DURYODHANA II. The Mahābhārata refers to another Duryodhana, grandson of Suvīra, and son of Durjaya. (Anuśāsana Parva, Chapter 2, Verse 18). A daughter called Sudarśanā was born to him by his wife Narmadā. Duryodhana married Sudarśanā to Agnideva.

DŪṢAṆA. A Rākṣasa. Dūṣaṇa, who came along with Khara to fight, was killed by Śrī Rāma. (See Khara).

DUṢKARṆA. One of the hundred sons of Dhṛtarāṣṭra. He was defeated in fighting in the great war by Śatānīka. (Droṇa Parva, Chapter 155).

DUṢPAṆYA. Last son of a merchant in Pāṭalīputra. Short-tempered and haughty, this Duṣpaṇya killed many children. The King outlawed him. He went into the forest where he drowned the child of maharṣi Ugraśravas The maharṣi cursed him that he also should end his life by drowning and his soul roam about in unsupportable distress. The curse came true. After roaming about for many years he approached Agastya and prayed for redemption from the curse. The sage directed his disciple, Sutīkṣṇa to get holy water from Agnitīrtha in Mount Gandhamādana and sprinkle it on the sinful soul of Duṣpaṇya. Sutīkṣṇa did as he was asked by the guru, and the soul of Duṣpaṇya attained salvation. (Setumāhātmyam).

DUṢPARĀJAYA (DURJAYA). One of the hundred sons of Dhṛtarāṣṭra. On the occasion of Duryodhana's journey to Dvaitavana Duṣparājaya was taken captive by the Gandharvas. In the war with the Gandharvas he clashed with Nīla. (Droṇa Parva, Chapter 25). He was killed by Bhīma. (Śalya Parva, Chapter 26).

DUṢPRADHARṢAṆA. (DUṢPRAHARṢA). One of the hundred sons of Dhṛtarāṣṭra. Bhīma killed him in fighting. (Śalya Parva, Chapter 26).

DUSSAHA. A son of Dhṛtarāṣṭra. He was wounded by the arrows of Sātyaki and killed by Bhīma. (Droṇa Parva, Chapter 135).

DUŚŚALA. One of the hundred sons of Dhṛtarāṣṭra who was killed in war by Bhīma. (Droṇa Parva, Chapter 129, Verse 39).

DUŚŚALĀ. The only daughter of Dhṛtarāṣṭra by Gāndhārī.
(1) She was married to Jayadratha the Rājā of Sindhu.
(2) *Her birth.* See under Kauravas.
(3) Yudhiṣṭhira did not permit Jayadratha to be killed when he abducted Pāñcālī as he was the husband of Duśśalā. (Vana Parva, Chapter 271, Verse 43).
(4) When Arjuna reached Vidarbha attending the Aśvamedha yajña the archers obstructed his progress, and he killed them all. Suratha, son of Duśśalā, was also among those killed, and she came to the battlefield with her infant child crying, whereupon Arjuna stopped the fighting and in remorse crowned the son of Suratha as the King of Sindhu. (Aśvamedha Parva, Chapters 78 and 89).

DUŚŚĀSANA I. A son of Dhṛtarāṣṭra.
1) *His birth.* See under Kauravas.
2) *Other information.* (1) He, along with his brothers, was present at the svayaṁvara of Pāñcālī. (Ādi Parva, Chapter 185, Verse 1).
(3) He kept store and served food to the guests at the Rājasūya of Yudhiṣṭhira. (Sabhā Parva, Chapter 35, Verse 5).
(3) He dragged Pāñcālī and stripped her of her clothes in the assembly hall of the Kauravas. (For details see under Pāñcālī).
(4) Gandharvas took him captive in Dvaitavana. (See under Kauravas).
(5) The Pāṇḍavas released the Kauravas from captivity, and Duryodhana laden with this humiliation did not desire to return to Hastināpura. He asked Duśśāsana to assume kingship and rule the subjects well. Duśśāsana rejected the offer and wept. This was a good trait in the vicious character of Duśśāsana like lightning in the midst of dark and thick clouds. (Vana Parva, Chapter 249).
3) *Duśśāsana in the great war.* (1) During the first day of the war he fought a duel with Nakula. (Bhīṣma Parva, Chapter 45, Verse 22).
(2) He got defeated in the duel with Arjuna. (Bhīṣma Parva, Chapter 110, Verse 23).
(3) He promised Duryodhana that he would kill Abhimanyu. Droṇa Parva, Chapter 89, Verse 24).
(4) Abhimanyu rendered him unconscious with his arrows. (Droṇa Parva, Chapter 40, Verse 13).
(5) He got defeated by Arjuna and ran away from the battlefield. (Droṇa Parva, Chapter 10).
(6) He fought with Sātyaki. (Droṇa Parva, Chapter 96, Verse 14).
(7) He got defeated by Sātyaki and ran off. (Droṇa Parva, Chapter 121, Verse 29).
(8) He defeated Prativindhya. (Droṇa Parva, Chapter 168, Verse 43).
(9) Sahadeva defeated him in fighting. (Droṇa Parva, Chapter 188, Verse 5).
(10) He fought with Dhṛṣṭadyumna and got defeated. (Droṇa Parva, Chapter 189, Verse 5).
(11) On the death of Droṇa he ran away from the battle-field. (Droṇa Parva, Chapter 193, Verse 15).
(12) Sahadeva defeated him. (Karṇa Parva, Chapter 23, Verse 18).
(13) Duśśāsana put Dhṛṣṭadyumna in prison. (Karṇa Parva, Chapter 61. Verse 33).
(14) He fought with Bhīma. (Karṇa Parva, Chapter 82).

4) *Death of Duśśāsana.* In the fierce fight between Bhīma and Duś ṣāsana at Kurukṣetra Bhīma felled him with his club and sat on his chest asking him with which hand of his he pulled Draupadī by hair, Raising his right hand Duśśāsana cried out, "This is the hand you seek for". At this reply of his Bhīma pulled out Duśśāsana's right hand and thrashed him with it. He cut asunder Duśśāsana's chest and drank the blood which gushed out of it (Karṇa Parva, Chapter 83, Verse 8).

5) *After his death.* (1) After Duśśāsana's death Arjuna occupied his palace. (Śānti Parva, Chapter 44, Verse 8).

(2) Vyāsa evoked the souls of the heroes who died in war and sprinkled Gaṅges water on them. Duśśāsana was one among those thus treated. (Āśramavāsika Parva, Chapter 32, Verse 9).

(3) After death he attained heaven. (Svargārohaṇa Parva, Chapter 5, Verse 21)

6) *Synonyms of Duśśāsana.* Bharata, Bharataśreṣṭha, Bharatāpasada, Dhṛtarāṣṭraja, Kaurava, Kauravya, Kuruśārdūla etc.

DUŚŚĀSANA II. Another Duśśāsana, servant of the son of King Khaḍgabāhu of Saurāṣṭra is also mentioned in the Purāṇas.

Khaḍgabāhu had a famous elephant, which one night broke its chains and escaped, and all the mahouts could not chain it again. People in terror of the elephant ran helter-skelter. Now, a brahmin was going that way chanting verses of the 16th Chapter of the Gītā, and even though the mahouts warned him he did not change his path. Instead he saluted the elephant by touching its cheeks and proceeded on his way unhurt by the animal. The King felt great respect for the brahmin when he was told that he owed his miraculous powers to the 16th chapter of the Gītā, and he took the brahmin with him to his palace. The King gave him 100,000 golden coins and received from him the Gītā mantra. He began reciting daily certain verses in the 16th Chapter of the Bhagavadgītā.

Some time afterwards the King one day went to an open ground near his palace accompanied by soldiers and set the elephant free from its chain. Then, unheeding the entreaties of the frightened people he approached the elephant, saluted it by touching its cheeks and came away unhurt. He could act in this fashion because of his firm faith in the efficacy of the Bhagavadgītā. And afterwards he placed his son, on the throne and himself led a life of recluse repeating the Bhagavadgītā.

Some Purāṇas have another version of this episode. Duśśāsana was a servant of Khaḍgabāhu's son and he attempted to catch the elephant but was killed by it. He attained salvation by hearing the 17th Chapter of the Bhagavadgītā.

Duśśāsana, an idiot, betting a huge sum of money with the junior mahouts of the elephant and unheeding the warnings of several people once mounted the elephant. Children agitated the animal and Duśśāsana fell down from its back. The angry animal stamped the fool to death, and its rage having not yet subsided it threw around his bones. Duśśāsana, who ended his life thus was reborn as an elephant and was owned by King Jayadeva of Ceylon for a long time. A great friend of King Khaḍgabāhu, Jayadeva presented the elephant to him. At the sight of its brothers and other relations memory about its previous birth dawned on the elephant. And, it lived in great grief. After some days the King presented the animal to a poet pleased at his samasyāpūraṇa (filling the three lines of a stanza in tune with the fourth line given). The poet sold the elephant to the King of Mālava as it got ill with fever. In spite of the best treatment administered to it the elephant seemed to be nearing its end. Without either eating or drinking or sleeping the animal stood motionless shedding tears day and night. One day, the Mālava King visited the elephant when, to the surprise of all assembled there, the elephant spoke to the King thus: "Oh, King: if a brahmin recites the 17th Chapter of the Bhagavadgītā I will be completely cured of my illness."

Accordingly a brahmin was brought. As soon as he chanted the Gītā and sprinkled water on its head it got rid of its animalhood, ascended the divine aeroplane and shone forth like Indra. The Mālava King also began daily reciting the Bhagavadgītā and within a short time afterwards attained salvation. (Padma Purāṇa, Chapter 8).

DUŚŚĪLĀ. A harlot who lived in Pratiṣṭhāna. One Devadāsa was her husband. When Devadāsa had once gone to the palace on some business Duśśīlā hid her paramour, with the object of doing away with her husband, on top of the ceiling of her room. He killed Devadāsa while the latter was sleeping in the night. Next day when people gathered at her house she gave out the story that her husband was murdered by thieves. But the people got the true story about the death of Devadāsa from his four-year-old son and beat Duśśīlā to death. (Kathāsaritsāgara, Śaktiyaśolambaka, Taraṅga 2).

DUṢṬABUDDHI. See Mitrabheda.

DUṢYANTA I. A reputed King of the Lunar dynasty.

2) *Genealogy.* Descended from Viṣṇu thus:—Brahmā—Atri—Candra—Budha—Purūravas—Āyus — Nahuṣa — Yayāti — Pūru—Janamejaya—Pracinvān—Namasyu—Vītabhaya — Śuṇḍu—Bahugava—Saṁyāti — Rahovādī Raudrāśva— Matināra — Santurodha—Duṣyanta.

Matināra had two sons: Santurodha and Pratiratha, and Santurodha had three sons: Duṣyanta[1] Pravīra and Sumanta. Pratiratha begot Kaṇva and he, Medhātithi.

His reign. Within a short period of time Duṣyanta bacame the emperor of India. (Ādi Parva, Chapter 68, Verse 3). His empire extended up to the sea, and he became an object of envy for other rulers. Under his rule the four castes flourished in affluence. None was threatened with illness or by thieves. The seasons marched in due order, the clouds raining at the proper time etc. "Like the ocean not getting agitated, and putting up with everything with unique patience like the earth, Duṣyanta ruled the country" (Ādi Parva, Chapter 68).

1. The genealogy given above has been taken jointly from Agnipurāṇa, Bhāgavata and Viṣṇupurāṇa. But the Mahābhārata (Ādi Parva, Chapter 94, Verse 17) gives Ilin as the name of Duṣyanta's father and Rathantī as that of his mother. It may be surmised that Santurodha and Ilin were one and the same individual.

3) *Marriage and birth of son.* Once Duṣyanta set out to a forest to hunt. Seated in his chariot, which moved with the speed of Garuḍa he came to a beautiful forest. Weary with hunger and thirst the King, leaving the attendants behind walked into the hermitage of the sage Kaṇva. Proceeding along the sand on the banks of Mālinī river and drinking with his eyes the beauties of the hermitage he reached Kaṇva's āśrama. 'Who is there in the āśrama?' queried the King, whereupon Śakuntalā, the foster daughter of Kaṇva came out, and in the absence of her father welcomed the guest. Enchanted by the beauty of Śakuntalā, the King questioned her about her lineage and she told him the story about Viśvāmitra's love for Menakā, and Kaṇva bringing up their daughter. Duṣyanta felt deep love for her, and in accordance with rules prescribed in Dharma śāstras married her in the Gāndharva way. He also accepted her stipulation that the son born to her should become the next monarch. Śakuntalā got pregnant, and after promising that she would duly be conducted to the palace Duṣyanta returned.

No sooner had Duṣyanta left the āśrama than Kaṇva, who had been out returned to the āśrama. With his divine eyes he understood what had happened in his absence. Kaṇva blessed Śakuntalā that she would have an excellent son, who would become an excellent ruler of the world surrounded by the sea.

In due course of time Śakuntalā delivered a son. Kaṇva did the rites pertaining to the birth of the child, and named the child Sarvadamana. The child grew up to become six years old, and Kaṇva realising that the further stay of Śakuntalā and her son at the āśrama would stand in the way of the child's welfare and progress sent the mother and the child to Hastināpura, the capital of Duṣyanta, attended by his disciples. When they reached Duṣyanta's palace and sent word to him about their arrival he, pleading ignorance about his marriage with Śakuntalā, refused to receive her and the child. Duṣyanta and Śakuntalā hotly argued the question. At last, when Śakuntalā, with swelling emotions was about to leave the palace, a celestial voice announced that Duṣyanta had, in fact, married Śakuntalā, that Sarvadamana was his son and that he (Sarvadamana) would become a great ruler under the name Bharata. (Ādi Parva, Chapters 69-74).

4) *Other information.* (1) Duṣyanta did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 64).

(2) After his death Duṣyanta stayed in Yama's assembly worshipping him. (Sabhā Parva, Chapter 8, Verse 15).

DUṢYANTA II. A son born to King Ajamīḍha of the Pūru dynasty by his wife called Nīlī. He had a brother called Parameṣṭhī. (Ādi Parva, Chapter 94, Verse 33). Both the Kings, Duṣyanta and Parameṣṭhī are referred to as Pāñcālas also. (Ādi Parva, Chapter 94, Verse 33).

DŪTALAKṢAṆA (M). The word 'dūta' has a special meaning in Viṣavidyā. If a man is bitten by a snake, the man who goes to the Viṣavaidya to speak to him about it and bring him if necessary is called 'dūta'. From the external signs and symbols of the dūta and from words spoken by him the viṣavaidya understands whether the person bitten by the snake would die or survive. These signs and words of the 'dūta' are called lakṣaṇas. The following are some of the important dūtalakṣaṇas.

(1) The caste of the person bitten by the snake and the caste of the dūta.

(2) The first word uttered by the dūta. If it is the name of the patient, it has a special significance.

(3) If the dūta makes an incomplete sentence, it is a significant lakṣaṇa.

(4) The things carried by the dūta such as stick, rope, knife.

(5) The colour of the clothes worn by the dūta.

(6) The tone in which the dūta speaks. These are the lakṣaṇas from which the doctor knows whether the patient can be cured. (Bhaviṣya Purāṇa, Brahma Parva, Chapter 35, Verses 19,20).

DVĀDAŚABHUJA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 57).

DVĀDAŚĀDITYA (S). The twelve sons born to Kaśyapa by his wife Aditi are called Dvādaśādityas (Twelve Ādityas) The word Āditya means 'born of Aditi'. As it occurs in Agni Purāṇa (Ch. 51) a table, showing the names of the twelve Ādityas and the sign of the Zodiac over which each Āditya predominates and the colour of it, is given below.

Dvādaśādityas.	*Sign of the Zodiac.*	*Colour*
1 Varuṇa.	Meṣa (Aries)	Black.
2 Sūrya (Sun)	Ṛṣabha (Taurus)	Blood-colour.
3 Sahasrāṁśu	Mithuna (Gemini)	Slightly redcolour.
4 Dhātā	Karkaṭaka (Cancer)	Yellow.
5 Tapana	Siṁha (Leo)	White.
6 Savitā	Kanyā (Virgo)	Pure white.
7 Gabhasti	Tulā (Libra)	tawny colour.
8 Ravi	Vṛścika (Scorpio)	Yellow.
9 Parjanya	Dhanu (Sagittarius)	Parrot-colour.
10 Tvaṣṭā	Makara (Capricorn)	Snow-white.
11 Mitra	Kumbha (Aquarius)	Smoky hue.
12 Viṣṇu[2]	Mīna (Pisces)	Blue.

DVĀDAŚĀKṢA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 88).

DVĀDAŚĪVRATA. A fast ordained in accordance with the Hindu religion to make an end of the sorrow and misery in life. There is a history behind this fast or vow which is performed in the bright lunar fortnight in the month of Phālguna (Mīna). It is given below.

Once King Mahābali, with a vast army of Asuras, went to the realm of the gods and drove them out of heaven. Aditi was much grieved at the misfortune that befell her sons. Kaśyapa her husband asked her the cause of her grief. She told him about the fall of gods, and asked him for a remedy. Kaśyapa told her to observe Dvādaśīvrata. Aditi took Dvādaśīvrata and Mahābali was pushed down to Pātāla by Mahāviṣṇu who incarnated as Vāmana. From that day onwards Dvādaśīvrata is considered to be holy fast. (Bhāgavata, Skandha 8).

DVAIDHĪBHĀVA. One of the six qualities, others being Sandhi, Vigraha, Yāna, Āsana, and Saṁśraya. Sandhi is to make peace with the enemy. Vigraha is war. The journey to battle is Yāna. Āsana is, not going for war. Dvaidhībhāva is dividing his army into two, i.e. if the

1. This version of the episode is found in Mahābhārata. The poet Kālidāsa has made variations, suitable to his work, the Abhijñāna-Śākuntala. Some deviations from the Mahābhārata story may be noticed in the works of some other poets also.

2. Different names of Ādityas occur in different Purāṇas. The names given here are based on the Agni Purāṇa.

army rose against the King, he should bring one party on his side and make the two parties fight with each other. Saṁśraya is to yield to the powerful. (Manusmṛti, Chapter 7, Stanza 160).

DVAIPĀYANA. A synonym of Vyāsa. He who is born in an island, i.e. Vyāsa. (See under Vyāsa).

DVAIPĀYANAM. A lake in Kurukṣetra. During the battle of Bhārata, Duryodhana ran away from the battlefield and hid himself in this lake. (M.B. Śalya Parva, Chapter 80, Stanza 47).

DVAITAVANA. A forest in which the Pāṇḍavas lived during their forest life. (M.B. Vana Parva).

DVĀPARA I. A friend of Kali, who went to the Svayaṁvara of Damayantī accompanied by Dvāpara. (See under Kali).

DVĀPARA II. The deity of Dvāpara Yuga (the age of Dvāpara). (See under Yuga).

DVĀPARA YUGA. See under Yuga.

DVĀRAKĀ. (DVĀRAVATĪ; DVĀRĀVATĪ). The place where the capital of Śrī Kṛṣṇa stood.

1) *General information.* The King Jarāsandha was the enemy of the Yādavas. To save themselves from the attack of Jarāsandha, the Yādavas united themselves under Śrī Kṛṣṇa, and built a strong city in the western islands. That beautiful city was called Dvārakā. Kuśasthalī, is another name of this city. The beautiful mountain Raivataka stood as a fortress round the city which was so strongly built that it was not possible even for the gods to enter it. Even women could fight sitting inside the forts. The fortress Raivataka was three yojanas long. In each yojana three divisions of the army were camped. In each yojana there were hundred doors, with a strong army to guard each of them. (M.B. Sabhā Parva, Chapter 14).

2) *Śrī Kṛṣṇa in Dvārakā.* Dvārakā was the abode of Śrī Kṛṣṇa. It excelled even Amarāvatī in beauty. There was an efficient council of the leaders of the Yādavas. Dāśārhī was the name of that council. Many Yādava leaders Śrī Kṛṣṇa, Balabhadra and other luminaries attended the council. The royal palace was as luminous as the Sun and the Moon. Dvārakā was built by Viśvakarmā. There were ditches on the four sides of Dvārakā. There were four beautiful parks called Nandana, Miśraka Caitraratha and Vaibhrāja. The mountain Raivata acted as the eastern rampart of the city. Three other mountains, Veṇumanda on the North, Sukakṣa on the west and Latāveṣṭa on the south acted as natural forts. On the east of the city there was a beautiful lake. The city had fifty main gates to which sharp machine rockets, big iron wheels etc. were fitted for protection. It had an area of 96 yojanas (leagues). (M.B. Sabhā Parva, Chapter 38, Dākṣiṇātya pāṭha).

3) *Other details.* (1) Arjuna visited Dvārakā in the course of his pilgrimage. It was then and there that he married Subhadrā. (M.B. Ādi Parva, 3 Chapters from 217).

(2) The King of Sālva attacked Dvārakā. The Yādavas drove him back. (M.B. Vana Parva, Chapter 15).

(3) Dvārakā is a city, procuring beatitude. There is a bath known as Piṇḍāraka which is pure and divine. (M.B. Vana Parva, Chapter 82, Stanza 65).

(4) It was at Piṇḍāraka that Nṛga, a chameleon attained beatitude. (M.B. Anuśāsana Parva, Chapter 70, Stanza 7).

(5) It was here that the pestle of iron, which proved the cause of destruction of the Yādavas, came out of the stomach of Sāmba. (M.B. Mausala Parva, Chapter 1).

(6) After the death of Śrī Kṛṣṇa this city was swept over by the sea. (M.B. Mausala Parva, Chapter 7, Stanza 41).

4) *Modern view.* According to the modern researchers Dvārakā was situated in the sea to the west of Gujarat. There is a small locality near the sea, still called Dvārakā, and the principal occupation of the people of this place still is cattle-rearing, and trading in milk. They claim to be the descendants of the family of Śrī Kṛṣṇa.

DVĀRAPĀLAPURA. An ancient city of Bhārata. Nakula subjugated this city. (Mahābhārata, Sabhā Parva, Chapter 32, Stanza 11).

DVĀRAVATĪ. See under Dvārakā.

DVAYĀKṢA. An ancient Kingdom in Bhārata. The King of this country brought gifts to the palace of Yudhiṣṭhira. (Mahābhārata, Sabhā Parva, Chapter 51, Stanza 17).

DVIMĪḌHA. A King of the Pūru dynasty. He was the brother of Ajamīḍha and Purumīḍha. (Agni Purāṇa, Stanza 278).

DVIMŪRDHAN. A son of Hiraṇyākṣa. Śambara, Śakuni, Dvimūrdhan, Śaṅku and Ārya were the sons of Hiraṇyākṣa. (Agni Purāṇa, Chapter 19).

DVITA. An ancient hermit. He was the son of Gautama. It is stated in Mahābhārata, Śalya Parva, Chapter 37, that by the curse of his brother he became a wolf and begot monkey, scorpion, etc.

DVIVIDA. A monkey. He was a warrior in the army of Śrī Rāma.

DYAU (DYU). One of the Aṣṭavasus (eight Vasus). (For particulars see under Aṣṭavasus).

DYU (DYAU). One of the Aṣṭa Vasus (eight Vasus). This Vasu has another name Āpa. (For details see under Aṣṭavasus).

DYUMĀN. A King of the dynasty of Bhārgava. (Bhāgavata, Skandha 9).

DYUMATSENA I. A King. He was the father of Satyavān. He ruled over the Sālva country. Śaibyā was his wife. By and by he lost his eye-sight. Then another King conquered his country. Dyumatsena who lost everything went to the forest with his wife Śaibyā and child, Satyavān. (For particulars of how Satyavān married Sāvitrī and how Dyumatsena regained his lost kingdom, see under Satyavān).

DYUMATSENA II. A King who fought with Śrī Kṛṣṇa. (M.B. Sabhā Parva, Chapter 38). He used to attend the council of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4).

DYŪTAPARVA. A subsection of Sabhā Parva, (Chapters 46 to 73), in the Mahābhārata.

DYUTI. A goddess who protected Arjuna. (M.B. Vana Parva, Chapter 37, Stanza 38)

DYUTIMĀN I. A King of the Madra country. Vijayā the daughter of this King was the wife of Sahadeva, one of the Pāṇḍavas. (M.B. Ādi Parva, Chapter 95, Stanza 80).

DYUTIMĀN II. A King of the Sālva country. He gave his country to Ṛcīka and attained heaven. (M.B,

Śānti Parva, Chapter 234, Stanza 33).

DYUTIMĀN. III. Son of the King Madirāśva born in the Ikṣvāku dynasty. He was a mighty and bright hero. The King Suvīra was the son of Dyutimān. (M.B. Anuśāsana Parva, Chapter 2, Stanza 9).

DYUTIMĀN IV. A hermit of the family of Bhṛgu. A daughter named Lakṣmī and sons named Dhātā and Vidhātā were born to Bhṛgu by his wife Khyāti. Dhātā and Vidhātā married the daughters of Meru named Āyati and Niyati. Prāṇa and Mṛkaṇḍu were born to the couple. Mārkaṇḍeya was born from Mṛkaṇḍu and Vedaśiras from Mārkaṇḍeya. A son named Dyutimān was born to Prāṇa and Rājapāla was born to Dyutimān. The family of Bhṛgu owes its expansion to Rājapāla. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

E

E. (ए). This sound means 'Devī'.

EḌĪ. A follower of Skandadeva. (Śloka 13, Chapter 46, Śalya Parva).

EKACAKRA. A village where the Pāṇḍavas lived for some time during their exile. Bhīma killed Baka during their stay in a brahmin-house in the village. (See under Baka).

EKACAKRA. A famous demon born to Kaśyapaprajāpati of his wife Danu. Demons Śaṁbara, Vipracitti, Namuci, Pulomā, Viśruta, Durjaya, Ayaśśiras, Aśvaśiras, Ketu, Vṛṣaparvā, Aśvagrīva, Virūpākṣa, Nikuṁbha, Kapaṭa and Ekapāt are brothers of Ekacakra and are equally famous. (Chapter 65, Ādi Parva, M.B.).

EKACANDRA. A follower of Skandadeva. (Śloka 30, Chapter 46, Śalya Parva).

EKACŪḌA. A follower of Skandadeva. (Śloka 5, Chapter 46, Śalya Parva).

EKĀDAŚĀDHIPATIS. Eleven adhipatis. For Devas the adhipati (ruling power) is Indra; for the stars, Candra; for Prajāpatis, Dakṣa; for wealth and Yakṣarakṣas, Kubera; for men Manu; for ṛṣis, Vasiṣṭha; for Grahajyotis, the Sun; for exudations, Varuṇa; for rivers, the Ocean; for Bhūtagaṇas, Śiva; and for the birds, Garuḍa.

EKĀDAŚAMĀNUṢADHARMA. The eleven dharmas of men are: Svādhyāya, Brahmacarya, Dāna, Yajña, free from Kṛpaṇatva, Dayā, Ahiṁsā, Kṣamā, Jitendriyatva, Śauca and Daiva Bhakti. (Tarkadīpikā).

EKĀDAŚASAṄKARAVARṆA (S). (1) Karaṇa (one born to a Vaiśya of a Śūdra woman). (2) Ambaṣṭha (one born to a brahmin of a Vaiśya woman). (3) Ugra (one born to a Kṣatriya of a Śūdra woman). (4) Māgadha (one born to a Vaiśya of a Kṣatriya woman). (5) Māhiṣya (one born to a Kṣatriya of a Vaiśya woman). (6) Kṣattā (one born to a Śūdra of a Kṣatriya woman). (7) Sūta (one born to a Kṣatriya of a brahmin woman). (8) Vaidehaka (one born to a Vaiśya of a brahmin woman). (9) Rathakāra (one born to a Māhiṣya of a Karaṇa woman) (10). Pāraśava (one born to a brahmin of a Śūdra woman). (11) Caṇḍāla (one born to a Śūdra of a brahmin woman). (See under Puṁ, Put, Putra).

EKĀDAŚAPŪJĀSTHĀNA (S). The eleven pūjāsthānas are Sūrya, Agni, Vipra, Gau, Vaiṣṇava, Ākāśa, Vāyu, Jala, Bhūmi, Ātmā and Sarvabhūtas. (Tarkadīpikā).

EKĀDAŚARUDRAS. Ajaikapāt, Ahirbudhnya, Virūpākṣa, Sureśvara, Jayanta, Bahurūpa, Aparājita, Sāvitra, Tryaṁbaka, Vaivasvata and Hara are the eleven Rudras. (Viṣṇu Purāṇa, Chapter 15, Aṁśa 1)[1]

EKĀDAŚATATTVA (S). Five Jñānendriyas, five Karmendriyas and mind constitute the Ekādaśatattvas (eleven tattvas).

EKĀDAŚATEJOGUṆA (S). Sparśa, Saṁkhyā, Pariṇāma, Pṛthaktva, Saṁyoga, Vibhāga, Paratva, Aparatva, Vega, Rūpa and Dravatva. (Tarkadīpikā) are the eleven tejoguṇas.

EKĀDAŚĪ. The eleventh day after a new moon or full moon day. The vrata observed on this day is called the Ekādaśī vrata. King Ambarīṣa observed very strictly and continuously the Ekādaśī Vrata to obtain the status of Indra. (See under Ambarīṣa). (Navama Skandha, Bhāgavata). This vrata would fetch food for the hungry and salvation for those who are in search of it. (Agni Purāṇa). The method of observing this vrata is detailed below:

Those who observe the Ekādaśī vrata should be on a regulated diet excluding meat and avoid sexual acts on the Daśamī day, the day preceding Ekādaśī. On both the Ekādaśī days in a month one should not take any food at all. The period which combines Ekādaśī with Dvādaśī (the twelfth day) is called Harivāsara because of the presence of Viṣṇu at that time. That is a good time for doing sacred yajñas. That day where there is only a small portion of Ekādaśī and the rest Dvādasī is the best day for yajñas. Trayodaśī (the thirteenth day) is good for breaking the fast. The day which merges Dvādaśī into Trayodaśī is the best day for breaking the fast. Do not observe the Vrata on a day which combines Daśamī with Ekādaśī. Hell is the result if one does so.

Completely abstaining from food on the Ekādaśī day you should take food on the Dvādaśī day. As you take your food you should pray like this: "Bhuṅkṣyehaṁ Puṇḍarīkākṣa śaraṇaṁ me bhavācyuta". (Oh, Puṇḍarīkākṣa, I am going to break my fast. Oh, Bhagavan, let you be my heaven). If an Ekādaśī comes on a Pūyaṁ—Puṣya—day in the bright half of the month that day should on any account be observed. That day would give the observer unlimited good result and that Ekādaśī is qualified as Pāpanāśinī (destroyer of all evils). When Ekādaśī and Dvādaśī happen to combine on a Tiruvoṇam (Śrāvaṇa) day the Ekādaśī is qualified as Vijayā. That day gives prosperity to devotees. It is also called Vijayā if an Ekādaśī comes in the month of Phālguna (March) on a Pūyaṁ (Puṣya) day. The wise extol this day as one promising crores of good effects. On the Ekādaśī day you should do Viṣṇu Pūjā which is productive of universal happiness. He who does so will acquire children and wealth in this world and attain Viṣṇuloka on death. (Chapter 178, Agni Purāṇa)

EKĀDAŚENDRIYA (S). Śrotra, Tvak, Cakṣus, Jihvā, Ghrāṇa, Vāk, Pāṇi, Pāda, Pāyu (anus) Upastha and mind are the eleven sense-organs.

EKAHAṀSATĪRTHA. An ancient holy place of north India. If a man bathes in a sacred pond he will get the benefit of giving away as charity a thousand cows.

(Śloka 20, Chapter 83, Vana Parva).

EKAJAṬĀ. A demoness of the castle of Rāvaṇa. This demoness talked very enticingly to coax Sītā to surrender herself to Rāvaṇa. (Sarga 23, Vālmīki Rāmāyaṇa, Sundara Kāṇḍa).

1. The names of Ekādaśarudras are found differently in different Purāṇas.

EKAJAṬA. A warrior of Skandadeva. (Śloka 53, Chapter 45, Śalya Parva).

EKĀKṢA I. A demon born to Kaśyapaprajāpati of his wife Danu. (Śloka 29, Chapter 65, Ādi Parva, M.B.).

EKĀKṢA II. A soldier of Skandadeva. (Śloka 58, Chapter 45, Śalya Parva, M.B.).

EKĀKṢARAKOŚA. Each and every letter has got a separate meaning. The dictionary describing this meaning is known as Ekākṣarakośa. (Chapter 348, Agni Purāṇa).

EKALAVYA I. Son of Hiraṇyadhanus, a King of the foresters. He went to Droṇācārya to learn archery. Droṇācārya refused to accept him as a disciple because he was a Śūdra. Undaunted he went to the forests, made a replica of the preceptor in clay and standing before it started practising archery. Soon he became a matchless archer.

Some time later the Pāṇḍavas went to the forests for hunting. One of the hunting dogs wandering saw Ekalavya and started barking. Ekalavya sent seven arrows to its mouth and kept it open. When the dog returned to Arjuna he was dumbfounded at the skill of the archer and when he came to know the archer was an unknown disciple of Droṇa his disappointment knew no bounds. Droṇa had once declared that Arjuna was the best and topmost of his disciples. Arjuna went and complained to Droṇācārya. Droṇācārya called Ekalavya to his side and asked him to give him as 'Gurudakṣiṇā' (fee to the preceptor) his right-hand thumb. Without the least hesitation Ekalavya offered his thumb to the guru and from that day onwards his skill faded and he became inferior to Arjuna. (Chapter 132, Ādi Parva). Ekalavya was killed by Śrī Kṛṣṇa. (Śloka 77, Chapter 48, Udyoga Parva, M.B.).

A son of Ekalavya seized the sacrificial horse of Arjuna and was killed by Arjuna (Chapter 83, Āśvamedhika Parva, M.B.).

EKALAVYA II. A King who was a rebirth of an asura, Krodhavaśa. He participated in the great war on the side of the Pāṇḍavas. (Chapter 4, Udyoga Parva, M.B.).

EKĀNAṄGĀ. A daughter of Yaśodā and hence a sister of Śrī Kṛṣṇa. It was because of her that Kṛṣṇa could slay Kaṁsa. (Chapter 38, Sabhā Parva, M.B.).

EKAPADA. A country of ancient Bhārata. The King and the people of this country came to the Rājasūya of Yudhiṣṭhira but were prevented from entering inside because of the uncontrollable crowd inside. (Śloka 17, Chapter 51, Sabhā Parva, M.B.).

EKAPARṆĀ. Sister of Durgā. Ekaparṇā, Ekapāṭalā and Aparṇā were the three daughters of Himavān born of his wife Menā. Ekaparṇā ate only one leaf and Ekapāṭalā ate a bunch of leaves. Aparṇā did not eat even a leaf. Ekaparṇā was married to a sage called Devala and Ekapāṭalā to a sage called Jaigīṣavya. (Chapter 18, Hari Vaṁśa). (See under Himavān).

EKAPĀṬALĀ. See under Ekaparṇā.

EKAPĀT I. See under Ekacakra.

EKAPĀT II. A synonym of Bhagavān Viṣṇu. (Śloka 95, Chapter 149, Anuśāsana Parva, M.B.).

EKAPIṄGA (EKAPIṄGALA). Another name of Vaiśravaṇa. Once Vaiśravaṇa looked jealously at Pārvatī seated on the left side of Parameśvara and instantly his one eye burst. When Pārvatī regained her peace of mind that one eye of Vaiśravaṇa was changed into piṅgala colour. (See under Kubera).

EKARĀTRATĪRTHA. A sacred place. If one stays at this place righteously for one day one would attain Brahmaloka. (Śloka 182, Chapter 83. Vana Parva, M.B.).

EKAŚṚṄGA. One of the Saptapitṛs. Vairāja, Agniṣvātta, Gārhapati, Somapa, Ekaśṛṅga, Caturveda and Kāla are the seven pitṛs. All these seven stayed in Brahmasabhā worshipping him. (Ślokas 47 and 48, Chapter 11, Sabhā Parva).

EKAŚṚTA. See under Vararuci.

EKATA.

1) *General information.* An ancient sage. He was the son of the Maharṣi Gautama. He had two brothers, Dvita and Trita.

2) *How Ekata became a wolf by a curse.* There is a story of how Ekata and Dvita duped Trita in the Mahābhārata. When Gautama died Trita became the chief of the three. Dvita and Ekata did not like this. Once all the three were passing by a forest with a herd of cows for a yāga. Trita was walking ahead and the other two were following him with the cows. At a strategic point on the way the brothers carried away the cows by a separate route without the knowledge of Trita. When Trita came to know of the loss he was greatly distressed. On reaching the shores of the river Sarasvatī, he was frightened by a wolf and running to escape from the animal fell into a dilapidated well. He performed a yāga from where he lay. Assuming a creeper inside the well to be Somalatā, Trita recited the Ṛks and the devas responded to his prayer. Devas like Bṛhaspati graciously appeared before him and asked him to demand a boon from them. Trita replied that his desire was to worship the gods standing on the waves of the river Sarasvatī. Accordingly the river was made to flow that way and standing on the waves Trita worshipped the gods. After that he went home and cursed his brothers and made Ekata and Dvita into wolves.

3) *Other details.*

i) Ekata was a sage much banked on by the people of western Bhārata. (Śloka 31, Chapter 208, Śānti Parva).

ii) Ekata attended a yajña conducted by Uparicaravasu (Chapter 336, Śānti Parva).

iii) Ekata accompanied by Dvita and Trita once went to Śvetadvīpa to visit Nārāyaṇa. (Śloka 12, Chapter 39, Śānti Parva).

iv) Ekata and his two brothers were among the sages who visited Bhīṣma while he was lying on his bed of arrows. (Śloka 7, Chapter 26, Anuśāsana Parva, M.B.)

v) All these three sages lived on the west coast as Ṛtviks of Varuṇa. (Chapter 15, Anuśāsana Parva, M.B.).

vi) Sūkta 150 in Maṇḍala 1 of Ṛgveda contains the eulogistic songs of Trita, one among the trio. (See under Trita).

EKATVACĀ. A follower of Skandadeva. (Śloka 24, Chapter 46, Śalya Parva).

EKĀVALĪ. Wife of Ekavīra, founder of the Hehaya dynasty. (For details see under Ekavīra).

EKAVĪRA[1] **(HEHAYA).** A founder of the Hehaya line of kings.

1) *Genealogy.* Descending in order from Viṣṇu: Atri—Candra—Budha — Purūravas—Āyus—Yayāti—Yadu—Sahasrajit—Śatajit—Ekavīra (Hehaya).

2) *Birth of Ekavīra.* Once there was a King called Revanta who was an intimate friend of Indra. One day riding on Uccaiḥśravas, Indra's horse, he went to Vaikuṇṭha. Fascinated by the arresting beauty of Revanta, Mahālakṣmī sat gaping for a while and did not hear what Viṣṇu talked to her. Viṣṇu was offended and lost his temper. Lakṣmī was looking with interest alternatively at Revanta and the horse when Viṣṇu cursed her to be born as a mare on earth. Horrified, shedding tears, Lakṣmī begged for relief. Viṣṇu decreed that she would return to Vaikuṇṭha after giving birth to a son who would be equal in glory to Viṣṇu himself. Mahālakṣmī came to Earth taking the shape of a mare and lived in a forest situated at a point where the rivers Kālindī and Tamasā meet and where once Sūryapatnī stayed and did penance. Meditating on Śiva she lived there for a thousand divine years and then one day Śiva and Pārvatī appeared before her and asked her what she wanted. She then said "Oh, Bhagavan, Mahāviṣṇu cursed me and made me into a mare. He has decreed that I would go back after bringing forth a son as glorious as Viṣṇu. From whom am I to bear a son like this?" Śiva promised to find a solution and going to Vaikuṇṭha sent Viṣṇu to earth in the form of a horse. Viṣṇu came to Lakṣmī and they lived together for some time and soon a son was born to Lakṣmī. Leaving the child in the forest both of them went back to Vaikuṇṭha. It is this child who later on became the famous King, Ekavīra. It was because he was born of a horse that he got the names, Hehaya and Haihaya. (Skandha 6, Devī Bhāgavata).

3) *How Ekavīra came to the palace.* It was at this time that Śatajit, son of the grandson of Yayāti was doing penance to obtain a son. He was also doing penance in the forest situated at a point where the rivers Kālindī and Tamasā meet. One night a Vidyādhara named Campaka came with a Vidyādharī named Madālasā and seeing the infant lying helpless in the forest took it to Devaloka. Indra recognised it as the child born to Viṣṇu and Lakṣmī on earth while they were living as horse and mare and so the Vidyādhara put it back on earth in the same place as before. Immediately Lakṣmī-Nārāyaṇas appeared before Śatajit doing penance there and asking him to take care of a child lying helpless in another side of the forest disappeared. Immensely pleased at this Śatajit took the child to his palace and brought him forth as his own son giving the child the name Ekavīra. When the boy became a prince, Śatajit crowned Ekavīra King and went to the forest with his queen and after doing penance there for sometime attained Viṣṇuloka. (Skandha 6, Devī Bhāgavata).

4) *Ekavīra marries Ekāvalī.* Once Prince Ekavīra accompanied by the son of the minister went for a pleasure trip to the banks of the river Gaṅgā. It was spring and the prince wandering about enjoying the sight of a flowery forest was soon arrested by the sight of a sweet smelling lotus with a hundred petals blooming in the river. By the side of the lotus was standing a beautiful damsel weeping. The prince went to her and asked her the reason for her weeping. After great persuasion she replied thus: "Oh, Prince, there is a country not far from yours which is now being ruled over by a very righteous King called Raibhya. His queen is called Rukmarekhā. They had no children for a very long time and so Raibhya conducted a Putrakāmeṣṭi yāga. When ghee was poured profusely into the sacrificial fire the flames rose up to great heights and from inside the flames came out a lovely maiden. The King named her Ekāvalī and bought her forth as his daughter. I am Yaśovatī the daughter of the minister there. We were of the same age and so I was asked to live with her as her companion. She was very fond of lotuses and the King constructed big ponds with lotuses in them for her recreation. Yet she used to go to other ponds also in search of lotuses.

One day we came to this side of the river Gaṅgā to play. Then a demon of name Kālaketu came and kidnapped her. I followed her. She never surrendered to the enticements and persuasions of Kālaketu. Her father wanted her to be married to Ekavīra, King of Hehaya. Kālaketu sent her to prison. Without knowing what to do next I am standing here weeping.

Hearing this Ekavīra went to Pātāla and defeating Kālaketu released Ekāvalī and brought both Ekāvalī and Yaśovatī to the palace of Raibhya. Pleased at this Raibhya gave his daughter in marriage to Ekavīra. Kārtavīryārjuna was born in the family of Ekavīra. (Skandha 6, Devī Bhāgavata).

ELĀPUTRA. A serpent born to Kaśyapa of his wife Kadrū. This serpent was very intelligent. Once there arose a dispute between Vinatā and Kadrū over the colour of the tail of the horse of Indra, Uccaiḥśravas. Kadrū argued that there were black hairs in the tail while Vinatā held there were none. Really there were no black hairs and Kadrū to win the argument wanted her sons to go and hang on the hairs to create a black colour. The serpents like Vāsuki and others refused to do so and Kadrū then cursed them saying that they would all be burnt to death at the Sarpasatra of Janamejaya. To take measures to get free from this curse a meeting of the serpents under the leadership of Śeṣa and Vāsuki was held and in that assembly Elāputra made a stirring speech. (Chapter 38, Ādi Parva, M.B.).

ELI AND PŪCCA. (Eli=rat, Pūcca=Cat).

The story of the cat and the rat described by the poet Kuñjan Nambiār is from Kathāsaritsāgara. The story in original is the following.

Once there lived on a big banyan tree near the city of Vidiśā a mongoose, an owl, a cat and a rat. The mongoose and the rat lived in two separate hollows at the foot of the tree, the cat in a cavity in the centre of the tree and the owl on the branches at the top. Of these the rat could be eaten by all the other three and the cat could kill all the rest. The rat and the mongoose afraid

1. The genealogy of Ekavīra is stated differently in different Purāṇas. Devī Bhāgavata states that Ekavīra is the son of Turvasu, son of Yayāti and that he is the father of Kārtavīryārjuna. It is not correct. The genealogy chronicled here is based on Agni and Viṣṇu Purāṇas. According to that Yadu, son of Yayāti is the father of the grandfather of Ekavīra: Yadu—Sahasrajit—Satajit—Hehaya (Ekavīra). Descending from Ekavīra—Dharma—Kuṇi—Bhadrasena—Dhanaka—Kṛtavīra—Kārtavīryārjuna. From the grandson of Kārtavīryārjuna, Vṛṣṇi, starts the Vṛṣṇi dynasty.

of the cat did stir out only during night time and the cat moved about day and night afraid of none wishing to catch hold of the rat and eat it. Their common place of activity was a rice-field nearby.

Once a forester laid a net to catch the cat and the cat fell into the trap and lay there hanging inside the net. The rat coming that way saw the plight of the cat and jumped with joy. But soon the owl and the mongoose came to the spot and seeing their enemy, the cat, imprisoned rushed to catch hold of the rat. The rat then did a very clever thing. It went and tore open the net imprisoning the cat and when the cat jumped out of the net the owl and the mongoose ran away and disappeared. The rat went to its hole. This is a story to demonstrate the fact that with a change in the situation an enemy may turn out to be a friend. (Taraṅga 7, Madanamañcukālaṁbaka, Kathāsaritsāgara).

ELLU. An oil seed. (Sesame). Ellu originated from the body of Kaśyapa. Because Ellu is born of the body of Kaśyapa, King of Ṛṣis, it is considered as divine to offer Ellu to anybody. (Śloka 10, Chapter 66, Anuśāsana Parva).

ELU. This word in Malayālam means 'Seven'.

(1) The seven qualities which would enhance prosperity are the following: Dhairya (courage), Śama (forbearance), Dama (control of the sense), Śucitva (cleanliness), Dayā (compassion), Mṛduvāk (geniality of speech) and Ahiṁsā (not giving injury to your friends).

(2) The seven divisions of Kerala are Venāṭ, Pūlināṭ, Karkanāṭ, Cītanāṭ, Kuṭṭanāṭ, Kuṭanāṭ and Malayamanāṭ.

(3) The seven Cittaśalyas are Daylight Candra, Woman past the prime of life, a pond without lotuses, a lovely person without learning, a lord greedy of wealth, a virtuous but poor man and a cruel royal attendant.

(4) Seven Karmas : Bravery, skill, courage, resourcefulness, non-withdrawal from war, magnanimity and commanding power.

(5) Seven solemnities : Māmmodīsa, Mūron, Kurbāna, Kumbasāra, Vivāha, Paṭṭatva and Tailābhiṣeka of the sick.

(6) Seven Cirañjīvis (People who never die) : Aśvatthāmā, Bali, Vyāsa, Hanūmān, Vibhīṣaṇa, Kṛpa and Paraśurāma.

(7) Jīvāvasthās : Ajñāna, Āvaraṇa, Vikṣepa, Parokṣajñāna, Aparokṣajñāna, Anarthanivṛtti and Ānandaprāpti.

(8) Seven islands : Jambudvīpa, Plakṣadvīpa, Puṣkaradvīpa, Krauñcadvīpa, Śākadvīpa, Śālmaladvīpa, and Kuśadvīpa.

(9) Seven Dhātus : Rasa, Rakta, Māṁsa, Medas, Asthi, Majjā and Śukla.

(10) Seven rivers : Gaṅgā, Yamunā, Godāvarī, Sarasvatī, Narmadā, Sindhu and Kāverī.

(11) Seven Nāḍīs : Iḍā, Piṅgalā, Suṣumnā, Muṣā; Alaṁbuṣā, Asthijihvā, Gāndhārī.

(12) Seven wives of Vasudeva: Devakī, Śrutadevā, Yaśodā, Śrutiśravā, Śrīdevā, Upadevā and Surūpā.

(13) Seven mountains : Himavān, Niṣadha, Vindhya, Mālyavān, Pāriyātra, Gandhamādana and Hemakūṭa.

(14) Seven Pātālas : Atala, Vitala, Sutala, Nitala, Talātala, Rasātala, and Mahātala.

(15) Seven holy places : Ayodhyā, Mathurā, Māyā, Kāśī, Kāñcī, Avantī and Dvāravatī.

(16) Seven Maruts : Āvaha, Saṁvaha, Pravaha, Udvaha, Vivaha, Parivaha and Parāvaha.

(17) Seven Vargas : King, Minister, Country, fort, treasury, army and strength of friends and relatives.

(18) Seven colours : White, black, red, green, yellow, blue and violet.

(19) Seven forests : Kāmyaka, Aditi, Vyāsa, Phalkī, Sūrya, Madhu and Śītā.

(20) Seven doṣas (defects) : Laziness, arrogance, ignorance, profligacy, Hauteur, pride and selfishness.

(21) Seven vices : Hunting, dice, womanising, drinking squandering, harshness of speech and cruelty.

(22) Seven seas : Lavaṇa, Ikṣu, Surā, Sarpiṣ, Dadhi, Kṣīra and Śuddhodaka.

(23) Seven notes : Ṣadja, Ṛṣabha, Gāndhāra, Madhyama, Pañcama, Dhaivata and Niṣāda.

ERAKA. A serpent born in the family of the Kauravas. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 16, Chapter 57, Ādi Parva).

ETAŚA. A sage who is greatly extolled in the Ṛgveda. The son of King Svaśa fought with this sage and it was Indra who saved Etaśa then. (Sūkta 62, Anuvāka 11, Maṇḍala 1, Ṛgveda.).

ETAŚA. One of the horses of the Sun. (Sūkta 122, Anuvāka 18, Maṇḍala 1, Ṛgveda).

F

There are no words beginning with F. The letter corresponding to F in Indian languages is Ph (फ). So all words beginning with this sound come under the letter P.

G

G (ग) The letter G means both Gandharva and Vināyaka (Agni Purāṇa, Chapter 348).

GABHASTIMĀN. An island. Once the valiant Sahasrabāhu conquered and subjugated it. (M. B. Sabhā Parva, Chapter 38).

GADĀ. A weapon. An asura called Gada was born to Kaśyapaprajāpati by his wife Diti. Viṣṇu killed Gada, and Viśvakarman made a weapon with his bone. Since the weapon was made from Gada's bone it came to be known as Gadā. (Agni Purāṇa, Chapter 114).

GADA I. A brother (Yādava) of Balabhadrarāma.

1) *General.* Vasudeva had, besides Devakī, seven wives called Rohiṇī, Bhadrā, Mālinī, Madirā, Ilā, Rocanā and Pauravī, and out of the seven Rohiṇī had six sons called Balabhadrarāma, Gada, Sāraṇa, Durdama, Vikala and Kṛta. (Bhāgavata, Navama Skandha).

2) *Other details.*

(1) Gada was present at the svayaṁvara of Draupadī. (Ādi Parva, Chapter 185, Verse 32).

(2) On the marriage of Arjuna with Subhadrā, it was Gada who brought the dowry of Subhadrā from Dvārakā to Indraprastha. (Ādi Parva, Chapter 220, Verse 32).

(3) When Śrī Kṛṣṇa came to Dvārakā Gada received him with embraces. (M. B. Sabhā Parva, Chapter 2, Verse 35).

(4) Gada also was present on the occasion when the Pāṇḍavas first stepped into the beautiful palace built for them by Maya at Indraprastha. (M. B. Sabhā Parva, Chapter 4, Verse 39).

(5) Along with the other Yādavas Gada too was present at the rājasūya yajña of Yudhiṣṭhira. (M. B. Sabhā Parva, Chapter 34, Verse 16).

(6) Gada held a prominent position among the Yādavas deputed to guard Dvārakā against the onslaught of King Sālva. (M. B. Vana Parva, Chapter 15, Verse 9).

(7) Gada also accompanied Śrī Kṛṣṇa to the Aśvamedha yajña performed by Yudhiṣṭhira. (Aśvamedha Parva, Chapter 86, Verse 9).

(8) Śrī Kṛṣṇa felt uncontrollably angry when Gada was attacked during the mutual fighting with iron rods by the Yādavas which climaxed in their total annihilation. (Mausala Parva, Chapter 3, Verse 45).

GADA II. See Gada.

GADĀDHARA. A synonym of Mahāviṣṇu.

There is a place called Gayā to the north of Mount Kālañjara, to the south of Himālayas, to the east of Kuśasthalī and to the west of Vasupura. Once a king called Gaya conducted at Gayā an Aśvamedha, a Naramedha (yajña at which man is offered as sacrifice) and a Mahāmedha and Mahāviṣṇu acted as gate-keeper of Gaya. As Viṣṇu stood guard there holding the gadā (club) in his hands he came to be known as Gadādhara also thenceforth. (Vāmana Purāṇa, Chapter 76).

GADĀPARVA. A sub-parva of Śalya Parva in Mahābhārata. (See Mahābhārata).

GADĀVASĀNA. A particular centre in Madhurāpurī. The name owes its origin to the following reason. When Kṛṣṇa killed Kaṁsa, his father-in-law Jarāsandha got so angry that he hurled his gadā (club) ninetynine times at Madhurāpurī from his capital, Girivraja. The spot where the gadā finally fell came to be called Gadāvasāna in course of time. (M. B. Sabhā Parva, Chapter 18, Verses 22-25).

GĀDHI I. Father of Viśvāmitra.

1) *Genealogy.* Descended from Viṣṇu thus: Brahmā-Atri-Candra-Budha - Purūravas - Āyus - Nahuṣa-Yayāti Pūru - Janamejaya-Prācinvān-Pravīra - Namasyu - Vītabhaya-Suṇḍu-Bahuvidha-Saṁyāti-Rahovādi-Raudrāśva-Matināra-Santurodha - Duṣyanta - Bharata (Vitatha) - Suhotra-Bṛhatputra-Ajamīḍha-Jahnu-Balākāśva-Kuśika (Kuśa)-Gādhi.

2) *Birth.* Kuśa had by his wife Vaidarbhī four sons called Kuśāmba, Kuśanābha, Asūrtarajas and Vasu. Of the four sons Kuśāmba built a city called Kauśāmbī, Kuśanābha built the city of Mahodayapura, Asūrtarajas the city of Dharmāraṇya and Vasu the city of Girivraja, and they administered their respective cities. Kuśanābha had hundred daughters by his wife Ghṛtācī, an Apsarā woman. He felt very sad that he had no sons. At last he performed the Putrakāmeṣṭi yajña, and Gādhi was born to him.

3) *Gādhi's children.* A son named Viśvāmitra and a daughter called Satyavatī were born to Gādhi. Satyavatī was married to sage Ṛcīka. After the wedding of his daughter Gādhi crowned Viśvāmitra as the king and left for the forest for tapas. During his stay in the forest Gādhi was put up in the āśrama of Ṛcīka for a long time and he also went on many pilgrimages. (Śānti Parva, Chapter 49). (See also Satyavatī and Viśvāmitra).

4) *Death.* Gādhi entered mahāsamādhi and went to heaven. (Śalya Parva, Chapter 16).

GĀDHI II. A brahmin who showed Viṣṇu's power of māyā. (See under Māyā).

GAGANAMŪRDHĀ. A reputed asura, son of Kaśyapaprajāpati by Danu. Later on, he was born as one of the five Kekeya kings. Ayaśśiras, Aśvaśiras, Ayaśaṅka, Gaganamūrdhā and Vegavān were the five kings. (Ādi Parva, Chapter 67, Verse 11).

GAJA I. A powerful monkey King who fought on the side of Śrī Rāma against Rāvaṇa. (Vana Parva, Chapter 283, Verse 3).

GAJA II. Younger brother of Śakuni, the son of Subala. He, along with his brother fought in the great war against the Pāṇḍavas and got killed by Irāvān. (Bhīṣma Parva, Chapter 90).

GAJAKARṆA. A yakṣa in Kubera's assembly. (Sabhā Parva, Chapter 10, Verse 16).

GAJAŚIRAS. A warrior of Skanda. (Śalya Parva, Chapter 45, Verse 60).

GAJENDRAMOKṢAM. The story about Indradyumna, the Pāṇḍyan King being transformed into an elephant due to the curse of Agastya and his attaining heaven. (See under Indradyumna).

GĀLAVA. A celebrated sage.

1) *Birth.* He was a son of Viśvāmitra. He was a brahmavādī. (Śloka 52, Chapter 4, Anuśāsana Parva.

2) *How he got his name.* There is no record of his original name in any of the Purāṇas. He got his name Gālava later. There is a story about this both in Devībhāgavata and Harivaṁśa. It is as follows:

There was once a King called Aruṇa in the family of Māndhātā. Aruṇa got a son and he was named Satyavrata. (It was this Satyavrata who later became the well famed Triśaṅku). When Satyavrata was a youngster he once went inside the marriage hall of a brahmin and kidnapped the bride. Furious at this evil deed of his son the king sent him out from his palace and Satyavrata roamed about aimlessly.

Nature protested against this deed of the King abandoning his heir and there was no rain in the country for twelve years. The people were all put to great trouble. Among those who suffered were the wife and children of Viśvāmitra. Viśvāmitra had at that time gone to the shores of the river Kauśikī, for doing penance. The family of Viśvāmitra was in great distress living without any means for food. The sight of the children crying for food to appease their hunger pained their mother much. So she decided to sell one child and feed the others by what she got from the sale. It was better to be without one child than all the children dying out of hunger.

She made a rope out of darbha leaves and tying it round the neck of one child took it to the market for sale. Both the mother and child were weeping profusely on their way. Satyavrata saw them and took pity on them. When Satyavrata heard their sad story and knew that the woman was the wife of Viśvāmitra he told her thus: "Oh, Venerable Lady, you need not sell this boy. Untie the rope round his neck and throw it away. I will look after your family till the return of your husband. I will daily bring food for you all and hang it on a tree near your āśrama."

The mother was extremely happy to hear this and she at once untied the rope round the neck of the boy and the boy from thence became known as Gālava. (For details see under Triśaṅku).

3) *Gurudakṣiṇā of Gālava.* Gālava continued his education under his father. At that time Dharmadeva to

test Viśvāmitra came to him disguised as Vasiṣṭha. Viśvāmitra came out with rice to receive the guest but by that time the guest had disappeared. But Viśvāmitra remained there with the rice for hundred years till Dharmadeva returned. All these years Gālava looked after Viśvāmitra's comforts. Viśvāmitra was immensely pleased with Gālava and allowed him to go away free without any gurudakṣiṇā when his education was over. Gālava wanted to give some dakṣiṇā but Viśvāmitra refused to accept it. Gālava insisted on giving and then Viśvāmitra asked him to give whatever he liked but Gālava wanted the Dakṣiṇā to be named. Disgusted with this stubbornness Viśvāmitra said "Go and get me eight hundred horses each with one of its ears black". Gālava was shocked to hear the demand and greatly worried roamed about in search of horses of the type specified. Garuḍa taking pity on his sad plight took him to the palace of Yayāti. Hearing the story of Gālava Yayāti sent his daughter Mādhavī with Gālava saying that if she was given in marriage to any king he would give him the eight hundred horses of the type he required.

Gālava took Mādhavī to Haryaśva, a King of the Ikṣvāku line of Kings. Haryaśva was doing penance at that time to obtain a child. Gālava said that Haryaśva would get a son of Mādhavī and he should, therefore, accept Mādhavī and give him in return eight hundred horses each with one ear black. Haryaśva was amenable to the terms but the only difficulty was that he had only two hundred horses of the type specified. Finding this difficulty Mādhavī said "Oh, Gālava please do not worry on that account. I have a boon from a brahmavādī sage that I would remain a maiden even after delivery. So give me in marriage to this King and get two hundred horses. After giving birth to a son to this King take me to another King and get two hundred horses from him and then to another and thus by giving me to four Kings you can get the eight hundred horses you require."

Gālava liked this plan and so when Mādhavī gave birth to a son he took her to Divodāsa, Rājā of Kāśī. When a son was born to him Gālava took her to Uśīnara, King of Bhoja. Gālava thus got six hundred horses but there was nobody else to give him the remaining two hundred. When Gālava was contemplating as to what he should do next Garuḍa came to his rescue. He advised Gālava to give six hundred horses and Mādhavī in lieu of the remaining two hundred horses to Viśvāmitra. Gālava gave Viśvāmitra the horses and Mādhavī and pleased with the gurudakṣiṇā Viśvāmitra blessed Gālava. Viśvāmitra got a son named Aṣṭaka of Madhavī. (See under Aṣṭaka).

4) *Gālava and Citrasena.* Gālava was once having his evening prayers in the river when the spittings from the mouth of Citrasena who was travelling by air above fell on the pūjā materials of Gālava. Gālava went and complained to Śrī Kṛṣṇa of this and Kṛṣṇa in haste promised to bring before Gālava the head of Citrasena before the sun set. Nārada who heard this went and informed Citrasena of Kṛṣṇa's vow. Citrasena was frightened to death. But Nārada asked him not to lose hope and advised Sandhyā and Valī, wives of Citrasena, to approach Subhadrā, sister of Kṛṣṇa, for protection. Both of them went to Subhadrā and made a grand fire-pit in front of her palace. Citrasena decided to end his life by jumping into the fire and as he was circling the pit his wives wept loudly. Since her husband Arjuna was away from the palace Subhadrā herself ran to the place from where she heard the cries. When they saw Subhadrā they begged for 'Maṅgalyabhikṣā' (a boon to live with one's husband). Subhadrā agreed to give them that. Then she heard their story in full and only then did she realise that she had undertaken to do the impossible. Yet, to help Subhadrā, Arjuna agreed to protect Citrasena. When Śrī Kṛṣṇa attacked Citrasena Arjuna defended. The fight then ensued between Arjuna and Kṛṣṇa. Both had very powerful and divine weapons and the world stood on the verge of a collapse by their fight. Then Subhadrā did a brave thing. She stood between the two and requested for a cease-fire. Then Śrī Kṛṣṇa asked Citrasena to bow down and touch the feet of Gālava. Gālava pardoned him. (Padma Purāṇa).

5) *Tapodāna.* Gālava once gave Yayāti one eighth portion of the goodness accrued to him by his long penance. (See Yayāti for details).

6) *Gālava gets a horse.* Pātālaketu, a demon, used to give trouble to Gālava daily while he used to do penance. Once this demon sent a deep hot breath to the sky and then a horse fell from the sky. Soon an unknown voice from air said, "This is a very strong horse and it would travel many a yojana in an hour." Gālava took that horse and gave it to Ṛtadhvaja. (Vāmana Purāṇa, Chapter 59).

7) *Other details regarding Gālava.*

(i) He was an intimate friend of King Pratīpa. (Śloka 13, Chapter 20, Harivaṁśa).

(ii) He was a shining member of the court of Yudhiṣṭhira. (Śloka 15, Chapter 4, Sabhā Parva).

(iii) He shone in the court of Indra. (Śloka 10, Chapter 7, Sabhā Parva).

(iv) He conducted a discussion with Nārada on the true nature of real prosperity. (Śloka 5, Chapter 287, Śānti Parva).

(v) On another occasion he spoke to Dharmaputra on the glory of the universe. (Śloka 52, Chapter 18, Anuśāsana Parva).

(vi) He swore before God to prove his innocence in the lotus-theft involving Agastya. (Śloka 37, Chapter 94, Anuśāsana Parva).

(vii) Śṛṅgava who married Vṛddhakanyā was a son of Gālava. (Śloka 14, Chapter 52, Śalya Parva). For details see under Viśvakarmā.

GAM. Music. (Agni Purāṇa, Chapter 348).

GAṆĀ. A female attendant of Skanda. (Śalya Parva, Chapter 46, Verse 3).

GAṆAM. An army division. Three Gulmas form one Gaṇam. (See Akṣauhiṇī).

GAṆAPATI.

1) *Genealogy.* A son of Śiva with face like that of an elephant. As Śiva has appointed this son as chief of the gaṇas (attendants) he is called Gaṇapati.

2) *His birth.* While Śiva and Pārvatī assumed the form of monkeys and enjoyed themselves in the forest Pārvatī got pregnant, and Śiva took the semen from the womb and gave it to Vāyu (wind God.) Vāyu deposited it in the womb of Añjanā, who delivered a son named Hanūmān. Śiva assumed the form of an elephant (tusker)

and Pārvatī that of a she-elephant. Pārvatī delivered a son in the form of an elephant. That son was named Gaṇapati. (Uttara Rāmāyaṇa).

3) *His tusk broken.* Once Paraśurāma arrived at Kailāsa to meet Śiva. At that time Śiva was asleep. So Gaṇapati did not allow him to get in. A duel broke out between them. In that duel one of Gaṇapati's tusks was broken. (Padma Purāṇa).

4) *Gaṇapati turned into crow.* An exceptionally hot summer set in once in South India. The whole land became parched. So Agastya went to Śiva and requested for some holy water, and the Lord put Kāverī who was worshipping him just then, in the Kamaṇḍalu (something like a teapot which sannyāsins carry with them) of Agastya and sent him back. Indra, who did not relish this action of Śiva, asked Gaṇapati to somehow or other upset Agastya's Kamaṇḍalu of holy water, and Gaṇapati, in the guise of a crow went and sat on the brink of the Kamaṇḍalu and thus upset it. Agastya and the crow quarrelled with each other. Then did the crow assume its original form as Gaṇapati and blessed Agastya. Moreover, Gaṇapati filled Agastya's Kamaṇḍalu with holy water, which the latter distributed among devotees in South India, and that is the present Kāverī river.

5) *Other stories about Gaṇapati's head.* The Purāṇas contain two different stories as to how Gaṇapati happened to have the elephant's head. Once Pārvatī pointed out to Gaṇapati the planet Saturn, and his head got burned down due to the ocular power of Saturn, and according to one story Gaṇapati's head thus lost was replaced with that of an elephant. The other story is more interesting. When once Śiva tried to enter the room where Pārvatī had gone to take her bath clad in a single clothing Gaṇapati prevented Śiva from doing so. Śiva, enraged at the obstruction made by Gaṇapati, cut off his head, and when his anger was cooled down he replaced Gaṇapati's lost head with that of an elephant. (Padma Purāṇa).

6) *Wedding of Gaṇapati.* Gaṇapati has two wives called Siddhi and Buddhi.

When Gaṇapati and Subrahmaṇya attained the age of marriage they were in a hurry to get married. Śiva conducted a test. Śiva and Pārvatī told them that he who returned first after going round the world would be married first. Accordingly Subrahmaṇya mounted his vehicle (peacock) and set out for a tour round the world. Gaṇapati did nothing of the sort. But after a little time he went round his parents, viz., Śiva and Pārvatī. Asked for an explanation about his action Gaṇapati replied that since the whole universe existed in Śiva and Pārvatī, going around them tantamounted to touring round the world. Pleased at this reply his parents got Gaṇapati married first.

7) *Vighneśvaratvam.* (Power to remove all obstacles). Gaṇapati is called Vighneśvara because he is the god who removes all obstacles from the paths of men or creates them.

Gaṇapati has the power to get anything done without any obstructions as also the power to put obstacles in the path of anything being got done. Therefore, the custom came into vogue of worshipping Gaṇapati at the very commencement of any action for its completion without any hitch or hindrance. Actions begun with such worship would be duly completed, Indians believe. In support of that belief the following story from the 6th taraṅga of Lāvāṇakalaṁbakam, Kathāsaritsāgara may be quoted.

The Devas decided to appoint Subrahmaṇya as chief of the army to kill Tārakāsura. When Indra took up the pot of water purified by mantras to anoint Subrahmaṇya's head with it, his hands became benumbed, and he stood aghast. Then Śiva said that any action begun without Gaṇapati pūjā would meet with such obstacles. At once Indra worshipped Gaṇapati and his hands recovered from the paralysed condition. And, Subrahmaṇya was duly anointed with the holy water.

8) *Gaṇapati wrote the Mahābhārata.* After the death of the Kauravas and the Pāṇḍavas sage Vyāsa entered again into meditation. But, the whole story of the Bhārata reflected in the mirror of his mind. He wanted to translate the story into a great poem and requested Brahmā to suggest a suitable person to write the story on his dictation, and Brahmā suggested Gaṇapati's name. Then Vyāsa thought about Gaṇapati and he appeared before the sage. But, Gaṇapati did not appreciate the idea of serving as Vyāsa's scribe. So he stipulated a condition that he would write down the poem provided Vyāsa dictated it in such a manner that he had not to lay down his pen even once before the epic was completed. To this Vyāsa stipulated the counter condition that when he dictated without the least interruption or pause Gaṇapati should not write down the matter without understanding the meaning of it. And, under such conditions the composition of the Mahābhārata was completed within three years. (Ādi Parva, Chapter 1, Verses 74-80).

9) *Gaṇapati pūja.* Gaṇapati occupies the most prominent place among the Devas connected with Śiva. In South India, Gaṇapati pūjā came into vogue in the 6th century A.D., and idols of Gaṇapati now extant might have been made at that period. In South India, temples dedicated to Gaṇapati are in no way less in number than those to Subrahmaṇya. The idol of Gaṇapati is installed at the gateways of villages and forts, under the fig tree, at the entrance of temples and at the south-western corner of Śiva temples. Two types of idols are important: the Itaṁpiri (the proboscis turned to the left side) and the Valaṁpiri (the proboscis turned to the right side). It is stated that the enormously big belly of Gaṇapati contains in it the whole universe.

10) *Synonyms of Gaṇapati.*

Vināyako vighnarājo
dvaimātura-gaṇādhipaḥ /
apyekadanto heraṁbo
laṁbodaragajānanaḥ. (Amarakośa).

(Vināyaka, Vighnarāja, Dvaimātura, Gaṇādhipa, Ekadanta, Heramba, Lambodara, Gajānana).

GAṆḌĀ. A dāsī, who served the saptarṣis. (Anuśāsana Parva, Chapter 93).

GAṆḌAKAM. A particular locality on the banks of river Gaṇḍakī. Bhīmasena once conquered this place. (Sabhā Parva, Chapter 10, Verse 15).

GAṆḌAKAṆḌU, A Yakṣa of the assembly of Kubera. (M.B. Sabhā Parva, Chapter 10).

GAṆḌAKĪ (GAṆḌAKA). A river in northern India which falls into the Gaṅgā.

2) *Origin.* There arose an argument between the

Devas and the asuras about the Amṛtam (nectar) got from the churning of Kṣīrābdhi (the milk ocean) and Mahāviṣṇu appeared in the form of Mohinī and enticed the asuras away from the subject and gave the nectar to the Devas. Attracted by the great beauty of Mohinī, Śiva made love to her, and the sweet produced at the time of their embrace flowed as river Gaṇḍaki through the earth. (Skandha Purāṇa, Āsura Khaṇḍa).

3) *It became a holy river.* While the worms on the banks of Gaṇḍakī were once collecting soil they fell into the river, and all at once they attained salvation, the reason being that the water in the river had been formed by the sweet of Viṣṇu and Śiva. And, from that day onwards people began worshipping Gaṇḍakī as a holy river. (Skandha Purāṇa, Āsura Khaṇḍa).

4) *Other information.*

(i) He who drinks the water of the river is freed from sins. (Ādi Parva, Chapter 169, Verse 20).

(ii) The river is also known as Nārāyaṇī, Śālagrāmī, Hiraṇvatī and Hiraṇyavatī. (Bhīṣma Parva, Chapter 9, Verse 25).

(iii) Śrī Kṛṣṇa Arjuna and Bhīmasena once on their way from Indraprastha to Girivraja crossed this river. (Sabhā Parva, Chapter 20, Verse 27).

(iv) The water in Gaṇḍakī is a mixture of the waters of all holy rivers. Therefore, a bath in Gaṇḍakī is of equal value as an Aśvamedha yajña and he who bathes in it will attain Sūryaloka. (Vana Parva, Chapter 84, Verse 113).

(v) Gaṇḍakī is one of the rivers which were responsible for the origin of Agni (fire). (Vana Parva, Chapter 84, Verse 113).

GANDHAKĀLĪ. Another name of Satyavatī. (Ādi Parva, Chapter 95, Verse 48).

GANDHAMĀDANA I. A monkey, who had been helpful to Śrī Rāma, was the son of Kubera. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Canto 17, Verse 11). This monkey usually stayed on Mount Gandhamādana. During the Rāma-Rāvaṇa war he led a contingent of monkeys. (Vana Parva, Chapter 283, Verse 5).

GANDHAMĀDANA II. A Rākṣasa King, who stays in Kubera's assembly : (Sabhā Parva, Chapter 10).

GANDHAMĀDANA(M). A mountain famed in the Purāṇas and lying to the east of the Himālayas. (Bhāgavata, Pañcama Skandha). The purānic importance of the mountain may be summarised as follows :—

(1) Kaśyapaprajāpati did tapas at this mountain. (Ādi Parva, Chapter 30, Verse 10).

(2) Ananta (Ādiśeṣa) had once done tapas here. (Ādi Parva, Chapter 36, Verse 3).

(3) Once Pāṇḍu went to the Śataśṛṅga mountain along with his wives Kuntī and Mādrī for doing tapas, and on that occasion they visited Gandhamādana also. (Ādi Parva, Chapter 118, Verse 48).

(4) This mountain assumes the form of a divine person. attends Kubera's assembly and worships him. (Sabhā Parva, Chapter 10, Verse 32).

(5) Śrī Kṛṣṇa in the company of Nārāyaṇarṣi spent 10,000 years on this mountain as an anchorite. (Vana Parva, Chapter 12, Verse 11).

(6) Arjuna on his way to Mount Kailāsa to do tapas crossed the Gandhamādana mountain. (Vana Parva, Chapter 37, Verse 41).

(7) Only those who possess power got by tapas will be able to climb this mountain. (Vana Parva, Chapter 140, Verse 22).

(8) There is the Badari tree and under it there is an āśrama of Naranārāyaṇas on the heights of this mountain, and Yakṣas stay there always. (Vana Parva, Chapter 141, Verse 22).

(9) Once the Pāṇḍavas, with the aid of Ghaṭotkaca mounted this mountain. (Vana Parva, Chapter 145).

(10) It was here, at this mountain that Bhīma killed Maṇimān, a friend of Kubera. (Vana Parva, Chapter 160, Verse 76).

(11) Kubera, who was driven out of Laṅkā stayed at this mountain during the initial periods. (Vana Parva, Chapter 275, Verse 33).

GĀNDHĀRA. A stretch of land of ancient Bhārata. It is believed that this land stretched from the shores of river Sindhu to Kābul. Subala was a mighty ruler of this country. His daughter Gāndhārī was the wife of Dhṛtarāṣṭra. (Śloka 11, Chapter 111, Ādi Parva).

Agni Purāṇa points out a relationship between the Gāndhāras and the Drāviḍas. Descending in order from Viṣṇu were Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Turvasu. In order from Turvasu were Varga—Gobhānu—Traiśāni—Karandhama—Marutta—Duṣyanta—Varūtha—Gāṇḍīra—Gāndhāra. From Gāndhāra arose the five different provincialists: Gāndhāras, Keralas, Colas, Pāṇḍyas and Kolas. (Chapter 277, Agni Purāṇa).

GĀNDHĀRĪ. Wife of Dhṛtarāṣṭra.

1) *Birth.* There was a King called Subala in the family of Turvasu, brother of Yadu. (For genealogy see under Subala). Subala became the King of the land of Gāndhāra. This land extended from the river Sindhu to Kābul. Gāndhārī was the daughter of Subala. (Chapter 111, Ādi Parva).

2) *Marriage.* Gāndhārī became a devotee of Śiva even from her childhood. Śiva became pleased with her and blessed her saying that she would bear a hundred sons. Bhīṣma came to know of this and he planned to get her married to Dhṛtarāṣṭra. One day he sent a messenger to Subala making a proposal. Subala knew that Dhṛtarāṣṭra was born blind but considering his lineage and the powerful alliance it would make, consented to the proposal of Bhīṣma. Śakuni, brother of Gāndhārī, then by the order of his father took Gāndhārī to Hastināpura and Dhṛtarāṣṭra accepted her as his wife. Gāndhārī obeying his father's instructions without a demur accepted her blind husband with such devotion that she made herself blind by tightly covering her eyes with a silk shawl. (Chapter 110, Ādi Parva).

3) *Birth of Sons.* Once Vyāsa came to her exhausted with hunger and thirst. Gāndhārī appeased his hunger and thirst with tasty things to eat and drink. Vyāsa was immensely pleased and he also blessed her and said she would get a hundred sons. Very soon she became pregnant. But even after two years she did not deliver, while Kuntī, wife of Pāṇḍu, gave birth to a son. Grief-stricken, she hit hardly on her womb secretly and then a great mass of flesh came out. Then Vyāsa appeared before her and advised her to cut the lump of flesh into a hundred pieces and deposit one each in a jar of ghee. Vyāsa himself cut it into pieces. Gāndhārī expressed a desire to have a girl also. Vyāsa cut it into hundred and one pieces and put them in hundred

and one jars of ghee. In due time the jars broke and a hundred sons and a daughter came out of the jars. The daughter was named Duśśalā. For their name see 'Kauravas'. Dhṛtarāṣṭra got another son named Yuyutsu. (Chapters 115 and 116, Ādi Parva).

4) *Gāndhārī faints.* When Sañjaya reported about the death of Karṇa at the battle both Dhṛtarāṣṭra and Gāndhārī fainted. (Śloka 55, Chapter 96, Karṇa Parva).

5) *Gāndhārī starts to curse the Pāṇḍavas.* When the battle was over the sons of Gāndhārī and their followers were killed. Dhṛtarāṣṭra suggested that the Pāṇḍavas should visit Gāndhārī and pay homage to her. The Pāṇḍavas, therefore, went and stood before Gāndhārī very respectfully. Vengeance boiled in her heart and her body shivered. Gāndhārī was about to curse the Pāṇḍavas when Vyāsa, intervened saying "Gāndhārī ! Don't you remember you said that victory would lie on the side of the righteous in this war? Your words are not wasted. The Pāṇḍavas won the battle because right was on their side. So why should you get agitated ?" Gāndhārī became calm on hearing these words and she admitted that the end of the Kuru dynasty came because of the mistakes of Duryodhana, Śakuni, Karṇa and Duśśāsana. She, thereafter, treated the Pāṇḍavas as her own sons. (Chapter 14, Strī Parva, M.B.).

6) *Dharmaputra's foot-nails become blue.* Following the instructions of Dhṛtarāṣṭra, the Pāṇḍavas, approached and bowed before Gāndhārī. She covered her face with a cloth and wept, tears rolling down her cheeks. When Dharmaputra bent to touch her feet the latter saw through the veil on her face the foot-nails of Dharmaputra. A few drops of the lachrymal water fell on the foot-nails of Dharmaputra making them turn blue instantly. (Chapter 15, Strī Parva).

7) *Gāndhārī curses Kṛṣṇa.* At the end of the battle the aggrieved Gāndhārī went to Kurukṣetra together with Kṛṣṇa and other relatives. Seeing mighty Kings on the Kaurava side lying dead like huge trees lying truncated Gāndhārī burst into tears. She knew that Śrī Kṛṣṇa was at the root of all this. Embittered she looked at Kṛṣṇa and cursed him. "Ho, Kṛṣṇa, thirtysix years from this day you will lose your sons, ministers, friends and relatives. You will become a lone walker in the forests and be killed by trickery."

It was because of this curse that the Yādava tribe perished and Kṛṣṇa was struck by the arrow of a hunter which made him end his life on earth.

8) *The end of Gāndhārī.* After the great Kurukṣetra battle heart-broken Dhṛtarāṣṭra and Gāndhārī accompanied by Kuntī, Vidura and Sañjaya went to the forests to spend the rest of their life there. Many people and the Pāṇḍavas accompanied them up to the river Gaṅgā and there near the āśrama of Śatayūpa Dhṛtarāṣṭra made a hut and lived with Gāndhārī and Kuntī.

The Pāṇḍavas felt the separation of their relatives unbearable and lived in grief. After six years one day Dharmaputra saw his mother, Kuntī, in a dream. He told his brothers about this and they all felt a desire to go to the forest and see their mother. The next day they reached the shores of Gaṅgā. Vyāsa also joined them. Gāndhārī and Kuntī expressed a desire to Vyāsa that they would like to see the dead sons and relatives once again. Vyāsa then asked them to go and take a dip in the river. When they rose up after a dip they saw standing on the shores of the river the great warriors Karṇa and Duryodhana and others. By the yogic power of Vyāsa even the blind Dhṛtarāṣṭra could get the vision. Very soon the vision faded and the Pāṇḍavas returned to Hastināpura.

Two days after, fire broke out in the forest where Dhṛtarāṣṭra was staying. Dhṛtarāṣṭra, Kuntī and Gāndhārī were burnt to death in that fire. (Chapter 32, Āśramavāsika Parva).

9) *After the death.* Dharmaputra performed the obsequies of those who died in the wild fire (Āśramavāsika Parva, Chapter 30). Leaving the mortal bodies the souls of Dhṛtarāṣṭra and Gāndhārī entered Kuberaloka. (Śloka 14, Chapter 5, Svargārohaṇa Parva).

10) *Synonyms of Gāndhārī.* The following words have been used in the Mahābhārata to denote Gāndhārī: Gāndhārarājaduhitā, Saubaleyī, Saubalī, Subalajā, Subalāputrī and Subalātmajā.

GĀNDHĀRĪ II. Another Gāndhārī, wife of Ajamīḍha, one of the great Kings of the Pūru dynasty. (Śloka 37, Chapter 95, Ādi Parva).

GANDHARVA I. Gandharvas are sons born to the famous Kaśyapaprajāpati of his wife, Ariṣṭhā (Agni Purāṇa, Chapter 19). Both belonged to the race of the Devas.

GANDHARVA II. A King born in the dynasty of Janamejaya. (Bhāgavata, Navama Skandha).

GĀNDHARVA. A marriage settled by the boy and the girl of their own accord. A love marriage. There are six different kinds of marriage: Gāndharva, Ārṣa, Prājāpatya, Rākṣasa, Āsura and Paiśāca. (See under Vivāha).

GANDHARVANAGARA. Vyāsa has compared munis disappearing from sight to the fading out of Gandharva nagara.

"After having thus spoken to the Kurus, and while they were looking on, the band of sages disappeared in a trice like the fading out of Gandharvanagara." (Ādi Parva, Chapter 126, Verses 35 and 36).

What is this Gandharvanagara ? The following description occurs in Hindi Śabdasāgara. "Owing to different optical illusions (sight) of man, villages and cities may appear to exist in the sky and also on seas, rivers, etc. When during summer the air on the upper strata of deserts, seas etc. gets heated, expanded, and rises up, the light passing through it becomes multi-coloured and gives reflections in the sky in the form of village parts or cities. Also can be seen therein reflections of trees, boats etc. One such reflection may be cast on earth also. This is a mere optical illusion. This reflection immediately fades out also. This unreal city which is an optical illusion is Gandharvanagara.

GANDHARVASENĀ. Daughter of Dhanavāhana (a gandharva) who lived in Svayamprabhānagara on Mount Kailāsa. She was cured of leprosy by observing somavāravrata. (Skandha Purāṇa).

GANDHARVATĪRTHA. An ancient place of pilgrimage on the banks of Sarasvatī in North India. The gandharva called Vibhāvasu usually dances at this place with his companions. Balabhadra Rāma once visited this holy place. (Śalya Parva, Chapter 37, Verse 9).

GANDHARVĪ. The first mother of horses. Kaśyapaprajāpati had by his wife Krodhavaśā ten daughters: Mṛgī, Mṛgamandā, Harī, Bhadramatā, Mātaṅgī, Śārdūlī,

Śvetā, Surabhi, Surasā and Kadrū. Of the ten girls Surabhi in due course of time became mother of two daughters. Rohiṇī and Gandharvī. From Rohiṇī was born the cattlebreed and horses were born from Gandharvī. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Canto 14).

GANDHAVATĪ I. The name Satyavatī (Kālī) was assumed when sage Parāśara had swept away her matsyagandha (fish smell). She got also another name Yojanagandhā. (Ādi Parva, Chapter 63, Verse 80).

GANDHAVATĪ II. The city of Vāyu (the wind God). There are said to be nine cities on top of Mount Mahāmeru: (1) Manovatī of Brahmā at the centre, (2) Just on the eastern side of it Amarāvatī of Indra, (3) Agni's Tejovatī in the south-eastern corner, (4) Maya's Saṁyamanī in the south, 5) Nirṛti's Kṛṣṇāñjanā in the south-western corner, (6) Śraddhāvatī of Varuṇa on the west, (7) Gandhavatī of Vāyu in the northwestern corner, (8) Mahodayā of Kubera on the north, and (9) Yaśovatī of Īśāna in the north-eastern corner. (Devībhāgavata, Aṣṭama Skandha).

GĀNDINĪ. A very beautiful princess of Kāśī. Śvaphalka married Gāndinī. (Daśama Skandha, Bhāgavata).

GĀṆḌĪVA. The famous bow of Arjuna.

1) *Make.* It was Brahmā who made the bow. 'This terrible bow which can punish the unjust and the wicked has been made by Brahmā'. (Udyoga Parva, Chapter 98, Verse 21).

2) *Specialities of Gāṇḍīva.* This bow is enough to fight one lakh of people at one and the same time. Both Devas and men could be defeated with it. Chiselled very smooth and shining with many colours it was a very long bow. It was worshipped by Devas, Dānavas and Gandharvas. (Virāṭa Parva, Chapter 43). It gained and also decreased in power as the situation called for. (Udyoga Parva, Chapter 98, Verse 20).

3) *History of Gāṇḍīva.* Brahmā, who made this bow kept it with him during the first 1000 years. For the next 1000 years Prajāpati kept it with him. Next, Indra got it from Prajāpati and he used it for 3585 years. After that Candra kept it for 500 years with him, and then Varuṇa came in possession of it. After using it for 100 years Varuṇa gave it to Arjuna, who used it for 65 years.

4) *Gāṇḍīva and Arjuna.* Arjuna agreed to protect the Khāṇḍava forest from rain, if Indra sent rain when Agni began eating the forest. But, realising that Arjuna possessed no weapons to effectively oppose Indra, Agni requested Varuṇa to give the following to Arjuna, viz., the Gāṇḍīva bow and a quiver wherein the arrows will never be exhausted, and the chariot marked with the symbol of monkey and drawn by four white horses —all kept by Candra. Varuṇa at once made a present of the above to Arjuna. And, it was with the aid of this Gāṇḍīva, that Arjuna defeated Indra at the time of Khāṇḍavadāha. (See Khāṇḍavadāha). Arjuna had taken a secret vow to cut off the head of anyone who asked him to give the bow to some one else. (Karṇa Parva, Chapter 69).

In after years Arjuna won many wars with the help of this bow. (See Arjuna).

5) *Arjuna gives up Gāṇḍīva.* The great Kurukṣetra war, which shook Bhārata, to its very foundation came to an end. Dharmaputra was crowned a King. It was at this juncture that the Yādava dynasty got itself annihilated and Śrī Kṛṣṇa entered mahāsamādhi. Now the Pāṇḍavas lost all interest in mundane life, and they set out for the forest on their great journey after crowning Parīkṣit, the grandson of Arjuna as King. Their great travel took them to the shores of the Red Sea. The Gāṇḍīva was still in Arjuna's hands. On the shores of the Red Sea Agni Deva appeared before the Pāṇḍavas and spoke to them "Well, Pāṇḍavas, I am Agni Deva. Arjuna requires the Gāṇḍīva no more. I got it from Varuṇa for Arjuna. Return it, therefore, to Varuṇa."

No sooner did he hear Agni Deva speak thus than did Arjuna throw it into the depths of the sea and also the quiver which never got exhausted of arrows with it. Agni Deva disappeared, and the Pāṇḍavas continued their journey. (Mahāprasthānika Parva, Chapter 1).

GAṄGĀ. The famous and holy river of India.

1) *Origin and general information.* Gaṅgā had its origin during the incarnation of Viṣṇu as Vāmana. When Vāmana measured the three worlds in three steps the nails on his left feet were raised high. They caused a pore on the upper side of the universe. Gaṅgā, starting from the finger of Viṣṇu's feet fell in heaven (Bhāgavata).

The famous Viṣṇupadī, the flowing water (tīrtha) of which washes away the sins of the people in the universe is the very same Gaṅgā under discussion. For many yugas (eras) this river confined itself to the heights of the sky, otherwise called Viṣṇupada. This particular spot is known as Dhruvamaṇḍala as it is here that Dhruva, son of King Uttānapāda, does, his penance. The seven sages who constantly go round and round the Dhruvamaṇḍala take their bath in this holy river. The course of the river is thus: starting from Viṣṇupada it falls on devayāna glittering with crores of vimānas and therefrom it descends on Candramaṇḍala which it submerges. It follows its course again from there dividing itself into four tributaries called Sītā, Cakṣus, Alakanandā and Bhadrā and then falls in Brahmaloka wherefrom it flows in all directions. Of the four tributaries Sītā falls on the head of Mount Meru, flows down to Gandhamādana, then circling through Bhadrāśva varṣa falls into the eastern sea. Cakṣus falls on the peaks of mount Mālyavān, flows through Ketumāla and falls into the western sea. Alakanandā falls on mount Hemakūṭa, flows through Bhārata Varṣa and falls into the southern sea. And Bhadrā falls on the head of mount Śṛṅgavān, flows through Uttarakuru and falls into the northern sea. Alakanandā flows through Bhārata Varṣa and is regarded as the most sacred of the four tributaries.

Gaṅgā which flowed through heaven fell on the earth after thousands of years of its origin. (Bhāgavata, Pañcama, Skandha, Chapter 17).

2) *Why Gaṅgā became Śiva's consort.* Mahāviṣṇu was once engaged at Vaikuṇṭha in a pleasant talk with his wives, Lakṣmī, Sarasvatī and Gaṅgā when Gaṅgā cast lustful eyes on Viṣṇu, who, behind the backs of the other two wives returned the lustful glances. Sarasvatī could not put up with that situation for a long time. Therefore, she got up from her seat and beat Gaṅgā. Lakṣmī tried to restrain Sarasvatī lest the quarrel should become fiercer. Angered at this intervention Sarasvatī cursed that Lakṣmī be born on earth. Gaṅgā got angry that innocent Lakṣmī was thus cursed, and she in her

turn cursed that Sarasvatī be born as a river on earth. Sarasvatī did not take the curse lying down, but cursed that Gaṅgā also be born as a river on earth and take upon herself the sins of the whole world. When all the three wives of Viṣṇu got themselves thus into trouble he told them as follows : "Everything has happened as it should have happened. Lakṣmī may go to the earth and be born in the home of Dharmadhvaja and grow up as his daughter, but not from the womb of his women. There you will purify the three worlds after which you will be born as the plant called tulasī, and be married by an asura called Śaṅkhacūḍa, who will be born as a part of me. And, after that you will be turned into a sacred river called Padmāvatī, and leaving the river on earth your divine form will return to Vaikuṇṭha." And, to Gaṅgā Viṣṇu said as follows : "You will go to earth as a holy river to wash off the sins of people there. A king called Bhagīratha will be leading you to earth, and you will, therefore, be known as Bhāgīrathī also. And, you remain there on earth as the wife of the ocean of King Śantanu. Your divine form will return to mount Kailāsa as the consort of Śiva." As for Sarasvatī, Víṣṇu asked her to be born as a river on earth, her divine form ultimately returning to Satyaloka and then becoming the consort of Brahmā.

And, thus it was that Lakṣmī became the consort of Mahāviṣṇu, Gaṅgā of Śiva and Sarasvatī of Brahmā. (Devī Bhāgavata, Navama Skandha).

3) *Gaṅgā born on earth due to the curse of Brahmā.* Mahābhiṣak, an emperor of the Ikṣvāku dynasty, went to Satyaloka after he had attained heaven, to worship Brahmā. Gaṅgā too happened to be there. In the devotional atmosphere at Satyaloka a casual breeze removed Gaṅgā's clothes slightly from position, and Mahābhiṣak then cast a lustful glance at her which she also returned. Brahmā, who was observing this exchange of love got angry and cursed that Mahābhīṣak be born as a King on earth and Gaṅgā as his wife. Gaṅgā prayed for redemption from the curse, and Brahmā told her that she would regain her old status after she had delivered the Aṣṭavasus. As the consequence of Brahmā's cure Mahābhiṣak was born as King Śantanu in the solar dynasty on earth and he married Gaṅgā. (Ādi Parva, Chapters 96 and 97).

4) *Bhagīratha brought down Gaṅgā on earth.* King Sagara of the solar dynasty had two wives called Sumati (Vaidarbhī) and Keśinī (Śaibyā). A son called Asamañjasa was born to Keśinī, and 60,000 princes were born to Sumati. Sagara drove out of the country Asamajñasaa, who turned out to be an enemy of the people. The 60,000 sons of Sagara also proved to be a menace to the world, and the Devas approached Brahmā for protection from the menace. He assured the Devas that a sage called Kapila will destroy the 60,000 evil fellows.

During the above period of time Sagara performed an Aśvamedha Yajña, and his sons went round the earth with the sacrificial horse. But, when they reached the sea-shore the horse disappeared. When the sons complained about it to their father, Sagara, he asked them to look out for the horse in every part of the world and bring it back. Not finding it anywhere on earth they dug a hole and entered Pātāla, where they saw Sage Kapila absorbed in meditation and the missing horse tied to a pole near the sage. (It was Indra who had carried away the horse and tied it there). The sons of Sagara, believing that it was Kapila who had stolen the horse were about to attack the sage when he opened his eyes, and they were reduced to ashes in the fire of Kapila's eyes.

His sons having not returned even after a long time Sagara asked his grandson Aṁśumān to seek them out, and after an extensive search he saw Kapila at Pātāla. Aṁśumān pleased Kapila with laudatory phrases and the latter returned to him the sacrificial horse. Kapila also pronounced the blessing that the grandson of Aṁśumān would perform the purificatory rites of Sagara's sons by bringing down Gaṅgā to earth from heaven. Aṁśumān returned to the palace with the horse and the aśvamedha was duly concluded.

From Aṁśumān was born Dilīpa and from him Bhagīratha. On becoming King, Bhagīratha handed over the reins of government to his ministers and began efforts to bring down Gaṅgā to earth. He did tapas for thousand years on the slopes of the Himālayas when Gaṅgā asked him to please Śiva first as he alone could face her (Gaṅgā) fall on the earth. Accordingly he pleased Śiva by his penance and Śiva agreed to receive Gaṅgā on his head. With a terrific noise Gaṅgā came down on Śiva's head. The haughty Gaṅgā wanted to carry down Śiva also to Pātāla. Realising this ambition of her Śiva blocked her passage with the result that she wandered about in Śiva's matted hair for many years without finding an outlet. Bhagīratha again did tapas and pleased Śiva who shook his matted head and made fall some water therefrom on earth. The water fell into Bindusaras, and flowed in seven tributaries, the first three, Hlādinī, Pāvanī and Nalinī towards the east, the next three, Sucakṣus, Sītā and Sindhu towards the west and the seventh tributary followed Bhagīratha. In this manner they progressed a great distance till they reached the āśrama of the sage Jahnu, and the haughty Gaṅgā flooded the āśrama. The sage got enraged at this and drank up Gaṅgā. But Bhagīratha pleased the sage who then let out Gaṅgā through his ears. Thenceforth Gaṅgā came to be called Jāhnavī also. Gaṅgā again followed Bhagīratha to Pātāla and made the sons of Sagara attain salvation by purifying them with her waters. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Cantos 43 and 44 ; Brahmāṇḍa Purāṇa, Chapter 97 ; Devī Purāṇa, Dvitīya Skandha ; Droṇa Parva, Chapter 60 ; Anuśāsana Parva, Chapter 4 and Vana Parva, Chapter 109).

5) *Gaṅgā flowed into the sea.* After the purificatory rites of the sons of Sagara were over, Bhagīratha conducted Gaṅgā to the sea and with its waters the sea became full. (Vana Parva, Chapter 109, Verses 18-21).

6) *Gaṅgā set on the thighs of Pratīpa.* Gaṅgā once fell in love with Pratīpa, father of Śantanu, and set on his right thigh when he (Pratīpa) was doing penance on the banks of the Gaṅgā for a son. Pratīpa did not agree to Gaṅgā's proposal that he should marry her and told her thus: "the right thigh is for the children and daughters-in-law to sit on and the left thigh for the wife; therefore, you be my son's wife."

Then Pratīpa called his son Śantanu and told him : "Sometime back a divine woman came to me and I promised to wed her to you. Therefore, if any divine woman approaches you for a son you must accept her, and whatever she may do you must not object to that...". Not long after this Pratīpa crowned Śantanu

King and left for the forest, (Ādi Parva, Chapter 97).

7) *Aṣṭavasus and Gaṅgā.* While the wife of Dyau, one of the Aṣṭavasus (eight Vasus) was roaming about in the forest she saw Nandinī (the divine cow) grazing with her calf near the āśrama of Vasiṣṭha, and she desired to have the cow to be presented to her intimate friend Jitavatī, the daughter of King Uśīnara. She informed her husband, Dyau about this desire of hers, and Dyau told his relations about it. Next day the Aṣṭavasus, in the absence of Vasiṣṭha at the āśrama, stole off Nandinī and her calf. When Vasiṣṭha returned to the āśrama the cow and calf were missing, and he divined the reason for it with his divine eyes. He cursed that the Aṣṭavasus be born as men on earth, and when they prayed for redemption from the curse Vasiṣṭha told them that they would be born as men within one year from that day, die at once and return to heaven. At the same time the sage said that Dyau alone, who took the leading part in stealing the cow, would live on earth for a longer period before he returned to heaven. (The reputed Bhīṣma was this Dyau). The Aṣṭavasus set out for the earth to be born as men and on their way they met Gaṅgā and told her about their curse etc. Gaṅgā also told them about her curse, and permitted them to be born in her womb. (Ādi Parva, Chapter 99).

8) *Gaṅgā became the wife of Śantanu and the Aṣṭavasus were born.* Once while hunting on the banks of the Gaṅgā Śantanu saw a beautiful maiden and they fell in love with each other. She agreed to become his wife on the condition that he would not oppose whatever she said. Śantanu agreed to it and married her. Soon after a child was born to them and in the very presence of Śantanu, she threw the child into the Gaṅgā. As per previous condition Śantanu kept mum at this. She threw into the river the seven Aṣṭavasus, who were born to her in succession. When she was about to throw the last eighth of the Aṣṭavasus (Dyau) into the river Śantanu prevented her. She got angry at this and disappeared with the child. (Ādi Parva, Chapter 98).

9) *Śantanu got back the son.* Thirtytwo years after, Śantanu went hunting again on the banks of the Gaṅgā where he saw the river obstructed in its course with arrows by a handsome boy. Śantanu did not recognise that the boy was his son, who had been named Devavrata by Gaṅgā. Devavrata disappeared after throwing Śantanu into an illusion by his magic power. All of a sudden a doubt dawned in his mind whether the boy was his own son, and he called out to Gaṅgā to show him the boy. Gaṅgā appeared with her son with beautiful ornaments on him and spoke to Śantanu thus: "This is Devavrata, the eighth son whom you entrusted to me. He has mastered everything in archery from Vasiṣṭha, and he is Dyau (the vasu) son of Aṅgiras reborn. You may please take charge of him." After saying this she returned to heaven. (Ādi Parva, Chapter 100).

10) Gaṅgā and Subrahmaṇya. (See under Subrahmaṇya).

11) *Gaṅgā and Bhīṣma.* (*See under Bhīṣma*).

12) *Greatness* (*divine nature*) *of Gaṅgā.* Mahābhārata has (Anuśāsana Parva, Chapter 26), the following on the greatness of Gaṅgā.—

If, after death, the bones of the dead are deposited in Gaṅgā the departed will attain heaven. Even if one had sinned throughout his life he would attain Viṣṇupāda (heaven) if he worshipped Gaṅgā. Bathing in the Gaṅgā is as beneficial as performing hundred yajñas. As long as the bones of one remain in the waters of the Gaṅgā so long will he occupy an honourable seat in heaven. He who has come in contact with its water will shine forth as the sun devoid of all darkness. Places which are not favoured by its waters will become barren like night without the moon and trees without flowers. Gaṅgā water is more than enough to satisfy living things in all the three worlds. He who does penance standing on one leg for thousand years, and he who gives up his body in the waters of the Gaṅgā are on a par with each other. God attaches more importance to him who has fallen into the Gaṅgā than to him, who has performed tapas hanging by his head for a thousand years. He who smears the sand on the banks of the Gaṅgā on his body will get the lustre and glow of the devas, and he, who smears the sand on his head will shine forth like the Sun. All the sins of those on whom has blown the air which had come in contact with Gaṅgā water will be swept away. It should be known that Gaṅgā water can wash off all sins and purify mortals. The Agni Purāṇa (Chapter 110) has the following on this subject.

Through whatever places the Gaṅgā flows those places become sublime and sacred. Gaṅgā is the refuge of all created beings who aspire for the final good. If Gaṅgā is worshipped daily it will save families both on the mother's and the father's side from evil fate. To drink Gaṅgā water is better than the observance of a thousand lunar months. If one worships Gaṅgā for a month one will derive all the benefits of having performed all the yajñas. Even the blind (the ignorant) who worship Gaṅgā, will attain equal status with the devas. The sight of Gaṅgā, contact with its waters and drinking Gaṅgā water will purify people in thousands and lakhs.

13) *Gaṅgā and Rādhā.* Gaṅgā is Rādhā and Kṛṣṇa liquidified into water. Once in goloka Rādhādevī attempted to drink Gaṅgā dry, who, terror-stricken, hid herself at the feet of Śrī Kṛṣṇa, and the whole world experienced difficulties due to non-availability of water. Śrī Kṛṣṇa came to know of the situation and made Gaṅgā appear again on earth. (Devībhāgavata, Navama Skandha).

14) *Symbols and vehicle of Gaṅgā.* Gaṅgā, white in colour rests on makaramatsya (a variety of fish) holding in her hands a pot and lotus flowers. (Agni Purāṇa, Chapter 50).

15) *Synonyms of Gaṅgā used in the Mahābhārata.* Ākāśagaṅgā, Bhagīrathasutā, Bhāgīrathī, Śailarājasutā, Śaivasutā, Devanadī, Haimavatī, Jāhnavī, Jahnukanyā, Samudramahiṣī, Tripathagā, Tripathagāminī.

16) *Synonyms of Gaṅgā.*

Gaṅgā viṣṇupadī jahnutanayā suranimnagā /
Bhāgīrathī tripathagā Trisrotā bhīṣmasūrapi //
(Gaṅgā, Viṣṇupadī Jahnutanayā, Suranimnagā, Bhāgīrathī, Tripathagā, Trisrotā, Bhīṣmasū). (Amarakośa).

GAṄGĀDATTA. See Bhīṣma.

GAṄGĀDVĀRA (M). The place or locality in the Indo-Gangetic plane where the river Ganges falls from the Himālayas. This place is known as Haridvāra also. arHidvāra has an epic importance.

(1) It was here that King Pratīpa did tapas. (Ādi Parva, Chapter 97, Verse 1).
(2) Sage Bharadvāja had stayed on the banks of the Gaṅgā, at Haridvāra. (Ādi Parva, Chapter 129, Verse 33).
(3) Arjuna visited Haridvāra during his tour or Pilgrimage. (Ādi Parva, Chapter 213).
(4) This is the entrance to heaven. A bath here in the Koṭitīrtha is as beneficial as the Puṇḍarīka Yajña. (Vana Parva, Chapter 34, Verse 27).
(5) Sage Agastya and his wife Lomapādā once did tapas here. (Vana Parva, Chapter 97, Verse 11).
(6) It was here that Śiva appeared to Jayadratha, who did tapas. (Vana Parva 72, Verse 24).
(7) Dakṣaprajāpati had once performed tapas at Kanakhala in Haridvāra. (Śalya Parva, Chapter 38, Verse 27).
(8) Those who bathe at Kuśāvarta, Vilvaka, Nīlaparvata and Kanakhala in Haridvāra will attain heaven. (Anuśāsana Parva, Chapter 25, Verse 13).
(9) Bhīṣma did the funeral rites of his father at the mouth of the Gaṅgā. (Anuśāsana Parva, Chapter 34, Verse 11).
(10) Dhṛtarāṣṭra, Gāndhārī, Kuntī and others died in wild fire in the forest at Gaṅgādvāra, and Yudhiṣṭhira conducted their funeral rites there itself. (Āśramavāsika Parva, Chapter 39, Verse 14).

GAṄGĀHRADA (M). A sacred place on the limits of Kurukṣetra. There is a terribly deep whirlpool of the river Ganges here and that depth of the river is considered to be equivalent to three crores of sacred places. (Vana Parva, Chapter 83, and Anuśāsana Parva, Chapter 25).

GAṄGĀMAHĀDVĀRA (M). The particular spot on the Himālayan peak wherefrom Gaṅgā starts. Those who go there die in ice-falls. Only Nara and Nārāyaṇa have crossed this place. (Udyoga Parva, Chapter 111, Verse 16).

GAṄGĀSĀGARASAṀGAMAM. A sacred tīrtha, a bath in which is as beneficial as the performing of ten Aśvamedha yajñas. (Vana Parva, Chapter 35, Verse 4).

GAṄGĀSARASVATĪSAṀGAMA (M). A sacred tīrtha at Prayāga. Those who bathe in this tīrtha will attain heaven. (Vana Parva, Chapter 48, Verse 38).

GAṄGĀYAMUNĀSAṀGAMA (M). A sacred tīrtha in Prayāga. Bathing in the tirtha is as beneficial as performing ten Aśvamedha yajñas. (Vana Parva, Chapter 85, Verse 4).

GĀṄGEYA I. See under Bhīṣma.

GĀṄGEYA II. Subrahmaṇya (See under Subrahmaṇya).

GAṄGODBHEDA (M). A sacred place where fasting for three nights will give the results of a Vājapeya yajña, and he who fasts here will become one with the universal soul. (Vana Parva, Chapter 84, Verse 5).

GAṆITA A. Viśvadeva, who used to calculate the course of time and ages. (Anuśāsana Parva, Chapter 91, Verse 36).

GARBHA. A son of Bharata, the son of Duṣyanta. Suhotra, Suhotā, Gaya, Garbha and Suketu were the five sons of Bharata. (Agni Purāṇa, Chapter 278).

GARBHA (M). The Purāṇas have described the views of sages about the origin of ātman in woman's womb. Asitamahāmuni stated the following about the birth of a child to King Janaka. (Brahmāṇḍa Purāṇa. Chapter 48). Of the seven elements in the human body, viz., Rasa, Rakta (blood), Māṁsa (flesh), Medas (fost), Asthi (bone), Majjā (marrow) and Śukla (seminal fluid) the last one, Śukla, is the most valuable. Brahmabīja (the seed for production) is contained in Śukla. From the food we consume, blood and the seminal fluid take their nutrition. The Śukla emitted during coitus enters the womb of the woman propelled as it were by Kroṣṭavāyu. It takes only one night for the Śukla to get inextricably mixed with blood in the womb. In that mixing if the proportion of blood is higher, the child born will be girl, and if the proportion of Śukla is higher, the offspring will be boy. If blood and Śukla are mixed exactly in equal proportions the child will be 'neutral', neither girl nor boy. During the first month of pregnancy the child will be in liquid form. In the second, it solidifies due to the mixing and interplay of heat, cold, air, etc. During the third, holes for eye, ear, etc. become ready and the vein system is formed. In the fourth, head, hands and legs of the child are formed, and it is during this period that the prospective mother develops certain desires. If those desires are not satisfied the child may be born with physical deformities. During the fifth month the hips and bones develop. The various organs get firmer and stronger gradually and fingers appear during the sixth month. It is during the sixth month that hairs on the head and body appear and feelings and emotions originate in the mind. During the seventh month the ten vāyus (winds) on the basis of the nervous system are released, and the child experiences glimpses of its previous existence, and ability to feel pain also is there. During the ninth month due to the force of the wind which effects actual delivery the child gets head down in the womb, and during the tenth month it emerges out of the womb. The child loses its memory about the past because of its contact with the female organ and external wind.

According to the Agni Purāṇa the process is a little different :

When Jīva (the soul) has entered the womb for rebirth it remains in fluid form during the first month. During the second month it solidifies; in the third month the organs begin to develop, in the fourth month skin, flesh and bones appear, in the fifth month hairs appear, in the sixth month mind is produced, in the seventh month the child will begin to feel pain. The body is covered by a skin (Garbhacarma) and both hands are held above the head in saluting position. If the child is a female it lies in the left side of the mother's womb, if a male on the right and if 'neutral' in the middle of it. From the seventh month the child begins to experience the taste of foods consumed by the mother. During the eighth and ninth month there would be great emotional excitements and upsurges. If the mother suffered from chronic diseases the child also would inherit it. When pregnancy is matured thus, certain winds lead the child down the womb and it gets out through the female organ.

The child inherits its skin, flesh and heart from the mother. The sex organ, marrow, excretion, sweet and belly are inherited from the father. Head, the nervous

system and śukla are the contributions of the ātman. (Agni Purāṇa, Chapter 369).

GĀRDABHI. A son of Viśvāmitra who was a brahmavādī. (Chapter 4, Anuśāsana Parva, M.B.).

GARGA.

1) *Genealogy.* Descended from Viṣṇu thus;—Brahmā-Atri-Candra-Budha-Purūravas-Āyus-Nahuṣa-Puru-Janamejaya-Prācīnvān-Pravīra-Namasyu-Vītabhaya -Śuṇḍu-Bahuvidha -Saṁyāti -Rahovādi - Raudrāśva -Matināra-Santurodha -Duṣyanta -Bharata-Suhotra -Suhotā -Gala-Garda-Suketu-Bṛhatkṣatra-Garga.

2) *Birth.* Bṛhaspati once approached, on the crest of a wave of lust, Mamatā, his brother's wife who was pregnant then. The child from the mother's womb said 'no' to the move. But, Bṛhaspati cursed the child and had his own way with Mamatā. Thus two children developed in her womb. Just after delivering the children the mother went away leaving the child by Bṛhaspati behind. The Devas took charge of the forsaken child and named him Bharadvāja. Ultimately they handed over the child (Bharadvāja) to king Bharata, the famous son of Duṣyanta. Children had already been born to Bharata by his three wives, but as all of them were found to be immoral the mothers themselves killed them. It was at such a juncture that Bharata got Bharadvāja as adopted son. (Bharadvāja is known by another name also, Vitatha). From Vitatha was born Manyu, from Manyu Bṛhatkṣetra from Bṛhatkṣetra Jaya and from Jaya Garga. The famous Rantideva was the grandson of Nara, (the brother of Garga) and son of Saṁkṛti. A son called Śani was born to Garga after which he took to Sannyāsa. (Bhāgavata, Daśama Skandha, Chapters 20 and 21).

3) *Yādavaguru.* In course of time Garga became preceptor of the Yādavas. Śrī Kṛṣṇa and Balabhadrarāma who had returned to Mathurā from Ambādi were sent to sage Sandīpani in obedience to the advice of Garga. (Bhāgavata, Navama Skandha).

4) *Garga and Mucukunda.* Garga once visited Mucukunda, son of Māndhātā at his palace, and very much pleased with the devoted reception accorded to him blessed Mucukunda that one day he would see Śrī Kṛṣṇa in person. It was according to this blessing that Mucukunda, while asleep once in a cave had a sight of Kṛṣṇa. (See under Mucukunda).

5) *Importance of Garga.* A number of reputed sage visited Śrī Rāma on his return to Ayodhyā from the forest. Amongst them were present Kauśika, Yavakrīta, Raibhya, Kaṇva and Garga with their numerous disciples. (Uttara Rāmāyaṇa).

6) *Garga, a scholar in astronomy.* There is a place called Gargasrota on the banks of river Sarasvatī. Garga did tapas here and discovered some principles of astronomy such as the path of planets, stars etc. He was also the chief astronomer in the assembly of emperor Pṛthu. (Śānti Parva, Chapter 59, Verse 111).

7) *Other information.* (1) While the great war was raging Garga visited Kurukṣetra and advised Droṇa to end the war. (Droṇa Parva, Chapter 19).

(2) He advised King Viśvāvasu about eternity. (Śānti Parva, Chapter 318, Verse 49).

(3) He spoke about the greatness of the world (Viśvamahimā) to Yudhiṣṭhira. (Anuśāsana Parva, Chapter 18).

GĀRGASROTA. See under Garga, Para 6.

GARGĀYANI. See under Guruparaṁparā.

GĀRGĪ. A celebrated brahmavādinī born in the family of Garga.

GĀRGYA I. (TRIJAṬA) GĀRGA. A famous sage.

1) *Birth.* He was one of the sons of Viśvāmitra. (Śloka 55, Chapter 4, Anuśāsana Parva). (For genealogy see under Viśvāmitra). He became gradually the priest of Gudavas. He has written a famous book called Gargasmṛti. Vālmīki Rāmāyaṇa mentions that Gārgya is known as Trijaṭa also.

2) *How he became prosperous.* Sage Gārgya had many children. It was while he was staying in the forest with his wife and children that Śrī Rāma came to that forest for Vanavāsa. The news of the exile of Śrī Rāma spread like wild-fire and many brahmins flocked to the place and Śrī Rāma gave them immense riches. Wife of Gārgya heard the news only late and as soon as she heard the same she called her husband from the fields where he was working and taking away from him the implements sent him post-haste to the place of Śrī Rāma. Trijaṭa as soon as he came to the presence of Rāma told him the purpose of his visit. Huge herds of cows were then grazing on the banks of the Yamunā river. Śrī Rāma told Gārgya to take a stump and throw it with all his strength. He did so and Śrī Rāma gave him all the cows grazing up to the place where the stump fell. It was a big lot and Gārgya became prosperous from that day onwards. (Sarga 32, Ayodhyā Kāṇḍa, Vālmīki Rāmāyaṇa).

3) *Gārgya's precepts on Dharma.* The following are the precepts laid down by Gārgya on Dharma. (1) Be interested always on entertaining your guests, (2) Do not eat meat, (3) Do not give injury to cows and brahmins, (4) Perform yajña with a pure mind and pure body. (M.B. Anuśāsana Parva, Chapter 127).

4) *Gārgya's place in the line of preceptors.* Vyāsa expounded the Vedas to Vedamitra, Saubhari and Śākalya. Śākalya taught what he learnt to Vātsyāyana, Maudgalya, Śāli, Ādiśiśira, Gokhali and Yātukarṇa. Yātukarṇa taught Nirukta to Bāṣkala, Krauñca, Vaitāla, and Vīraja. Bāṣkala combined all the other branches together and made 'Bālakhilyaśākhā' and taught it to Bālāyini, Gārgya and Saṁsāra. The Ṛgvedācāryas are those from Vyāsa to Saṁsāra. (Bhāgavata, Daśama Skandha).

5) *Indrasabhā and Gārgya.* Gārgya was a shining member of the Indrasabhā. (Śloka 18, Chapter 7, Sabhā Parva, M.B.).

GĀRGYA II. See under Bālāki.

GĀRGYA(M). A place of habitation of ancient Bhārata. This place was captured by Śrī Kṛṣṇa. (Chapter 11, Droṇa Parva).

GĀRHAPATI I. An agni (fire). (Śloka 6, Chapter 74, Ādi Parva).

GĀRHAPATI II. One of the seven fathers. The seven fathers are: Vairājas, Agniṣvāttas, Gārhapatis, Somapas, Ekaśṛṅgas, Caturvedas and Kalas. (Chapter 11, Sabhā Parva, M.B.).

GĀRHASTYA. The Gṛhasthāśrama a stage in life when you live with your family as a house-holder. The true dharma of a householder is to live with what he gets by doing the duty allotted to him. He should feed pilgrims and should not appropriate to himself what belongs to

others unless and until it is given to him. (Śloka 3, Chapter 31, Ādi Parva).

GARIṢṬHA. A sage worshipping Indra in his assembly. (Sabhā Parva, Chapter 7, Verse 13).

GARUḌA. King of birds.

1) *Genealogy.* Descended from Viṣṇu thus:— Brahmā —Marīci—Kaśyapa—Garuḍa.

2) *Birth.* Kaśyapa, grandson of Brahmā and son of Marīci married the eight daughters of Dakṣa called Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā. And to Tāmrā five daughters were born, viz. Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Out of the five women Krauñcī became mother of the owls, Bhāsī delivered the bhāsas (types of birds) and from Śyenī were born vultures and kites. Haṁsa, Kalahaṁsa, Koka etc. are children of Dhṛtarāṣṭrī. From Śukī was born Nalā and from Nalā, Vinatā; Aruṇa and Garuḍa were the two sons born to Vinatā. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto 15).

There is a story in the Mahābhārata about the birth of Aruṇa and Garuḍa. Kaśyapa who was much pleased with the service of Vinatā and Kadrū asked them to select any boon they desired. Kadrū chose to have a thousand nāgas as her children while Vinatā chose to have two sons more powerful and heroic than the thousand sons of Kadrū. After granting them the boon Kaśyapa retreated into the forest.

After some time Kadrū laid thousand eggs and Vinatā two eggs. Both of them kept their eggs in hot pots. In the 500th year the eggs of Kadrū hatched and thousand serpents of various kinds emerged out of them. But Vinatā's eggs did not hatch yet, and the sight of Kadrū playing with her children pained Vinatā much. She, therefore, broke open one of her eggs in secret, and a half-grown child stepped out of it. That child was Aruṇa. Aruṇa got angry that Vinatā forced open the egg prematurely. He told her that as punishment thereof she would become a slave of Kadrū. But, Aruṇa granted her redemption from the curse thus: After another 500 years the remaining egg of yours will hatch and a son endowed with exceptional power and prowess will be born to you. He will liberate you from slavery." After telling his mother so much Aruṇa rose to the sky where he became the charioteer of the Sun. (Ādi Parva, Chapter 16. See also Para 6 infra).

After 500 years the egg broke itself open and out came Garuḍa with blazing effulgence, and he rose up in the sky. His body glowed like the sun. The Devas who got themselves dimmed by his effulgence asked Agnideva the reason therefor. Agnideva told them about the birth of Garuḍa and also that he was equally effulgent as himself (Agnideva). Then all of them went to Garuḍa and lavished on his head all possible blessings, and Garuḍa, as requested by them, controlled his effulgence and returned to his mother. (Ādi Parva, Chapter 23).

3) *Slavery of Vinatā*: The churning of the Milk-ocean was done before Garuḍa was born. Indra got a horse named Uccaiḥśravas from the Ocean of Milk. Between Kadrū and Vinatā a dispute arose as regards the colour of the horse's tail, Kadrū saying that it was black while Vinatā asserted that it was white. They further agreed to test the colour the next day, betting that she who was proved to be wrong would become the slave of the victor. As the nāga sons of Kadrū hung on to the tail of the horse the tail appeared to be black and Vinatā lost the bet and became Kadrū's slave.

It was at this juncture that Garuḍa was born, and he felt highly mortified to find his mother working as a slave of Kadrū.

Kadrū and her nāga sons once ordered Vinatā to carry them to the nāga residence in the middle of the ocean, called Rāmaṇīyaka (Ramaṇam). Accordingly Vinatā carrying Kadrū on her shoulders and Garuḍa carrying Kadrū's sons on his shoulders rose up in the sky. But, Garuḍa did not relish the slavish work, and he, carrying with him the nāgas, flew up to the sun's orbit. The nāga children fainted due to the excessive heat. But, on the request of Kadrū Indra sent heavy rain and the nāgas regained consciousness. By then they had reached Rāmaṇīyaka island.

4) *Attempt at freeing Vinatā from thraldom.* Garuḍa, extremely pained at the pitiable plight of his mother, one day asked Kadrū what price she and her children demanded for freeing Vinatā from slavery, and Kadrū demanded Amṛta from Devaloka as the price. Garuḍa decided to get it and informed his mother about his decision to fly to Devaloka. But, what about food till he reached Devaloka? Vinatā solved the problem by advising Garuḍa to eat the niṣādas he will meet on his way to Devaloka at the island called Niṣādālaya, at the same time specially forbidding him from eating on any account, brahmins who might be there, at Niṣādālaya. How to distinguish brahmins from others, queried Garuḍa, and his mother replied by pointing out that the brahmin will burn the throat of him who tries to eat him, like fire. Then Vinatā blessed her son that his wings would be protected by Vāyu, the lower half of his body by sun and moon, the rest of the body by the Vasus and the head by Agni. She also promised to wait there till her son returned.

5) *Garuḍa to Devaloka.* After saluting his mother Garuḍa set out on his quest for Amṛta. All the fourteen worlds shook at the lashing of his wings. He reached Niṣādālaya, where while consuming whole lots of Niṣādas a brahmin and his wife also happened to get into his throat. Garuḍa felt their presence immediately in his throat and requested them to get out of his mouth. Accordingly they got out and also blessed Garuḍa, who continued on his journey.

Next Garuḍa reached the forest where his father Kaśyapa was engaged in tapas. He told him about his mission and requested him for something to eat. Kaśyapa replied thus:— "You see a pool wherein an elephant and a tortoise are living for long as enemies. Long ago two brothers Vibhāvasu and Supratīka quarrelled over their paternal wealth and at the height of it Vibhāvasu cursed Supratīka to become an elephant when Supratīka pronounced the counter curse that Vibhāvasu should turn out to be a tortoise. You, my son Garuḍa may eat that elephant and tortoise. May your journey for Amṛta be crowned with success.

Now, Garuḍa after saluting his father, flew up in the sky carrying in his beak the elephant and the tortoise from the pool. As trees were falling uprooted due to the terrific vibrations caused by the lashing of his wings Garuḍa did not find a convenient place to sit down to eat his food. While continuing the journey Garuḍa saw a big tree, its branches spread out in a circumference

of a hundred yojanas. But, as soon as Garuḍa set foot on a branch of the tree it (branch) crumbled down. On that broken branch were the sages called Bālakhilyas doing tapas hanging their heads down. Fearing that the sages might fall down Garuḍa continued his flight holding in his beak the torn branch of the tree. But he could not find a safe place to deposit the branch with the sages. So he came again to Mount Gandhamādana and saw Kaśyapa, who apologised to the Bālakhilyas on behalf of his son and also explained to them about his mission. The Bālakhilyas were pleased and they left the place for the Himālayas. As advised by Kaśyapa Garuḍa deposited the branch of the tree on an uninhabited mountain peak. Garuḍa ate the elephant and the tortoise there, and therefrom flew to Devaloka (Ādi Parva, Chapter 29, 30).

6) *Bālakhilyas cursed Indra.* Even before the arrival of Garuḍa ill omens began appearing in Devaloka. Indra asked Bṛhaspati for explanation about the ill omens. Bṛhaspati with his divine eyes saw Garuḍa approaching Devaloka for Amṛta, and he told Indra about Garuḍa born out of the powers of the tapas of Kaśyapa and the Bālakhilyas. He also told that such a fate as the present one befell Indra due to a curse of the Bālakhilyas. Indra and the other Devas stood guard over the pot of Amṛta ready to repel all possible attacks.

There was a reason for Garuḍa's birth from the powers of the tapas of the Bālakhilyas, and also for Indra to be put into the present predicament due to the curse of the Bālakhilyas. Kaśyapaprajāpati, a long time ago, began a terrific yajña for a son, and Indra and the Bālakhilyas who numbered more than 60,000 were deputed by Kaśyapa to collect firewood for the yajña. The Bālakhilyas were only of the size of a thumb, and Indra who very easily collected all the firewood needed for the yajña laughed at the tiny Bālakhilyas who were carrying small twigs etc. for firewood. Angered at the insult the Bālakhilyas removed themselves to another place nearby and began a yajña directed against Indra who alarmed at it sought the help of Kaśyapa who then held peace talks with the Bālakhilyas. They transferred their yāgaśakti (yājñic powers) also to Kaśyapa and agreed to be satisfied with the condition that as the result of Kaśyapa's yajña a son should be born to him, who (the son) would defeat Indra. Thus, for the time being Indra escaped from the wrath of the Bālakhilyas. After the yajña was over Vinatā came to Kaśyapa and he blessed her with a son wishing that he should become exceptionally strong and powerful, and that was Garuḍa. (Ādi Parva, Chapter 30).

7) *Amṛtakalaśāpaharaṇam.* (*The pot of nectar carried away*). Garuḍa approached the pot of nectar, and Viśvakarmā who attacked him first was felled to the ground. The dust storm raised by the waving of Garuḍa's wings blinded everybody. The Devas and Indra, nay, even the sun and the Moon lined up against Garuḍa, but he defeated them all, and entered the particular place where the pot of nectar was kept. Two terrific wheels were rotating round the pot and they would cut into mince-meat anybody who tried to lay hands on the pot and a machine circled the wheels. Below the wheels were two monstrous serpents with glowing eyes and protruding tongues like flashes of fire, and the serpents never closed their eyes. The very look with those eyes was enough to poison anyone to death. Garuḍa blinded those eyes by raising a torrent of dust, pierced them in the middle with his beak and and through the hole, his body reduced to such a tiny shape, went nearer to the pot. He destroyed the wheels and the machine, and carrying the pot of nectar in his beaks rose to the sky shielding the light of the sun by his outspread wings. Mahāviṣṇu, who became so much pleased with the tremendous achievements of Garuḍa asked him to choose any boon. Garuḍa requested Viṣṇu that he should be made his (Viṣṇu's) vehicle and rendered immortal without his tasting amṛta. Both the boons were granted.

8) *Garuḍa and Indra became friends.* Indra hit with the Vajra (his special weapon) the wings of Garuḍa who was returning from Viṣṇu. It did not wound his body, but a feather of his fell in the atmosphere. Everybody who saw the feather acclaimed Garuḍa as Suparṇa (he with the good wings). Indra was wonder-struck, and he approached Garuḍa and requested that they should be friends in future and the pot of nectar be returned. Garuḍa replied that the nectar would be returned if he was granted the power to make nāgas his food, and Indra blessed him that he would live by consuming nāgas. And then Garuḍa told Indra thus : "I took this pot of amṛta not for my own use. The nāgas cheated my mother and made her a slave, and she will be freed if only this pot of nectar is given to them (nāgas). You may snatch off the pot from the nāgas; I shall not object to it."

Indra and Garuḍa thus became friends and the former followed Garuḍa on his way back home.

9) *Garuḍa handed over the pot of amṛta to the nāgas and Indra cheated them of it.* Garuḍa handed over the pot of nectar to the nāgas, who on the suggestion of the former placed the pot on darbha grass spread on the ground. Also, in accordance with Garuḍa's advice that they should take a purificatory bath before tasting the amṛta the nāgas went out to have the bath, and in their absence Indra carried off the pot of nectar back to Devaloka. Failing to find the pot of nectar on their return from bath the aggrieved nāgas licked the darbha on which the pot was placed with the result that their tongues were cloven into two. It was from that day onwards that the nāgas became double-tongued (dvijihvas). And, thus Garuḍa redeemed his mother from slavery. (Ādi Parva, Chapter 34).

10) *The fig tree which Garuḍa broke with his beaks and Laṅkā.* It has been noted above that Garuḍa on his way to Devaloka rested on a fig tree. That fig is called Subhadra in Vālmīki Rāmāyaṇa.

Rāvaṇa saw the fig tree around which sages were sitting and which bore marks made by Garuḍa sitting thereon. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto 35, Verse 26).

There is some connection between this tree and Laṅkā. Garuḍa had, as directed by Kaśyapa, deposited in the sea the branch of the tree on which the Bālakhilyas hung in tapas and with which Garuḍa flew hither and thither fearing about the safety of the Bālakhilyas. At the spot in the sea where the branch was deposited sprang up an island like the peak of a mountain. It was this island which in after years became reputed as Laṅkā. (Kathāsaritsāgara, Kathāmukhalaṁbaka, Taraṅga 4).

11) *Garuḍa, Saubhari and Kāliya.* Garuḍa had always entertained great hatred against the nāgas, and now Indra's permission having been obtained by him to eat the nāgas for food, Garuḍa decided to launch a regular nāga-hunting expedition. He began eating the nāgas one by one. Alarmed at this the nāgas planned for their security in a conclave, and approached Garuḍa with the proposal that one nāga would go to him daily to serve as his food instead of his indiscriminate killing of them. Garuḍa accepted their proposal. After some time the nāgas proposed to Garuḍa that they would conduct a sarpa-bali (sacrifice of serpents) and submit the food got out of the bali to him so that his nāga-hunting might be stopped for ever. Garuḍa agreed to this also. According to the new agreement daily one nāga began going to Garuḍa with the food got out of the bali.

But Kāliya alone did not agree to the programme as he did not recognise Garuḍa to be superior to him in power. And, Garuḍa, who wanted to teach the haughty Kāliya a lesson challenged him to fight, and the fight took place in river Kālindī, Kāliya's abode. During the fight the lashing of Garuḍa's wings raised the water in Kālindī up in the sky and it drenched the sage Saubhari all over, who was performing tapas on the banks of Kālindī. Saubhari cursed that the body of Garuḍa be shattered into a thousand pieces if ever he entered that area in future, and thenceforth the place became a prohibited area for Garuḍa. During after years Kāliya was put up at this place.

A kadamba tree alone outlived the effect of the poison of Kāliya. The tree could outlive the deadly poison because Garuḍa had rested on it on his way back from Devaloka with amṛta. (Bhāgavata daśama Skandha).

12) *Relationship of Garuḍa with the kings of the solar dynasty.* King Sagara of the solar dynasty was married to Sumati, the elder sister of Garuḍa, and there is a story behind the marriage.

There was once a king called Subāhu in the solar dynasty. He married one Yādavī, but for many years they had no issues. Yādavī had become old by the time she conceived a child as the result of many yajñas etc. But, Subāhu's other wives, viz. co-wives of Yādavī, did not like the prospects of Yādavī becoming a mother. They administered poison to her with the result that Yādavī did not deliver in time, but continued as a pregnant woman for seven years. The sad couple, for their mental relief went into the forest and lived as disciples of a sage called Aurva. But Subāhu died rather soon and Yādavī prepared herself to follow him in the funeral pyre. But, the sage Aurva prevented her from self-immolation speaking to her thus : "You shall not act rashly. The child in your womb will become a famous emperor and rule over the whole world."

Yādavī yielded to the sage's advice and did not court death, and soon afterwards she delivered a son, and he was named Sagara, which meant "he who was affected by poison even while he was in the mother's womb. It was this child who, in later years, became reputed as emperor Sagara.

Sagara married the elder sister of Garuḍa when he was living as a boy in Aurva's āśrama, and there is a story behind the marriage, a story which related to the time when Garuḍa was not born.

Vinatā, mother of Garuḍa, while she was working as the slave of Kadrū, one day went into the woods to collect firewood for her mistress. In the terrible rain and storm that ensued, Vinatā lost her track and wandered in the forest for many days before she could take shelter in the āśrama of a Sannyāsin. The pious man felt sorry for poor Vinatā and blessed her that a son, who would be able to win freedom for her would be born to her. Garuḍa was the son thus born to her.

Before the birth of Garuḍa when Kaśyapa and Vinatā were living together with their daughter Sumati the boy sage Upamanyu, son of Sutapas, went to them and told Kaśyapa thus: "While touring round the earth I worshipped the pitṛs at Gayā and I have been told that they (Pitṛs) would get redemption only in case I married and became a father. I, therefore, request you to please give your daughter Sumati to me as wife. Vinatā did not relish this proposal. Upamanyu got angry at the rejection of his offer and cursed Vinatā saying that if Sumati was given in marriage to any other brahmin boy she (Vinatā) would die with her head broken into pieces.

It was during this period when Vinatā was in a fix about the marriage of Sumati that Garuḍa was born to her. He also thought over the problem and argued like this: the curse is only against a brahmin boy marrying my sister Sumati; why not Sumati be given in marriage to a Kṣatriya; but where to find an eligible Kṣatriya boy? At this stage Vinatā asked him to go and meet the Sannyāsin, who had promised her an illustrious son, in the forest and this Sannyāsin directed Garuḍa to Aurva, for advice and guidance. When Garuḍa met Aurva and sought his advice about the marriage of his sister, the sage thought that the context offered a very good bride to Sagara. And, according to Aurva's advice Sumati was married to Sagara, and thus Garuḍa became related to the Kings of the Solar dynasty. (Brahmāṇḍa Purāṇa, Chapters 16, 17 and 18). The Sixty thousand sons born to Sagara by Sumati were reduced to ashes in the fire which emanated from the eyes of Kapila. (See Kapila). When Aṁśumān, the grandson of Sagara was going around the world to find out these 60,000 sons he met Garuḍa on the way, and it was he who advised that the waters of Gaṅgā should be brought down on earth so that the dead sons of Sagara might get spiritual redemption. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Chapter 41).

13) *Garuḍa's conceit laid low.* A very beautiful daughter, Guṇakeśī, was born to Mātali, the charioteer of Indra. In the course of his search for a suitable husband for Guṇakeśī he came to Pātālaloka in the company of Nārada, and there Mātali selected a noble nāga called Sumukha as his prospective son-in-law. But a month before Garuḍa had eaten Sumukha's father Cikara, and he had also given notice to Sumukha that within a month's time he too would be eaten.

Nārada and Mātali met Sumukha at the abode of his grandfather Āryaka, who was very glad to marry his grandson to Mātali's daughter. But, the threat of Garuḍa that he would eat Sumukha before the month was over stared them all cruelly in their face. So, they appealed to Indra for a solution to the problem, in the presence of Mahāviṣṇu. Indra gave an extension of life to Sumukha and he wedded Guṇakeśī. The marriage enraged Garuḍa so much that he went to Indra's

assembly and insulted both Indra and Viṣṇu at which Viṣṇu extended his right hand to Garuḍa asking him whether he could hold the hand. And, when Garuḍa placed Viṣṇu's hand on his head he felt as if the whole weight of the three worlds was put on the head. Garuḍa admitted his defeat. Mahāviṣṇu thus laid low the conceit of Garuḍa. (Udyoga Parva, Chapter 105).

14) *Garuḍa helped Gālava.* Gālava was a disciple of Viśvāmitra. Once Dharmadeva, to test Viśvāmitra, went to his āśrama disguised as Vasiṣṭha and asked for food. As there was no ready-made food at the āśrama just then, Viśvāmitra naturally took some time to cook new food, and he went with it, steaming hot, in a plate to the guest. Saying that he would return within minutes and receive the food, the guest (Dharmadeva) left the place, and Viśvāmitra stood there with the plate in hand awaiting the return of the guest. He had to remain standing thus for one hundred years, and during this whole period it was Gālava who stood there looking after his guru. When hundred years were completed Dharmadeva returned to Viśvāmitra and accepted his hospitality, and then only could the latter take some rest.

Viśvāmitra blessed Gālava, and now it was time for him to leave the āśrama. Though Viśvāmitra told that no gurudakṣiṇā (tuition fee) was required Gālava persisted in asking him what fee or present he wanted. Viśvāmitra lost his temper and told Gālava that if he was so very particular about gurudakṣiṇā, eight hundred horses all having the colour of moon, and one ear black in colour might be given as dakṣiṇā. Gālava stood there aghast at the above pronouncement of his preceptor, when Garuḍa happened to go over there and hear from Gālava about his sad plight. Money was required to purchase horses, but Gālava was penniless. At any rate Garuḍa with Gālava on his back flew eastwards and reached Ṛṣabhaparvata and they rested on a peak of it. There the Brahmā woman, Śāṇḍilī was engaged in tapas and she served them with food. After food Garuḍa spoke disparagingly about Śāṇḍilī. Garuḍa and Gālava slept that night on the floor, but when they woke up in the morning lo! Garuḍa was completely shed of his feathers. Garuḍa stood before Śāṇḍilī, his head bent in anguish. Śāṇḍilī blessed Garuḍa, who then got back his old feathers.

Continuing their journey Garuḍa and Gālava reached the palace of the very rich King, Yayāti. Garuḍa introduced Gālava to Yayāti, who found it difficult to get 800 horses for Gālava. But, Yayāti gave his daughter Mādhavī to Gālava saying that he might give her to any King and get money enough to purchase 800 horses. After thus showing the means to get money to Gālava, Garuḍa returned home.

Gālava gave Mādhavī first to King Haryaśva of Ayodhyā, then to King Divodāsa of Kāśī and next to King Uśīnara of Bhoja and got from them two hundred horses each, and he submitted the horses and also Mādhavī in lieu of the balance of two hundred horses to Viśvāmitra as dakṣiṇā. A son called Aṣṭaka was born to Viśvāmitra by Mādhavī, who had been granted a boon that she would not lose her youth and beauty even though she lived with any number of people. (Udyoga Parva Chapter 108).

15) *Fight between Garuḍa and Airāvata.* Śrī Kṛṣṇa once went to Devaloka and plucked the Pārijāta flower from the garden Nandana, and this led to a fight between Indra and Kṛṣṇa in which Garuḍa also joined. Garuḍa directed his main attention on Airāvata which, at his blows, fainted and fell down. (Harivaṁśa, Chapter 73).

16) *Defeated by Vāsuki.* To churn the Milk-Ocean the Devas and Asuras decided to use Mount Mandara as the shaft and Vāsuki as the rope to rotate the shaft. The attempts of the Devas, the Asuras and the Bhūtagaṇas of Śiva failed to uproot and bring with them the mountain, when Garuḍa, at the instance of Viṣṇu brought the mountain as easily as a kite carries a frog. Again, when others failed to bring Vāsuki from nāgaloka Garuḍa went and asked the nāga chief to follow him to the ocean of Milk. Vāsuki replied that if his presence was so indispensable he must be carried over there. Then Garuḍa caught the middle part of Vāsuki in his beak and rose in the air. But, even though Garuḍa rose beyond the horizon, when he looked down half of Vāsuki still remained on the ground. Garuḍa then tried to fold Vāsuki into two and carry it, but, again to no purpose. Disappointed and humiliated Garuḍa returned without Vāsuki. Afterwards Vāsuki was brought to the ocean of Milk by Śiva's hand stretched down into Pātāla. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

17) *Bhīma went in search of the Saugandhika flower on account of Garuḍa.* While, in the course of their exile in the forest, the Pāṇḍavas were put up at the āśrama of maharṣi Ārṣṭiṣeṇa, Garuḍa picked up from the depths of the sea one day a nāga called Ṛddhimān, and due to the vibration caused by the lashing of Garuḍa's wings Kalhāra flowers from the garden of Kubera were flown to the feet of Pāñcālī. She wore the fragrant flowers in her hair saying that if she were to have good flowers, wind had to bring them. Since there was a mild and veiled insinuation in that statement that Bhīma was inferior to the wind the former did not appreciate that comment by Pāñcālī. And so he rushed to Mount Gandhamādana to collect Kalhāra flowers. (Vana Parva, Chapter 106).

18) *Garuḍa saved Uparicaravasu.* Once a controversy started between the Devas and the brahmins, the former advocating the use of goat's flesh in performing yajñas while the brahmins contended that grains were sufficient for the purpose. Uparicaravasu, who arbitrated in the debate spoke in favour of the Devas, which the brahmins did not like, and they cursed Vasu to fall from the sky into the pits of the earth. This curse was countered by the Devas blessing him that as long as Uparicaravasu remained on earth he would not feel hungry and that he would regain his old form due to the blessings of Mahāviṣṇu. Vasu prayed to Viṣṇu, who sent Garuḍa to the former, and Garuḍa carried Vasu to the sky on his wings. Thus Vasu became again Uparicaravasu. (Śānti Parva, Chapter 338).

19) *Other information about Garuḍa.* (1) A dānava once stole away the crown of Śrī Kṛṣṇa who was on a visit to Mount Gomanta. Garuḍa retrieved it from the dānava and returned it to Kṛṣṇa. (Bhāgavata, Daśama Skandha).

(2) The monkeys who searched for Sītā visited the house of Garuḍa also. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 40, Verse 39).

(3) Garuḍa had married the four daughters of Dakṣaprajāpati. (Bhāgavata, 6th Skandha).

(4) He had a son named Kapota. (Udyoga Parva, Chapter 101),

(5) During the Rāma-Rāvaṇa war Lakṣmaṇa, Sugrīva and all the monkeys swooned hit by the nāgāstra of Indrajit. Śrī Rāma then thought of Garuḍa, who at once came down on earth and bit away the nāgapāśa. (Kamba Rāmāyaṇa Yuddhakāṇḍa).

(6) Garuḍa was present at the birth-day celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 50).

(7) At the birth of Subrahmaṇya Garuḍa submitted his own son, Mayūra, as a present. (Anuśāsana Parva, Chapter 86, Verse 21).

20) *Synonyms for Garuḍa.*

Garutmān Garuḍas Tārkṣyo Vainateyaḥ Khageśvaraḥ /
Nāgāntako Viṣṇurathaḥ Suparṇaḥ Pannagāśanaḥ. //

(Garutmān, Garuḍa, Tārkṣya, Vainateya, Khageśvara, Nāgāntaka, Viṣṇuratha, Suparṇa, Pannagāśana. (Amarakośa).

21) *Names used in the Mahābhārata to represent Garuḍa.* Aruṇānuja, Bhujagāri, Garutmān, Kāśyapeya, Khagarāṭ, Pakṣirāja, Patagapati, Patageśvara, Suparṇa, Tārkṣya, Vainateya, Vinatānandavardhana, Vinatāsūnu, Vinatāsuta, Vinatātmaja. (For story regarding how Garuḍa stopped eating nāgas see under Jīmūtavāhana).

GARUḌAPURĀṆA. One of the eighteen Mahāpurāṇas. This is believed to be a narration to Garuḍa by Mahāviṣṇu. There are eight thousand ślokas in it. There is an opinion that only the Tārkṣyakalpa is of Viṣṇu. The theme of the Purāṇa is the birth of Garuḍa from Brahmāṇḍa. If this Purāṇa is given as a gift it should be given along with the image of a swan in gold. (Chapter 272, Agni Purāṇa).

GARUḌAVYŪHA. A system of arranging soldiers on the battlefield in the shape of Garuḍa.

GATITĀLI. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 67).

GĀTRA. A maharṣi, the son of Vasiṣṭha, who had by Ūrjjā seven Ṛṣis called Rajas, Gātra, Ūrdhvabāhu, Savana, Alaghu, Śukra and Sutapas. (Agni Purāṇa, Chapter 20).

GAURA (M). A mountain in the Kuśa island. (Bhīṣma Parva, Chapter 12, Verse 4).

GAURAMUKHA. A son of sage Śamīka. It was Śamīka's son Śṛṅgī, who cursed Parīkṣit to death by snake-bite. (See Parīkṣit). Śṛṅgī cursed that Parīkṣit, who had thrown a dead snake on the neck of his father while in meditation, would be bitten to death by snake within seven days. Śṛṅgī sent word about the curse through his disciple Gauramukha to Parīkṣit. (Ādi Parva, Chapter 42, Verses 14-22).

GAURAPRABHA. Son born to Śuka (Vyāsa's son) by his wife Pīvarī. Śuka had four sons called Kṛṣṇa, Gauraprabha, Bhūri and Devaśruta and a daughter Kīrti. (Devībhāgavata, Prathama Skandha).

GAURAPṚṢṬHA. A royal sage who worships Yama at his sabhā (assembly). (Sabhā Parva, Chapter 8, Verse 21).

GAURAŚIRAS. A sage of ancient days, who worshipped Indra in his assembly. (Sabhā Parva; Chapter 7, Verse 11).

GAURAVĀHANA. A King, who was present at the rājasūya sacrifice of Yudhiṣṭhira. (Sabhā Parva, Chapter 34, Verse 12).

GAURĪ I. See Pārvatī.

GAURĪ II. A female attendant (Devī) of Pārvatī. (Vana Parva, Chapter 231, Verse 48).

GAURĪ III. Wife of Varuṇa. (Udyoga Parva, Chapter 117, Verse 9).

GAURĪ IV. An Indian river. (Bhīṣma Parva, Chapter 9, Verse 25).

GAURĪŚA. A royal sage and a member of Yama's assembly. (Sabhā Parva, Chapter 8, Verse 18).

GAURĪŚIKHARA (M). A sacred place on the Himālayas. A bath in Sthānakuṇḍa here brings the same benefits as are derived from the performance of Vājapeya and Aśvamedha sacrifices. (Vana Parva, Chapter 84, Verse 151).

GAUTAMA I

1) *General Information.* The Purāṇas record about a sage called Gautama though nothing is known about his genealogy. Yet the genealogy of his wife Ahalyā is available. See under 'Ahalyā'.

2) *Sons of Gautama.* The eldest son of Gautama was Śatānanda. (Śloka 2, Sarga, 51, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa). Gautama had two sons. Śaradvān and Cirakārī. Śaradvān was born with arrows in his hand. (Śloka 2, Chapter 130, Ādi Parva). Cirakārī used to ponder over everything before he acted and so all his actions were delayed. He got his name Cirakārī. (Chapter 266, Sabhā Parva). Śaradvān was known as Gautama also. That was why Kṛpa and Kṛpī, children of Śaradvān were known as Gautama and Gautamī. (Śloka 2, Chapter 129, Ādi Parva). Besides these, Gautama had a daughter of unknown name. There is a reference to this girl in śloka 11 of Chapter 56 of Aśvamedha Parva. It is reported that this daughter wept when Utaṅga a disciple of Gautama came to the āśrama with a huge load of firewood on his head. In Chapter 4, of Vāmana Purāṇa there is a reference to a few other daughters of Gautama, namely, Jayā, Jayantī and Aparājī.

3) *An attempt to kill Ahalyā.* Once when Gautama was away from the āśrama Indra came there as a guest. Considering it as her duty to treat a guest of her husband properly during his absence Ahalyā received him well and gave him fruit to ease his tiredness. Indra went back. Gautama on knowing this on his return suspected the chastity of his wife and calling his son Cirakārī to his side asked him to cut off her head. After giving the order Gautama went to the forests.

Cirakārī had a peculiar nature. He will ponder over things deeply before taking any action. He knew he must obey the orders of his father but killing one's own mother was a greater sin than disobeying a father. Weighing the merits and demerits of the act Cirakārī sat thinking without doing anything.

Gautama when he reached the forest thought again about Ahalyā and her crime. After all what has she done? A guest came to the āśrama and as duty-bound she welcomed him. It was indeed a great sin to have killed her by her own son. Immersed in thoughts of this kind, sad and repentant, Gautama returned to the āśrama to find Cirakārī sitting silently deeply engrossed in thoughts. On seeing his father Cirakārī was perplexed and he explained to his father about the good

and bad effects of his order. Gautama was pleased at this and he blessed him with long life.

4) *How the disciple Utaṅga was tested.* Utaṅga was the best of the disciples of Gautama. So even when all the other disciples were sent away Gautama asked Utaṅga to continue as a disciple which Utaṅga did most willingly. The disciple became old with grey hairs. Then taking pity on him Gautama received gurudakṣiṇā from Utaṅga and sent him away with blessings. (For details see under 'Utaṅga').

5) *Curse of Ahalyā.* Indra became a lover of Ahalyā and slept with her. Gautama coming to know of that cursed both Indra and Ahalyā. (For details see under Ahalyā).

6) *Other details regarding Gautama.*

(i) Kalmāṣapāda, King of Ayodhyā. lived for twelve years as a demon following a curse of Vasiṣṭha. At last he took refuge in Gautama and following his advice went to Gokarṇa and doing penance there to propitiate Śiva attained mokṣa. (Śivarātri Māhātmya).

(ii) It was sage Nodhas, alias Gautama, who composed Sūkta 58, Maṇḍala one of Ṛgveda.

(iii) Lakṣmaṇa, brother of Śrī Rāma, constructed a palace called Vaijayanta near the āśrama of Gautama. (Uttara Rāmāyaṇa).

(iv) Gautama is one of the seven sages (saptarṣis (Śloka 50, Chapter 133, Anuśāsana Parva).

(v) Gautama sat in the court of Brahmā and worshipped Brahmā. (M.B. Sabhā Parva).

(vi) Gautama once blessed Dyumatsena, father of Satyavān, and said that he would regain his eyesight. (Śloka 11. Chapter 298, Vana Parva).

(vii) When the war between the Pāṇḍavas and Kauravas broke out Gautama went to the Kurukṣetra battlefield and advised Droṇa to stop the battle. (Śloka 36, Chapter 190, Droṇa Parva).

(viii) Gautama was also one of the many sages who visited Bhīṣma while he was lying on his bed of arrows.

(ix) Once Gautama built a hermitage on the top of the mountain Pāriyātra and did penance there for sixtythousand years. Kāla, the God of time, then appeared before him and Gautama received him well and sent him away. (Śloka 10, Chapter 47, Śānti Parva).

x) Once Gautama turned the moustache of Indra green by a curse for showing disrespect to him. (Śloka 23, Chapter 352, Śānti Parva).

(xi) When Gautama was born, there was such brilliance that the surrounding darkness was removed and so the boy was named Gautama (Gau = light rays, Tamas = darkness) to mean the remover of darkness. (Śloka 94, Chapter 93, Anuśāsana Parva).

(xii) Once Gautama instructed the King Vṛṣādarbhi on the evil of accepting rewards for good deeds. (Śloka 42, Chapter 93, Anuśāsana Parva).

(xiii) Gautama was also one among the ṛṣis who swore that they were not involved in the theft of the lotuses of the sage Agastya. (Śloka 19, Chapter 94, Anuśāsana Parva, M.B.).

GAUTAMA II. A brahmin who was a member of the court of Yudhiṣṭhira. He was a member of Indrasabhā also. This Gautama while he was living in Girivraja had sexual relations with a Śūdra woman from the country of Uśīnara and a son was born to them named Kakṣivān. (Ślokas 17, 18 and 3 of Chapters 4, 7 and 21 respectively of Sabhā Parva, M.B.).

GAUTAMA III. An ascetic of great erudition. He had three sons named Ekata, Dvita and Trita. (See under 'Ekata'). (Śloka 79, Chapter 36, Śalya Parva).

GAUTAMA IV. Another ascetic of great virtue. Once when this Gautama was going through the forest he saw an elephant babe lying wearied. He took it to his āśrama and brought it up. When it became a full grown elephant Indra disguised as the emperor Dhṛtarāṣṭra came to take it away secretly. Gautama found it out and then he was offered thousand cows and much wealth in lieu of the elephant. But Gautama refused to part with the elephant. Pleased with his extreme affection for his dependant, Indra took both Gautama and the elephant to heaven. (Chapter 102, Anuśāsana Parva).

GAUTAMA. V. An ungrateful brahmin. He was born in Madhyadeśa. He left his parents and after travelling in many lands he came to a country of foresters. The foresters received him with respect and he lived in a hut of the foresters and married a lady from among them.

Gautama abandoned his brahminhood and accepted the duties of foresters. He was living like this when another brahmin boy came to that village. He searched in vain for a brahmin house to stay for the night and then knowing that a man born a brahmin but made a forester by his duties was living there he went to his house. Gautama also came there carrying the animals and birds he had hunted down that day. His body was bathed in blood. The brahmin guest felt compassion for Gautama and advised him to leave his trade and go to his house in his country.

In the morning the brahmin guest went away without taking any food. The advice of his guest kept him thinking. He decided to abandon his life as a hunter and so leaving everything behind he went to the seashore. He met some merchants on the way and while they were travelling together a wild elephant attacked them. Many were killed and Gautama escaping ran swiftly and came to the base of a big banyan tree. He was tired and slept there for a while.

A big vulture named Nāḍījaṁgha lived on the top of that banyan tree. He used to go out to worship Brahmā at dusk and when he returned to his abode that day he saw a man lying wearied down below. Gautama attempted to catch the vulture and eat it but the vulture playing a benign host placed before Gautama food for him and made enquiries about him and asked him the purpose of his travels. Gautama told him that he was very poor and that he wanted to acquire some wealth somehow.

Nāḍījaṁgha then said that he would get for him enough wealth from the demon-King Virūpākṣa who was an intimate friend of his. Gautama was pleased. The vulture fanned him and sent him to sleep. Next morning Nāḍījaṁgha sent Gautama to Virūpākṣa and the demon gave Gautama as much gold as he could carry on his shoulders.

Gautama took the gold as a head load and came back to the base of the banyan tree. Nāḍījaṁgha came to him and they talked to each other for some time. Gautama who had become a gluttonous flesh-eater looked with greed at the fat body of the vulture and in an instant

killed it and packed the flesh along with the load of gold and went his way.

Virūpākṣa did not see Nāḍījaṁgha for two days and he was worried. He, therefore, sent his son to the banyan tree to look for Nāḍījaṁgha. When he reached the base of the tree he found to his grief only the bones and feathers of his father's friend. He knew what had happened and he immediately followed the ungrateful brahmin and capturing him brought him to his father bound hand and foot. Virūpākṣa without any mercy cut him into pieces and threw them for the crows to eat. But even the crows would not eat the flesh of such an ungrateful man.

Virūpākṣa burnt the remains of Nāḍījaṁgha in a funeral pyre. Devas assembled in the skies to watch the funeral. Then Surabhi sprinkled milk on the funeral pyre and brought back Nāḍījaṁgha to life. The reborn vulture felt sorry for Gautama and requested Surabhi to restore to life the wretched Gautama also. Gautama also was brought back to life and he embraced Nāḍījaṁgha. Gautama then went away with his load of gold.

Gautama returned to Śabarālaya and there married a Śūdra lady and begot evil sons. The devas were offended at this and cursing him condemned him to hell. (Chapters 168 to 173, Śānti Parva).

GAUTAMĪ I. Another name of Kṛpi, wife of Droṇa. (See under Kṛpī).

GAUTAMĪ II. The woman called Jaṭilā belonging to the family of Gautama is known as Gautamī also. (See under Jaṭilā).

GAUTAMĪ III. A brāhmaṇī whose son succumbed to snake-bite. (See Arjuna).

GAUTAMĪ IV. A river referred to in verse 71, Chapter 165 of Anuśāsana Parva.

GAVĀKṢA I. A monkey king. A terrific warrior, he helped Śrī Rāma with 60,000 monkeys. (Vana Parva, Chapter 283, Verse 4).

GAVĀKṢA II. Younger brother of Śakuni, the son of Subala. In the great war he broke into the military set up of the Pāṇḍavas. (Bhīṣma Parva, Chapter 90). He was killed by Irāvān, son of Arjuna. (Bhīṣma Parva, Chapter 90).

GAVALGAṆA. Father of Sañjaya of Mahābhārata fame. (Ādi Parva, Chapter 63, Verse 97).

GAVAYA. A very powerful monkey King. As captain of a regiment he fought on the side of Śrī Rāma in the Rāma-Rāvaṇa war. (Vana Parva, Chapter 2₀3, Verse 3).

GAVĀYANA. (GAVĀMAYANAM). A yajña. (Vana Parva, Chapter 84, Verse 10?).

GAVIJĀTA. (ŚṚṄGĪ). The son of a sage named Nāgabhūṣaṇa, Gavijāta cursed that King Parīkṣit should die of snake-bite. The curse was made under the following circumstances.

King Parīkṣit went hunting one day in the forest and he who had chased a deer in hot haste for some distance felt naturally very weak and tired, and requested a sage he saw there in the forest for some water. Immersed in meditation the sage did not hear the King, and mistaking him to be a haughty fellow, the King, with his stick, lifted a dead snake and placed it round the neck of the sage. Yet he did not stir. The King returned to his palace.

Gavijāta, son of the sage and a devotee of Devī heard of the insult heaped on his father's head while he was merry-making in the forest with his companions. The companions derided him by saying that though his father was Nāgabhūṣana (having snakes as ornament) the nāga was lifeless. Enraged at this and not waiting to study details about the incident he pronounced the following curse. "Whoever might be the person who threw a dead snake about my father's neck, he will be bitten to death by Takṣaka within seven days from today." Only after the curse was pronounced did he understand that it was King Parīkṣit who had become the object of the curse. And, he despatched his disciple immediately to Parīkṣit to inform him about the curse. The King's reaction was, "when the time for death comes let me die." (Devī Bhāgavata, Dvitīya Skandha).

GAVIṢṬHA. A famous asura. It was he who descended on earth as king Drumasena. (Ādi Parva, Chapter 67).

GAYĀ. A particular locality in North India (Nepal). Here there is Gaya mountain and a holy centre also. There is legend to the effect that Buddha did tapas here. People of this locality gave many presents to Yudhiṣṭhira. (Sabhā Parva, Chapter 52, Verse 16).

GAYA I. See Gayātīrtha.

1) *General.* A King of ancient India Gaya was a Rājarṣi and son of Amūrtarayas. The Rājarṣi had conducted many yajñas. A very well-known yajña of his is described in verse 18, Chapter 75 of Vana Parva.

2) *Particular Information.* (1) Gaya was a member in Yamarāja's assembly. (Sabhā Parva, Chapter 8, Verse 18).

(2) He had earned reputation and wealth by visiting the sacred temples in India. (Vana Parva, Chapter 94, Verse 18).

(3) The Rājarṣi had come in his vimāna (aeroplane) to witness the fighting between Arjuna and Kṛpācārya in the war, which broke out as a result of the Kauravas lifting the cows of the Virāṭa King. (Virāṭa Parva, Chapter 56, Verse 9).

(4) Śrī Kṛṣṇa met Gaya on his (Kṛṣṇa's) way to Hastināpura from Dvārakā. (Udyoga Parva, Chapter 83, Verse 27).

(5) Once King Māndhātā subjugated Gaya. (Droṇa Parva, Chapter 62, Verse 10).

(6) Sarasvatī devī once attended a yajña conducted by Gaya, assuming for herself the name Viśālā.

(7) He once gifted away land to Brahmins. (Śānti Parva, Chapter 234, Verse 25).

(8) Gaya did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 59).

GAYA II. A king born to Āyus, the son of King Purūravas by his (Āyus's) wife Svarbhānu (Svarbhānavī). This Gaya was the brother of Nahuṣa. (Ādi Parva, Chapter 65, Verse 25).

GAYA III. An asura. (See Gayātīrtha).

GAYA IV. A King born in the dynasty of the famous emperor Pṛthu. Pṛthu had two sons called Antardhāna and Vādī. A son called Havirdhāna was born to Antardhāna by Śikhaṇḍī; he (Havirdhāna) married Dhiṣaṇā born in the family of Agni and they had six sons called Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. (Harivaṁśa, Chapter 2, Verse 31).

GAYA V. A King, a descendant of Dhruva. (Agni Purāṇa, Chapter 18).

GĀYAKA. A warrior of Subrahmaṇya. (Śloka 67, Chapter 85, Śalya Parva).

GAYAPARVATAM. A sacred mountain. Yamarāja honoured it on a particular occasion. Brahmasaras encircled by the Devas is on this mountain. To perform the Śrāddha rites of the dead at Brahmasaras is considered to be excellent. (See Gayātīrtha).

GAYAŚIRAS. A peak of Gaya Mountain; it is also known as Gayaśīrṣa. (Vana Parva, Chapter 87).

GAYAŚĪRṢA. See Gayaśiras.

GAYĀTĪRTHA. The following story is told in the Agni Purāṇa about the origin of this very reputed sacred place at Gayā.

An asura called Gaya was once performing tapas here. As the intensity of his tapas went on increasing, the Devas got nervous and they approached Viṣṇu with the request that he should save them from Gayāsura. Viṣṇu agreed to oblige them. Meantime the intensity of Gaya's tapas increased daily. Ultimately Viṣṇu appeared to Gaya and as requested by him granted him the boon to the effect that he would become more holy and sanctified than all the tīrthas in the world.

Brahmā and other Devas became afraid of Gaya's power and prowess and they complained about him to Viṣṇu, who advised Brahmā to request Gaya for his body in order to perform a yajña. Brahmā did so and Gaya lay down on earth so that the Yajña might be performed on his body. Brahmā began the yajña on his head, and made an offering when the body of Gaya was not stationary or quiet. When told about this fact Viṣṇu called up Dharmadeva (See Marīci, Para 3) and told him thus : "You please hold devaśilā (a divine stone) on the body of Gaya, and let all the Devas sit upon it, and I shall be seated on the stone along with the Devas, holding the gadā (club) in my hands."

Dharmadeva did as he was bidden by Viṣṇu. The body of Gaya stopped shaking as soon as Viṣṇu sat upon the stone, and Brahmā made the full offerings. Thenceforth the place became a holy tīrtha under the name Gayā. After the yajña was over Brahmā gave the Gaya temple 20, 000 yards (5 Krośa) in extent with 55 villages attached to it as dakṣiṇā (fee) to the masters of the ceremony. Brahmā presented the villages to them after creating therein hills purely of gold, rivers flowing with milk and honey, houses built of Gold and silver etc. But the brahmins who got these gifts stayed on there, their avarice only on the increase perhaps. Angry at this Brahmā cursed the people of Gayā, and according to it the brahmins became illiterate and evil-minded; rivers flowed with water instead of milk and honey. The brahmins lamenting over their evil fate submitted their grievances before Brahmā, who consoled them thus : Well, brahmins of Gayā, as long as there exist the sun and the moon you will continue to be dependent upon the Gayā tīrtha for your sustenance. Whoever comes to Gayā and gives offerings to you and performs the due rites for the souls of the departed, the souls of hundred generations of his ancestors will be transfered from hell to heaven where they will attain final beatitude."

Thus did Gayātīrtha become famous. (Agni Purāṇa, Chapter 144).

GĀYATRĪ I. One of the seven horses of Sūrya. The other horses are Bṛhatī, Uṣṇik, Jagatī, Triṣṭubh, Anuṣṭubh, and Paṅkti. (Chapter 8, Aṁśam 2, Viṣṇu Purāṇa).

GĀYATRĪ II.

1) *General information.* A glorious Vedic mantra. This mantra has twentyfour letters. There are nineteen categories of movable and immovable things in this world and to this if the five elements are added the number twentyfour is obtained. That is why the Gāyatrī has got twentyfour letters. (Chapter 4, Bhīṣma Parva). At the time of Tripura dahana Śiva hung this Gāyatrī mantra as a string on the top of his chariot (Chapter 34, Karṇa Parva).

2) *The glory of Gāyatrī.* If one recites Gāyatrī once one will be freed from all sins done at that time; if one recites it ten times all the sins done on one day will be washed away. Thus, if one recites it a hundred times the sins of one month; thousand times, the sins of a year; one lakh times, the sins of his life time; ten lakh times, the sins of his previous birth; hundred lakh times, the sins of all his births, will be washed away, If a man recites it ten crore times he becomes a realised soul and attains mokṣa. (Navama Skandha, Devī Bhāgavata).

3) *How to recite Gāyatrī.* It should be recited sitting still with your head slightly drawn downwards with your right palm open upwards, with the fingers raised and bent to give the shape of the hood of a snake. Starting from the centre of the ring-finger and counting down and going up through the centre of the small finger and touching the top lines on the ring, middle and forefingers, count down to the base of the forefinger, you get number ten. This is how the number of recitations is counted. This method is called the Karamālā (hand rosary) method. This is not the only method that could be used. You can use a rosary made of lotus seeds or glass beads. If you are using lotus seeds you should select white seeds for the rosary. (Navama Skandha, Devī Bhāgavata).

GĀYATRĪSTHĀNA. A sacred place of northern Bhārata. If one spends one night here one will get the benefit of giving away as gifts a thousand cows. (Śloka 28, Chapter 85, Vana Parva).

GERU. A mineral obtained from mountains. (Śloka 95, Chapter 158, Vana Parva).

GH (घ). This letter has two meanings: (1) Bell (2) a blow or assault; striking or killing. (Agni Purāṇa, Chapter 348).

GHANAPĀṬHA. A particular system of Vedic studies. There are four such systems. The system of separating each word from conjunctions and combinations and combining with the word just before and after it is called Jaṭāpāṭha. Jaṭāpāṭha means joined or combined Pāṭha. Ghanapāṭha is there to avoid errors in Jaṭāpāṭha Ghanapāṭha consists of padapāṭha and Kramapāṭha. In Padapāṭha the split words are once more combined and Prātiśākhya lays down the rules to combine words. It is because of this scientific system of reciting that the Ṛgveda remains to this day pure in text without different readings.

GHAṆṬA. I. A brahmin born in Vasiṣṭha's family. He spent hundred years worshipping Śiva. Once Ghaṇṭa asked sage Devala to give his daughter in marriage to him. But Ghaṇṭa's ugliness stood in the way. So he abducted the daughter of the sage and married her. Enraged at this Devala cursed and turned him into an

owl. He was also given redemption from the curse that he would regain his form the day he helped Indradyumna. (Skanda Purāṇa).

GHAṆṬA II. See under Ghaṇṭākarṇa.

GHAṆṬĀKARṆA I.

1) *General.* Ghaṇṭa and Karṇa were two Rākṣasa brothers who attained salvation by worshipping Viṣṇu. (Bhāgavata, daśama Skandha). But the elder brother, Ghaṇṭa alone is sometimes called by the name Ghaṇṭākarṇa in the Purāṇas.

2) *Birth.* There is a reference in Dārukavadha (killing of Dārukāsura) about the birth of Ghaṇṭākarṇa. Dāruka, after having secured a boon from Brahmā, used to harass the world too much and when his depredation became unbearable Śiva created Bhadrakālī from his third eye and she killed the asura. Mandodarī wife of Dāruka and daughter of Maya was sunk in grief at the death of her husband. She began to do tapas. Śiva appeared and gave her a few drops of sweat from his body saying that the person on whom she sprinkled the sweat drops would suffer from small-pox and that such patients would worship her (Mandodarī) and supply her necessary food. From that day onwards Mandodarī became the presiding deity over small-pox. On her way back to the earth with the sweat-drops Mandodarī met Bhadrakālī at whom she threw the sweat-drops to take revenge for her husband's death. Immediately Bhadrakālī fell down with an attack of small-pox. Hearing about the mishap Śiva created a terrible Rākṣasa called Ghaṇṭākarṇa. According to Śiva's directions Ghaṇṭākarṇa licked off the small-pox from Bhadrakālī's body. But, when he tried to lick it off from her face she prevented him saying that she and Ghaṇṭākarṇa were sister and brother and that it was improper for the brother to lick the face of the sister. And, even to this day the small-pox on Bhadrakālī's face remains as an ornament to her.

3) *The name Ghaṇṭākarṇa.* This Rākṣasa, at first, was an enemy of Viṣṇu, and did not tolerate even the mention of Viṣṇu's name. Therefore, he went about always wearing a bell so that the tinkling of it warded off the name of Viṣṇu from entering his ears. Because he wore a ghaṇṭā (bell) in his Karṇas (ears) he came to be known as Ghaṇṭākarṇa. (M.B. Bhaviṣya Parva, Chapter 80).

4) *Turned out to be a devotee of Viṣṇu.* Ghaṇṭākarṇa became a servant of Kubera. Once he did tapas for salvation. Śiva appeared and asked him to do tapas to please Viṣṇu as Viṣṇu was greater than himself (Śiva). From that day onwards he removed the bells from his ears and became a devotee of Viṣṇu. (Bhaviṣya Parva, Chapter 80).

5) *Attained salvation.* Handing over charge of government to Sātyaki Śrī Kṛṣṇa once went to Kailāsa mounted on Garuḍa to see Śiva. On his way he dismounted at the Badaryāśrama, and while sitting deep in meditation there he heard the thundering voice of Piśācas (souls of dead people roaming about without attaining salvation). He also heard the barking of dogs, and thus he understood that Piśācas were hunting animals. The hunters came to Kṛṣṇa's presence. They were led by Ghaṇṭākarṇa who was reciting the name of Viṣṇu. Śrī Kṛṣṇa felt pity for him. Ghaṇṭākarṇa told Kṛṣṇa that his aim and ambition were to see Viṣṇu and that Śiva had blessed that he would realise his ambition at Badaryāśrama. Pleased at all this, Śrī Kṛṣṇa revealed his Viśvarūpa (representing in his person the whole universe), and at once Ghaṇṭākarṇa brought half of the corpse of a brahmin and submitted it as a present before the Lord. He explained to Kṛṣṇa that according to the custom of the Rākṣasas that was the best present which could be made. Without accepting the present Kṛṣṇa patted Ghaṇṭākarṇa on his back with the result that he cast off his body and rose up to Vaikuṇṭha. (Bhaviṣya Purāṇa, Chapters 80-82 and also Bhāgavata, Daśama Skandha).

6) *Ghaṇṭākarṇa Pratiṣṭhā.* (Installation of his idol in temples). Though Ghaṇṭākarṇa was a Rākṣasa, as he attained Vaikuṇṭha due to the blessings of God Almighty his idol is still installed in temples and worshipped. The installation ceremony is described in Chapter 59 of the Agni Purāṇa thus: "Ghaṇṭākarṇa should have 18 hands. He cures diseases born as a result of sins. He holds in his right hand Vajra, sword, Cakra, arrow etc. And in his left hand broom, sword, cord bell, pickaxe etc. He also holds the triśūla (trident). Ghaṇṭākarṇa who turned out to be a Deva is believed to cure small-pox.

GHAṆṬĀKARṆA II. One of the four attendants presented by Brahmā to Subrahmaṇya. Nandisena, Lohitākṣa, Ghaṇṭākarṇa and Kumudamālī are the four attendants. (Śalya Parva, Chapter 45, Verses 23-24).

GHAṆṬODARA. An asura, who was a member of Varuṇa's assembly. (Sabhā Parva, Chapter 9, Verse 134).

GHARMA.- A King of the Aṅga royal dynasty.

GHAṬA. An urban area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 63).

GHAṬA. A notorious thief. He had a friend called Karpara. They were jointly known as Ghāṭakarparas. Once both the friends went to commit theft. Leaving Ghaṭa at the door-steps Karpara entered the chamber of the princess who, after enjoying sexual pleasures with him gave him some money asking him to repeat such visits in future. Karpara told Ghaṭa all that had happened and handed over to him the money which the princess had given him. Karpara went again to the princess. But, owing to the weariness caused by the night's enjoyment both the princess and he slept till late in the morning. Meantime the palace guards found out the secret and took the lovers into custody. Karpara was sentenced to death and led out to be hanged. Ghaṭa was present on the spot and Karpara asked him secretly to save the princess. Accordingly Ghaṭa, without anybody knowing about it, took the princess over to his house.

The King ordered enquiries about the absence of the princess. Under the natural presumption that some relation or other of Karpara alone might have carried away his daughter the King ordered the guards of Karpara's corpse to arrest anybody who approached the corpse and expressed grief. Ghaṭa came to know of this secret order of the King. Next day evening Ghaṭa posing himself as a drunkard and with a servant disguised as

1. According to certain Purāṇas Ghaṇṭākarṇas are two individuals, Ghaṇṭa and Karṇa. The term Ghaṇṭākarṇa—singular number—is used because the brothers were inseparable from each other.

a woman walking in front and with another servant carrying rice mixed with dhatūrā (a poisonous fruit) following him came to the guards keeping watch over Karpara's body. Ghaṭa gave the poisoned rice to the guards who after eating it swooned under the effect. Ghaṭa used the opportunity to burn the corpse of Karpara there itself. After that Ghaṭa disappeared.

The King then deputed new guards to watch over the funeral pyre of Karpara as he anticipated some one to come to pick his charred bones from the pyre. But, Ghaṭa put the guards into a swoon by a mantra he had learned from a sannyāsin and went away with the bones of his friend.

Realising now that further stay there was not safe Ghaṭa left the place with the princess and the sannyāsin. But, the princess, who had already fallen in love with the sannyāsin poisoned Ghaṭa to death.

GHAṬAJĀNUKA. A sage who was a prominent member in Yudhiṣṭhira's assembly. (Sabhā Parva, Chapter 4). Once, Śrī Kṛṣṇa, on his way to Hastināpura met this sage. (Udyoga Parva, Chapter 38).

GHAṬAKARPARA. One of the nine great poets in Sanskrit reputed as the nine gems in Vikramāditya's court.

"Dhanvantari—Kṣapaṇak Āmarasiṁha—Śaṅku—Vetālabhaṭṭa—Ghaṭakarpara—Kālidāsāḥ". A poem of twenty-two verses in Sanskrit called Ghaṭakarpara kāvya is attributed to him. The theme of the poem is a message despatched by the hero to his wife who has only recently been married. All the stanzas are in yamaka (repeating a word or set of words to convey different meanings at the end of each line). By composing a poem called 'Nalodaya', Kālidāsa answered the challenge posed by Ghaṭakarpara in the use of Yamaka. Ghaṭakarpara answered Kālidāsa in the following stanza.

Eko hi doṣo guṇasannipāte
nimajjatīndoriti yo babhāṣe /
nūnam na dṛṣṭaṁ kavināpi tena
dāridryadoṣo guṇarāśināśī. //

(Kālidāsa, in verse 3, Canto 1 of Kumārasaṁbhava had written 'Eko hi doṣo guṇasannipāte nimajjatīndoḥ kiraṇeṣvivāṅkaḥ". In the above verse by Ghaṭakarpara the usage 'Kavināpi tena' may be interpreted in two ways, viz. Kavinā+api+tena and Kavi+nāpitena. By the second combination Ghaṭakarpara converted Kālidāsa into a barber (nāpita).

GHAṬIKĀ. A measure of time equal to 24 minutes. Sixty vināḍikās make one Ghaṭikā. (See Kālamāna).

GHAṬOTKACA.

1) *General.* Ghaṭotkaca, son of Bhīmasena played a very important part in the story of Mahābhārata. He was, from his very birth, a staunch friend and ally of the Pāṇḍavas. He courted a hero's death in the great war.

2) *Birth.* On the burning of the 'lac Palace' the Pāṇḍavas escaped through a tunnel and reached a forest. While they were sleeping on the ground, Hiḍiṁba the Rākṣasa chief in the forest saw the Pāṇḍavas from the top of a tree, and he deputed his sister Hiḍimbī to bring over the Pāṇḍavas to him for food.

Hiḍiṁbī approached the Pāṇḍavas in the guise of a beautiful woman. She was attracted towards Bhīma and she prayed for the return of his love, which Bhīma refused. Impatient at the delay Hiḍiṁba rushed towards the Pāṇḍavas, and in the duel that ensued between him and Bhīma, he was killed by Bhīma.

Then Hiḍiṁbī approached Kuntī and requested her to ask Bhīma to marry her. The Pāṇḍavas agreed to the proposal on condition that Bhīma and Hiḍiṁbī should enjoy their honeymoon in the forest and on mountains, but Bhīma should return to them at dusk everyday. Ghaṭotkaca was the son born to Bhīma and Hiḍimbī, (Ādi Parva, Chapter 155).

Indra bestowed on Ghaṭotkaca prowess enough to be a suitable opponent to Karṇa. (Ādi Parva, Chapter 155, Verse 47).

Ghaṭotkaca grew up to become a good friend of the Pāṇḍavas. When Hiḍiṁbī and Ghaṭotkaca took leave of them Kuntī said to Ghaṭotkaca : "You are the eldest son to the Pāṇḍavas. You should be ever a support to them." To this Ghaṭotkaca answered that he would return to them whenever any need arose for it.

3) *Carried the Pāṇḍavas on shoulders.* During their exile in the forest the Pāṇḍavas became too tired to walk any further when Bhīma remembered Ghaṭotkaca, who promptly appeared before the Pāṇḍavas, and at the instance of Bhīma got down a number of Rākṣasas also. Ghaṭotkaca carrying Pāñcālī on his shoulders, and the Rākṣasas carrying the Pāṇḍava brothers on their shoulders went by air to Badarikāśrama where Naranārāyaṇas were doing tapas, landed them there, and then they (Ghaṭotkaca and his companions) took leave of the Pāṇḍavas. (Vana Parva, Chapter 145).

4) *Ghaṭotkaca in the great war.* (1) In the first day's fighting he fought against Alambuṣa, Duryodhana and Bhagadatta. Frightened at the terrible course of the fight the Kauravas purposely postponed that day's fighting. (Bhīṣma Parva, Chapters, 45, 57, 58).

(2) He defeated the King of Vaṅga and killed his elephant. (Bhīṣma Parva, Chapter 92, Verse 36).

(3) Defeated Vikarṇa. (Bhīṣma Parva, Chapter 29, Verse 36).

(4) On receiving blows from the great Kaurava heroes, Ghaṭotkaca rose up to the sky. (Bhīṣma Parva, Chapter 93, Verse 6).

(5) Ghaṭotkaca made the Kaurava army take to their heels by the exercise of his magic powers. (Bhīṣma Parva, Chapter 94, Verses 41-47).

(6) Fought a duel with Durmukha. (Bhīṣma Parva, Chapter 110, Verse 13).

(7) Dhṛtarāṣṭra praised the prowess of Ghaṭotkaca. (Droṇa Parva, Chapter 10, Verse 62).

(8) He fought with Alāyudha. (Droṇa Parva, Chapter 96, Verse 27).

(9) Killed Alambuṣa. (Droṇa Parva, Chapter 109, Verse 28).

(10) Aśvatthāmā, son of Droṇa killed Añjana Parvā, son of Ghaṭotkaca, (Droṇa Parva, Chapter 156, Verse 56).

(11) Ghaṭotkaca fought with Karṇa. (Droṇa Parva, Chapter 175).

(12) He fought with Jaṭāsura. (Droṇa Parva, Chapter 174).

(13) He killed Alāyudha. (Droṇa Parva, Chapter 178, Verse 31).

(14) Karṇa clashed with Ghaṭotkaca and failing to kill him by any means he (Karṇa) used Vaijayantī Śakti as the last resort. This Śakti had been given to him by Indra in exchange for his head-gear and ear-rings, and Karṇa had been keeping the Śakti in reserve to kill Arjuna. At any rate Karṇa used it against

Ghaṭotkaca and he was killed. After killing Ghaṭotkaca the Śakti entered the sphere of the stars. (Droṇa Parva, Chapter 180).

5) *Other information.* (1) Ghaṭotkaca hated the brahmins and their yajñas. (Droṇa Parva, Chapter 181, Verse 27).

(2) When the souls of the heroes killed in the great war were called upon the banks of Gaṅgā by Vyāsa, Ghaṭotkaca's soul too had appeared. (Āśramavāsika Parva, Chapter 32, Verse 8).

(3) After death he lived with Yakṣadevas. (Svargārohaṇa Parva, Chapter 5, Verse 37).

6) *Synonyms of Ghaṭotkaca used in Mahābhārata.* Bhaimaseni, Bhaimi, Bhīmasenasuta, Bhīmasenātmaja, Bhīmasūnu, Bhīmasuta, Haiḍimba, Haiḍimbi, Rākṣasa, Rākṣasādhipa, Rākṣasapuṅgava, Rākṣaseśvara and Rākṣasendra.

GHAṬOTKACAVADHAPARVA. A sub Parva of Droṇa Parva, (Droṇa Parva, Chapters 153-186).

GHORA. A son of sage Aṅgiras. (Anuśāsana Parva, Chapter 85, Verse 131).

GHORAKA (M). Name of an urban region in the southwest of ancient India. The people of this region supplied money to Yudhiṣṭhira. (Sabhā Parva, Chapter 52, Verse 14).

GHOṢĀ. A tapasvinī famed in Ṛgveda. She was the grand-daughter of Dṛgata maharṣi and daughter of sage Kakṣīvān. As she contracted leprosy in her very childhood nobody came forward to marry her. Ultimately she composed a mantra in praise of Aśvinīdevas. They cured Ghoṣā of leprosy and she got married. (Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 117).

GHOṢAVATĪ. The famous Vīṇā of emperor Udayana. (Kathāsaritsāgara.)

GHOṢAYĀTRĀPARVA. A sub-Parva, Chapters 236-251 of the Vana Parva. The procession made by Duryodhana and others to the Pāṇḍavas who lived in the forest forms the theme of this sub-Parva.

GHRĀṆAŚRAVAS. An attendant of Skanda. Always immersed in yoga he worked for the welfare of brahmins. (Śalya Parva, Chapter 45, Verse 57).

GHṚTA. A King of the Aṅga dynasty. He was the son of Gharman and father of Viduṣa. (Agni Purāṇa, Chapter 277).

GHṚTĀCĪ.

1) *General.* She was an exceptionally beautiful apsarā woman, and she revelled in disturbing the peace of the sages and becoming mother of children by them. Ghṛtācī, who succeeded in breaking the penance of the sages like Kuśanābha, Vyāsa and Bharadvāja occupied a very prominent position among apsarā women.

2) *Śuka, the son of Vyāsa.* Vyāsa longed very much to have a son. Ultimately, after receiving instruction and advice from Nārada, he reached the peaks of Mahāmeru and worshipped Mahādeva and Mahādevī for one year with the one-syllabled mantra OM which is the very seed of word. By now the great tejas (effulgence) of Vyāsa lighted up the whole world and Indra got nervous and upset. The great Lord Śiva appeared on the scene and blessed Vyāsa that he will have a son who would become a very wise man, very much interested in helping others, and very famous also. Vyāsa returned gratified to his āśrama. One day, while in the process of preparing the sticks for producing fire, thoughts about a son passed through his mind. Fire is produced by the rubbing of two sticks. But, he thought, how could he who had no wife, become the father of a son? While immersed in such thoughts he saw Ghṛtācī standing near him, herself having come along the sky. Vyāsa did not like the presence of Ghṛtācī. Fearing the curse of Vyāsa she assumed the form of a parrot and flew away.

The beauty of Ghṛtācī as also the flight of the parrot kindled erotic feelings in Vyāsa and seminal emission occurred. The semen fell on the stick used for producing fire, and without knowing the fact he went on using the sticks for producing fire. And, then did appear from it a son of divine lustre. That son became reputed in later years as sage Śuka. (Devī Bhāgavata, Prathama Skandha).

3) *Two children by Bharadvāja.* Once sage Bharadvāja was taking his bath in the Gaṅgā, Ghṛtācī also came to bathe. On the banks of the river her clothes caught something and were removed from their position. The sight of it caused seminal emission to the Sage. The semen thus emitted was kept in a Droṇa, (bamboo cup) and when it was due the Droṇa broke and out of it came a child. It was this child which, in later years, became so very famous as the great Droṇācārya. (Ādi Parva, Chapter 149). On another occasion also, the sight of Ghṛtācī caused emission in Bharadvāja, and Śrutāvatī or Śruvāvatī was the noble daughter born out of it. (Śalya Parva, Chapter 48, Verse 63).

Hundred daughters of Kuśanābha. Kuśanābha, son of Kuśa was a saintly king. Once Kuśanābha fell in love with Ghṛtācī and a hundred daughters were born to him of her. Once Wind-God felt enamoured of the hundred girls, but they refused to satisfy his desire. So he cursed them to become crooked or bent down in body. Later on, Brahmadatta, son of the sage Cūli, straightened their bodies and married them. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Canto 32).

5) *Birth of Ruru.* On another occasion Ghṛtācī attracted and subjugated a King called Pramati. Ruru was the son born to Pramati by Ghṛtācī.

6) *Other information.* (1) Once Ghṛtācī pleased Sage Aṣṭāvakra, who introduced her into Kubera's assembly. (Anuśāsana Parva, Chapter 19, Verse 44).

(2) Ghṛtācī danced at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 65).

(3) A daughter called Citrāṅgadā was born to Viśvakarman by Ghṛtācī. (See under Viśvakarmā).

(4) A daughter called Devavatī was born to Ghṛtācī. (See under Devavatī).

GHṚTAPAS A great sage who lived on ghee. A disciple of Brahmā he was an instructor of Sanātana Dharma. (Śānti Parva, Chapter 166, Verse 24).

GHṚTAPṚṢṬHA. A son of Priyavrata, brother of Uttānapāda. Svāyambhuvamanu had two famous sons called Priyavrata and Uttānapāda. Priyavrata, the elder son, married two daughters of Viśvakarmaprajāpati called Surūpā and Barhiṣmatī, and of Surūpā were born ten sons called Agnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Medhātithi and Vītihotra, and also one daughter called Ūrjasvatī. (Devībhāgavata, 8th Skandha).

GHṚTAVATĪ. An important river in India. (Bhīṣma Parva, Chapter 9, Verse 23).

GHṚTEYU. A King born in the Aṅga dynasty. (Agni Purāṇa, Chapter 277).

GHŪRṆIKĀ. Foster mother of Devayānī, daughter of Śukrācārya. (Ādi Parva, Chapter 78, Verse 25).

GILGAMĪṢ. It is the most ancient book of the Babylonians. It is as old as Ṛgveda. Another book so old as these is the "Book of the Dead" of the Egyptians. (See under Jalapralaya).

GIRIGAHVARA. A place of habitation on the north-eastern side of Bhārata. (Śloka 42, Chapter 9, Bhīṣma Parva).

GIRIKĀ. Wife of Uparicaravasu. This gem of a lady was the daughter of the river Śuktimatī. There is a story behind her marrying Uparicara.

Śuktimatī was a river flowing through the capital city of the kingdom of Uparicara. Once the mountain Kolāhala driven by amorous desires subdued Śuktimatī. The next morning on finding no river in its place the people were surprised. The news reached the ears of the King. He became furious and rushing to the mountain gave it a hard kick. It created a hole in the mountain and the river flowed through it. But by that time Kolāhala had got a son and a daughter of Śuktimatī. Greatly pleased at the King for setting her free from Kolāhala, Śuktimatī gave her children to the King. The King brought up the son and made him the chief of his army. The girl was brought up and named Girikā and when she was of marriagable age the King married her.

When once Girikā was having her monthly period the King was forced to go to the forests for hunting. While in the forests he saw the animals having sexual acts and as he thought of Girikā at home he had emission. He never wanted to waste the seminal fluid. He wrapped it in a leaf and sent it to his wife through a kite. Another kite thinking it to be something to eat attacked the packet and it fell into a river down below. A fish swallowed it and later when a fisherman caught it and opened its belly a boy and a girl came out of it. The girl was Satyavatī mother of Vyāsa. (10th Skandha, Devī Bhāgavata).

GIRINĀTHADĪKṢITA. See under Guṇanidhi.

GIRIPRASTHA. A mountain of the country of Niṣadha. Indra once hid himself on this mountain. (Śloka 13, Chapter 315, Vana Parva).

GIRIVRAJA. A city which has gained great importance in all the Purāṇas of India.

1) *Origin.* There was once a King named Kuśa in the Pūru dynasty. (For genealogy see under 'Gādhi'). This Kuśa begot of his wife, Vaidarbhī, four sons named Kuśāmba, Kuśanābha, Asūrtarajasa and Vasu. Each of them built a city of his own and started his rule there. Girivraja is the magnificent city built by Vasu. (Sarga 32, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

2) *Jarāsandha's rule.* Vasu had a son named Bṛhadratha and Jarāsandha was the son of Bṛhadratha. During the rule of Jarāsandha Girivraja became glorious like Nandanodyāna. This city lying in the midst of five mountains was the seat of prosperity then. (Chapter 21, Sabhā Parva). Jarāsandha kept many mighty kings of his time, as prisoners in this city. Unable to control his wrath against Kṛṣṇa once he hurled his mace a hundred times and threw it from Girivraja to Mathurā. Śrī Kṛṣṇa, Bhīmasena and Arjuna entered Girivraja in disguise and engaging Jarāsandha in a duel killed him and crowned his son as King. (Chapter 24, Sabhā Parva). Once King Duṁdhumāra abandoning the gifts offered by the devas came and slept in Girivraja. (Śloka 39, Chapter 6, Anuśāsana Parva).

GĪTĀ. See under Bhagavad Gītā.

GĪTAPRIYĀ. A follower of Skandadeva. (Śloka 7, Chapter 46, Śalya Parva).

GĪTAVIDYĀDHARA. A great musician among the gandharvas. When he found that sage Pulastya had no liking for music he teased the sage by making the sounds of a boar. The enraged sage cursed him and turned him into a boar. He got relief from the curse when Ikṣvāku killed him and Gītavidyādhara became his old self again. (Chapter 46, Sṛṣṭi Khaṇḍa, Padma Purāṇa).

GĪTHA. A King of the Bharata dynasty. (5th Skandha, Bhāgavata).

GO. (GAU). A wife of sage Pulastya. Vaiśravaṇa was born of her. The son left his father and went to Brahmā. (Śloka 12, Chapter 274, Vana Parva).

GOBHĀNU. A King who was the grandson of Turvasu of the Pūru dynasty and son of King Varga. Gobhānu had a son named Traiśāni. (Chapter 277, Agni Purāṇa).

GODĀ. A follower of Skandadeva. (Śloka 28, Chapter 46, Śalya Parva).

GODĀNA. In ancient India it was believed to be a very great deed of moral merit to give cows as gifts. If one buys cows with the hereditary wealth and gives them as gifts one would reach an ever prosperous world and even one who buys cows with the money received by gambling and gives them as gifts would live for several years enjoying prosperity. (Chapter 73, Anuśāsana Parva).

GODĀVARĪ. A river of South India. This river has been glorified much in the Purāṇas.

(1) Godāvarī is a member of the court of Varuṇa. (Śloka 20, Chapter 9, Sabhā Parva).

(2) This river originates from Brahmagiri, situated near Tryambakajyotirliṅga of Nasik district in South India. The river is very deep and is a giver of prosperity to those who worship her. Many sages worshipped this river. (Śloka 2, Chapter 88, Vana Parva).

(3) If one bathes in this river one will get the benefit of conducting a Gomedha yajña. Not only that, after his death he will go to the land of Vāsuki. (Śloka 33, Chapter 85, Vana Parva).

(4) The origin of Agni is from Godāvarī. (Śloka, 24, Chapter 222, Vana Parva).

(5) Śrī Rāma, Lakṣmaṇa and Sītā stayed for a long time during their exile in Pañcavaṭī on the shores of this river Godāvarī. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 16).

(6) Godāvarī is one of the most important rivers of India. (Śloka 14, Chapter 9, Bhīṣma Parva).

(7) He who bathes in Godāvarī will be prosperous. (Śloka 29, Chapter 25, Anuśāsana Parva).

GODHA. A village in the north-east part of ancient India. (Śloka 42, Chapter 9, Bhīṣma Parva).

GODILA I. A Sāmavedamūrti. By his curse Utatthya became a dunce and later became famous as Satyatapas. (For details see under Satyatapas).

GODILA II. A servant of Vaiśravaṇa. Once when Godila was travelling by air he saw Padmāvatī, wife

of Ugrasena, King of Vidarbha, bathing in a pond along with her companions. The very sight of the enchanting Padmāvatī roused carnal passions in him and the Yakṣa took the form of Ugrasena and started singing from the top of a hillock nearby. Padmāvatī went to him because she mistook him for her husband. Embracing her passionately the Yakṣa outraged her modesty. Subtle differences in the act created doubts in Padmāvatī and, on being questioned, the Yakṣa told the truth and left the place. (Chapter 49, Padma Purāṇa).

GOHARAṆAPARVA. A sub-divisional Parva of Mahābhārata. See under 'Mahābhārata'.

GOHATYĀ. In ancient India killing of cows was considered to be a great sin. It is interesting to note the punishment prescribed for this crime in the Agni Purāṇa. For one month he should drink barley water only. He should live in a cow-shed wearing the hide of the cow he has killed. He can have some supper and that too without salt. He must bathe for two months in cow's urine. During day time he should follow the cows looking after their comfort. He should drink the menstrual discharge with his face lifted upwards. Fasting, he should give away as charity ten cows and a bull. If not, he should give as charity all his wealth to god-fearing brahmins. If a man only stops the cow for others to kill he should bear a fourth of the punishment; if he stops and ties it for killing he should bear half of the punishment and if he stops it, ties it and gives the weapon for killing he should bear three-fourths of the punishment. (Agni Purāṇa, Chapter 159),

GOKHALI. One of the disciples in the tradition of Vyāsa. He was the direct disciple of Śākalya. Śākalya divided the branch of Veda he received into six and gave one to each of the following six disciples: Vālgāyana, Maudgalya, Śāli, Ādiśiśira, Gokhali, and Yātukarṇa. (Skandha 12, Bhāgavata).

GOKARṆA I. See under Gokarṇa.

GOKARṆA II. An incarnation of Śiva. In the seventh Varāhakalpa Śiva was born as Gokarṇa and he then got four sons named, Kaśyapa, Uśanas, Cyavana and Bṛhaspati. (Śatarudrasaṁhitā, Śiva Purāṇa).

GOKARṆĀ. In the great battle Karṇa sent a serpent-missile against Arjuna. The serpent named Aśvasena was the power behind the missile and Gokarṇā was the mother of that serpent. (Śloka 42, Chapter 90, Karṇa Parva).

GOKARṆA. A sacred place of Purāṇic importance situated on the extreme north of Kerala.

(1) *Origin.* There was once on the banks of the river, Tuṅgabhadrā, a village made sacred and prosperous by the brahmins who lived there. In that village lived a noble brahmin named Ātmadeva. His wife was a quarrelsome woman named Dhundhulī. Even after many years of married life they got no children and Ātmadeva, greatly grief-stricken, left his home and went to the forests. He was sitting on the shore of a lake after quenching his thirst from it when a Sannyāsin came that way. Ātmadeva told him about his domestic life and pleaded that he should suggest a way to get a son for him. The sannyāsin sat in meditation for some time and contemplated on the horoscope of Ātmadeva and regretfully informed him that according to his horoscope he was to have no children for seven successive births. He, therefore, advised Ātmadeva to abandon all his worldly pleasures and accept sannyāsa for the rest of his life. But Ātmadeva was not to be discouraged by this prophecy and he urged the sannyāsin to help him somehow to get a child. The sanyāsin then gave him a fruit and asked him to give it to his wife and ask her to observe a life of fasting for a period of one year.

Greatly pleased with this boon Ātmadeva returned to his house and told his wife all that had happened and gave her the fruit. She liked to eat the fruit but a year's fasting seemed troublesome to her. She was thinking of how to get over this difficulty when her younger sister came to her and suggested a plan. She said "Sister, I am pregnant. I shall give you the child I deliver. You can declare it as your child and make your husband believe so. You can announce in public that you have eaten the fruit and have consequently become pregnant. We can, to test its merit, give the fruit to a cow." Dhundhulī liked the plan very much and so did everything like that.

The news that Dhundhulī was pregnant spread in the city. Very soon her sister gave birth to a child and that child was proclaimed as the child of Dhundhulī. On the pretext that Dhundhulī was short of breast-milk her sister started doing the breast-feeding. The child was named Dhundhukāri.

After three months the cow that ate the fruit delivered a child. The ear of the child was like that of a cow and so he was called Gokarṇa. Dhundhukāri and Gokarṇa grew together. Dhundhukāri became a very evil-natured boy while Gokarṇa grew into a scholarly one. Dhundhukāri who was the very seat of everything bad made the life of their parents wretched and the disappointed Ātmadeva renounced all and went to the forests and did penance and attained mokṣa. Unable to bear the torture by her son, Dhundhulī committed suicide by jumping into a well. Gokarṇa started on a pilgrimage.

Dhundhukāri lived in his own house surrounded by prostitutes. Thieving was his only means of livelihood. Knowing this the servants of the king started to capture Dhundhukāri and the prostitutes who lived with him, for their safety, bound Dhundhukāri with ropes and put him into fire and killed him. The soul of Dhundhukāri became a great phantom. Hearing the news of the death of his brother, Gokarṇa returned home. He conducted a śrāddha at Gayā to give peace to the soul of his departed brother. But the phantom of Dhundhukāri was not pacified. This phantom troubled him always. Gokarṇa was not afraid of it and asked him what he wanted and the phantom pleaded that in some way Gokarṇa should get him absolved of all his sins. Gokarṇa then consulted Pandits to know what method should be adopted to save a soul which could not be saved even by a Gayā-Śrāddha. The Pandits advised him to do penance to propitiate the Sun. The Sun who appeared before Gokarṇa as a result of his penance declared that if he did read the entire Bhāgavata in seven days Dhundhukāri would get mokṣa. So Gokarṇa performed a Saptāha and among those who assembled to hear it was the phantom of Dhundhukāri also. The phantom finding no place to sit crept into a seven-layered bamboo and sat there listening to Gokarṇa. When the first day was over the first layer broke and it went on like that every day and on the seventh day the

seventh layer broke and when Gokarṇa finished the twelfth Skandha the phantom rose from the bamboo to heaven. When it was going to heaven it looked at Gokarṇa and told him that his mokṣa was due to the result of his hearing the saptāha reading. When Gokarṇa asked him why none of the others who heard it got it he said that it was because none had heard it with such rapt attention as he had done.

Gokarṇa then conducted another reading of Saptāha and the people present heard the same with rapt attention. When the reading was over, a chariot of Viṣṇu from Vaikuṇṭha descended and carried away all those who heard the reading. The place where Gokarṇa sat and read the Saptāha became known later as the famous Gokarṇa. (Chapters 1 to 3, Bhāgavata Māhātmya).

2) *Mitrasaha and Gokarṇa.* A King of Ayodhyā named Mitrasaha who became famous by the name of Kalmāṣapāda, became a demon by a curse of Vasiṣṭha. He attained mokṣa by living and worshipping God in the temple at Gokarṇa. (See under Śivarātri for details).

3) *Gokarṇa and the origin of Kerala.* Brahmāṇḍa Purāṇa gives a story associating Gokarṇa with the origin of Kerala.

By the request of Bhagīratha the river Gaṅgā fell on earth and flowing as different brooks emptied its waters in the ocean. The level of the water in the ocean went up and the temple of Gokarṇa and the land of Kerala were submerged in waters. The sages who were in the temple somehow escaped and took refuge on the mountain Sahya. Paraśurāma was doing penance there then and the sages went to him and told him of their plight. Paraśurāma went and stood in Gokarṇa and threw an axe to the south. All the land from Gokarṇa up to the place where the axe fell rose up from the ocean to form a piece of land which was named Kerala. (Chapter 97 of Brahmāṇḍa Purāṇa).

4) *Other Purāṇic details regarding Gokarṇa.* (i) Bhagīratha did penance to bring Gaṅgādevī to Earth at Gokarṇa. (Sarga 12, Chapter 42, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

ii) The serpent named Śeṣa spent much time living here. (Chapter 36, Śloka 3, Ādi Parva).

iii) Arjuna visited Gokarṇa while he was on his pilgrimage. (Śloka 34, Chapter 26, Ādi Parva).

iv) Gokarṇa was one of the abodes of Śiva. Brahmā, Maharṣis, Bhūtas and Yakṣas used to stay at Gokarṇa to worship Śiva. (Śloka 24, Chapter 85, Vana Parva).

v) The holy place of Gokarṇa is renowned in all the three worlds (Śloka 15, Chapter 88, Vana Parva).

vi) Gokarṇa is a tapovana also. (Śloka 51, Chapter 6, Bhīṣma Parva).

vii) Śrī Kṛṣṇa, Arjuna and Pradyumna together killed Nikuṁbha, who had kidnapped Bhānumatī, at Gokarṇa. (Chapter 90, Viṣṇu Purāṇa).

GOKARṆI. A follower of Skandadeva. (M.B. Śalya Parva, Chapter 90; Śloka 42).

GOLAKĪ. The mother of an Asura named Madhupa. This woman was born from the face of Brahmā in Kṛtayuga. (Uttara Rāmāyaṇa).

GOLOKA. A divine world. Mostly cows live in this world which is above all the other worlds. Surabhi, daughter of Dakṣa, acquired great powers by doing rigorous penance in this world. Pandits say that Goloka is the upper lip, Brahmaloka, the lower lip of Mahāviṣṇu. (M.B. Śānti Parva, Chapter 347, Śloka 52).

GOMANTA I. A famous mountain near Dvārakā. This mountain is known as Goma and Raivataka also. Once Śrī Kṛṣṇa went to see Gomanta and on the way met Paraśurāma. (Skandha 10, Bhāgavata). Paraśurāma and Śrī Kṛṣṇa went together and saw this beautiful mountain. Vyāsa has devoted Chapter 40 of Viṣṇu Parva entirely for the description of this mountain of Gomanta. Once Balabhadrarāma caught hold of Jarāsandha on this mountain but let him off.

GOMANTA II. A place of habitation lying to the north-east of ancient India. (Śloka 43, Chapter 9, Bhīṣma Parva).

GOMANTA III. A mountain of the island of Kuśa. (Śloka 8, Chapter 12, Bhīṣma Parva).

GOMATĪ. (KAUŚIKĪ). A celebrated river of Purāṇic fame. This is worshipped as a goddess.

1) *The curse.* Kaṁpa Rāmāyaṇa states that this river was Kauśikī, sister of Viśvāmitra. She became a river by a curse.

Kauśikī was married to a sage called Ṛcīka. Once Ṛcīka went to devaloka to see Brahmā. Kauśikī unable to bear the separation followed her husband by her power of chastity. On the way Ṛcīka saw her and cursed her and made her into a river. From that day onwards she started running as a river named Kauśikī. See under Kauśikī. (Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

2) *Other details from the Purāṇas regarding Gomatī.*

i) Śrī Rāma conducted the Aśvamedha yāga at Naimiśāraṇya on the banks of this river. (Uttara Rāmāyaṇa).

ii) The sins of those who drink the water of this river are washed away. (Śloka 20, Chapter 169, Ādi Parva).

iii) The devī of Gomatī river lives in the court of Varuṇa worshipping him. (Śloka 23, Chapter 9, Sabhā Parva).

iv) Dharmaputra came to this river during his pilgrimage. (Śloka 2, Chapter 95, Vana Parva).

v) Gomatī is the wife of Agnideva called Viśvabhuk. (Śloka 19, Chapter 219, Vana Parva).

vi) This is one of the most important rivers of Bhāratavarṣa. (Śloka 18, Chapter 9, Bhīṣma Parva).

vii) The land of Divodāsa, King of Ayodhyā, extended from the shores of Gaṅgā to the base of Gomatī. (Brahmāṇḍa Purāṇa, Chapter 2).

GOMATĪMANTRA. A mantra for obtaining blessings from cows. If one recites this mantra standing in the midst of cows one would get many children and great wealth and if it is recited by a woman she would get the affection and love of her husband. (Śloka 42, Chapter 81, Anuśāsana Parva, M.B.).

GOMEDAKA. See under Navaratna.

GOMUKHA I. A notorious King. He was born of the family of Krodhavaśā. (Śloka 63, Chapter 67, Ādi Parva).

GOMUKHA II. An asura who was a follower of an asura called Śūrapadma. (Asura Kāṇḍa, Skanda Purāṇa).

GOMUKHA III. Son of Mātali, charioteer of Indra. (Śloka 8, Chapter 100, Udyoga Parva).

GONANDA. A soldier of Skandadeva. Śloka 65, Chapter 43, Śalya Parva).

GOPĀLAKA. A son born to Caṇḍamahāsena of his wife Aṅgāravatī. Besides Gopālaka he had another son named Pālaka. (Kathāsaritsāgara, Kathāmukhalaṁbaka, Taraṅga 3).

GOPĀLĪ. I. A nymph. Once when Arjuna went to devaloka this celestial maiden gave a performance in dancing in his honour. (Chapter 43, Vana Parva).

GOPĀLĪ II. A follower of Skandadeva. (Śloka 4, Chapter 46, Śalya Parva).

GOPARĀṢṬRA. A place of habitation in the north-east part of ancient India. (Śloka 44, Chapter 9, Bhīṣma Parva).

GOPATI I. A demon. He was a co-worker of another demon named Kālaketu. Śrī Kṛṣṇa killed Gopati on the banks of the river Irāvatī on the mountain Mahendra. (Chapter 38, Sabhā Parva).

GOPATI II. A deva gandharva. He was born to Kaśyapa of his wife Muni. (Śloka 42, Chapter 65, Vana Parva). This gandharva participated in the birthday celebrations of Arjuna. (Śloka 55, Chapter 122, Ādi Parva).

GOPATI III. A son of the celebrated emperor, Śibi. When Paraśurāma killed and made extinct all Kṣatriya kings it was a herd of cows that brought up this child. (Śloka 78, Chapter 49, Śānti Parva).

GOPATI IV. A synonym of Śiva used in Śloka 151, Chapter 17 of Anuśāsana Parva

GOPATI V. A synonym of Viṣṇu used in Śloka 66, Chapter 149, of Anuśāsana Parva.

GOPĀYANA. The army of Gopas. (Śloka 13, Chapter 71, Bhīṣma Parva).

GOPIKKURI. See under Ūrddhvapuṇḍra.

GOPTATĀRA. A place on the northern bank of the river, Sarayū. Śrī Rāma with his two armies and vehicles ascended to heaven from this place. (Śloka 10, Chapter 83 Mahābhārata).

GORATHA. The palace of Magadha. This palace was situated on a mountain near Girivraja. (Śloka 30, Chapter 20, Sabhā Parva).

GOSAVA. A mahāyajña. (Śloka 17, Chapter 30, Vana Parva).

GOŚṚṄGA. An important mountain of South India. Sahadeva captured this mountain. (Śloka 5, Chapter 31, Sabhā Parva).

GOSTANĪ. A follower of Skandadeva. (Śloka 3, Chapter 46, Śalya Parva).

GOTAMA. A sage named Gotama, son of Rahūgaṇa, is found everywhere in Ṛgveda. The seventyfourth sūkta in the thirteenth anuvāka of the first maṇḍala of Ṛgveda is composed by this sage. There are many other sūktas also in his name. This sage is not the Gautama, husband of Ahalyā, who made Sūkta 58, Anuvaka 11, Maṇḍala 1 of Ṛgveda.

Once this Gotama tired of thirst asked the Maruts for some water. The Maruts took a huge well to his side and poured water into a big pot. (Sūktas 86, 87, Anuvāka 14, Maṇḍala 1, Ṛgveda).

It was Aśvinīdevas who took the well to Gotama. (Sūkta 116, Anuvaka 17, Maṇḍala 1, Ṛgveda).

GOTĪRTHA. A holy place. The Pāṇḍavas visited this place during their pilgrimage. (Śloka 3, Chapter 95, Vana Parva).

GOTRA. A son of Vasiṣṭha. Vasiṣṭha had of his wife Ūrjjā seven sons named Rajas, Gotra, Ūrddhvabāhu, Savana, Anagha, Sutapas and Śukra. These holy men were saptarṣis in the third Manvantara. (Chapter 1, Viṣṇu Purāṇa).

GOVARDHANA. A mountain of Ambāḍi (Gokula). This is believed to be a form of Kṛṣṇa. This is called Girirāja also. The residents of Ambāḍi from time immemorial used to worship Indra for getting rains. But after the advent of Kṛṣṇa there came a change in that belief. Kṛṣṇa told them that rains depended on Govardhana and it was enough if they worshipped that mountain and so the residents of Ambāḍi started worshipping the mountain. Indra got enraged at this and sent heavy rains to Ambāḍī intending to submerge it in water. But Śrī Kṛṣṇa lifted the mountain over Ambāḍi like an umbrella and saved the city from the wrath of Indra. See under 'Kṛṣṇa' for more details. (Daśama Skandha, Bhāgavata)

GOVĀSANA. A King of the country called Śivi. The daughter of this King, Devikā, married Yudhiṣṭhira in a svayaṁvara. Once Govāsana met in a duel the son of Abhibhū, King of Kāśī. (Śloka 38, Chapter 95, Droṇa Parva).

GOVĀSANA (M). A country of ancient India. The people of this place presented Yudhiṣṭhira with much wealth. (Śloka 5, Chapter 51, Sabhā Parva).

GOVIKARTĀ. The man who puts nose-bands on bullocks. (Śloka 9, Chapter 2, Virāṭa Parva).

GOVINDA. A synonym of Śrī Kṛṣṇa (Mahāviṣṇu). He got this name because he saved the people and cows of Ambāḍi by lifting the Govardhana mountain and using it as an umbrella. (Dākṣiṇātya pāṭha Chapter 38, Sabhā Parva).

GOVINDADATTA. A brahmin of great fame who resided in Bahusuvarṇaka, a city on the banks of the river Gaṅgā. His wife was a very pious woman. They had five children. Once when both the parents were away from the house a sage called Vaiśvānara came there but the children did not receive him and treat him properly. Knowing this Govindadatta abandoned all his children. (Kathāsaritsāgara, Kathāpīṭhalaṁbaka).

GOVINDAGIRI. A mountain of Krauñcadvīpa. (Śloka 19, Chapter 12, Bhīṣma Parva).

GOVINDAŚARMAN. A brahmin who lived in olden times in the city of Kāśī. (See under Siṁhadhvaja).

GOVITATA. A peculiar kind of horse sacrifice. Sage Kaṇva once made his grandson, Bharata, conduct a sacrifice of this kind. (Śloka 130, Chapter 74, Ādi Parva).

GOVRAJA. A soldier of Skandadeva. (Śloka 66, Chapter 45, Śalya Parva).

GRAHAS (PLANETS). Indians from very ancient days have maintained certain definite ideas and inferences about the planets. Though those ideas differ somewhat from the results of modern researches, the influence of the ancient ideas is discernible in all the Purāṇic texts in India. The main ideas are summarised below.

Sūrya (Sun), Candra (Moon), Śukra (Venus), Budha (Mercury), Kuja (Mars), Bṛhaspati (Jupiter), Śani (Saturn), Rāhu and Ketu are the navagrahas (the nine planets).

> Sūryaścandro maṅgalaśca
> Budhaścāpi bṛhaspatiḥ /
> Śukraḥ śanaiścaro rāhuḥ
> Ketuśceti navagrahāḥ //

Besides the above nine planets, Indian astronomers take into account a starry sphere in the sky called Saptarṣis and the star called Dhruva.

1) *Sūrya.* The sun gives light to all the other planets. It has an area of 50 crore yojanas and its distance from the earth is 22 crore yojanas. Śūrya exists within the universe, and is called also Mārtaṇḍa as it originated from dead (mṛta) egg (aṇḍa). Sūrya divides the sky, heaven, hell, the earth, east, west, north, south etc. from one another. According to the course of Sūrya three periods of time or 'seasons' like uttarāyaṇa, dakṣiṇāyana and viṣuvat are caused. Five months from May is the uttarāyaṇa period, five months from November the dakṣiṇāyana period, and the months of April and October are the Viṣuvats. Since during the uttarāyaṇa the sun rises up comparatively slowly (mandagati) during this period the day is longer than night. As in dakṣiṇāyana the course of the sun is quicker in pace (Śīghragati) night is longer than day, and during viṣuvat, (samagati) day and night are of equal duration.

The other planets have three positions called Jaradgava, Airāvata and Vaiśvānara, the first being the central position, the second the northern position and the third the southern position. Nine stars, Aśvinī, Bharaṇī, Kṛttikā, Rohiṇī, Mṛgaśiras, Ārdrā, Punarvasu and Puṣya occupy the Airāvata vīthī (northern position or segment). Another nine stars, Maghā, Pūrva Phalgunī, Uttara Phalgunī, Hasta, Citrā, Svātī, Viśakhā, Anurādhā and Jyeṣṭhā occupy the central position, and the last nine stars, Mūla, Purvāṣāḍha, Uttarāṣāḍha, Śravaṇa, Śraviṣṭhā, Śatabhiṣak, Pūrvaproṣṭhapada, Uttaraproṣṭhapada and Revatī occupy the southern position.

To the east, south, west and north of Mount Mahāmeru exist Devadhānikā (Indrapurī) Saṁyamanī (Yamapurī) Nimlocanī (Varuṇapurī) and Vibhāvarī (Kuberapurī) respectively. When Sūrya appears in Devadhānikā it will be dawn, when he has travelled to Saṁyamanī it will be noon, when he is in Nimlocanī it will be sunset and when he is in Vibhāvarī it will be mid-night. This is how Śurya circles the Mahāmeru. Within 15 nāḍikās (6 hours) the sun travels 2½ crores plus 2½ lakhs of yojanas. Sūrya's chariot has one wheel and twelve spokes. The wheel represents a year and the twelve spokes stand for the twelve months of the year. The chariot has also three nābhis representing the three cāturmāsyas, and six bands representing the six seasons. The height of the chariot is 36 lakhs yojanas and it has a width of 8 yojanas inside. Aruṇadeva is the charioteer, and the seven chandas are the horses. The seven chandas are, Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭubh, Anuṣṭubh and Paṅkti).

Night is called Uṣā and day Vyuṣṭi and the time in between is Sandhyā. When Sandhyā begins the terrible Rākṣasas called Mandehas attempt to consume Sūrya. They have been granted the boon that everyday they will be dying though they may not be losing their bodies. So, everyday there rages a fierce fight between them and Sūrya. When the fight is on, noble brahmins throw up water sanctified by Gāyatrī mantra with 'Om'. The water turns into Vajrāyudha and burns the Rākṣasas to ashes. The first offering in Agnihotra is made with the recitation of the mantra beginning 'Sūryo Jyoti' because of which the sun is able to shine with thousands of rays with the result that the Rākṣasas are burned to death. The Bālakhilyas who number more than 60,000 form Sūryā's body-guard. (See under Sūrya for Purāṇic stories about him).

2) *Candra.* (*The Moon*). Candra exists at one lakh yojanas away from Sūrya, and it revolves round the earth. A cāndra month of twentyseven days is divided into twelve rāśis (houses) viz. Siṁha (Leo), Kanyā (Virgo) Tulā (Libra) Vṛścika (Scorpio) Dhanus (Sagittarius) Makara (Capricorn) Kuṁbha (Aquarius) Mīna (Pisces) Meṣa (Aries) Vṛṣabha (Taurus) Mithuna (Gemini) and Karkaṭaka (Cancer). Every month Candra stays in each of the above houses only for 2¼ days.

The full moon makes Pitṛs happy, divides the month into two halves, Kṛṣṇa Pakṣa (the dark fortnight) and Śukla Pakṣa (the bright fortnight) and functions as the very life of all living beings. The twentyseven stars from Aśvinī to Revatī are the wives of Candra. There is another view that Candra has twentyeight wives including another star called Abhijit. Candra has another name, Sarvamaya. Candra with his pleasing rays, as sweet as Amṛta (Nectar) bestows happiness on devas, Pitṛs and all other living beings. So he is called Sarvamaya.

Candra's chariot has three wheels. Ten beautiful horses white as Jasmine flowers draw the chariot. These horses also like those of Sūrya live for a Kalpa era. Because the Devas drink its digits Candra wanes into one digit (Kalā). Then Sūrya makes him wax again with one single ray of his called Suṣumnā. When only two Kalās of his remain Candra enters the orbit of Sūrya and stays there in the ray called 'amā', and that day, therefore is called amāvāsyā. And on that day Candra enters waters for the first time, and after that dwells in trees, creepers etc. While Candra is thus in trees etc. those who cut them will be committing the sin of brahmahatyā. (slaughter of a brahmin). When only a little of the 15th kalā remains on new moon day hordes of Pitṛs gather round the enfeebled Candra to drink him, and they drink the amṛta kalā, one of the two kalās still remaining with him. Thus the three classes of Pitṛs, Barhiṣadas, Saumyas and Agniṣvāttas get absolutely satisfied for one month. Thus Candra nurtures Devas in the Śukla Pakṣa and pitṛs in Kṛṣṇa Pakṣa, and grows trees, creepers etc. with life-giving water. (For details see under Candra).

3) *Śukra* (*Venus*). Śukra is an auspicious Deva very much interested in doing good to the world and making people happy. His course is also, like that of Śūrya, of three types, intense (quick), slow and of equal pace. Two-and-a-half yojanas above Sūrya, Śukra follows a course alternating in front of and behind Sūrya. Śukra never goes very far away from Śūrya, and he possesses a big chariot drawn by horses from earth. (For details see under Śukra).

4) *Budha* (*Mercury*). Though inherently auspicious Budha, in contact with inauspicious planets takes their character and becomes weak. Budha also has the three paces, quick, slow and medium. Budha moves close to Sūrya and if he moves from Sūrya storms, failure of rain etc. will be the result. He is considered to be the son of Candra. His chariot is made of wind and fire, golden in colour and is drawn by eight horses having the speed of wind. (See under Budha for more details).

5) *Kuja* (*Mars*). Kuja is two lakhs of yojanas above Budha, and remains in every rāśi (house) more or less for 45 days. When the position is affected it causes inauspicious experiences to living beings. The chariot of Kuja is made of gold, glittering and of huge size. Eight horses born from Agni draw the chariot.

6) *Bṛhaspati* (*Jupiter*). Jupiter travels 2 lakhs of yojanas away from Kuja's sphere. Though it is an auspicious planet its reverse course is productive of evil results. Jupiter travels for twelve months in every rāśi (house). His golden chariot is drawn by eight white horses. (See Bṛhaspati).

7) *Śani* (*Saturn*). Śani is 2 lakhs of yojanas away from Jupiter's sphere, and it stays in every house for twenty months. As it moves only slowly it is called Śanaiścara also. Śani is considered to be the son of Sūrya. It is an inauspicious planet. His chariot is drawn by multi-coloured horses born in the sky.

8) *Rāhu*. His ash-coloured chariot is drawn by eight horses as dark as beetles. Once the horses are harnessed to the chariot it will always be running. On full moon days Rāhu starts from Sūrya and reaches Candra and returns to Sūrya on new moon days. It is an inauspicious planet. (For details see under Rāhu).

9) *Ketu*. His chariot is drawn by eight horses, which have the speed of wind. It is also an inauspicious planet.

10) *Saptarṣis*. Thirteen crores of yojanas away from the zone of Śani exists the Saptarṣi zone. Seven maharṣis are incessantly on the move in that sphere, wishing all that is well for the whole world. (See Saptarṣis).

11) *Dhruva*. Thirteen crores of yojanas away from the saptarṣimaṇḍala there is a place called Viṣṇupada. Dhruva, son of Uttānapāda lives there in the company of Indra, Agni, Kaśyapa, Dharma and others. The Dhruvamaṇḍala remains there stationary like the supporting pillar of all the planets ever on the move. (See Dhruva; Devībhāgavata 8th Skandha; Viṣṇu Purāṇa, Part II).

Astrologers aver that living beings pass through the periods and positions of the following planets, viz. Ketu, Śukra (Venus) Āditya (Sun), Candra (Moon), Kuja (Mars), Rāhu, Bṛhaspati (Jupiter), Śani (Saturn) and Budha (Mercury). The following table shows how people born under different stars pass through the different daśās. The order of succession of the daśās and the period of each daśā can also be seen from this table.

Stars (Day of birth)[1]			Daśā	Years
Aśvinī (Aśvayuk)	Maghā	Mūla	Ketu	7
Bharaṇī	Pūrvā Phalgunī	Pūrvāṣāḍha	Śukra	20
Kṛttikā	Uttaraphalgunī	Uttarāṣāḍha	Āditya	6
Rohiṇī	Hastam	Śravaṇa	Candra	10
Mṛgaśiras	Citrā	Śraviṣṭhā	Kuja	7
Ārdrā	Svātī	Śatabhiṣaj	Rāhu	18
Punarvasū	Viśākhā	Pūrvaproṣṭhapada	Bṛhaspati	18
Puṣya	Anurādhā	Uttaraproṣṭhapada	Śani	19
Āśleṣā	Jyeṣṭhā	Revatī	Budha	17

GRAHAPĪḌĀ. (Adverse planetary effects on children) Astrologers hold the view that planets affect or exercise some influence on the lives of people. According to that given hereunder is a brief description of planets, which affect a child from its very birth as also of remedial measures to keep the child free from such adverse planetary effects.

On the very day of the birth of the child a female planet called Pāpinī affects it as a result of which it will refuse all food and be lying turning its head this way and that. Pāpinī will tap the health not only of the child but of the mother also. Bali (sacrificial offering with flesh, fish and liquor as also waving with flowers and fragrant materials and lighted lamp, and smearing the child's body with sandal paste, mancetti powder, tātiri flower, bark of pachotti, are remedies against the attack of Pāpinī. Burning of buffalo dung also is useful.

On the second night after the birth of the child another female planet called Bhīṣaṇī attacks it. Symptoms of the attack are coughing, deep breath and shrinking of bodily organs. The remedies for the attack are: smearing of the body with paste made in sheep's urine of tippalī (long pepper), rāmacca, root of "Kaṭalāṭi" and sandalwood. The child should also be exposed to the fumes got by burning the horn tooth and hairs of the cow. And, with the above-mentioned things bali should be offered to the planet.

On the third night the female planet called Ghaṇṭālī affects the child. Frequent crying, yawning, shivering and loss of appetite are the main symptoms of the attack. Smearing the body with a paste of lotus styles, añjana stone and tooth of cow and elephant mixed with goat's skin is a good remedy for the illness. The child should be treated with the fumes got by burning the leaves of nāguṇa (a tree) and bilva and bali as aforesaid should also be offered.

Kākolī (female planet) affects the child on the fourth night. Shivering, loss of appetite, frothing and wandering of the eyes are the main symptoms of the attack. In this case bali should be offered with liquor and flesh; the body should be smeared with a paste in horse's urine of elephant's tusk and the outer skin of snakes. The child should also be subjected to the fume of tamarind and margosa leaves.

Haṁsādhikā (female planet) affects the child on the fifth night. Yawning, breathing out alone and closing of fingers are the main symptoms of the attack. Bali with

1. To find out your daśā at the time of birth, please see the above table. Any one born under any of the stars is considered born in the daśā shown in the right hand side against that star ; e. g. People born under (Aśvayuk) Aśvinī, Mṛgaśirṣa and Mūla are born into the Ketu daśā. So with the other stars also as shown in the above table. To calculate how long the daśā into which a particular person is born will last requires some astrological skill ; also the exact time of birth should be known. A star remains dominant for about 24 hours. If a man is born under a star when half this period of dominance is over, then that man will get only half the period of the corresponding daśā. The portion of the daśā that the man will get is proportionate to the period of dominance of the star. For example, a man is born under the star Aśvainī (Aśvyuk) when the star is in the last quarter of the Ketu daśā. The total period of this daśā is 7 years. But the man will get only the last quarter of it, namely about $1\frac{3}{4}$ years. After that he will pass on to the next daśā—Śukradaśā.

fish etc. should be offered to this planet, and the child smeared with a paste of goat-horn, roots of the vātyala plant, bark of pāchotti (Tilva) manayola and haritāla.

Phalkārī (female planet) attacks the child on the sixth night. Startling, fainting, waking frequently from sleep and crying much, loss of appetite and turning the body round and round are the chief symptoms of the attack. In this case bali with fish etc. is called for. The child is also to be exposed to the fumes produced by the burning of dried tamarind, gulgulu, Kottam and elephant's tusk.

Muktakeśī (female planet) attacks the child on the seventh night. Bad odour, yawning, weakening of body and cough form the main symptoms of the attack. Exposure to fumes produced by burning leopard's teeth and the smearing of the body with a paste made of orris root and cow's dung and urine should also be done.

Śrīdaṇḍī (female planet) attacks the child on the eighth night. Wandering of the eyes, crying and also making a barking noise and quick movement of the tongue are the main symptoms. Bali with fish etc. and smearing the body with a paste of orris root, mustard seed and garlic are the treatment for the attack.

The terrible female planet, Ūrdhvagrāhī attacks the child on the ninth night. Startling, breathing out alone and biting the fists of both hands form the chief symptoms of the attack. Smearing of the body with a paste of red sandalwood, Costus speciosus etc. and exposure to fumes produced by burning the hairs and nail of the monkey are remedies for the illness.

Rodanī attacks the child on the tenth night. Incessant crying and bodily fragrance and blue colour are the main symptoms of the attack. Exposure to fume produced by burning margosa leaves and application of a paste made of orris root, tamarind are good remedies. Bali should be offered with fried paddy, flesh and barley rice. For thirteen days from its birth the child should be treated in the above manner.

A terrible female planet called Pūtanā attacks the child when it is one month old. Crying like the crow, frequent breathing, smell of urine on the body and reddening of the eyes are the chief symptoms of the attack. Remedies thereof are as follows : bathing in cow's urine and exposure to the fumes got by burning cow's teeth, bali to be offered with yellow clothes. red flower, red sandalwood, lamps lighted, three varieties of pāyasa (pudding), liquor, gingelly seeds and flesh. Bali with the above materials should be offered for seven days under an 'Ung' tree on the southern side.

Mukuṭā, (female planet) attacks the child two months old. Coldness of the body, vomiting, parching of mouth etc. are the chief symptoms. Remedy for the attack is offering of bali with flower, Sandalwood, clothes and bread (all black in colour) and lighting of lamps and fuming.

Gomukhī attacks the child, in the third month. Abnormal sleep, exessive urination etc. are the main symptoms of the attack. Bali in the morning with barley, flesh, milk, rice etc. and exposure to the fumes of ghee at noon are the treatment for the illness. To bathe the child in water boiled with the leaves of five trees is also good.

Piṅgalā attacks the child, when it is four months old. Excessive coldness of body, bad odour and emaciation of body are the main signs of the attack. Piṅgalā's attack often proves fatal.

During the fifth month the planet Lalanā attacks the child. Weakness, blood coming out of the mouth, and excretion yellow in colour are the main symptoms of the attack. Bali with fish etc. on the southern side of the house is the treatment for it.

Paṅkajā attacks the child during the sixth month. Various kinds of awkward movements, crying in awkward and peculiar voice are the main symptoms of the attack. Offerings of liquor, fish, flesh, rice, flowers etc. will cure the illness.

During the seventh month Nirāhārā attacks the child. Bad odour, tooth-ache etc. are the main symptoms. Bali with fish, flesh etc. is the cure.

Yamunā attacks the child during the eighth month. Skin eruptions etc. are the chief symptoms. No special treatment is required for this.

During the ninth month Kumbhakarṇī attacks the child. Fever, vomiting and abnormal crying form the chief symptoms. Bali with flesh and liquor is the cure for it.

Tāpasī attacks the child during the tenth month. Refusing to eat food and rolling of the eye-balls form the main symptoms. Bali on level ground with flesh etc. is the remedy for it.

During the eleventh month Rākṣasī attacks the child. No treatment is called for.

Cañcalā attacks the child during the twelfth month. Breathing problems, palpitation etc. are the main symptoms. Bali during the first half of the day with Kalmāṣa etc. is the remedy.

During the second year of its life the child is attacked by Rodanī. Shivering of the body, crying and emission of blood and urine form the main symptoms. In such cases bali should be offered with pudding of molasses and gingelly seeds made into small balls. Also an idol should be made of gingelly seeds and it should be bathed in gingelly water. The child should further be exposed to the fumes got by burning the leaves of five trees.

Caṭukā (a female planet) attacks the child during the fourth year. Fever, swellings, and weakness of limbs are the main symptoms. Bai with fish, flesh, gingelly seeds and also fuming form the treatment.

Pañcālā attacks the child when it is five years old. Fever, weakness of limbs are the symptoms. Bali with flesh, rice, etc. and fuming with the excretion of sheep form the treatment. Bathing in water boiled with leaves of jack fruit tree, peepal tree etc. is also good.

Dhāvanī attacks the child when it is six years old. Thinning of face, tastelessness of mouth and weakness of limbs are the main symptoms in such cases. Bali for seven days with the above-mentioned things and bathing in kanjunny (Bhṛṅgarāja creeper) water are the treatment.

Yavanā attacks the child in the seventh year. Speechlessness, vomiting, laughing and crying for no apparent reason form the symptoms. Bali with liquor, flesh, pudding etc. and fuming and bathing form the treatment.

Jātavedā attacks the child in the eighth year. The child refuses food and cries. Bali with cooked gingelly,

gingelly bread and curds, and bathing and fuming form the treatment.

Kālā (Kālī) attacks the child during the ninth year. Feelings of fear, roaring etc. are the symptoms. Bali with gingelly rice, gingelly bread, gingelly powder, Kalmāṣa and pudding form the treatment.

Kalahaṁsī attacks the child during the tenth year. Fever, burning sensation and emaciation are the symptoms. Bali for five days with bread called Paulik and rice mixed with ghee, exposure to fumes of margosa leaf and smearing the body with a paste of Kottam form the treatment.

Devabhūti attacks the child when it is eleven years old. Then he will utter harsh and cruel words. Bali and smearing as above form the treatment.

Valikā attacks the child in the 12th year. Frequent hiccoughs is the symptom. Treatment is the same as above.

Vāyasī attacks the child when it is 13 years old. All the limbs except the face get emaciated. Treatment is as follows : bali with red rice, red sandal-wood and red flowers; bath in water boiled with the leaves of five trees; and exposure to the fumes of margosa and mustard.

Yakṣiṇī attacks the child when it is fourteen years old. Awkward physical expressions, stomach-ache, fever and thirst are the symptoms. Bali with flesh, rice etc. and bathing etc. as above form the treatment.

Muṇḍikā attacks the child when it is fifteen years old. Various kinds of pains, bleeding etc. are the symptoms. The mother of the child is to be treated for this.

Vānarī attacks the child during the 16th year. Falling down, continuous sleep and fever form the symptoms. Bali during three nights with pudding etc. and bathing and fuming as above form the treatment.

Gandhavatī attacks the child during the seventeenth year. Agitation of limbs and crying are the symptoms. Bali with Kalmāṣa etc. and bathing and fuming as above form the treatment.

The following mantra should be repeated in all balis and gifts.

Oṁ namaḥ sarvamātṛbhyo bālapīḍāsaṁyogaṁ bhuñja bhuñja cuṭa cuṭa Sphoṭaya sphoṭaya sphura sphura gṛhāṇa gṛhāṇa ākaṭṭaya ākaṭṭaya kaṭṭaya kaṭṭaya evam siddharūpo jñāpayati hara hara nirdoṣe kuru kuru bālikāṁ bālaṁ striyaṁ puruṣaṁ vā sarvagrahāṇāmupakramāt-cāmuṇḍe namo devyai hruṁ hruṁ hrīm apasara duṣṭagrahān hram tadyathā gacchantu gṛhyatām anyatra panthānam rudro jñāpayati. (Agni Purāṇa, Chapter 299).

GRĀMADEVATĀ. India is predominantly a rural country with a number of villages, and the rural folk depend mainly upon agriculture for living. Agricultural land, rain and epidemics which affect them as well as their cattle—these are the main concern of the villagers. Indians, from very ancient days, used to believe that each of the above has its own presiding devatās. Such devatās are the grāmadevatās.

Devī is the chief grāmadevatā of South India. Devī is called Durgā and Kālī also. But, Devī is worshipped in sixtyfour different forms or aspects. The gentle Devī, viz. in her gentle aspect or attitude has three forms, Kanyā, Kāmākṣī, and Mūkāmbikā. In Kerala Devī is called Bhagavatī also. Valiyaṅgāḍi Bhagavatī of Calicut is Lakṣmīdevī. Kālī temples in Karṇāṭaka are called 'Koṭṭāpuraṁ Lakṣmī Kṣetras'. There are such temples in Andhra also. Most of them are Jokulāmbikā temples. In Tamil Nadu there are grāmadevatās called Mariyamma, Kālīyamma, and Draupadīyamma. Not the Draupadī mentioned in the Mahābhārata; but the Kaṇṇakī of Cilappadikāra is the Devī worshipped in Tamil Nadu.

There are two kinds of Devīs called Saptamātṛs and Saptakanyās. Saptamātṛs have puruṣas (husbands) and saptakanyās have seven brothers for help and support. Devī pūjā is very much prevalent in South India. The custom is supposed to be as old as 5000 B.C. Idols of Devī have been unearthed from Mohanjo-daro and Harappa. Even the Buddhists worship the Devīs called Yakṣī and Hārītī. When in after years Hinduism was revitalised these grāmadevatās got promoted as the great Devatās of the epics and the Purāṇas. The Rāmāyaṇa mentions the incident of the Devī called Laṅkālakṣmī driving away Hanūmān. There are famous Kālī temples in Ujjayinī and Calcutta. It is believed that in the temple at Cidambaram also Kālī occupied a prominent place. But, according to legends, Śiva defeated Kālī in a dance competition and ousted her to her present temple at the outskirts of the city. Cāmuṇḍī is worshipped as the ancestral guardian deity in Mysore. The Kāmākṣī temple of Kāñcī, Mīnākṣī temple of Madura and Mūkāmbikā temple of North Karṇāṭaka may be cited as examples for the worship of the gentle form of Devī. Alarmel Maṅkattāyār temple at Tiruccānūr is a very important Devī temple. The 'Aditi' in the Vedas and Koṭṭravai of Tamil Saṅgha texts point to the very long past of the Devī in India. Kālidāsa and Kālamegha (a Tamil poet of the fifteenth century have worshipped Kālī. Śrī Rāmakṛṣṇa Paramahaṁsa and the great modern Tamil poet Bhāratī were devotees of Kālī.

There are also grāmadevas worshipped like the grāmadevatās. Munīśvara and Karuppan are two prominent grāmadevas. In certain villages Bhairava, Vīra, Irula, Kāṭṭeri and Noṅgi are worshipped as grāmadevas. In South Karṇāṭaka a set of Devas called Bhūtas are worshipped, Pañcuruli being one of them. Śāstā or Ayyappa is another grāmadeva. Śāstā is most popular in Kerala and in Tamil Nāḍu. Buddha also is called Śāstā. In certain places idols of Śāstā with two wives, called Pūrṇā and Puṣkalā are also found. Śabarimala Śāstā is yogamūrti (in yogic pose).

In most of the grāmadeva temples idols of the Devas are not found. A pīṭha (stool-like seat) is supoosed as the seat of the Deva and it represents the Deva also. But, in some temples weapons like the sword, the club etc. are found. Offerings to the deity in grāmakṣetras and annual festivals are common in such temples. (Nām vaṇamguṁ daivaṁgal-Tamil).

GRĀMAṆĪ. A bhūtagaṇa (set of attendants) of Śiva. Sins of those who worship this gaṇa will be removed. (Anuśāsana Parva, Chapter 150, Verse 25).

GRĀMAṆĪYA. One born in the family of the Kṣatriya, who is the governor of village. Nakula defeated the grāmaṇīyas during the conquest of lands in connection with the aśvamedha of Dharmaputra. (Sabhā Parva; Chapter 32, Verse 9).

GRANTHIKA. Name assumed by Nakula during his life incognito at the Virāṭa palace. (Virāṭa Parva, Chapter 3, Verse 4).

GṚDDHRAKŪṬA. A mountain of northern India. The Laṁśūras gave protection to Bṛhadratha at this mountain. (Śloka 82, Chapter 49, Śānti Parva).

GṚDDHRAPATRA. A soldier of Skandadeva, (Śloka 74, Chapter 45, Śalya Parva).

GṚDDHRAVAṬA. A mount of the Himālayas. This mount is the abode of Mahādeva. Those brahmins who visit this place would get mokṣa and those of other castes would be absolved of all sins. (Śloka 91, Chapter 84, Vana Parva).

GṚDDHRIKĀ. A bird. Kaśyapa begot of his wife Tāmrā, the six birds namely Kākī, Śyenī, Bhāsī, Gṛddhrikā, Śuci and Grīvā. (Agni Purāṇa, Chapter 19).

GREEK LITERATURE. Greek is one of the most important Indo-European languages. As an independent branch of the original Indo-European language Greek established itself by about 2000 B.C. Even during its earliest period Greek had four local dialects as a result of the arrival of the Greek-speaking people at different periods of time. Iolic, Ionic-Attic, Arcado Cyprean and western Greek are the four dialects. Iolese was prevalent in the Lesbos region, and this is the dialect mainly used in the poetry of Homer. The Ionic and Attic dialects were prevalent in Ionia and Attica respectively. After Homer, the major portion of Greek literature was written in this dialect. The Arcado-Cyprean dialect was used in Arcadio and Cyprus. The fourth dialect was also called Doric.

Naval traditions, commerce and political power contributed to the growth and development of Greek language and literature. In each dialect, even from the very beginning, literary efforts were made. Each of the four spoken languages very soon developed into a written language. But, in the very initial periods each of the spoken dialects continued its existence in the form of ballads and songs transferred from one man to another. It was Homer who gave those popular ballads an epic form and status and sowed the seeds of the great literature of Greece.

The golden period of Greek literature was when the city of Athens enjoyed supreme political power. Literature during the period set the model for future generations. It was during this period that Greek achieved the best in different literary forms like tragedy, comedy, lyric, elegy, history, philosophy, oratory etc. Pindar, Aeschylus, Herodotus, Sophocles-Euripides, Aristophanes, Thucydides, Plato and Demosthenes—these are distinguished names who were responsible for the great development of the literary forms referred to above.

Greek literature passed the Alexandrian, Roman and Byzantian periods before it arrived at the modern period. It was Solomos and Valoritus and others who gave impetus and inspiration to modern Greek literature.

GṚHADEVĪ. Another name of the demoness Jarā. (See under Jarā).

GṚHAPATI. A sage. There is a story in Śiva Purāṇa about this sage.

Viśvānara father of Gṛhapati was living with his wife Śuciṣmatī in a hermitage on the banks of the river Narmadā. They had no children and Śuciṣmatī, was grieved much on this account. She requested her husband find out ways and means to get a child. Viśvānara, went to Kāśī and did penance to propitiate Viśveśvara and the God appeared before him and blessed him and said: "You will soon get a son". Very soon the wife of Viśvānara delivered a child and the son was named Gṛhapati. When the child was nine years old Nārada came there once and warned them against fire. Viśvānara immediately went and did penance to propitiate Śiva and obtained from him for his son the qualities of fire also so that fire would be unable to act on him. It was on account of this that Gṛhapati when he installed an idol of Śiva at Kāśī gave it the name of Agnīśvara.

GṚHASTHA. In ancient India the life of a male person was divided into four stages, namely, Brahmacarya Gārhasthya, Vānaprastha and Sannyāsa. He who is in the second stage of life is called a Gṛhastha.

When a person marries, he becomes a Gṛhastha. The bride should have certain qualities to be an ideal wife. The girl should be only a third of the age of the male. She should not have hair either too much or too little. She should not be black or of a piṅgala hue. She should not have any of her organs extra at the time of birth. The following types of girls are to be avoided for marriage. (1) Girls bred up by low-caste people (2) girls with hair over the body (3) not born of a good family (4) sick ones (5) ill-natured ones (6) girls who use abusive language (7) with hereditary diseases (8) with śmaśru (hair on the face) (9) girls with masculine features (10) with the sound of males (11) lean ones (12) with the voice of a crow (13) with thick eyelashes (14) round eyes. Again avoid girls having hair on their legs, raised heels and those with small depressions on their cheeks when they laugh. Girls whose bodies are too bright, with white nails, red eyes and fat hands and legs are not good for marriage. Girls too tall or too short, with eyelashes touching each other, with broad and raised teeth are to be avoided. A true Gṛhastha is one who marries a girl who is separated from him by five generations on the maternal side and seven generations on the paternal side.

A true Gṛhastha should daily worship devas, cows, brahmins, scholars, old men and preceptors. He should worship sandhyā (dawn and dusk) daily and also fire. He should wear on his body leaves of Viṣṇukrānti, Karuka (couch grass), Tulasī (holy basil plant). He should appear neat and smart wearing good dress, with white flowers on his well combed head. He should never steal, speak unpleasant words to anybody nor speak an untruth even if it be pleasant. He should not openly speak about the sins of others. He should not covet another man's wife. He should not travel in a damaged vehicle nor should he sit under the shade of a tree on the banks of a river. A Gṛhastha should not mingle with such persons as (1) men hated by the people (2) outcastes from society (3) insane men (4) those having a great number of enemies (5) those who torment others (6) prostitutes (7) husbands of prostitutes (8) those who use abusive language (9) those who tell lies (10) spendthrifts (11) scandalmongers and (12) rogues. Never travel alone. He should not bathe against the flow in a river. Never enter a house on fire nor climb to the extreme top of trees. He should not grind his teeth, squeeze out his nose, yawn without covering the mouth, breathe or spit, with the face covered, laugh noisily, breathe out with a sound, bite

the teeth, pinch grasses or write or draw on the ground (Aṁśa 3, Viṣṇu Purāṇa).

GRĪVĀ. A daughter in bird form born to Kaśyapaprajāpati by his wife Tāmrā. Grīvā had the following sisters, Kākī, Śyenī, Bhāsī, Gṛddhrikā and Śuci, all birds. (Agni Purāṇa, Chapter 1).

GṚTSAMADA I. A celebrated sage. He was the son of a sage called Vītahavya. Gṛtsamada was equal to Bṛhaspati and a great friend of Indra. Once this sage lectured to Yudhiṣṭhira on the glory of Śiva. Many have mistaken Gṛtsamada for Indra. Once the asuras bound him by ropes mistaking him for Indra. He had a son named Kucetā. (For more details see under Variṣṭhā) (Chapters 18 and 30, Anuśāsana Parva).

GṚTSAMADA II. A King of the Bhārgava dynasty. He was the son of King Suhotra. Gṛtsamada had two brothers. Kāśya and Kuśa, and a son, Śunaka. (9th Skandha, Bhāgavata).

GṚTSAMADA III. The son born to Indra of Mukundā. There is the following story about him in Gaṇeśa Purāṇa.

Once when Rukmāṅgada was out from the palace, Indra, in the guise of Rukmāṅgada, went to Mukundā, wife of Rukmāṅgada, and slept with her who was at that time sexually hungry. She delivered a child in due course. This boy was Gṛtsamada. He grew into a great scholar. Nobody was able to defeat him in any verbal duel. Once Gṛtsamada went to the palace of the king of Magadha to attend a Śrāddha (an offering to the manes) along with Vasiṣṭha and others. Atri Maharṣi who was present there then spoke slightingly of Gṛtsamada's parentage and Gṛtsamada coming home questioned his mother. The mother then told him what had happened and Gṛtsamada getting angry at the immoral act committed by his mother cursed her and said "May you be a Kaṇṭaka tree". Mukundā also did not leave her son free. She cursed him thus "You will have a demon as your son". But Gṛtsamada went and did penance to propitiate Gaṇapati and got Brāhmaṇya.

GṚTSAPATI. He was the son of Kapila, a King of the Pūru dynasty. He had a brother called Kauśika. Gṛtsapati had sons in all the four castes, namely, Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra. (Chapter 277, Agni Purāṇa).

GUḌĀKEŚA. Another name of Arjuna. He got the name because he conquered sleep. (Śloka 8, Chapter 138, Ādi Parva).

GŪḌHASENA. A King of the country of Puṣkarāvatī.

GUHA. King of the country of Niṣādas alias Śṛṅgiverapura, on the banks of the river Gaṅgā. Śrī Rāma when he went on exile to the forests went to the residence of Guha accompanied by Lakṣmaṇa and Sītā. Guha, a devotee of Rāma, received them with respect offering them many kinds of fruits and roots to eat. But Śrī Rāma said that it was not proper to accept fruits and roots and so he drank only pure water from him. But Guha was asked to feed his horse. At night when Lakṣmaṇa stood watch over Rāma and Sītā, Guha volunteered to stand guard but Lakṣmaṇa refused to accept the offer. So Guha kept company with Lakṣmaṇa and both of them spent the night talking to each other. In the morning as per Rāma's request Guha brought a canoe and Guha himself took Rāma, Lakṣmaṇa and Sītā to the other side of the river. (Sarga 50, Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa).

Guha is seen next when Bharata comes to the forest in search of Rāma. When Bharata returned from Kekaya he went in search of Śrī Rāma and Lakṣmaṇa and came to Guha in Śṛṅgiverapura. Guha then gave Bharata all available information regarding Śrī Rāma. Guha then sent the Dāśa army along with Bharata. (Sarga 84, Ayodhyā Kāṇḍa, Vālmīki Rāmāyaṇa).

Guha, chief of Śṛṅgiverapura, spent the night with Rāma and Lakṣmaṇa under an Oka tree. (Chaper 6, Agni Purāṇa).

GUHA (S). A tribe of people of ancient India. Āndhras, Pulindas, Cucukas, Guhas, Śabaras and Bhadras are some of the tribes of the south. (Śloka 42, Chapter 207, Śānti Parva).

GUHASENA. See under Devasmitā.

GUHYAKA. A Yakṣa. (A division of Yakṣas who were prominent members of the court of Kubera). They were present at the marriage of Draupadī. (Śloka 7, Chapter 186, Ādi Parva).

Other details.

(i) The palace of Kubera in the sky is borne by Guhyakas. (Śloka 3, Chapter 10, Sabhā Parva).

(ii) Bhīmasena slew many Guhyakas on the mountain of Gandhamādana. (Śloka 55, Chapter 11, Śalya Parva).

(iii) Some of the soldiers who died in the Mahābhārata battle went to the world of the Guhyakas. (Śloka 23, Chapter 4, Svargārohaṇa Parva).

GULIKA. A hunter who was given mokṣa by the sage Uttaṅga. This hunter once made an attempt to steal the gold plates on the roof of the Viṣṇu temple at the palace of Sauvīra. Uttaṅga was present at the temple then and, Gulika tried to kill the sage. The sage cursed him and killed him. Taking pity on him later Uttaṅga sprinkled some water from the river Gaṅgā, on him and the hunter attained Vaikuṇṭha. (Nāradīya Purāna).

GUṆA. See under Pattu (Ten).

GUṆĀḌHYA. He is the author of the celebrated Bṛhatkathā which is a precious mine of Sanskrit Literature. Guṇāḍhya had written this in satanic (paiśācika) language difficult for ordinary people to read or understand. This was translated into Sanskrit by the poet Kṣemendra in a book called Bṛhatkathāmañjarī. This was the first translation and it was in an abridged form. Somadeva made a more elaborate translation and it is this translation that is now known as the Kathāsaritsāgara.

Guṇāḍhya is believed to be an incarnation of the Śivapārṣada, Mālyavān. There is a story behind Mālyavān being cursed and made to be born as man by Pārvatī. Once Pārvatī worried Śiva to tell her a story original and interesting and not heard of by anybody before. Placing Nandikeśa at the door and instructing him not to allow anybody inside Śiva started narrating the story of the Vidyādharas to Pārvatī. At that time Puṣpadanta, chief of the genie-guards of Śiva who was at liberty to go to the presence of Śiva at any time, came there and heedless of the protests of Nandikeśa entered the room. There he found Śiva telling a story to Pārvatī and she was hearing the same with rapt attention. The story was so interesting that Puṣpadanta also heard it standing concealed in a place in the room. After having heard the whole story Puṣpadanta went back unnoticed

and told the story to his wife, Jayā. Jayā on another occasion told the story to Pārvatī and the latter was taken aback and she went to Śiva and complained: "Your Lordship told me that the story was unique, not heard of before by anybody. But even Jayā knows it." And she wept with disappointment. Then Śiva stood in meditation for sometime, and knew how Puṣpadanta had entered the room unnoticed and how he had told the story he had heard to Jayā. Śiva explained this to Pārvatī and she immediately sent word for Puṣpadanta who came trembling and confessed everything. Pārvatī then cursed Puṣpadanta and also Mālyavān who came to speak on behalf of Puṣpadanta and made them men. They begged for relief from the curse and then she said, "Long ago Vaiśravaṇa cursed a Yakṣa named Supratīka and converted him into a devil named Kāṇabhūti. This devil is now living in the deep forests on the Vindhya mountains. When you talk with him you will become your old selves again. Puṣpadanta should first tell the story he has heard from Śiva to Kāṇabhūti and then he will be relieved from the curse. Kāṇabhūti will then tell Mālyavān many stories. Then Kāṇabhūti will get release from the curse. Mālyavān should make public all the stories he had heard from Kāṇabhūti and then he will also get release from the curse." Accordingly Puṣpadanta was born as Vararuci in the city of Kauśāmbī and Mālyavān as Guṇāḍhya in the city of Supratiṣṭhita. (For details see under Vararuci).

The story of how Supratīka became Kāṇabhūti is this: The Yakṣa, Supratīka, got friendly with a demon named Śūlaśiras and they moved about freely as chums. Vaiśravaṇa did not like this and he cursed Supratīka and converted him into a satan. At once, Dīrghajaṅgha, elder brother of Supratīka, came and begged for relief. Vaiśravaṇa then said: "Puṣpadanta will be born on the earth by a curse as man and he will one day come and tell Supratīka many great stories. After hearing them he should narrate them to Mālyavān who will then be born on the earth as man. Supratīka will then get release from the curse and become his old self again". Supratīka was born in the forests of Vindhya as Kāṇabhūti.

This is the story of the birth of Guṇāḍhya. There is a city called Supratiṣṭhita in the country of Pratiṣṭhāna and there lived a brahmin named Somaśarmā. He had two sons, Vatsa and Gulmaka and a daughter named Śrutārthā. Before long the parents died and Śrutārthā grew up under the protection of her brothers. Kīrtisena, brother of Vāsuki, married her by gāndharva rites and Guṇāḍhya was the child born to them.

Even while he was a boy he went to the south for his education and there from a brahmin he studied all arts and sciences. When he completed his studies he started on a tour and at that time became the minister of a king called Sātavāhana. He married from there. One day his (Sātavāhana's) wife rebuked the king when the latter made some linguistic errors and Sātavāhana became dejected and moody from that day onwards. Then there came to the court of the King a brahmin named Śarvavarman who promised to make the King proficient in languages within six months. But Guṇāḍhya said that it was not possible to do so within six months. They made a bet. Guṇāḍhya swore that if Śarvavarman would teach the King the Śabdaśāstra (science of language-sounds) within six months he (Guṇāḍhya) would abandon his knowledge of Sanskrit, Prakrit and local language. On the other hand if Śarvavarmā failed to accomplish the feat the latter should wear on his head for twelve years the chappals of Guṇāḍhya. Śarvavarman agreed and went to do penance to please Subrahmaṇya. Subrahmaṇya granted him a boon by the power of which Śarvavarman made Sātavāhana a scholar in Sanskrit. Defeated, Guṇāḍhya abandoned his knowledge of all languages and bidding adieu to the King by gestures left for the Vindhyan forests.

When Guṇāḍhya went to the forests Kāṇabhūti, King of the Satans was not in his place. He heard the satans speaking in their peculiar language and intelligent that he was he picked up the language. and when Kāṇabhūti came he spoke to him in his own language. Kāṇabhūti told in the satanic language the great stories of seven Vidyādharas. Guṇāḍhya took seven years to write the stories in the satanic language and compile them into seven lakhs of granthas to form a Mahākāvya. There were no writing materials available for him and Guṇāḍhya wrote them all on leaves using blood and twigs. When he started reading his book all the devas assembled in the sky to hear it. On hearing it Kāṇabhūti got release from the curse. It is this book containing seven lakhs of granthas that is called the Bṛhatkathā.

Guṇāḍhya then thought of how to keep alive such an interesting and gigantic book and then two of his companions Guṇadeva and Nandideva suggested to him to dedicate the book to the King, Sātavāhana. Guṇāḍhya agreed to that and the two disciples took the book to the King. The King read the whole story. But did not like it. It was very elaborate. The language was satanic. It was written with blood. The King looked at the book with contempt.

When the disciples found that the King was not in favour of the work, they took it back to Guṇāḍhya. Guṇāḍhya felt a great dejection. He went to a hillock nearby with his disciples and made a big fire-pit. He set aside the story of the Vidyādhara named Naravāhanadatta composed of a lakh of granthas for the use of his disciples and then started putting into the fire-pit the rest, reading aloud each leaf before he put it into the fire. The sad disciples watched it weeping. Even the wild animals of the forest flocked to the place and stood there listening to Guṇāḍhya. At that time Sātavāhana became a sick man. The physicians of the palace said that the illness was caused by the dry flesh he was taking. The cook was called in and he accused the hunters who supplied them with flesh daily. The hunters were questioned and they informed the King that only such flesh was available since all the beasts and birds were standing without food listening to a man who was reading something from a leaf and then burning it in a fire-pit before him. Sātavāhana immediately went to the place guided by the hunters. There to his astonishment he found Guṇāḍhya sitting before a fire-pit surrounded by weeping beasts and birds and throwing leaves of his book one by one into the fire after reading each before it was put into the fire. Sātavāhana ran to him and prostrated before him. Guṇāḍhya then told Sātavāhana his story in satanic language beginning from the curse on Puṣpadanta down to his destroying his own work in the fire.

His disciples translated his talk to the King. The King was awe-stricken and he asked for the granthas. But by that time he had already burnt six lakhs of granthas containing six stories. He gave to the King the remaining one lakh of granthas. After that, bidding farewell to the King, Guṇāḍhya jumped into the fire and abandoned his life on earth and went to the presence of Śiva.

King Sātavāhana accompanied by the disciples of Guṅāḍhya came to his palace carrying the 'Bṛhatkathā' containing the story of Naravāhanadatta. He gave presents to Guṇadeva and Nandideva who explained to him the book in Sanskrit. King Sātavāhana added a preface to the book to explain to the public how the book came to be written in satanic language. The book very soon got world fame. (Pīṭhānulaṁbaka Kathāsarit sāgara).

GUṆAKEŚĪ. Daughter of Mātali, charioteer of Indra. She was more beautiful and well-behaved than many other girls. Mātali went about in search of a suitable husband for her in all the three worlds. At last he met Nārada going to the presence of Kubera. He told Nārada about this and Nārada took Mātali to Pātālaloka to search for a suitable bridegroom. Then they found out a serpent boy named Sumukha (good looking) worthy of his name who was the grandson of Āryaka and son of Cikura born of the family of Airāvata. But Sumukha was in danger at that time. Garuḍa had taken a vow that he would eat Sumukha the next month. Āryaka told Nārada about this. Nārada took Sumukha to the court of Indra. Mahāviṣṇu was also present there. When Nārada told the story there Indra blessed Sumukha and granted him long life. This made Garuḍa angry and he went to the court of Indra and rebuked Indra. Mahāviṣṇu who was present there then did not like this act of Garuḍa and he called the latter to his side and asked him whether he could bear the weight of one of his arms. With arrogance Garuḍa said 'yes' and Viṣṇu then placed one of his arms on the shoulder of Garuḍa But Garuḍa found the weight unbearable and begged pardon of Viṣṇu, bereft of all his arrogance. The marriage of Sumukha with Guṇakeśī was then conducted. (Chapters 97 to 105. Udyoga Parva.)

GUṆAMUKHYĀ. A celestial maiden who took part in the birthday celebrations of Arjuna. She gave a dance there then. (Śloka 61, Chapter 122, Ādi Parva).

GUṆANIDHI. A Purāṇic character who lived a sinful life and yet attained Svarga. In the country of Kosala there was once a noble brahmin named Girinātha who was rich, erudite and well-versed in the Vedas. Considering his greatness people called him Girināthadīkṣita. Guṇanidhi was his son.

When Guṇanidhi grew up he started his education under a preceptor called Sudhiṣṇa. Sudhiṣṇa had a wife named Muktāvalī. After some time Guṇanidhi started having clandestine relations with Muktāvalī. This developed so much that Guṇanidhi gave poison to his guru and killed him. His parents came to know of this and they came and reprimanded him. Evil-natured Guṇanidhi thought that the presence of his parents would be an annoyance to him in future. So Guṇanidhi and Muktāvalī planned together to kill his parents and one day they poisoned them.

After some time Guṇanidhi and his wife lost all they had and gradually Guṇanidhi turned himself into a thief and drunkard. Nobody in the village liked the couple and all the villagers combined together and sent the couple away from the place. Guṇanidhi and Muktāvalī went to the forests and there they started a life of looting the travellers. After some years of a sinful life Guṇanidhi one day died lying beneath a Rudrākṣa tree. Servants of both Yama and Śiva came to claim the soul of Guṇanidhi. The servants of Yama said that the right place of Guṇanidhi the sinner, was in hell but the servants of Śiva said that even if he was a great sinner his place was in heaven because he died lying beneath a Rudrākṣa tree. In the end the Śivadūtas won and took Guṇanidhi to heaven.

This story was once told by Śiva himself to demonstrate the glory of Rudrākṣa.(Skandha 11, Devī Bhāgavata)

GUṆAŚARMAN. A character of the Purāṇas well versed in all arts and sciences. He was the son of the brahmin Ādityaśarman of Ujjayinī. The birth of Guṇaśarman bears a story. Once Ādityaśarman went to the forests and by his spiritual powers made Sulocanā, a celestial nymph, to merge with him. A son was born to them and he was named Guṇaśarman. Ādityaśarman became a deva. Even from boyhood he became very erudite. Once Indra came to see Ādityaśarman. Ādityaśarman who was in deep thoughts did not see Indra and so did not rise up when Indra came. Indra felt insulted and cursed him to be born again on Earth. Ādityaśarman prostrated before Indra and asked for pardon. Indra then said that it would be enough if his son was born on Earth in his stead. So Guṇaśarman was born on Earth to bear the curse of his father.

At that time Ujjayinī was being ruled over by a King called Mahāsena. He had a very beautiful wife named Aśokavatī. Guṇaśarman became gradually an intimate friend of the King. Knowing that Guṇaśarman was well versed in all arts the King and queen asked him to give them a performance in dancing. The dance was so excellent that the King engaged Guṇaśarman to teach dancing to Aśokavatī.

Once a royal attendant tried to give poisoned food to the King and Guṇaśarman finding it out saved the King. From that day onwards the King loved him more. When once Mahāsena was imprisoned by his enemies Guṇaśarman by his magic powers released him. In return for this help the King gave Guṇaśarman a thousand villages.

Then to the misfortune of all Aśokavatī fell in love with Guṇaśarmaṇ. Guṇaśarman bluntly refused her love. Embittered at this Aśokavatī started talking ill of Guṇaśarman and the King at last sent Guṇaśarman out from the palace. The servants of the King tried to capture him and put him into prison but Guṇaśarman escaped from the royal servants by his magic powers.

He then went and stayed in the house of a brahmin named Agnidattā and married his daughter, Sundari. Then on the advice of the brahmin Guṇaśraman did penance to propitiate Subrahmaṇya and got many more powers from him. Guṇaśarman equipped with these additional powers conquered Mahāsena and his country and became King there. He then sent Mahāsena and his wife Aśokavatī, out from the country. (Sūryaprabhālaṁbaka, Taraṅga 6, Kathāsaritsāgara).

GUṆAVARĀ. A heroine, devoted to her husband, in the ancient literature of India. There is a story in Kathāsaritsāgara describing the depth of her devotion to her husband.

Guṇavarā was the queen of Vīrabhuja, King of the country of Vardhamāna. He had besides Guṇavarā ninetynine other wives. But none had any children. So, the King asked the chief physician of the state to suggest a way to remedy this. The physician asked for a white and horned goat to be brought and he then made with its flesh a preparation. Then sprinkling over it a special medicinal dust, he gave it to the wives to eat. But Guṇavarā who never left her husband for a moment came late to take the preparation and by the time she came the others had already consumed the whole lot. Then by an order of the King the horns of the goat were made into a similar preparation and Guṇavarā took it with the dust sprinkled over it. All the wives got a child each. Guṇavarā's son was named Śṛṅgabhuja.

All the other wives of Vīrabhuja became jealous of Guṇavarā. They told the King that Guṇavarā was in love with a servant of the palace. The King did not believe it. But he thought he would test her. The King called the servant in question and accusing him of having committed the murder of a brahmin sent him away from the state on a pilgrimage. Sorrow-stricken the servant set out for the pilgrimage. The King then approached Guṇavarā and said that a sannyāsin had declared that he, the King, would lose his crown if one of his wives was not put in a cell underground. Guṇavarā who adored her husband readily agreed to live underground.

The other wives were satisfied and yet they wanted to send away her son, Śṛṅgabhuja also from the palace. One day when all the children were playing in the court-yard a stork came and sat perched on the top of the palace. The princes attempted to catch hold of it. A sannyāsin who came there then informed the children that the stork was none other than Agniśikha, a demon, who had come there to capture and take away the children. All the children then tried to drop it down by arrows. But none succeeded. Then Śṛṅgabhuja took a golden arrow from the palace and sent it against the bird. The arrow struck the demon but the bird flew away carrying the golden arrow.

The other princes found it as an opportunity to rebuke Śṛṅgabhuja and they, led by Nirvāsabhuja, reproached him for losing the golden arrow. Unable to bear their insult Śṛṅgabhuja went after the stork following the path of the blood drops which fell on the ground from the wound. At last he reached Dhūmapura, the land of Agniśikha. There he fell in love with Rūpaśikhā, the daughter of Agniśikha. They were soon married and yet Agniśikha gave Śṛṅgabhuja great trouble. At last Śṛṅgabhuja and Rūpaśikhā took the golden arrow and eloped from the place one night and reached the city of Vardhamāna. Agniśikha followed them but the magic powers of Rūpaśikhā made him turn back. When King Vīrabhuja saw his son Śṛṅgabhuja he was extremely happy. The King then released Guṇavarā from the dungeon and praised her for her devotion to her husband. He loved her more and treated her with greater affection than before. At that time the servant who had been sent away also returned. (Taraṅga 5, Ratnaprabhālambaka, Kathāsaritsāgara).

GUṆĀVARĀ. A celestial lady. This lady was present at the birthday celebration of Arjuna and gave there then a performance in dancing. (Śloka 61, Chapter 122, Ādi Parva).

GUṆAVARMAN. Ādityasena, King of Ujjayinī, had a wife named Tejasvatī. Guṇavarman was the father of Tejasvatī. (Taraṅga 4, Lāvāṇakalambaka, Kathāsaritsāgara).

GUṆAVATĪ I. Mother of Mandodarī (See under Mandodarī).

GUṆAVATĪ II. Daughter born to Sunābha, younger brother of Vajranābha. She had an elder sister named Candramatī. Prabhāvatī, daughter of Vajranābha, was married to Pradyumna, son of Śrī Kṛṣṇa. One day when Prabhāvatī and Pradyumna were engaged in amorous conversation Guṇavatī and Candramatī came to them and they expressed a desire to get husbands for themselves from among the Yādavas. Prabhāvatī advised Candramatī to marry Gada, brother of Kṛṣṇa and Guṇavatī to marry Sāmba, son of Kṛṣṇa. (Chapter 94. Harivaṁśa).

GUṆĀVATĪ. A river. Once Paraśurāma slew some Kṣatriyas on the northern banks of this river. (Śloka 8, Chapter 70, Droṇa Parva).

GUPTA. A caste appellation. In ancient India appellations to the names were put to distinguish one caste from another. So 'Śarmā' was added to a brahmin name, 'Varmā' to a Kṣatriya name 'Gupta' to a Vaiśya name and 'Dāsa' to a Śūdra name. Such appellations were considered to be a mark of nobility in those olden days. (Chapter 153, Agni Purāṇa).

GUPTAKA. A prince of the country of Sauvīra. He was a friend of the famous Jayadratha. In the great battle he was killed by Arjuna. (Śloka 27, Chapter 271, Vana Parva).

GŪRṆIKĀ. A companion of Devayānī. (Chapter 78, Ādi Parva).

GURU. The following five persons are to be considered as gurus: Father, mother, Preceptor, Agni (Fire) and Ātman (soul), (Śloka 27, Chapter 214, Vana Parva).

GURUDĀRA. A son of Garuḍa. (Śloka 13, Chapter 101, Udyoga Parva).

GURUPARAMPARĀ. The origin of the Vedas and the lineage of Gurus is given below:

1) *Origin of the Vedas.* At the time of creation the Veda was born from the face of God. It contained a lakh of granthas with four pādas like Ṛk. From the Veda were born the ten yajñas. The Veda was originally one. It was Vyāsa who divided it into four divisions resulting in the four Vedas.

Vyāsa divided the Vedas thus: When Brahmā commanded Vyāsa to divide the Vedas into divisions he first selected four disciples who could see the end of the Vedas. He accepted Paila to study Ṛgveda, Vaiśampāyana to study Yajurveda, Jaimini to study Sāmaveda and Sumantu to study Atharvaveda. Besides these he selected the highly intelligent Romaharṣaṇa alias Sūta to study the Itihāsas and Purāṇas.

At first, the Veda was one. Vyāsa divided it into four. He based the division on the cāturhotra, performance of

four hotṛs. He arranged the performance of Adhvaryu as Yajus, that of hotṛ as Ṛks, that of Udgātṛ as Sāmans and that of Brahmā as Atharvans. Then he separated the Ṛks to form Ṛgveda, Yajus to form Yajurveda and Sāmans to form Sāmaveda. He devoted Atharvaveda to specify the rites and duties of Kings and the deeds of Brahmā. Vedavyāsa thus split the single Veda tree into four and from there arose later a forest of Veda trees.

2) *The saints of Ṛgveda.* Paila divided Ṛgveda into two saṁhitās and gave one each to Indrapramati and Bāṣkala. Sage Bāṣkala divided his Saṁhitā again into four and taught it to four of his disciples, Bodhi, Ādimādhava, Yājñavalkya and Parāśara. Indrapramati without splitting his saṁhitā taught it to his renowned son, Māṇḍūkeya. The branch of Indrapramati thus went down into circulation through the disciples of Māṇḍūkeya and the disciples of the disciples and so on. Vedamitra of Śākalya gotra, one sage in the line of the disciples of Māṇḍūkeya, split the saṁhitā into five, and taught it to Mudgala, Gomukha, Vātsya, Śālīya and Śarīra. Śākapūrṇa a colleague of Vedamitra divided it into three and added a division to it by composing a Nirukta of his own. He taught them to Vaitālika, Balāka and Krauñca. This was how the Indrapramati Saṁhitā produced branches and sub-branches. Bāṣkala divided his saṁhitā into another set of three and taught it to Kālāyani, Gārgya, and Kathājava. The sages mentioned above are the ones who spread Ṛgveda in the world.

3) *Saints of Yajurveda.* Vaiśampāyana, disciple of Veda Vyāsa, made twentyseven divisions of Yajurveda and taught them to his disciples. Among those disciples was Yājñavalkya, son of Brahmarāta. The branch Taittirīya originated from Yājñavalkya.

4) *The Taittirīya branch.* Once all the sages learned in the Vedas made a decision. He who does not attend the Brahmasamāja meeting held at the mountain of Mahāmeru will be tainted with the sin of Brahmahatyā (murder of a brahmin). At one time Vaiśampāyana was not able to attend and so was charged with the sin of Brahmahatyā. He called his disciples to his side and told them that they should observe a Vrata to absolve Vaiśampāyana of his sin. Then one of his disciples, Yājñavalkya, stood up and said that he would observe the vrata alone and that there was no need of anybody else in that matter. When asked why he said so he replied that none of the colleagues of his was so brilliant and majestic as he was. Vaiśampāyana did not like this arrogance of Yājñavalkya and so angrily commanded Yājñavalkya to give back all that had been taught to him by Vaiśampāyana. Obeying orders Yājñavalkya vomited all the yajus and went away from the place. The other sages taking the form of the bird, Tittiri, accepted the vomited yajus. Therefore that branch of the Veda got the name of Taittirīya and those sages were known as the Taittirīyas.

5) *Ayātayāma(s).* On his leaving Vaiśampāyana Yājñavalkya put into operation a new set of Yajus called Ayātayāma unknown even to Vaiśampāyana. This was how it happened. Yājñavalkya after leaving the Brahmasamāja went and did penance to propitiate the Sun-god. The Sun appeared before him in the form of a horse. Yājñavalkya then requested him to grant him new yajus unknown even to Vaiśampāyana. The Sun then remaining in the shape of the horse (Vāji) itself imparted to him instructions on a new set of Yajus called Ayātayāma which were not known to anybody else, even to Vaiśampāyana. Those who studied it were called Vājis. There are fifteen branches of the Vājis, Kānnu being one of them. All were put into operation by Yājñavalkya.

6) *The Sannyāsins of Sāmaveda.* Vedavyāsa taught Sāmaveda to Jaimini. Jaimini had a son, Sumantu, and he in turn had a son named Sutva. Sumantu and Sutva were very intelligent and they studied one branch each of the Vedas. Sutva had a son, Sukarmā, and he divided Sāmavedasaṁhitā into a thousand branches. Sukarmā had two disciples: Hiraṇyanābha and Pauṣpiñji, and both of them studied all the thousand divisions of the Sāmaveda. The five hundred disciples of Hiraṇyanābha who came from the north and studied Sāmaveda were called Udīcya Sāmagas (those come from the north). Another five hundred came from the east and studied Sāmavedasaṁhitā from Hiraṇyanābha and they were called Prācya sāmagas. (Hiraṇyanābha is known as Kauśalya also.) Pauṣpiñji had four disciples : Lögākṣi, Kauthumi, Kakṣīvān and Lāṅgali. These four and their disciples split their saṁhitās and increased them. Kṛti, one of the disciples of Hiraṇyanābha, taught his disciples twentyfour saṁhitās. They also split them into many more and made the Sāmaveda bigger.

7) *The saints of Atharvaveda.* Vyāsa taught Atharvaveda to Sumantu. Sage Sumantu taught it to his disciple Kabandha first. Kabandha split it into two and gave one each to his disciples: Devādarśa and Pathya. Deva had four disciples: Medhā Brahmabali, Śāntakāyani and Pippalāda. Pathya had three: Jābāli, Kumuda and Śaunaka. All these made saṁhitās. Śaunaka split his saṁhitā into two and taught one to Badru and another to Saindhava. Muñjikeśa learnt it from Saindhava. He split it into two first and then again into three. The five saṁhitās of Muñjikeśa namely, Nakṣatrakalpa, Vedakalpa, Saṁhitākalpa, Āṅgirasakalpa and Śāntikalpa are the most important divisions of the Atharvaveda. The Nakṣatrakalpa contains methods of worshipping Nakṣatras; the Vedakalpa contains the rites of the Ṛtvik Brahmā, and the Saṁhitākalpa contains the science of the care of horses and elephants.

8) *Purāṇas.* Vyāsa compiled a Purāṇa saṁhitā using speeches, appendices, poems and Kalpanirṇayas and taught it to Romaharṣaṇa alias Sūta. Sūta had six disciples named Sumati, Agnivarcas, Mitrāyus, Śāṁśapāyana, Akṛtavraṇa, and Sāvarṇi. Akṛtavraṇa, Sāvarṇi and Śāṁśapāyana born of Kaśyapagotra have themselves made Purāṇasaṁhitās. There is another saṁhitā composed by Romaharṣaṇa based on the saṁhitās made by the above three.

Viṣṇu Purāṇa is based on the latter four saṁhitās. There are eighteen Purāṇas, namely, Āgneya, Brāhma, Brahmāṇḍa, Brahmavaivarta, Bhāgavata, Bhaviṣya, Garuḍa, Kūrma, Liṅga, Mārkaṇḍeya, Matsya, Nāradīya, Padma, Śiva, Skanda, Vāmana, Varāha and Viṣṇu. There are eighteen sub Purāṇas also. In all these are described the creation, the deluge, the dynasties of the devas, history of kingly dynasties, changes of generations etc. (Aṁśa 3, Viṣṇu Purāṇa; 12th Skandha, Bhāgavata).

GULMA. See under Akṣauhiṇī.

GULMAKA. The uncle of Guṇāḍhya. Guṇāḍhya is the author of the famous book 'Bṛhatkathā'. In the city of Supratiṣṭhita there was a brahmin named Somaśarmā who had three children, namely, Vatsa, Gulmaka and Śrutārtha. Guṇāḍhya was the son of Śrutārtha (Taraṅga 6, Kathāpīṭhalaṁbaka, Kathāsaritsāgara).

H

H (ह). This letter has two meanings : (1) Understanding (2) Rudra. (Agni Purāṇa, Chapter 348).

HĀHĀ. A Gandharva, the son of Kaśyapaprajāpati by his wife Pradhā. (Ādi Parva, Chapter 122, Verse 59).

Other Information. (1) Hāhā was present at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 59).

(2) He lives in Kubera's assembly. (Sabhā Parva, Chapter 10, Verse 25).

(3) Hāhā welcomed Arjuna in the Devaloka when once he visited the place. (Vana Parva, Chapter 43. Verse 14).

HAIHAYA. A King, the son of Vatsa, born in the dynasty of Śaryāti. He was the founder of the Haihaya dynasty. He became a brahmin by choosing Sage Bhṛgu as his Preceptor. He was also known as Vītahavya. (Anuśāsana Parva, Chapter 30, Verses 54-57).

HAIMAVATA. A region north of the Himālayas made famous in the Purāṇas. Śukabrahmarṣi on his way from Mahāmeru to Mithilāpurī crossed this region. (Śānti Parva, Chapter 325, Verse 14).

HAIMAVATĪ I. A synonym of river Śatadru, (See under Śatadru).

HAIMAVATĪ II. A wife of Viśvāmitra. (Udyoga Parva, Chapter 117, Verse 13).

HAIMAVATĪ III. A wife of Śrī Kṛṣṇa. When Kṛṣṇa was cremated Haimavatī also ended her life in the funeral pyre. (Mausala Parva, Chapter 7, Verse 73).

HAIRAṆYAVATĪ. A river which flowed along Hiraṇmaya, a Purāṇic region. (Bhīṣma Parva, Chapter 8, Verse 5).

HALADHARA. A synonym of Balarāma. (See under Balabhadrarāma).

HĀLĀHALA(S) A sect of asuras, who were the first creation of the Trimūrtis, when they also possessed the power of creation. The Hālāhalas, who became very powerful within a short period of time earned from Brahmā all the boons they wanted, and they then conquered the three worlds. At last they barricaded Kailāsa and Vaikuṇṭha also, and Hariharas (Viṣṇu and Śiva) defeated them after a fierce fight lasting for a thousand years. The Hariharas returned to their abodes and spoke about their achievements. Their wives laughed at the bravado of their husbands. At this Mahāviṣṇu got angry with Lakṣmī and Śiva with Pārvatī, and in protest the Devīs left their husbands. From that day onwards Viṣṇu and Śiva began losing their power. Brahmā, who divined the reason for the growing weakness of Viṣṇu and Śiva persuaded Lakṣmī and Pārvatī to return to their husbands so that they might regain their former power. Yet, Brahmā told them that in future he alone would handle the work of creation. Thus was Viṣṇu and Śiva divested of their right to creation. (Devī Bhāgavata, 7th Skandha).

HALĀYUDHA. A Sanskrit poet who lived in the 10th century A.D. A mahākāvya called Kavirahasya is his most important work. The hero in the great poem is Kṛṣṇa III. A King of the Rāṣṭrakūṭa dynasty, and poet Halāyudha was a courtier of his.

HALIKA. A prominent nāga born in the Kaśyapa dynasty. (Ādi Parva, Chapter 15).

HALIMĀ. One of the Saptamātṛs (seven mothers). (Vana Parva, Chapter 22, Verse 10).

HALĪMAKA. A nāga born in the family of Vāsuki. He was burnt to death in the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 5).

HAṀSA I. An incarnation of Mahā Viṣṇu in Kṛtayuga. He instructed great sages like Sanaka on yoga in the presence of Brahmā. He is also called yajña. (Bhāgavata 11th Skandha). Haṁsa, who was a prajāpati as well advised the Sādhyadevas about the means to attain salvation and the advice is known as Haṁsagītā. (Śānti Parva, Chapter 288).

HAṀSA II. A son born to Kaśyapa of his wife, Ariṣṭā. He was a Gandharva and it is believed that Dhṛtarāṣṭra was an aṁśāvatāra of this Gandharva. (M.B. Ādi Parva, Chapter 6, See also under Aṁśāvatāra).

HAṀSA III.

1) *General.* A minister of Jarāsandha. Haṁsa and Ḍiṁbhaka were the sons of Brahmadatta, the chief of Sālva, and they were adepts in archery. Paraśurāma was their preceptor. (Harivaṁśa 3, 103). The Mahābhārata calls Haṁsa's brother Ḍibhaka.

2) *Education.* Vicakra and Janārdana were intimate friends of Haṁsa from their very infancy, of whom Janārdana was the son of Mitrasaha, a friend of Brahmadatta. Haṁsa, Ḍimbhaka and Janārdana had their education together and their marriages also were conducted at the same time. After some time Śiva presented them many weapons like Rudrāstra, Maheśvarāstra and Brahmaśirāstra, and also two attendants for self-protection. (Harivaṁśa 3, 105).

3) *Curse of Durvāsas.* Swollen-headed and haughty on account of Śiva's boon, Haṁsa and Ḍiṁbhaka turned out to be a nightmare to the world, and they once tried to give trouble to Durvāsas, who cursed them to be killed by Mahāviṣṇu. Sometime later the sage himself informed Śrī Kṛṣṇa about this curse of his.

4) *Death.* The Haṁsa brothers began an aśvamedha (Horse Sacrifice) and deputed Janārdana to collect the tax thereof. Śrī Kṛṣṇa alone refused to pay the tax with the result that Haṁsa clashed with Kṛṣṇa who killed Ḍimbhaka and kicked Haṁsa down to Pātāla. He died there, in Pātāla of snake-bite. (Harivaṁśa 3, 128).

5) *Grief of Jarāsandha.* Haṁsa's death caused much grief to Jarāsandha, and for many years after it, he shed tears over the death of his friend. Even at the time when Bhīmasena, during his triumphal tour of the east, attacked Jarāsandha he remembered the dead Haṁsa and Ḍimbhaka. (Sabhā Parva, 13, 37).

HAṀSA (M). Swan. For story about the origin of haṁsa on earth see under Sṛṣṭi, Para 12.

HAṀSACŪḌA. A Yakṣa, who worships Kubera in his assembly. (Sabhā Parva, Chapter 10, Verse 17).

HAṀSADHVAJA. A King of Campānagarī, who was a great devotee of Viṣṇu. During his reign

monogamy prevailed in the country. He took the yājñic horse of Yudhiṣṭhira captive, and in the fight to release the horse Arjuna killed Sudhanvā and Suratha, sons of Haṁsadhvaja. Grieved and enraged at their death Haṁsadhvaja took the field against Arjuna, and Śrī Kṛṣṇa finding that Arjuna's life was in danger pacified them both. Also Kṛṣṇa requested Haṁsadhvaja to be a supporter of Arjuna in future. Haṁsadhvaja had five sons called Suratha, Sudhanvā, Sudarśa, Subala and Sama. (Jaimini, Aśvamedha Parva, 17, 21).

HAṀSAJA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 68).

HAṀSAKĀYA. A Kṣatriya by caste, Haṁsakāya was present at the rājasūya of Yudhiṣṭhira. (Sabhā Parva, Chapter 52, Verse 14).

HAṀSAKŪṬA (M). A mountain lying between Hastināpura and the Śataśṛṅga mountain. On his way to Śataśṛṅga Pāṇḍu crossed Haṁsakūṭam. (Ādi Parva, Chapter 118, Verse 50). Śrī Kṛṣṇa once tore off a peak of the mountain and established it in Dvārakā. (Bhārata, Southern text, Chapter 38).

HAṀSAPATHA (M). A region famous in the Purāṇas. The armies from this place fought in the great war. They fought taking their position at the grīvāsthāna (neck position) of the Garuḍa vyūha (A particular array of soldiers) set up by Droṇa. (Droṇa Parva, Chapter 20, Verse 7).

HAṀSAPRAPATANA TĪRTHA. A sacred place at Prayāga on the banks of the Gaṅgā. (Vana Parva, Chapter 85, Verse 87).

HAṀSAVAKTRA. A warrior who fought on the side of Subrahmaṇya and defeated the Asuras. (Śalya Parva, Chapter 45, Verse 75).

HAṀSĪ. A daughter of Bhagīratha whom sage Kautsa married. (Anuśāsana Parva, Chapter 137, Verse 26).

HAṀSIKĀ. A daughter of Surabhi. This cow is said to be supporting the southern region. (Udyoga Parva, Chapter 102, Verse 7).

HANŪMĀN. A monkey born of the elements and aspects of Devas. In the epics of no other country could be found a character that belongs to the animal kingdom who is as powerful, erudite and philosophic as Hanūmān.

1) *Birth.* Many and different are the stories about the birth of Hanūmān told in Purāṇic literature, and they are briefly noted below.

(1) The semen discharged by Śiva, whose erotic feelings were excited by the sight of Viṣṇu disguised as Mohinī was received by the Saptarṣis and deposited in the womb of Añjanā, and Hanūmān was born out of it. (Śiva Purāṇa, Śatarudrasaṁhitā).

(2) Daśaratha divided among his wives the divine pāyasa (pudding) got from the putrakāmeṣṭi yajña which was performed so that he might be blessed with children. Somehow or other a kite snatched some pudding and flew off with it. On its way the pudding fell down from the beaks of the kite on the fingers of Añjanā doing tapas in the forest. She ate that pudding and Hanūmān was born as the son of Añjanā due to the extraordinary powers of the pudding. (Ānanda Rāmāyaṇa).

(3) Śiva, once in his fierce and effulgent form (aspect) entered Kesarī, the husband of Añjanā and had coitus with her. After that Vāyu (Wind-god) also had coitus with her. Thus as a result of the sexual act by both the Devas Añjanā got pregnant. Later, Añjanā was about to throw into the valley of the mountain her new-born child as it was an ugly one when Vāyu (Wind god) intervened and saved the child. Hanūmān was the child thus born of Śiva and Vāyu. (Bhaviṣya Purāṇa, Pratisarga Parva).

(4) Hanūmān's actual father was Śiva. Gaṇapati was born to Śiva and Pārvatī as they played in the forest disguised as elephants. After that Śiva and Pārvatī played about in the forest disguised as monkeys as a result of which Pārvatī got pregnant. Since Pārvatī did not like the idea of being the mother of a monkey, Śiva, by his yogic power entrusted the child, (in embryo) that was in the womb of Pārvatī to Vāyu (Wind god), who carried it with him hither and thither till it became mature, when it was deposited in Añjanā, the monkey woman. The monkey called Kesarī was her husband. Thus Hanūmān was born as the son of Añjanā.

Añjanā also has a story of her own. Once upon a time she was the maid-servant called Puñjikasthalā of Bṛhaspati. One day she went out to gather flowers when the love-makings of other young women attracted her so much that, without gathering flowers, and her erotic sentiments being aroused much, she returned home and covered Bṛhaspati with kisses. Bṛhaspati got really angry with the misbehaviour of his maid-servant and cursed her into a female monkey. She was told that, after she had lived for sometime with a monkey-husband she would get a child from the vitality of Śiva, after which she would return to him as maid servant as of old. And, accordingly, Puñjikasthalā became a female monkey under the name Añjanā and lived at Añjanā forest with a handsome monkey called Kesarī as her husband.

It was while Añjanā was doing tapas so that she might become pregnant by Śiva that Śiva and Pārvatī played in that forest disguised as monkeys, and Pārvatī conceived and the child ultimately came out as the son of Añjanā.

Even while Añjanā was pregnant the child in her womb had much to suffer at the hands of Bāli. Hearing from Nārada that Śiva's son had been born in Añjanā's womb Bāli feared that the actual birth of such a son would jeopardise his lordship over the monkeys. To ward off the threatened contingency, Bāli, as advised by Nārada, let in the five metals (gold, copper, iron, tin and zinc) in watery form into the stomach of Añjanā. (This is a means of causing abortion). But, the attempt misfired. Instead of the five metals killing the child in Añjanā's womb, they became ear-ornaments for it, and Hanūmān was thus born with ornaments in his ears. (Kaṁba Rāmāyaṇa Pūrvakāṇḍa).

2) *Naming and boons.* As soon as Hanūmān was born Añjanā was released from the curse, and she wanted to return to heaven. The monkey child asked its mother what its future would be and how it was to earn its living. She assured him that he would never be destroyed and that fruits as ripe as the rising sun (she pointed the sun out to him) would form his food. And, Añjanā returned to heaven.

Thinking that the glowing and glittering Sun was food for him to be eaten, the monkey child made just one jump at it (Sun) and quite neared it. But seeing Rāhu, bigger than the Sun he jumped at it. Then it was that it saw Airāvata and it tried to eat it. And, seeing this attempt of the monkey-child, Indra used his vajrāyudha (Thunderbolt) against it. The weapon hit its chin and wounded it, and in precarious condition it fell down on earth. Vāyu (Wind god) who saw his child falling down wounded carried it off to Pātāla.

When Vāyu (air) quitted the earth everything thereon came to a dead-stop. Living things were on the verge of death due to suffocation. And, then Brahmā and others went to Pātāla, comforted Vāyu and congratulated the monkey child. On the basis of Indra's vajra having made a scar on its hanu (jaw-bone or chin) the monkey child was named Hanūmān by the Devas, who, one by one blessed him as follows :—

Brahmadeva ; May you live long, so long as Brahmā exists.

Mahāviṣṇu : May you live all your life as the greatest devotee of God.

Indra : No weapon of any kind will wound or hit your body.

Agni : Fire will never affect you.

Kāla : May not death ever court you.

All the Devas : None will ever equal you in strength and speed. Brahmā blessed Hanūmān again giving him more physical power than Garuḍa and Vāyu blessed him to have more speed than himself. (air). (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 15; Uttararāmāyaṇa; Kambarāmāyaṇa, Pūrvakāṇḍa; Adbhutarāmāyaṇa).

3) *Education.* Being born of Śiva and on account of the Śivaśakti in him, Hanūmān reached boyhood immediately. To learn the four Vedas and the six śāstras he chose Sūrya mentally as his preceptor, and approached him with the request to be taught the Vedas etc. Sūrya agreed to have Hanūmān as his disciple subject to the condition that the latter would not be permitted to sit with the Bālakhilyas in his (Sūrya's) chariot and study. Hanūmān agreed to the condition to learn from Sūrya walking in front of him. With book opened in his hand and concentrating all his attention on the face of Sūrya Hanūmān traversed the sky and within a short period of sixty hours he mastered all the Vedas and the śāstras thoroughly well. Though Sūrya said that he would consider the great interest Hanūmān took in his studies as dakṣiṇā (tuition fee) Hanūmān wanted Sūrya to accept something more by way of dakṣiṇā, and Sūrya said as follows :— "If you are so very particular about offering me something more as dakṣiṇā I shall tell you. My son Sugrīva is living on earth with Bāli and he is not as strong and powerful as Bāli. You be of help to Sugrīva as his minister and constant companion."

Happy at Sūrya's words Hanūmān returned to the forest and lived as Sugrīva's minister for the rest of his life.

4) *Śrī Rāma's servant.* From the day he met Śrī Rāma after the abduction of Sītā by Rāvaṇa till Rāma's death his story is inextricably connected with that of Rāma. (See under Rāma).

5) *His music.* Once in a musical competition Hanūmān defeated Nārada. (Adbhutarāmāyaṇa; also see Para 8 under Nārada).

6) *Śivaliṅga at Rāmeśvaram.* There is a story in the Yuddhakāṇḍa of Rāmāyaṇa connecting Hanūmān with the Śivaliṅga installed in the temple at Rāmeśvaram. (See under Rāmeśvaram).

7) *Lost his divine power.* Once due to a curse of sage Tṛṇabindu Hanūmān lost his great strength and vitality. But, he would regain the lost power when one reminded him of it. During the search for Sītā Hanūmān felt it difficult to jump across the southern sea to Laṅkā due to the above curse. But, when Jāmbavān described to him about his noble origin and powers Hanūmān regained his lost power and vitality, and successfully jumped across the sea to Laṅkā. (See Tṛṇabindu II, Para 2).

8) *A fort made of tail.* He made a fort of his tail and saved Rāma and Lakṣmaṇa within it. (See Pātāla-rāmāyaṇa).

9) *Hanūmān and Sahasramukha Rāvaṇa.* (See Sahasramukha Rāvaṇa).

10) *Hanūmān and Śatrughna.* Śatrughna, who conducted the horse in connection with the Aśvamedha performed by Śrī Rāma after his return from exile in the forest, fell down unconscious in his fight with King Vīramaṇi, and then Hanūmān brought a herbal medicine called 'Droṇa' from the Himālayas and with its aid brought back Śatrughna to consciousness. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 44).

11) *Taken captive by Kuśa and Lava.* The Yajñāśva (sacrificial horse) of the Aśvamedha yajña of Śrī Rāma led by a contingent of Rāma's army was resting in a tent put up near the hermitage of Gautama when Kuśa and Lava together captured the horse. Hanūmān, who rushed over to the spot on receiving intimation of the news was bound hand and foot with creepers by Kuśa and Lava and dragged to the hermitage. Sītā, was then in the hermitage brooding over the past, and the repetition of the word 'Rāma' by the humiliated Hanūmān awoke her from her reverie. She was taken aback to see Hanūmān there in that plight and got him released from captivity by her sons. (Kamba Rāmāyaṇa, Uttarakāṇḍa).

12) *Old age.* Having witnessed Rāmāvatāra (incarnation of Rāma) to its very end, Hanūmān, who had by now become quite old, spent his days guarding the Kadalī forest. Bhīma, who happened to go there to collect Saugandhika flowers got defeated in fight by Hanūmān. (See Bhīma, Para 7).

13) *Arjuna's flag-Symbol* (See under Arjuna 17 B).

14) *Idols of Hanūmān.* When an idol of Hanūmān is installed in a temple, he must be represented as holding Vajra in one hand and his feet must seem to tear the ground under them. (Agni Purāṇa, Chapter 51).

HANYAMĀNA. A famous place in south India mentioned in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 69).

HARA I. A famous Dānava, born to Kaśyapa of his wife Danū. He was reborn as King Subāhu. (Ādi Parva, Chapter 67, Verse 23).

HARA II. One of the eleven Rudras. (Śānti Parva, Chapter 208, Verse 19).

HARA III. A synonym of Śiva.

HĀRA (M). A region of Purāṇic fame. Nakula subjugated the King of Hāra by a simple command without any resort to arms, and the King attended Yudhi-

ṣṭhira's Rājasūya with presents. (Sabhā Parva, Chapter 51, Verse 54).

HARAKALPA. One of the sons born to Vipracitti by Siṁhī. Paraśurāma killed him. (Vāyu Purāṇa, 68, 19).

HĀRAKEYŪRAKA. See under Lavaṇa. II

HĀRAVA. An asura born from the tear drops of Brahmā. He was burnt to death in the flames emerging from Śivaliṅga. (Skanda Purāṇa, 5, 2, 48).

HĀRDIKA I. A Kṣatriya King born from an aṁśa of the asura called Aśvapati. (Ādi Parva, Chapter 67, Verse 15).

HĀRDIKA II. Kṛtavarman. He was called Hārdika because he was the son of Hṛdika of the Yadu dynasty. (See under Kṛtavarman).

HARI I. A synonym of Viṣṇu. (See under Viṣṇu .

HARI II. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 61).

HARI III. A warrior who fought on the side of the Pāṇḍavas and was killed by Karṇa.

HARI IV. An asura, the son of Tārakākṣa, who got from Brahmā a boon enabling him to prepare Mṛtasañjīvanī. (a medicine to revive dead people). (Karṇa Parva, Chapter 33, Verse 27).

HARI V. Son of King Akampana. Though he was as powerful and proficient in archery as Mahāviṣṇu, and equal in prowess to Indra in war he got into the hands of his enemies and was killed. (Droṇa Parva, Chapter 52, Verse 27).

HARI VI. A particular sect of the attendants of Rāvaṇa. They attacked the army of monkeys. (Vana Parva, Chapter 285).

HARI VII. A very powerful bird born in Garuḍa's dynasty. (Udyoga Parva, Chapter 101, Verse 13).

HARI VIII. A particular species of horses. They possess long hairs on the neck and are golden in colour. (Droṇa Parva, Chapter 23, Verse 13).

HARI IX. A daughter born to Kaśyapaprajāpati by his wife Krodhavaśā. Lions and monkeys originated from this Hari. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto 14).

HARI X. A son of Dharmadeva. Dharmadeva begot four sons, Hari, Kṛṣṇa, Nara and Nārāyaṇa of the daughters of Dakṣa. (Devi Bhāgavata, 4th Skandha).

HARI XI. A sect of Devas. During the Tāmasamanvantara there were four such sects, viz. Haris, Satyas, Supāras and Sudhīs. (See Manvantara).

HARIBABHRU. A great sage, who was a member of Yudhiṣṭhira's assembly. (Sabhā Parva, Chapter 4, Verse 16).

HARIBHADRĀ. Daughter of Kaśyapa by Krodhā. She was given in marriage to sage Pulaha and from them were born the monkeys, Kinnaras, Kiṁpuruṣas etc. (Brahmāṇḍa Purāṇa).

HARIDĀSA. A monkey King, son of Pulaha by Śvetā. (Brahmāṇḍa Purāṇa).

HARIDHĀMA. A great sage who was reborn in his next birth as Raṅgaveṇī, a gopī in Gokula (Cowherds' colony) as he had chanted the Kṛṣṇa mantra of twenty letters during his life as sage. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 72).

HARIDRAKA. A nāga born in Kaśyapa's dynasty. (Ādi Parva, Chapter 35, Verse 12).

HARIJAṬĀ. One of the Rākṣasa women who kept guard over Sītā in the Aśoka grove. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, 23, 5).

HARIMEDHAS. A saintly King of ancient days. He once conducted a yajña and a daughter called Dhvajavatī was born to him. She lived in the western regions (Udyoga Parva, Chapter 110, Verse 13).

HARIMITRA. A brahmin, who had his āśrama on the banks of the Yamunā. Owing to his association with Harimitra a sinner called Vikuṇḍaḷa took his bath in the sacred waters of the Kālindī during two Māgha months. The first bath released him from all his sins and the second bath made him eligible to go to heaven. Thus Harimitra was responsible for the attainment of heaven by the sinner Vikuṇḍala. (Padma Purāṇa, Ādi Khaṇḍa, Chapter 31).

HARIṆA. A nāga which belonged to the Airāvata family. It was burnt to death at the Sarpasatra of Janamejaya. (Ādi Parva, Chapter 57, Verse 11).

HARIṆĀŚVA. A King in ancient India. He once got from King Raghu a sword with divine powers which he presented to King Śunaka. (Śānti Parva, Chapter 166).

HARIṆĪ. A daughter of Hiraṇyakaśipu, also called Rohiṇī. She was married to Viśvapati, an Asura. Vana Parva, 211, 18).

HARIPIṆḌĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 24).

HARIŚCANDRA I. A King of the solar dynasty very much reputed for his unique truthfulness and integrity. He was the son of the famous Triśaṅku.

1) *Genealogy.* See under Triśaṅku.

2) *A brief life-sketch.* To keep his plighted word and for the sake of truth he gifted away the whole of his kingdom to Viśvāmitra. When that was not sufficient he cleared his debts to Viśvāmitra with the money got by selling his wife, Candramatī, his son, Lohitāśva and finally himself. And, he earned his livelihood with the wages he got for cremating corpses, himself doing duties as guard at a burning ghat and as the slave to a Cāṇḍāla. Ultimately the Trimūrtis (Brahmā, Viṣṇu and Śiva) appeared and heaped on him all the boons he desired and rewarded him with high honours. (See for details para 4 under Viśvāmitra).

HARIŚCANDRA II. An emperor of ancient times, to whom Brahmā gave as a gift a palace which automatically produced everything desired by its owner. He was lord over the seven islands. About his former birth and the plenitude of his riches the Padma Purāṇa (Uttara khaṇḍa, Chapter 32) has the following story to say:-

Hariścandra himself was surprised that he became so very rich in the matter of children and of wealth. Wondering what actions of his entitled him to so much wealth and to his position which was equal to Indra's the emperor went to Sumeru by vimāna where he questioned Sanatkumāra, a brahminical sage seated in meditation on a golden stone as to who he was in his past life and to which actions of his past life he owed all the present wealth and prosperity. The great sage replied as follows:-

"In the past birth you were a truthful and pure-hearted vaiśya; you gave up your own profession and so you were ousted from home by your own people. At that time a famine and other scarcity conditions occurred there. One day you got into a pond along with your wife, collected lotus flowers from it and went to Kāśī to sell the flowers. But, no one purchased the flowers. At last, Candramatī, daughter of Indradyumna

purchased the flowers for a yajña she was performing. When you saw Viṣṇu installed along with Ādityabhagavān (Sun-God) and worshipped with flowers, feelings of devotion swept your mind and you too worshipped the idols with lotus flowers. You enjoy today the fruits of that action in the past life.

(It is not quite definite whether Hariścandra I and II are one and the same person).

HARIŚCANDRA III. A Sanskrit poet who lived in the 9th century A. D. The mahākāvya called "Dharmaśarmābhyudaya" is his main work. This mahākāvya comprises of 21 cantos. He has composed another work called "Jīvandharacampū".

HARITA I. A King who was the grandson of Hariścandra and son of Rohita. (Bhāgavata, 10th Skandha).

HARITA II. A King, who was the son of Vapuṣmān and grandson of Svāyambhuvamanu. He was King of Haritavarṣa in the island of Śālmali. (Mārkaṇḍeya Purāṇa 50, 28; Brahmāṇḍa Purāṇa, 2, 3).

HARITA III. A son born to Yadu of the nāga woman called Dhūmravarṇā. He founded an independent kingdom in the Nāga island and became a prominent leader of the Madgura tribe. (Hari Vaṁśa, 2, 38; 29, 34).

HĀRĪTA I. A great sage who visited Bhīṣma in his bed of arrows (Śaraśayyā). (Śānti Parva, Chapter 47, Verse 7). Once he attended Yudhiṣṭhira's assembly and spoke on eternal truths conducive to mental peace. That talk of his became famous as Hārītagītā. (Śānti Parva, Chapter 278).

HĀRĪTA II. An author on Smṛtis (codes of conduct). He has written two texts on the subject called Laghuhārīta smṛti and Vṛddhahārītasmṛti.

HARITĀLA (M) A mineral (yellow orpiment) got from mountains, which is red like the clouds at dusk. (Vana Parva, Chapter 158, 94).

HARITĀŚVA.

1) *General.* A King born in the solar dynasty. In the art of music he defeated Nārada and shamed Sarasvatī (Goddess of language), pleased Brahmā and by the melody of his music sent Viṣṇu to sleep. The mounting achievements of the King in the art of music evoked jealousy in Śivaśaṅkara, the lord of music. When Śaṅkaramūrti in a competitive spirit played the rāga Śaṅkarābharaṇa (a particular tune) Haritāśva) pointed out that Śāntarasa (the calmness and poise) which was suited to that rāga had given place to raudra rasa which was a serious mistake. Enraged at this Śiva opened his eye of fire at the King who retorted boldly thus, 'even if the eye of fire was opened a mistake was a mistake'. This stand of the King pleased Śiva so much that he bestowed on the King boons and good wishes as presents for his (king's) victory over all.

2) *Killed Andhaka.* Andhakāsura conquered Svarga and took Indra prisoner during the period when Haritāśva was King. The combined efforts of Brahmā, Viṣṇu and Śiva could not kill Andhaka. At last at the instance of Bṛhaspati a representative of the Devas visited Haritāśva at Ayodhyā and sought his help to kill Andhaka and accordingly the King set out for war against the demon. Agastya told the King in secret that Andhaka treasured an image of Śiva and Pārvatī in his stomach, and after removing, with his arrows the idol from his stomach, Haritāśva killed him and restored the Deva-loka to Indra. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

HARIVAṀŚA (M). An appendix to the Mahābhārata in 10,000 verses. The main object of it is to sing the praises of Mahāviṣṇu. It contains three parts called respectively Harivaṁśa Parva, Viṣṇu Parva, and Bhaviṣya Parva. Creation of the world, kings of the solar dynasty and of the lunar dynasty, Yadu dynasty and the birth of Śrī Kṛṣṇa form the theme of Harivaṁśa Parva. Viṣṇu Parva deals mainly with the pranks and games of Śrī Kṛṣṇa in his childhood. Though there occur certain hints about the future at the beginning of the Bhaviṣya Parva, the creation of the world, the incarnation of Viṣṇu as Vāmana (Dwarf) and as Narasiṁha (half man and half lion), Śiva and Viṣṇu constitute its main theme.

The following verses prove that the Harivaṁśa also was composed by Vyāsa.

Harivaṁśastataḥ parva-
purāṇaṁ khilasaṁjñitam /
Viṣṇuparvaśi śoścaryā
Viṣṇoḥkaṁsavadhastathā //
Bhaviṣyam parvacāpyuktaṁ
Khileṣvevādbhutaṁ mahat /
Etat parvaśatam pūrṇam
Vyāsenoktaṁ mahātmanā //
(Ādi Parva, Chapter 2, Verses 83-84).

HARIVARṢA (M) The northern part of Mount Hemaparvata. Arjuna, during his triumphal tour of the northern regions conquered this region and took away a lot of costly gems. (Bhārata, southern text, sabhā Parva, Chapter 28).

HARIVĪRA. See Dhanaśarman.

HARṢA I. One of the three sons of Dharmadeva, the other two being Śama and Kāma. Harṣa married Nandā. (Ādi Parva, Chapter 66, Verse 32).

HARṢA II. A great poet in Sanskrit, who flourished in the 12th century A.D., his most reputed work being the Mahākāvya called Naiṣadha, one of the five Mahākāvyas (Epic Poems) in Sanskrit language. Another well-known work of his is Khaṇḍanakhaṇḍakhādya. He was a member of the literary assembly of King Jayacanda of Kanauj. Hīra was his father and Māmalladevī, his mother.

HARṢA III. King Harṣavardhana who ruled over North India between A.D, 660 and 668. He is remembered and respected more as a poet in Sanskrit than anything else. Nāgānanda, Ratnāvalī and Priyadarśikā are his more important works. The poet Bāṇa has written the biography of Harṣa.

HARYAṄKA. A King born in the royal dynasty of Aṅga. He was the son of King Campa and father of King Bṛhadratha. (Agni Purāṇa, Chapter 277).

HARYAŚVA I. The five thousand sons born to Dakṣa by his wife Asiknī are known as Haryaśvas. (See Asiknī II).

HARYAŚVA II. A King of the solar dynasty. The following information about him is culled from the Mahābhārata.

(1) He was king of Ayodhyā. A Powerful ruler, he had a fully equipped army. (Udyoga Parva, Chapter 115. Verse 18).

(2) He took Mādhavī, daughter of Yayāti as his wife and thus solved the problem of gurudakṣiṇā for Gālava. (See under Gālava).

(3) Never in life did he eat flesh. (Anuśāsana Parva, Chapter 11, Verse 67).

HARYAŚVA III. Father of Sudeva, King of Kāśī. He was killed by the sons of Vītahavya. (Anuśāsana Parva, Chapter 30, Verse 10).

HĀSINĪ. An apsarā woman of Alakāpurī. She once danced in Kubera's assembly to welcome sage Aṣṭāvakra (Anuśāsana Parva, Chapter 19, Verse 45).

HASTĀMALAKA. A disciple of Śrī Śaṅkara. (See under Śaṅkarācārya, Para 7).

HASTI I. A King born in the lunar dynasty. (Ādi Parva, Chapter 94 Verse 58).

HASTI II. Another king of the lunar dynasty. His father was Suhotra and mother Suvarṇā, who belonged to the Ikṣvāku dynasty. This Hasti married Yaśodharā, daughter of King Trigarta, and a son called Vikaṇṭha was born to them. Hastināpura was the city newly built by Hasti. (Ādi Parva Chapter 95, Verse 34).

HASTIBHADRA. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 13).

HASTIKAŚYAPA. A great sage who lived in North India in very olden days. He once met and talked with Śrī Kṛṣṇa, who was doing tapas on the mountains. (Anuśāsana Parva, Chapter 139, Verse 11).

HASTINĀPURA. Capital city of the Pāṇḍavas. (See under Hasti II).

HASTIPADA. A nāga born in the Kaśyapa dynasty. (Ādi Parva, Chapter 35 Verse 9).

HASTIPIṆḌA. A nāga born in the Kaśyapa dynasty (Ādi Parva, Chapter 35, Verse 14).

HASTISOMĀ. A famous river mentioned frequently in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 19)

HĀṬAKA (M) I. A region to the north of the Himālayas, where the guhyakas lived. Arjuna, during his triumphal tour in the north made the guhyakas his allies. (Sabhā Parva, Chapter 28, Verse 3).

HĀṬAKAM II. A drink (rasāyana). Those who live in Atala a section of Pātāla drink this tonic. (See Pātāla).

HĀṬAKĪ. A river. Parameśvara and Pārvatī once had intercourse at Vitala, a section of Pātāla and their semen formed itself into the river called Hāṭakī. (Bhāgavata, 5th Skandha).

HAVANA. One of the eleven Rudras. (Anuśāsana Parva, Chapter 150, Verse 13).

HAVIGHNA. A King of ancient days, who was one of those who were to be remembered both in the morning and the evening. (Anuśāsana Parva, Chapter 155, Verse 58).

HAVIRBHŪ. Wife of Pulastya. (See Pulastya).

HAVIRDHĀMAN. Son of Antardhāman of the Manu dynasty. (Anuśāsana Parva, Chapter 147, Verse 24).

HAVIRDHĀNA. A grandson of emperor Pṛthu, who had two sons called Antardhāna and Vādi and to Antardhāna was born a son called Havirdhāna by Śikhaṇḍinī, and they had six sons called Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. (Viṣṇu Purāṇa, Part 1, Chapter 14).

HAVIṢMĀN. A great sage who was a member of the assembly of Indra. (Sabhā Parva, Chapter 7, Verse 13).

HAVIṢMATĪ. A daughter of Aṅgiras. (Vana Parva, Chapter 218, Verse 6).

HAVIŚRAVAS. A King born in the family of Kuru, a King of the lunar dynasty. (Ādi Parva, Chapter 94, Verse 59).

HAVYAGHNA. A Rākṣasa about whom the following story is told in the Brahmāṇḍa Purāṇa.

Havyaghna was born from the smoke which rose from the fire of a yajña which sage Bharadvāja along with his wife Paiṭhīnasī conducted on the banks of river Gautamī, and he began eating the havis. Questioned about it by Bharadvāja Havyaghna answered as follows :—"I am an unfortunate fellow called Kṛṣṇa cursed by Brahmā. If you would kindly sprinkle on me the Gaṅgā water, Suvarṇa, ghee and soma I will be redeemed from the curse.

Bharadvāja complied with the request of Havyaghna and he got redemption from the curse.

HAYAGRĪVA I. An Asura, the son of Kaśyapaprajāpati by his wife Danu. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto 14).

As a child the Asura began tapas on the banks of river Sarasvatī, and after a thousand years Devī appeared and asked him to choose any boon he wanted, and he wanted to become invincible by Devas and Asuras, and also deathless. When Devī told him that such a boon was out of question, he wanted the boon that he (Hayagrīva) should not be killed by anyone but by a Hayagrīva (one with the horse's neck). Devī granted him the boon.

Hayagrīva, who became haughty and overconfident on receiving such a boon, went about the three worlds troubling good people, and at last he clashed with the Devas. As he could be killed only by one with the head of a horse the combined attack of Mahāviṣṇu and the Devas did not succeed in defeating him and Mahāviṣṇu decided to rest for some time to recoup himself from weariness. During his rest his head was hit by the end of his own bow and the head was severed from the trunk. Mahāviṣṇu replaced the head thus lost with that of a horse and killed Hayagrīva in fight. (For details see Cital).

HAYAGRĪVA II. An asura who guarded the kingdom of Narakāsura. He was killed by Śrī Kṛṣṇa, (Udyoga Parva, Chapter 130 Verse 50).

HAYAGRĪVA III. A King born in the Videha dynasty. (Udyoga Parva, Chapter 74, Verse 15).

HAYAGRĪVA IV. A saintly king. Though he defeated his enemies, yet, as he had no backing and support, he was finally killed. The story of Hayagrīva was told by Vyāsa to teach Dharmaputra the lesson that even the greatest of heroes requires the support of others. Though killed, Hayagrīva secured a place in heaven. (Śānti Parva, Chapter 24, Verse 23).

HAYAGRĪVA V. An incarnation of Viṣṇu.

1) *In Vedic literature* :—In Vedic literature incarnation as Hayagrīva is attributed not to Viṣṇu, but to Yajña. But the Taittirīya āraṇyaka depicts yajña as a protoform of Viṣṇu. The inference that may be drawn from the above is that the root of the Hayagrīva story detailed in Vedic and Purāṇic literature is one and the same.

About the Hayagrīva incarnation the Pañcaviṁsabrāhmaṇa contains the following story.

Agni, Indra, Vāyu and Yajña (Viṣṇu) once began a yajña on the understanding that the havirbhāga obtained from it should be divided among all the

Devas. But, in violation of the agreement, yajña left the place carrying away the whole Yajñabhāga with him, and he drove back the Devas who followed him with the help of the bow presented to him by Devī. Finally the Devas got the string of the bow bitten off by termites and the bow which got straightened up cut off yajña's head. Yajña then apologized for his offence and then the devas got the Aśvinīdevas to fix the head of a horse to the trunk of Yajña. (Pañcaviṁśabrāhmaṇa 7, 5, 6; Taittirīya āraṇyaka 5, 1; Taittirīya Saṁhitā, 4-9, 1).

2) *In Purāṇic literature.* The above story is told in Skanda Purāṇa with slight modifications as follows :-

Once Brahmā and other Devatās conducted a test as to which one amongst them was the greatest, and when it became evident tha tMahāviṣṇu was, in every respect, superior to all the others Brahmā cursed that Viṣṇu should lose his head. Viṣṇu, who got thus bereft of his head attended a yajña conducted by the Devas with the head of a horse attached to his trunk. After the yajña was over he went to dharmāraṇya and did tapas there and by the blessings of Śiva got back his former head instead of that of the horse.

HAYAJÑĀNA. The science of controlling horses. (Vana Parva. Chapter 77, 17).

HAYAŚIRAS. Hayagrīva. (See Hayagrīva V).

HEHAYA (HAIHAYA). See Ekavīra and Paraśurāma).

HEMĀ. A lover (wife) of Maya, the asura. (For details see Maya, Indra, Para 61 and sub para 3 of Para, 24, Rāma and Svayamprabhā.).

HEMACANDRA. A King, son of King Viśāla and father of Sucandra. (Bhāgavata, 9th Skandha).

HEMAGUHA. A nāga born in Kaśyapa's dynasty. (Ādi Parva, Chapter 35, Verse 9).

HEMAKĀNTA. Son of King Kuśaketu of Vaṅga. He committed the sin of brahmahatyā as he killed the sage, Śatārcas. Later on he redeemed himself from the sin by giving water to Trita, a brahmin. (Skanda Purāṇa).

HEMAKUṆḌALA. A vaiśya.(See Vikuṇḍala).

HEMAKŪṬA (M) I. A mountain in the North. Arjuna once went to Harivarṣa after stationing his army here. (Sabhā Parva, Chapter 28).

HEMAKŪṬA (M) II. A mountain on the banks of the river Nandā, known also as Ṛṣabhakūṭa. Once Yudhiṣṭhira went to this mountain and enjoyed the many beautiful scenes there. (See Ṛṣabha II).

HEMAMĀLĪ I. He used to supply flowers to Vaiśravaṇa. He had a beautiful wife called Viśālākṣī. Once when he returned with flowers from Mānasasaras he felt an onrush of love and spent time at home in love pranks with his wife. Kubera went to the temple for worshipping Śiva at noon and though he waited there till dusk time for Hemamālī to bring the flowers the latter did not come. Kubera got angry and sent for Hemamālī and he came trembling with fear. Kubera's curse turned him into a leper afflicted with eighteen varieties of leprosy, and separated from wife he fell from Alakāpurī. At last he came to Hemādri where he met sage Mārkaṇḍeya. Hemamālī told him all about his misfortune and the sage advised him to observe Āṣādhakṛṣṇaikādaśī. Hemamālī did so and got cured of the fell disease and returned to Devaloka. (Padma Purāṇa, Uttarakhaṇḍa, Chapter 54).

HEMAMĀLĪ II. A son of King Drupada. He was killed in the great war by Aśvatthāmā. (Droṇa Parva, Chapter 156, 182).

HEMANETRA. A Yakṣa. He worships Kubera in his assembly. (Sabhā Parva, Chapter 10, Verse 17).

HEMAPRABHA. See under Vallabha.

HEMAPRABHĀVATĪ. See under Varatanu.

HEMARATHA. A King of the solar dynasty. Grandson of Citraratha, Hemaratha was the son of Kṣemā and father of Satyaratha. (Bhāgavata, 9th Skandha).

HEMAVARṆA. Son of King Rocamāna. He fought in the great war on the side of the Pāṇḍavas against the Kauravas, (Droṇa Parva, Chapter 23, Verse 67).

HERAMBAKAM. A region of South India, the inhabitants of which are known as the Heraṁbas. Sahadeva, during his triumphal tour of the South defeated the Heraṁbas. (Sabhā Parva, Chapter 31, Verse 13).

HETI. An Asura. (See under Praheti).

HIḌIMBA. A Rākṣasa, whom the Pāṇḍavas confronted in the forest after their escape from the lac palace. Bhīma killed him and married his sister, Hiḍiṁbī. Ghaṭotkaca was Bhīma's son by Hiḍiṁbī. (For details see Ghaṭotkaca).

HIḌIMBĀ (HIḌIMBĪ). Mother of Ghaṭotkaca. (See Ghaṭotkaca).

HIDIMBAVADHAPARVA. A sub Parva of Ādi Parva. (Ādi Parva, Chapters 151-155 form the sub Parva).

HIDIMBAVANA (M). The forest where Hiḍiṁba dwelt. (See Ghatotkaca).

HIDIMBĪ (HIDIMBĀ). See Ghaṣotkaca.

HĪHI. A class of fiends (Piśācas). (Bhāgavata 10th Skandha).

HĪKA. A Rākṣasa who lived in the river Vipāśā. He was a companion of another Rākṣasa called Bahi and to them, jointly was born a son called Bāhīka. (Karṇa Parva, Chapter 44, Verse 41).

HIMAVĀN. (THE HIMĀLAYAS).

1) *General.* The great mountain on the northern borders of India. In the literature and the religious thought of India the Himālayas occupy a position of universal respect and adulation. The Indian belief is that the mountain has got a divine soul. (e. g. it is referred to as "devatātmā" in Kālidāsa's Kumārasaṁbhava). The Himālayas are referred to very often in the Purāṇas and epics.

2) *Other information from Mahābhārata.* (1) The Bālakhilyas had performed tapas on the Himālayas. (Ādi Parva, Chapter 30, Verse 3).

(2) The Nāga named Śesa once resided there to practise control of the mind in solitude. (Ādi Parva, Chapter 36, Verse 3).

(3) Vyāsa performed tapas there. (Ādi Parva, Chapter 114, Verse 24).

(4) Pāṇḍu, father of the Pāṇḍavas had to cross the Kālakūṭa mountain and the Himālayas to reach Gandhamādana. (Ādi Parva, Chapter 148, Verse 48).

(5) Bhārgava women hid themselves in the Himālayas at the time when the Kṣatriyas were hunting out people of the Bhṛgu dynasty. (Ādi Parva, Chapter 177, Verse 20).

(6) The whole fire of the yajña conducted by sage Parāś, ara to annihilate the Rākṣasas was deposited in the extensive forest near the Himālayas, (Ādi Parva-Chapter 180, Verse 22).

(7) Arjuna once sojourned on the Himālayas. (Ādi Parva, Chapter 214, Verse 1).
(8) The Devatā of the mountain worships Kubera in his assembly. (Sabhā Parva, Chapter 10, Verse 31).
(9) As suggested by Sūrya, once Nārada did penance for 1000 years on the peaks of the Himālayas so that he might see Indra's assembly. (Sabhā Parva, Chapter 11, Verse 8).
(10) Arjuna once crossed the Himālayas and encamped at Dhavalagiri. (Sabhā Parva, Chapter 27, Verse 29).
(11) Bhīmasena once stopped for a short time near the Himālayas imagining himself to be emperor of the whole world. (Sabhā Parva, Chapter 30, Verse 4).
(12) It was at the Himālayas that Merusāvarṇi imparted advice to Yudhiṣṭhira. (Sabhā Parva, Chapter 78, Verse 14).
(13) Bhagīratha performed tapas on the Himālayas. (Vana Parva, Chapter 108, Verse 3).
(14) The kingdom of Subāhu, King of Kalinda was on the plains of the Himālayas. The Pāṇḍavas stopped there for a night and left for the Himālayas the next day. (Vana Parva, Chapter 140, Verse 24).
(15) The Pāṇḍavas, on the seventeenth day of their life in exile in the forest came to the top of the Himālayas, and visited the āśrama of Vṛṣaparvan there. (Vana Parva, Chapter 18).
(16) It was while Bhīmasena was hunting in the Himālayas and appreciating the beauties there that a python caught him by the leg. (Vana Parva, Chapter 178).
(17) Sage Mārkaṇḍeya once saw in the stomach of child Kṛṣṇa mountains like the Himālayas, Hemakūṭa etc. (Vana Parva, Chapter 188, Verse 112).
(18) Much anterior to sage Mārkaṇḍeya an owl called Prāvārakarṇa had lived on the Himālayas. (Vana Parva, Chapter 199, Verse 4).
(19) Karṇa conquered all the kingdoms on the Himālayas and collected taxes from them all. (Vana Parva, Chapter 254, Verse 4).
(20) On the northern heights of the Himālayas live Śiva and Pārvatī for ever. (Udyoga Parva, Chapter 115, Verse 5).
(21) Himavān is one of the six rain-producing mountains stretching from the east to the west. (Bhīṣma Parva, Chapter 6, Verse 3).
(22) Arjuna during his tour of Kailāsa in dream with Śrī Kṛṣṇa saw all the peaks of Himavān. (Droṇa Parva, Chapter 80, Verse 23).
(23) When Śiva burnt to ashes the Tripuras, Himavān and Vindhya served as the axles of Śiva's chariot. (Karṇa Parva, Chapter 34, Verse 22).
(24) The River Gaṅgā deposited Śiva's semen on a high peak of Himavān and Subrahmaṇya was born from it. (Karṇa Parva, Chapter 44, Verse 9).
(25) Himavān, the Devatā of the mountain, also was present at the installation of Subrahmaṇya as chief of the army. (Śalya Parva, Chapter 45, Verse 14).
(26) Himavān presented to Subrahmaṇya two attendants called Suvarcas and Ativarcas. (Śalya Parva, Chapter 45, Verse 46).
(27) Śrī Kṛṣṇa once performed tapas on Himavān, and as a result of it was born his son Pradyumna from Rukmiṇī. (Sauptika Parva, Chapter 12, Verse 30).
(28) Himavān presented inexhaustible wealth to emperor Pṛthu. (Śānti Parva, Chapter 59, Verse 113).
(29) The peaks of Himavān have an area of 100 yojanas; Brahmā once conducted a yajña there. (Śānti Parva, Chapter 166, Verse 32).
(30) Dakṣaprajāpati once conducted a yajña at the place called Gaṅgādvāra on the slopes of Himavān. (Śānti Parva, Chapter 284, Verse 3).
(31) In Chapter 327 of the Śānti Parva the following statement occurs about Himavān. According to the advice of King Janaka Śuka brahmarṣi mounted the Himālayas. Siddha-cāraṇas lived on the mountain. Celestial women walked all over the place. The mountain always reverberated with the noise of different varieties of living beings. The noise produced by Kinnaras, peacocks and many other birds could always be heard there. Himavān was the permanent abode of Garuḍa. The Aṣṭadikpālakas also lived there.
(32) When Śuka moved up to the world above it appeared as though the Himavān was being cut open. He saw two divine peaks of mountains on the two sides of the path; one of them was the peak of the Mahāmeru and the other that of Himavān. Both the peaks gave way to Śuka. (Śānti Parva, Chapter 333).
(33) Śiva desired to secure Umā, the daughter of Himavān as his wife. Meantime sage Bhṛgu demanded that Umā be wedded to him. When Himavān told the sage that it had already been decided to gave Umā in marriage to Śiva, the Sage cursed that there would not be, in future, gems in the Himavān. (Śānti Parva, Chapter 342, Verse 62).
(34) Viṣṇu and Śiva once fought with each other on the Himavān, and then it seemed as though the mountain was being cleft into pieces. (Śānti Parva, Chapter 342, Verse 122).
(35) Nārada had his āśrama there, on the Himavān. (Śānti Parva, Chapter 346, Verse 3).
(36) Śrī Kṛṣṇa once visited the āśrama of Upamanyu on the Himavān. (Anuśāsana Parva, Chapter 14, Verse 43).
(37) King Marutta performed a yajña on the Himālayas and brahmins went away leaving a lot of wealth there. (Āśvamedhika Parva, Chapter 3, Verse 20).
(38) Sañjaya left for the Himālayas after Dhṛtarāṣṭra and Gāndhārī were burnt to death in a wild fire. (Āśramavāsika Parva, Chapter 37, Verse 33).
(39) During their mahāprasthāna (great journey) the Pāṇḍavas travelled by the Himālayas and Dharmaputra ascended to heaven from the top of the Himālayan peak. (Mahāprāsthānika Parva, Chapter 2, Verse 1).

HIṀGULA. A mineral (vermillion) obtained from mountainous regions. It has the colour (red) of the sky at sunset. (Vana Parva, Chapter 158, Verse 94).

HIPPOCRAITUS. A Greek scientist and thinker. Father of the Allopathic system of medicine. He has written a book on medicine consisting of nearly seventy parts, His theory is that the heart is the centre of origin of life and the heat of the body is the manifestation of life. Out of the five elements of the Indian system of medicine he accepts four, viz. Pṛthvī (earth), Ap (Water), Agni (fire) and Vāyu (air). Till the 18th century A.D. his theories were very popular.

HIRAṆMAYA (M). A particular region in Jambū island, to the south of Nīla mountain and to the north of mount Niṣadha. (Bhāgavata, 5th Skandha).

HIRAṆYA. (Hiraṇyakaśipu, Hiraṇyākṣa)

1) *General.* Owing to a curse Jaya and Vijaya who were gate-keepers at Vaikuṇṭha were born as two asuras, Hiraṇyākṣa (elder brother) and Hiraṇyakaśipu (younger brother). These brothers are known also as the Hiraṇyas. (See Jayavijayas).

2) *Birth.* Three sons called Hiraṇyākṣa, Hiraṇyakaśipu and Vajrāṅga and a daughter, Siṁhikā were born to Kaśyapaprajāpati by his wife Diti. To Hiraṇyakaśipu were born four sons called Anuhlāda, Hlāda Prahlāda and Saṁhlāda. (Viṣṇu Purāṇa, Part 1, Chapter 15).

There is yet another story relating to the birth of these asuras. Though the other wives of Kaśyapa became mothers Diti alone was not blessed with a child for a long time. One day at dusk while Kaśyapa was immersed in meditation Diti rushed into his room and began lamenting and complaining about her having not yet been made a mother, and urgently asked Kaśyapa to make her one. But, Kaśyapa pointed out that it was not the proper time for such things. It was dusk when Śiva with his attendants would be out sight-seeing covered with ashes from burning ghats spread all around by storms. So Kaśyapa wanted to wait for some time more. But, she was not in a mood to pay heed to his advice and Kaśyapa had to yield to her proposal. After obliging her, once again he took his bath and began meditation.

Diti became pregnant. She also got alarmed about the indiscretion committed at dusk time that day and, Kaśyapa told her : "Your mind became impure, you did not obey me, you insulted the Devas also. There are two kids of a very low type in your womb. They will oppress the three worlds and kill innocent people. Mahāviṣṇu will never tolerate such things. He will incarnate himself to kill them. But since you feel penitent now, a grand-son of yours will become liked by all good people, and he will be a great devotee of Mahāviṣṇu. (This was Prahlāda).

At any rate, one hundred years after her getting pregnant Diti delivered twin sons. The first born was named Hiraṇyākṣa and the next one Hiraṇyakaśipu. (According to certain Purāṇas Hiraṇyakaśipu was the first born).

3) *Hiraṇyākṣa.* The boys grew up to become a growing menace to the whole world. Hiraṇyākṣa toured all the three worlds with a club. He besieged svarga. Devas ran away in fear. Hiraṇyākṣa, shaking his club, jumped from the sky into the sea and engaged himself in the sport of thrashing the waves with his club. Years passed by like this, and at last he went to Vibhāvarī, the capital of Varuṇa and challenged him to fight. Varuṇa came out of the palace, admitted his incapacity to fight Hiraṇyākṣa, and suggested to him to challenge Mahāviṣṇu. Accordingly he set out in search of Mahāviṣṇu. It was during this period of time that the earth got engulfed in water. Svāyambhuvamanu requested his father, Brahmā to raise up the earth from water. But, nowhere could be seen the earth, everywhere it was only a vast expanse of water. Brahmā then meditated upon Mahāviṣṇu, who came out through Brahmā's nose in the form of a tiny boar. It grew up into a very big boar within no time, and jumped from the sky into the ocean, and within a few minutes it picked up from under the ocean the earth on its tusks and appeared on the surface of the water. Hiraṇyākṣa understood that the boar, which without the least fear picked up the earth from Pātāla was none other than Mahāviṣṇu and he challenged Viṣṇu to fight. After replacing the earth in its old position Viṣṇu fought with Hiraṇyākṣa and killed him.

4) *Hiraṇyakaśipu.* With the killing of his brother, Hiraṇyakaśipu's hatred and enmity towards Viṣṇu increased very much. He, by doing tapas for very long years, secured boons from Brahmā and conquered the three worlds and ruled them as Triloka Cakravarti (Emperor of the three worlds). He prohibited throughout the empire not only the chanting of Viṣṇu's name, but even thinking about him (Viṣṇu) by his subjects. "Hiraṇyāya namaḥ" (salutations to Hiraṇya) replaced the old custom of chanting 'Nārāyaṇāya namaḥ' (salutations to Nārāyaṇa). Meantime, a son called Prahlāda, a great devotee of Mahāviṣṇu was born to Hiraṇyakaśipu. (For the story of Hiraṇyakaśipu's death see Prahlāda). (Kamba Rāmāyaṇa, Yuddha Kāṇḍa; Padma Purāṇa, Bhūmikhaṇḍa, Chapter 20).

5) *Story about the name Hiraṇyakaśipu.* Sage Kaśyapa once conducted an Aśvamedha yajña. A golden seat was put up there for the great sages who came to participate in the yajña. Diti was pregnant during the time of the yajña, and while it was duly progressing she one day came and sat on the above-mentioned golden seat, and very shortly she delivered a child. As the child was delivered on the golden seat the child came to be called Hiraṇyakaśipu. (Brahmāṇḍa Purāṇa, 8, 5, 7-12; Vāyu Purāṇa 67, 69).

HIRAṆYABĀHU. A nāga born in Vāsuki's dynasty. He was burnt to death at the sarpa satra of Janamejaya. (Ādi Parva, Chapter 57, Verse 6).

HIRAṆYABINDU. A sacred place near the Himālayas. During his pilgrimage Arjuna visited this place also. A bath in this tīrtha will wash off one's sins. Hiraṇyabindu is situated on the top of Mount Kālañjara.

HIRAṆYADHANUS. A King of forest tribes. Ekalavya, the great master of archery was Hiraṇyadhanus's son (See Ekalavya).

HIRAṆYAGARBHA. A synonym of Śrī Kṛṣṇa. (Śānti Parva, Chapter 342, Verse 96).

HIRAṆYAHASTA. A son born to princess Vadhrimatī thanks to the blessing of the Aśvinīdevas. She was married by a eunuch. Sorrow-stricken at such a marriage the princess requested the Aśvinīdevas for children and they gave her a son, (Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 116) who was called Hiraṇyahasta. He became a sage and married the beautiful daughter of King Madirāśva. (Śānti Parva, Chapter 234, Verse 35).

HIRAṆYAKAŚIPU I. (See Hiraṇya).

HIRAṆYAKAŚIPU II. A dānava. He once shook Mount Meru and Śiva granted him welfare and prosperity. (Anuśāsana Parva, Chapter 14, Verse 73).

HIRAṆYĀKṢA I. A brother of Hiraṇyakaśipu. (See Hiraṇya).

HIRAṆYĀKṢA II. One of the sons of Viśvāmitra, who was a Brahmavādin. (Anuśāsana Parva. Chapter 4, Verse 57).

HIRAṆYANĀBHA I. A King born in the solar dynasty. He was the son of Vidhṛti and the father of Puṣya. (Bhāgavata, 9th Skandha).

HIRAṆYANĀBHA. II. A son of Sṛñjaya. A child named Suvarṇaṣṭhīvī was born to Sṛñjaya, but it died before long, and then it was Nārada who brought it

back to life again. After its rebirth the child came to be called Hiraṇyanābha also. Hiraṇyanābha lived for 1000 years. (Śānti Parva, Chapter 149).

HIRAṆYAPURAM. A city of the Daityas. The Daitya woman, Pulomā got the city for her children by tapas. Pulomā is called Kālakā also. (Certain Purāṇas aver that Kālakā was the sister of Pulomā). The children of Pulomā are known as Kālakeyas for whose safety and security she did tapas for 1000 years. And, when Brahmā asked her to choose any boon she desired, Pulomā said as follows:- "There should arise no reason or cause for my sons to feel sorrow in their life; Devas, snakes or Rākṣasas should not kill them and they must have a beautiful city to live in. Brahmā granted her all the boons. Hiraṇyapura was built by Brahmā for the Kālakeyas to live in. It was full of gems and it could easily travel in the sky.

When life became impossible for the Devas due to the depredations of the Kālakeyas, Indra brought Arjuna to Devaloka. As the Kālakeyas were granted the boon that they would not be killed by the Devas, Arjuna's help had thus to be sought by Indra. Arjuna killed the Kālakeyas and destroyed Hiraṇyapura. (Vana Parva, Chapter 173). On one occasion Nārada gave a correct description of Hiraṇyapura to Mātali, the charioteer of Indra. (Udyoga Parva, Chapter 100).

HIRAṆYARETAS. One of the sons of Priyavrata, Hiraṇyaretas was king of the Kuśa island and had seven sons called Vasu, Vasudāna, Dṛḍharuci, Nābhigupta, Satyavrata, Vivikta and Vāmadeva. (Bhāgavata 5th Skandha).

HIRAṆYAROMAN. A king of Vidarbha who exercised suzerainty over the southern regions. He was also known as Bhīṣmaka. (See Bhīṣmaka).

HIRAṆYASARAS. An ancient tīrtha of the western regions. Candra washed off his sins by bathing here. (Śānti Parva, Chapter 342, Verse 57).

HIRAṆYAŚṚṄGAM. An extensive mountain to the north of Mount Maināka, which is to the north of Mount Kailāsa. This mountain is said to be a mine of gems. (Sabhā Parva, Chapter 3, Verse 10; Bhīṣma Parva, Chapter 6, Verse 42).

HIRAṆYASTŪPA. A great sage, the son of Aṅgiras. (Ṛgveda, Maṇḍala 1, Anuvāka 7, Sūkta 31).

HIRAṆYAVARMAN. A king of Daśārṇa, His daughter was married by Śikhaṇḍī.)See Aṁbā).

HITOPADEŚA. A book written in Sanskrit on the basis of the Pañcatantra. It is a collection of forty-three stories, and twentyfive of the stories are found in the Pañcatantra. There is also not much difference in the stories, about the origin of the two books. The author of Hitopadeśa is considered to be one Nārāyaṇa Paṇḍita, a dependant of King Dhavalacandra. Of the manuscripts available of the book, the oldest one is dated 1373 A.D. It has been surmised that the book was written somewhere between the 10th and 12th centuries A.D.

There are four parts to the book called Mitralābha (gaining friends), Suhṛdbheda (creating dissensions between friends) Vigraha (separation) and Sandhi (union).

HLĀDA (HRĀDA). A synonym for Hrāda, son of Hiraṇyakaśipu. (See Hrāda).

HLĀDINĪ. A tributary of the Gaṅgā. Gaṅgā brought down by Bhagīratha to the earth first fell on Śiva's head and thence on Bindusaras, and therefrom flowed in seven tributaries. Three tributaries, Hlādinī, Pāvanī and Nalinī flowed eastwards, Sucakṣus, Sītā and Sindhu westwards, and the seventh tributary followed Bhagīratha. The mortal remains of the sons of Sagara were flooded with its waters, and their souls attained heaven.

HOMA. A king belonging to the dynasty of Bharata. He was the son of Kṛśadratha and father of Sutapas. (Bhāgavata, 9th Skandha).

HOMADHENU. The cow, which offers milk needed for yajña.

HOMAKUṆḌA(M). The pit for making offerings during yajñas. Rules about making the pit are described in chapter 24 of the Agni Purāṇa as follows:—

First, demarcate a piece of ground one yard square with thread and dig it one yard deep. After leaving two aṁgulas (inches) space on all the four sides of the pit make three divisions in it. The three divisions should be 12" × 8" and 4" deep; the inner division 12" deep, the middle one 8" and the one outside of it 4" deep. All the three divisions should be four feet in width. The above three divisions are called Satvamekhalā, Rajomekhala and Tāmasamekhalā, and this is the pit, viz. Homakuṇḍa. On the western side of it a yoni (receptacle) 10 × 15 aṁgulas should be made. Its depth should gradually decrease in the descending order 6, 4, 2 aṁgulas. In shape the yoni will be of the shape of the peepal leaf. (Yoni is that of Śakti; the Kuṇḍa is her stomach. The conception about Śakti is that of a woman lying on her back, head towards the east.). The priest performs the rites, himself seated to the west of the yoni and his head turned to the east.

HOTRAVĀHANA. A saintly king, who was the grandfather of Aṁbā. (see under Aṁbā).

HRĀDA I. Also called Hlāda, a son of Hiraṇyakaśipu. (See under Anuhlāda).

HRĀDA II. A nāga. Hrāda was also present in the company of nāgas, which carried the soul of Balabhadrarāma to Pātāla. (Mausala Parva, Chapter 4, Verse 16).

HRADODARA. A Rākṣasa, who was killed by Subrahmaṇya in the war between the Devas and the Asuras. (Śalya Parva, Chapter 46, 75).

HṚDĪKA. A Yādava. He was the father of Kṛtavarman. (Ādi Parva, Chapter 63, Verse 105).

HṚDYA. A great sage. He lives in the assembly of Indra. (Sabhā Parva, Chapter 7, 13).

HRĪ.

1) *Birth.* One of the 16 daughters born to Svāyambhuvamanu by his wife called Śatarūpā. (Bhāgavata, 4th Skandha).

2) *Other information.* (1) Hrīdevī worships Brahmā in his assembly.

(2) When Arjuna started for Indraloka Draupadī meditated upon Hrī so that no dangers might overtake him. (Vana Parva, Chapters 37, 38).

(3) Hrī too was present at the installation ceremony of Subrahmaṇya. (Śalya Parva, Chapter 45, 13).

HRĪMĀN. A Sanātanaviśvadeva. (eternal Deva of the universe). (Anuśāsana Parva, Chapter 91, 31).

HRĪNIṢEVA. A saintly king born in the Asura dynasty. He was one of the ancient kings whom fate had made to relinquish their kingdoms. (Śānti Parva, Chapter 227, 31).

HŪHŪ. A Gandharva, son of Kaśyapaprajāpati by Pradhā.

(1) He was present at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 59).

(2) Hūhū was among the Gandharvas who welcomed Arjuna in Devaloka. (Vana Parva, Chapter 48, Verse 14).

(3) Hūhū lives in Indrasabhā.

(4) Once he was turned into an alligator on account of the curse of Devala. (See under Indradyumna).

HŪṆA. A tribe. There are a number of references in the Purāṇas to the Hūṇas, who were created from the froth in the mouth of Nandinī, the cow which was in Vasiṣṭha's āśrama. (Ādi Parva, Chapter 174, Verse 18). Nakula conquered the Hūṇas in the western regions. (Sabhā Parva, Chapter 32). The Hūṇa kings took part in the Rājasūya of Yudhiṣṭhira and made costly presents. (Sabhā Parva, Chapter 51, Verse 24).

HUṆḌA. An asura, the son of Vipracitti. (He abducted Aśokasundarī, sister of Subrahmaṇya. (Padma Purāṇa). (See under Aśokasundarī).

HUṆḌA(M). An urban region in ancient India. The people of this area were known as Huṇḍas. In the great war they fought on the side of the Pāṇḍavas. They took their positions in the Krauñcāruṇa vyūha formed by Nakula and Sahadeva. (Bhīṣma Parva, Chapter 50, Verse 51).

HUTA(M). One of the five great yajñas. (See Prahutam).

HUTAHAVYAVĀHA. One of the two sons of Dhara, the Vasu, the other son being Draviṇa. (Ādi Parva, Chapter 66, Verse 21).

I

I. (इ). This letter means Kāmadeva. (Agni Purāṇa, Chapter 348).

Ī. (ई). This letter means 'Rati' and Lakṣmī. Agni Purāṇa, Chapter 348).

IḌĀ I. Daughter of Vāyu (wind-god). Iḍā had a son Utkala by Dhruva.

IḌĀ II. Daughter of Manu. In Taittirīya Brāhmaṇa, we find the following reference to this Iḍā :—

Once Manu came to know that Devas and Asuras had performed an Agnyādhāna (consecration of the fire). To ascertain whether it was deposited at the proper time, Manu sent Iḍā to them. Iḍā found that both parties had followed the wrong method, She said to Manu :—"Your yajña (Agnyādhāna) should not be as ineffectual as that of the Devas and Asuras. Therefore I myself shall deposit the Trividhāgnis (the three Agnis which are to be set in the proper place) at the proper place." Manu agreed and began his yāga. As a result of it the Devas attained plenty and prosperity.

Once when Iḍā was in the presence of Manu. the Devas invited her openly and the Asuras invited her covertly. Since Iḍā accepted the invitation of the Devas, all creatures abandoned the Asuras and joined the party of Devas. (Taittirīya Saṁhitā).

IDHMAJIHVA. Svāyambhuva Manu had two famous sons—Priyavrata and Uttānapāda. Of them. Priyavrata married Surūpā and Barhiṣmatī, the two daughters of Viśvakarmā Prajāpati. Idhmajihva was born to him by his first wife. Idhmajihva had nine brothers Viz, Agnīdhra, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. Ūrjjasvatī was their youngest sister. (Mahā Devī Bhāgavata, 8th Skandha),

IDHMAVĀHA. Son of Agastya and his wife Lopāmudrā. The actual name of Idhmavāha was Tridasyu. There is a story in the Mahābhārata about the birth of this boy. When Lopāmudrā was pregnant, Agastya asked her :—"1000 sons of average ability; or 100 sons, each of them having the worth of 10 sons; or 10 sons, each having the worth of 100 sons; or a single son having the nobility and greatness of more than a thousand sons; which would you prefer ?" Lopāmudrā chose a single son with the greatness of a thousand sons. Tridasyu or Idhmavāha was the son born according to her wish. The child was in the womb for seven years before he was born. He began to recite Vedas even from the moment of his birth. As the boy grew up, he used to bring small pieces of firewoods and twigs to feed the fire for his father's homa. That was why he got the name Idhmavāha. (One who brings the necessary things for homa). (Idhma = fuel; vāha = one who carries).

IKṢULĀ. An important river. (M.B. Bhīṣma Parva, Chapter 9, Verse 17).

IKṢUMATĪ. A river. It flows near Kurukṣetra. The nāgas, Takṣaka and Aśvasena lived in this river. (M.B. Ādi Parva, Chapter 3, Verse 138).

Kuśadhvaja, brother of the King of Mithilā used to live in the Ikṣumatī river valley, (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa. 7th Sarga, Verse 2).

There is a reference to this river in Kathāsaritsāgara, Madanamañcukālaṁbaka, 2nd taraṅga also.

IKṢVĀKU.[1] A son of Vaivasvata Manu.

1) *Genealogy.* From Viṣṇu were descended in the following order—Brahmā—Marīci—Kaśyapa—Vivasvān—Vaivasvata Manu—Ikṣvāku.

Śraddhā, Vaivasvata Manu's wife bore him ten sons—Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣa, Nariṣyanta, Nābhāga, Pṛṣadhra and Kavi. Vaivasvata Manu had six more sons by another wife, Chāyā. They were Manu, Yama, Yamī, Aśvinīkumāra, Revanta, Sudyumna. The Ikṣvāku family takes its source from Ikṣvāku. The Kings of the solar dynasty were all born in the Ikṣvāku family. This dynasty is named "Solar Dynasty" because Ikṣvāku was born to Vivasvān (Sun) the son of Kaśyapa. In Devī Bhāgavata, 7th Skandha we see that Ikṣvāku was born from Manu's spittle. The descendants of Ikṣvāku up to Śrī Rāmā's sons Lava and Kuśa are given below :—

Ikṣvāku had three sons—Daṇḍa, Vikukṣi, and Nimi. From Vikukṣi was born Śaśāda ; from Śaśāda, Purañjaya; from Purañjaya, Kakutstha; from Kakutstha, Anenas; from Anenas, Pṛthulāśva; from Pṛthulāśva, Prasenajit; from Prasenajit, Yuvanāśva; and from Yuvanāśva was born Māndhātā. Ambarīṣa, Mucukunda and Purukutsa were the sons of Māndhātā. Besides them he had fifty daughters also. The sage Saubhari married them. The family-tree continues again from Purukutsa, one of the sons of Māndhātā.

From Purukutsa, Trasadasyu was born; from Trasadasyu, Anaraṇya; from Anaraṇya, Aryaśva; from Aryaśva, Vasumanas; from Vasumanas, Sutanvā; from Sutanvā, Trairyyāruṇa; from Traiyyāruṇa, Satyavrata or

1. Mahābhārata Aśvamedha Parva (Chapter 4) says that Mahābāhu was the son of Vaivasvata Manu, Prasandhi was the son of Mahābāhu, Kṣupa was the son of Prasandhi and Ikṣvāku was the son of Kṣupa.

Triśaṅku; from him Hariścandra; from Hariścandra, Rohitāśva; from Rohitāśvā, Harita; from Harita, Cuñcu; from Cuñcu, Sudeva; from Sudeva, Bharuka and from Bharuka Sagara was born. Sagara had two wives—Sumati and Keśinī. Sumati gave birth to 60,000 children, while Keśinī had a single son, Asamañjasa. Aṁśumān was the son of Asamañjasa; Bhagīratha was the son of Aṁśumān; Śrutanābha was the son of Bhagīratha; Sindhudvīpa was the son of Śrutanābha; Ayutāyus was the son of Sindhudvīpa; Ṛtuvarṇa was the son of Ayutāyus; Sarvakāma was the son of Ṛtuvarṇa; Sudās was the son of Sarvakāma; Mitrasaha, the son of Sudās; Kalmāṣapāda was the son of Mitrasaha; Aśmaka was the son of Kalmāṣapāda; Mūlaka was the son of Aśmaka; Khaṭvāṅga was the son of Mūlaka; Dīrghabāhu (Dilīpa) was the son of Khaṭvāṅga; Raghu was the son of Dīrghabāhu; Aja was the son of Raghu; Daśaratha was the son of Aja. Daśaratha had three wives. Kausalyā, Kaikeyī and Sumitrā. Śrī Rāma was born to Kausalyā, Bharata, was the son of Kaikeyī and Sumitrā had two sons, Lakṣmaṇa and Śatrughna. Lava and Kuśa were Śrī Rāma's sons by Sītā. (See the word Kālabrāhmaṇa)[1]

ILA The name taken by Sudyumna when, after becoming woman, he became man again. (See under ILĀ I).

ILĀ I. Daughter of Vaivasvata Manu.

1) *Genealogy.* Descended from Viṣṇu in this order :— Brahmā—Marīci—Kaśyapa—Vaivasvata Manu—Ilā. Vaivasvata Manu was the son of Kaśyapa by his wife Aditi, and Ilā the daughter of Vaivasvata Manu by his wife, Śraddhā. Ikṣvāku, the ancestral father of the solar dynasty of Kings was brother of Ilā.

2) Vaivasvata Manu and Śraddhā had, for a long time no children. Manu got performed once by Agastya a yajña to propitiate the Mitrāvaruṇas so that a son might be born to him (Manu). Soon a daughter was born to him and she was called Ilā. Then Manu asked Vasiṣṭha why a daughter was born to him instead of a son for whom the yajña was performed by Agastya. At once, Vasiṣṭha by his will-power turned the girl Ilā into a boy, and the boy was named Sudyumna. (Bhāgavata).

3) *Sudyumna again turned into woman.* Once Śunaka and some other sages went to the great forest Kumāra Vana near Kailāsa to salute Sri Parameśvara ignorant of the fact that just then Pārvatī and Parmeśvara were enjoying themselves. The sudden appearance of Śunaka and others was not relished by the divine couple, who were then naked. They therefore, pronounced the curse that anybody who entered the forest in future would be turned into a woman. (Bhāgavata).

Sudyumna, now a young man, went for hunting one day. Sudyumna who was ignorant of this curse entered this forest with his friends while hunting. At once all of them were transformed into women. Grief-stricken, they stayed in the forest for some days, and then started for the palace. Sudyumna bearing the name Ilā walked at the head of the party as a beautiful woman. On the way Budha met Ilā, they fell in love with each other and got married. A son, Purūravas was born to Budha by Ilā. (Bhāgavata).

4) *Transformation again* ; Ilā expressed to Vasiṣṭha, her grief at having been turned into a woman, the sage requested Śrī Parameśvara to restore her to her former form as a man. Śiva said that Ilā would be a man and a woman every alternate month, throughout life. During the month when she was a man he would engage himself in matters of Government, and the next month, when a woman, she would stay in the inner apartments in the palace. Brahmāṇḍa Purāṇa, Chapter 32 says that Ikṣvāku, brother of Purūravas ruled the state till the latter became a major. As soon as Purūravas attained majority Sudyumna handed over to him the reins of Government and retired to the forest for tapas, and during this period he was taught the Navākṣara mantra by sage Nārada. Sudyumna adored Devī with this Mantra. She appeared to him and blessed him with the state of salvation. (Bhāgavata).

Purūravas married Urvaśī, and ruled the country. (Bhāgavata, 9th Skandha; Devī Bhāgavata, First Skandha; M.B. Ādi Parva, Chapter 75 and Anuśāsana Parva, Chapter 147, Verse 26).

ILĀ II. A river. At the birth of Subrahmaṇya this river paid homage to him with fruits and roots. (M.B. Anuśāsana Parva, Chapter 86, Verse 24). Dharmaputra along with the brahmins bathed in this river. (M.B. Vana Parva, Chapter 156, Verse 8).

ILĀSPADA. An ancient holy bathing ghat. A dip in the holy waters wards off ill-fate and confers the benefits of the Vājapeya yajña. (M.B. Vana Parva, Chapter 83, Verses 77, 78).

ILĀVARTA (ILĀVṚTA). A King in the line of Priyavrata, son of Svāyambhuva Manu, (See Genealogy).

ILĀVṚTA (ILAVṚTTA). A locality. (See Bhūguṇita).

ILĀVṚTA VARṢA. That part of the country in the centre of Jambūdvīpa. (M.B. Sabhā Parva, Chapter 28).

ILAVU. See Vāyu, Para 6.

ILIBILĀ. The wife of Viśravas and mother of Kubera. Viśravas was born as the son of Pulastya, one of the Prajāpatis by Māninī. Viśravas had two wives, Kaikasī and Ilibilā alias Devavarṇinī and Vaiśravaṇa (Kubera) was born of Ilibilā. Hence Kubera is called Ailibili also; To Viśravas was born by Kaikasī, Rāvaṇa, Vibhīṣaṇa, Kumbhakarṇa and Śūrpaṇakhā.

ILILA. A King of Pūruvaṁśa; father of King Duṣyanta. (M.B. Ādi Parva, Chapter 71). Rathantarī was Ilila's wife. (Ādi Parva, Chapter 74). Some Purāṇas call Ilila by the name Īlina and Rathantarī as Rathaṁdarī also.

Matināra, the most righteous of Kings had four sons endowed with great prowess named Taṁsu, Mahān, Atiratha and Druhyu. Taṁsu was responsible for the growth of the Pūru dynasty. He conquered the whole of earth and won fame. Īlina was Taṁsu's son. He also conquered the whole world, and he had five sons. (M.B. Ādi Parva, Chapter 94, Verses 14-18).

ĪLINA. Son of king Taṁsu of the Pūru dynasty. His wife was Rathantarī. Īlina had five sons by her. They were: Duṣyanta, Śūra, Bhīma, Pravasu and Vasu. (M.B. Ādi Parva, Chapters 16-18. See also under the word Ilila).

1. There are certain variations in the genealogy according to some Purāṇas. The genealogy given above is based on Bhāgavata and Agni Purāṇa.

ILLAKA. A person who led a very ideal family life. Son of a Vaiśya in the city of Mathurā, Illaka had a very beautiful wife. Illaka had one day to go to another place and his wife wanted to accompany him. But, Illaka did not allow that and went alone. Then she waited at the gates looking towards the husband moving fast away. And, when he completely disappeared from sight she, who could not bear the separation, fell down on the spot and expired. Illaka heard about the death and without delay, he hurried back home. He placed the dead body of his wife on his lap and wept. Weeping thus he also expired. (Kathāsaritsāgara, Lāvāṇakalaṁbaka, Taraṅga I).

ILVALA. An Asura, who lived in the Maṇimatī city. Ilvala and his brother Vātāpi ate up a number of brahmins and Agastya cursed them to death. (See Agastya).

INDIA. 'South Śarakh', a newspaper published from the United Arab Republic with the assistance of the Indian Embassy gives the following account of how the land originally known as 'Bhārata' came to be called India. The name 'India' was given to "Bhārata" by the Arabs. Even from very early times, Arabs used to give the name 'Hind' to their girls. In ancient Arabic love poems, this name could be seen very frequently. There were commercial and cultural contacts between Bhārata and Arab lands, from very old times. The words 'Kharan Fūl' (spices) 'Pulfūl' (Pepper) etc. may be seen in Arabic poems of the pre-Islamic period. These contacts became more intimate in later years and the Arabs began to take very great interest in the products and the people of this country. They began to call 'Bhārata' by the pet name 'Hind' which they used for their little children. They began to use the term 'Al Hind' when referring to Bhārata in their poems, records and trade agreements. In course of time this was shortened to 'Hind' and finally became 'INDIA'.

INDĪVARĀKṢA. A Gandharva. He was the son of Nalanābha, the chief of the Vidyādharas. There is a story about this Gandharva in Mārkaṇḍeya Purāṇa, Chapter 60 :—

Indīvarākṣa went to the sage Brahmamitra to learn Āyurveda. For some unknown reason, the sage did not teach him. Indīvarākṣa decided to learn by overhearing what the guru taught the other pupils from a hiding place. In six months' time he learnt Āyurveda. Overjoyed at the thought that he was able to acquire as much learning in this science as the other pupils, within such a short time, and oblivious of his surroundings, he laughed loudly. The guru who understood the secret, uttered a curse that he would become a Rākṣasa within seven days. The repentant Indīvarākṣa begged for his pardon. Then the sage told him that he would be restored to his own form and give up the Rākṣasa shape when he was shot with arrows by his own children.

Once when he approached his daughter Manoramā to devour her, his son-in law, Svarocis who had learnt the science of archery from that girl, defeated him. In this way, Indīvarākṣa got his own former form. After that he taught Svarocis, the sciences of archery which he had learnt from his own daughter and also from Brahmamitra.

INDĪVARASENA. Son of Parityāgasena a King who ruled the city of Irāvatī. Parityāgasena had two queens—Adhikasaṁgamā and Kāvyālaṅkāra. As they had no children, the distressed King with his queens worshipped the goddess Durgā. Durgā gave the King two fruits. She blessed that the queens would bear children when they ate the fruits. Adhikasaṁgamā ate both the fruits without showing them to the other wife. Two sons were born to her. Indīvarasena was the elder son. (Kathāsaritsāgara, Ratnaprabhā laṁbaka, 8th Taraṅga).

INDRA.

1) *Genealogy.* Viṣṇu—Brahmā—Marīci—Kaśyapa—Indra.

2) *Birth.* Kaśyapa was born to Marīci, the eldest of the spiritual sons of Brahmā. Indra was the son of Kaśyapa and Aditi, the eldest daughter of Dakṣa. The twelve sons who were born to Kaśyapa and Aditi are called Ādityas. The twelve Ādityas are—Dhātā, Aryamā, Mitra, Rudra, Varuṇa, Sūrya, Bhaga, Vivasvān, Pūṣā, Savitā, Tvaṣṭā, and Viṣṇu. In addition to them, Aditi had twentyone sons more. Indra is the eldest of the 33 sons. (M.B. Ādi Parva, Chapter 65, Verses 9-15). Indra became the ruler of the Devas. Airāvata is Indra's elephant, Uccaiśśravas, his horse, and Vajra his weapon. (Agni Purāṇa, Chapter 51, M.B. Ādi Parva, Chapter 18).

3) *Indra and Garuḍa.* Kaśyapa had two sons, Garuḍa and Aruṇa by Vinatā and a large number of Nāgas by his other wife, Kadrū. Kadrū and her children kept Vinatā and her son Garuḍa as their servants. Kadrū agreed to set them free if they brought Amṛta from Devaloka.

Once Kadrū and her children asked Garuḍa to carry them to the beautiful Nāgālaya in the middle of the ocean. Garuḍa carried them on his shoulders and flew very high near the sky. The excessive heat of the sun made the Nāgas unconscious. Kadrū, in her distress, prayed to Indra. Indra showered rain and cooled the atmosphere. (M.B. Ādi Parva, Chapter 25, Verses 7-17). They reached the lovely island in the middle of the ocean.

Garuḍa decided to earn his freedom by bringing Amṛta from Devaloka. With determination, he flew up into heaven and secured Amṛta. The enraged Indra attacked him with his weapon, Vajra. But Garuḍa spread his feathers in such a way that he was not wounded. Indra was struck with wonder, and pleased with the beautiful feathers (Parṇa) of Garuḍa, named him 'Suparṇa'. At last Indra was pleased and allowed Garuḍa to take Amṛta with him. (M.B. Ādi Parva, Chapter 32, Verses 18-25).

4) *How Indra came to have* 1000 *eyes.* (See Tilottamā, 2nd Para).

5) *Indra and Arjuna.* (1) Kuntī, Pāṇḍu's wife had received five mantras from Durvāsas for begetting sons. One of those Mantras was chanted meditating on the sun even before she was married and Karṇa was born. After marriage she used three more of the Mantras and three sons were born to her from Yama, Vāyu and Indra respectively. The fifth Mantra was presented to Mādrī the other wife of Pāṇḍu. Thus Arjuna was the son of Kuntī by Indra. (M.B. Ādi Parva, Chapter 123).

(2) There is a story of a rivalry between Indra and Arjuna in the Mahābhārata. (See under 'Khāṇḍavadāha').

(3) During their life in the forest, once Arjuna started to Kailāsa to worship Śiva. On the way Indra appeared before him and showered his blessings on him. (M.B. Vana Parva, Chapter 41, Verses 15, 16).
(4) During his life in the forest, Indra presented to Arjuna who visited him in Indra's residence, a Gandharva named Citrasena as his companion. Citrasena taught him music, dance, etc. (M.B. Araṇya Parva, Chapter 44, Verse 9).
(5) At the palace of Indra, as secretly instructed by Indra, Urvaśī approached Arjuna with advances of love. Arjuna who refused to yield to her temptations was turned into a eunuch by her curse. But Indra lifted the curse by saying that this curse would be an advantage to him during the incognito life of the Pāṇḍavas. It was Citrasena who was used as a tool by Indra to test Arjuna's self control. (M.B. Araṇya Parva, Chapters 44, 45).
(6) In order to ensure Arjuna's victory in battle, Indra, disguised as a Brahmin, obtained by begging Karṇa's ear-rings. (M.B. Araṇya Parva, Chapter 310).
6) *Indra and Vṛtrāsura.* A famous exploit of Indra was the killing of Vṛtrāsura. Under the leadership of Vṛtrāsura, the Kālakeyas and many other Rākṣasas besieged the Devas. The battle raged furiously. Indra fell down unconscious owing to the shower of arrows from Vṛtra. At once Vasiṣṭha with his divine power restored Indra to consciousness. Finding it impossible to kill Vṛtra, the nonplussed Devas under the leadership of Indra approached Mahāviṣṇu. Viṣṇu told them that Vṛtra could be killed only with the bone of the sage Dadhīca. So all of them approached Dadhīca. Realising the situation, Dadhīca let Indra have his bone for the purpose. Indra made his weapon Vajra with that bone and receiving a fatal stroke from it, Vṛtra fell down dead. (M.B. Vana Parva, Chapter 101, Verses 14, 15; Śānti Parva, Chapter 281, Verses 13-21).
By killing Vṛtra Indra incurred the sin of Brahmahatyā. To expiate for that sin the Devas and Ṛṣis took Indra to Sarayū river and performed his holy bath there. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, 24th Sarga).
(For further details about Vṛtrāsura see under Vṛtrāsura).
7) *Indra and Cyavana.* Indra did not allow the Aśvinīdevas to drink soma juice. The sad Aśvinīdevas left Indraloka and while passing through a forest, they met Sukanyā, wife of the sage Cyavana. She was extremely beautiful. The Aśvinīdevas advised her to become their wife instead of being the wife of the blind Cyavana. But Sukanyā rejected their advice. Pleased by her conjugal fidelity, they restored Cyavana's eyesight and made him a youth with beautiful eyes. In his gratitude, Cyavana promised to get permission for them to drink soma juice. He performed a yāga. Indra, Aśvinī devas and other gods attended it. Indra insisted that the Aśvinīs should not be allowed to drink Soma juice. Cyavana disputed with him and in the dispute Indra was defeated. From that time the Aśvinīs were allowed Soma drinking. See also 'Cyavana'. (M.B. Vana Parva, Chapter 124, Verse 14; Anuśāsana Parva, Chapter 156, Verses 16-31).
8) *Indra and Triśiras.* Indra's brother Tvaṣṭṛ did not like some of Indra's activities. With the object of rebuking Indra, Tvaṣṭṛ begot a son named Viśvarūpa, Viśvarūpa had three faces and so he was also called Triśiras. With one face he used to recite Vedas, with the second he drank alcohol and he used the third face for observing the world. He performed a rigorous tapas. Indra, who was alarmed at it, sent goddesses to allure him, but in vain. At last Indra himself went to the forest riding on his elephant Airāvata and killed Triśiras with his Vajrāyudha. In his violent fury he had the three heads of Triśiras cut by a carpenter. From that day, it was ordained that the head of the cow sacrificed at yāgas should be given to a carpenter. Tvaṣṭṛ who was enraged by Indra's killing of his son Triśiras, begot another son Vṛtrāsura. (Devī Bhāgavata, 6th Skandha).
9) *Indra and Nahuṣa.* See the word Agastya.
10) *Indra and Bali.* When Indra defeated and drove away the Asuras, Mahābali, the Asura emperor assumed the form of an ass and hid himself in an empty house. Brahmā informed Indra of this. Indra found him out there, but set him free without killing at the behest of Brahmā. (M.B. Śānti Parva, Chapter 223).
11) *Indra and Yayāti.* Yayāti was the son of Nahuṣa. In his old age, he handed over the kingly duties to his younger son Pūru and went to the forest for performing penance. After performing penance, he reached Indraloka in the end. Indra did not like Yayāti's boast that there was none who had greater power of tapas than himself. Indra pushed him down to the world. (M.B. Ādi Parva, Chapter 88).
12) *Indra and Śaradvān.* Śaradvān was born as the son of Sage Gautama. Śaradvān started a penance for acquiring divine arrows. Devendra who was alarmed, sent the Apsarā woman Jānapatī to obstruct his tapas. Deeply affected by her irresistible charm and fascinated by her temptations, he had an involuntary emission of semen, which fell on the Śarastamba and split itself into two parts. Two children a boy and a girl, were born from it. The King's servants brought them to Hastināpura. The boy was named Kṛpa and the girl was named Kṛpī. (M.B. Ādi Parva, Chapter 130).
13) *Indra and King Kuru.* The King named Kuru was once ploughing the field at the place known as Kurukṣetra. (This was long before Kurukṣetra became famous as the battlefield of Bhārata Yuddha). Indra who happened to come that way at the time, seeing the King tilling the land, asked him why he was doing so. The King replied that he was performing a yāga to enable the men who fell dead there, to attain Heaven. Indra returned to Heaven, smiling. Other devas came to know of this from Indra. They said that if all men came to Devaloka, the share of yajña which was to be received by the gods, would be diminished and so they advised Indra to go and give some boon to King Kuru. Indra returned to earth and gave his blessing to Kuru as follows :
The following classes of people will attain heaven if they die there (at Kurukṣetra).
(1) Those who die of starvation.
(2) Those who die fighting heroically.
(3) Those who were men in their previous life, but who have been born as animals.
From that time Kurukṣetra became an important place. (M.B. Śalya Parva, Chapter 53).
14) *Indra and Takṣaka.* Indra's friend, a Nāga named Takṣaka lived in Khāṇḍava forest. When Agni burned Khāṇḍava forest, Indra caused the rain to fall in order

to save Takṣaka. See under 'Khāṇḍavadāha'. (M.B. Araṇya Parva, Chapter 235).
For the story of how Indra saved Takṣaka from the Sarpasatra see under 'Āstika'.

15) *Indra and Khāṇḍavadāha.* At the time of Khāṇḍavadāha, Śrī Kṛṣṇa and Arjuna fought against Devendra.

16) *Indra Sabhā.* Maya undertook to build a sabhā (assembly hall) for the Pāṇḍavas at Indraprastha. When it was being discussed, the sage Nārada described to them Indra's sabhā as given below :—
Indra has a Sabhā which dazzles with divine effulgence. It is 150 yojanas in length and 100 yojanas in breadth. It has a height of five yojanas. Beautiful storeyed buildings and divine trees add to the grandeur of the sabhā. Indra is seated within the holy light in it. Śacīdevī takes her seat near him. Indra is very handsome. He wears a crown, he is dressed in spotlessly pure clothes, and wears a garland round his neck. Maruts, Siddhas, Devas, Ṛṣis and a host of others stand around attending on him. They are all bright with the halo of fire. Parāśara, Parvata, Sāvarṇi, Gālava, Śaṃkha, Likhita, Gauraśiras, Durvāsas, Akrodhana, Śyena, Dīrghatamas, Pavitrapāṇi, Bhāluvi, Yājñavalkya, Uddālaka, Śvetaketu, Pāṇḍya and other famous sages are members of Indra's assembly. In this way, Indra's Sabhā is the most magnificent. (M.B. Sabhā Parva, Chapter 7).

17) *Indra and Kāmadhenu.* Once Indra saw Surabhi, the Kāmadhenu, crying in the Indraloka. He asked her why she was crying. Surabhi answerd: "My Lord, the cattle, who are my children are groaning in the world under the yoke of the farmer. I was overwhelmed with grief at the sight of their sufferings" Indra's heart meltted due to Kāmadhenu's tears. He caused very heavy showers in the world when ploughing the fields became impossible. In this way as a result of Surabhi's tears Indra caused heavy rainfall which gave rest to the cattle in the world. (M.B. Araṇya Parva, Chapter 9).

18) *Indra and Nala.* Nala proceeded to Vidarbha to attend Damayantī's Svayaṁvara. On the way, the four gods, Indra, Agni, Varuṇa and Yama met him. (For further details see the word 'Nala'). Nala married Damayantī with the blessings of these gods. When the devas returned, they met Kali and Dvāpara. to whom they described Nala's marriage. Kali and Dvāpara who wished to marry Damayantī, naturally felt disappointed and angry. Kali was about to pronounce a curse on Nala. But on the advice of Devendra he did not do so. Still he decided to gain secret entrance into Nala's body and to bring about the loss of his Kingdom. (M.B. Vana Parva, Chapter 58).

19) *Indra and Māndhātā.* A King named Yuvanāśva was born in the Ikṣvāku dynasty. He earned great reputation by performing many Aśvamedha yāgas. But he was very much distressed because he had no children. So he entrusted his kingly duties to his ministers and proceeded to the forest. One day during his wandering he arrived at the āśrama of the sage Bhṛgu. He was tired and thirsty. Bhṛgu had filled a pot with water by reciting a mantra and placing it on a low stool, he had gone to sleep. Not knowing that it was a pot of water intended to cause pregnancy, and in his intense thirst, Yuvanāśva drank water from it. He became pregnant and in due course Yuvanāśva brought forth a son. Indra, accompanied by other gods came to see the child. When the Devas asked how the child was going to drink milk, Indra put his index finger into the child's mouth and the child began to suck it. Indra said 'The child will drink me". The Sanskrit words "Māṁ dhātā" mean "one who drinks me". Thus the child was named "Māndhātā" by Indra and the other gods. (M.B. Araṇya Parva Chapter 126).

20) *Indra and Śibi.* Once Indra and Agni tested the strength of Emperor Śibi's 'dharma'. Indra took the form of an eagle and Agni that of a dove. The dove flew down into the lap of Śibi. The eagle pursued it. The dove entreated Śibi to save it from the eagle. Śibi promised to do so. The eagle argued that the dove was its prey and should be returned to it. But Śibi offered to give the eagle his own flesh, equal in weight to that of the dove. Accordingly, the dove was placed in one pan, but even when all the flesh from his body was cut and placed in the other pan, it did not weigh equal to the dove. At this stage, Indra and Agni appeared to Śibi in their own forms and blessed him to be more happy and prosperous than before. (M.B. Vana Parva, Chapter 131).

21) *Indra and Yavakrīta.* Long ago there was a sage named Yavakrīta. He started a tapas with the ambition of acquiring all knowledge by himself, without the help of a Guru. Indra was alarmed at the sternness and rigour of the tapas. He induced Yavakrīta to stop tapas, but it was in vain. At last Indra disguised himself as an old Brahmin and went to the bank of the Gaṅgā where Yavakrīta was performing tapas. He began to build a dam across the river with sand. Seeing this Yavakrīta ridiculed him. The old Brahmin retorted that Yavakrīta's tapas was also equally ridiculous. But Yavakrīta was not shaken even by his taunt. He resumed his tapas with renewed strength. At last finding no other alternative, Indra appeared to Yavakrīta and granted his wish. (M.B. Vana Parva, Chapter 135).

22) *Loss of Indra's umbrella.* Once Narakāsura went to heaven, fought with the gods and robbed Indra of his umbrella and the earrings of Aditi, Indra's mother. Grief-stricken Indra complained to Śrī Kṛṣṇa. Accompanied by Satyabhāmā and riding on the back of Garuḍa, Śrī Kṛṣṇa went to the city of Prāgjyotiṣa, the residence of Narakāsura and razed it to the ground. He recovered the umbrella and ear-rings and returned to heaven with Satyabhāmā. Indra and Aditi were overjoyed on getting back the lost articles. On their return journey, Śrī Kṛṣṇa at the request of Satyabhāmā cut for her a twig of the Pārijāta tree. This made Indra angry and he fought against Śrī Kṛṣṇa. After defeating Indra and other gods, Śrī Kṛṣṇa accompanied by Satyabhāmā returned to Dvārakā with the Pārijāta. (Bhāgavata, 10th Skandha).

23) *Indra and Narakāsura.* The Asura called Naraka once performed a very severe penance on the Gandhamādana mountain with the object of usurping Indra's place. Indra was alarmed and rushed to Mahāviṣṇu for help. Viṣṇu went to Gandhamādana mountain and killed Narakāsura. (M.B. Vana Parva, Chapter 142).

24) *Indra and the sage Baka.* After the war between Devas and Asuras, Indra, in a peaceful state of mind, was going around the world, riding on his elephant, Airāvata. When he reached an Āśrama on the eastern coast of the sea, he met the great sage Baka. A conver-

sation about the happiness of longevity took place between Indra and sage Baka who was hundred thousand years old. After that Indra returned to Devaloka. (M.B. Vana Parva, Chapter 193).

25) *Indra and Keśī.* Long ago a terrible war took place between Devas and Asuras. At that time an Asura called Keśī attempted to abduct Devasenā, daughter of a Prajāpati. Hearing her shrieks, Indra rushed to the spot. In the clash between Keśī and Indra, Keśī's club was broken into two with Indra's weapon Vajra. Suddenly Keśī lifted a mountain and threw it at Indra. Indra broke that mountain also into two. One part of it fell on Keśī himself, who fled frightened. After that, Indra asked Devasenā how she happened to fall in Keśī's hands. Devasenā answered thus :—"I am the daughter of Prajāpati. My name is Devasenā. Keśī had abducted my elder sister, Daityasenā. My sister and I used to come to take our bath in this Mānasa lake. Keśī had expressed his wish to abduct both of us. My father has given me his blessing that a person who is worshipped by gods and asuras will become my husband. Having heard these facts, Indra held consultations with Brahmā and arranged the marriage between Subrahmaṇya and Devasenā. See also the word "Subrahmaṇya". (M.B. Vana Parva, Chapter 223).

26) *Indra and Aṅgiras.* After killing Vṛtrāsura, Indra hid himself in a lotus flower in the Mānasa lake, to expiate for the sin of Brahmahatyā (killing a Brahmin). It was at that time that Nahuṣa became Indra. After Nahuṣa had been forced to go back to the earth as a serpent by the curse of Agastya, the Devas brought back Indra. At that time, Aṅgiras praised Indra with mantras from Atharvaveda. From that day Aṅgiras got the name of 'Atharvāṅgiras'. Indra was pleased and blessed Aṅgiras that his name would become famous throughout the world. (M.B. Udyoga Parva, Chapter 18).

27) *Indra and the Bow called Vijaya.* Karṇa had a bow called Vijaya. It was made by Viśvakarmā according to Indra's liking. (M.B. Karṇa Parva, Chapter 31. Verse 42).

28) *Indra and the Tripuras.* The Tripurāsuras performed penance and received boons from Brahmā. After that they clashed with Indra. Indra was not able to kill them. The vanquished Indra had the Tripuras killed by Śiva. See the word "Tripura". (M.B. Karṇa Parva, Chapter 33).

29) *Indra and Sūrya (the sun-god).* When Karṇa and Arjuna came into conflict at the Bhārata battle, a controversy raged in heaven between Indra and Sūrya. Indra argued that Arjuna would win, while Sūrya asserted that Karṇa would gain victory. The Devas joined the side of Arjuna and Asuras joined Karṇa's side. In the end, Arjuna came out victorious and thus Sūrya was defeated by Indra. (M.B. Karṇa Parva, Chapter 87).

30) *Indra and Namuci.* The Rākṣasa Namuci once evaded capture by Indra by remaining hidden in the rays of the Sun. Indra went to him and pretending friendship, promised not to kill him either with wet thing or dry things or at night or in day time. Trusting his words, Namuci came out. Then Indra cut off Namuci's head with the froth scraped from the waves of the sea at the time of dusk. The head pursued him shouting, "You murderer of a friend, by breaking your promise!" Indra sought refuge under Brahmā. Brahmā advised him to bathe in Śoṇapuṇya tīrtha to expiate for the sin. Accordingly Indra bathed in the river Sarasvatī and washed off his sin.

River Sarasvatī. There is a story about how Sarasvatī river became Śoṇapuṇya tīrtha. There were frequent quarrels between Vasiṣṭha and Viśvāmitra. Once Viśvāmitra got angry when he came to know that Vasiṣṭha was performing a penance on the banks of the river Sarasvatī. He summoned Sarasvatī and ordered her to produce Vasiṣṭha before him immediately. Sarasvatī was in a dilemma. If she brought Vasiṣṭha to Viśvāmitra, Vasiṣṭha would curse her; if on the other hand, she did not bring him Viśvāmitra would curse her. At last she decided to produce Vasiṣṭha before Viśvāmitra. By eroding the earth on her bank little by little near the place where Vasiṣṭha was performing his penance, Sarasvatī managed to bring him down into her own current. Then she carried him floating down to the place where Viśvāmitra was waiting. When Vasiṣṭha reached his presence, Viśvāmitra was pleased. But without allowing Viśvāmitra to capture Vasiṣṭha she took him away in her current, eastwards. Enraged at this, Viśvāmitra pronounced a curse that blood should flow through the river Sarasvatī. Thus the water in the river became blood-red. The great sages who came there afterwards sympathised with Sarasvatī in her ill-luck and as a result of their prayers Śiva made her Śoṇapuṇyatīrtha.

It was in this river that Indra took his bath and washed off his sin. (M.B. Śalya Parva, Chapter 43).

31) *Indra and Śrutāvatī.* Bharadvāja's daughter Śrutāvatī (Śruvāvatī) performed a very severe penance to get Indra as her husband. To test her character, Indra assumed the shape of Vasiṣṭha and went to Śrutāvatī. She received the guest with due reverence. Pleased with her treatment, the guest handed her five raw fruits and asked her to cook them for him. Śrutāvatī gladly undertook that service. She proceeded to cook the fruits but even after burning all the fuel she had, the fruits were not properly cooked. So she began to use her limbs one by one as fuel and burned them up. Indra was deeply impressed by her self-sacrifice and appearing to her in his own form married Śrutāvatī, (M.B. Śalya Parva, Chapter 48).

32) *Indra became Śatakratu.* Indra performed one hundred sacrifices at the place called Indratīrtha. Thus he became Śatakratu. It was there that he gave much wealth to Bṛhaspati. (M.B. Śalya Parva, Chapter 49, Verse 2).

33) *Indra became a bird.* Once Indra took the form of a bird and went to the forest and preached moral and spiritual duties to the sages who had gathered there. (M.B. Śānti Parva, Chapter 11).

34) *Indra and Dantideva.* Once Dantideva received a boon from Indra that he should have plenty of food and enough travellers to eat it. (M.B. Śānti Parva, Chapter 29, Verses 120, 121).

35) *Indra and Bṛhaspati.* Once Bṛhaspati told Indra that everything in the world could be achieved with soothing speech. (M.B. Śalya Parva, Chapter 84, Verse 2).

Bṛhaspati's wife Tārā once fell in love with Candra (the Moon god). She deserted Bṛhaspati and went to live in Candra's residence. Bṛhaspati complained

about it to Indra. Indra promised to bring her back and to restore her to Bṛhaspati by whatever means possible. Accordingly he sent a messenger to Candra. Compromise talks with Candra ended in failure. So preparations were started for a dreadful war between Indra and Candra. Śukra, the preceptor of Asuras also joined the side of Indra. Brahmā who came to know of all this, came riding on his swan and reconciled Indra and Candra. As directed by Brahmā, Candra agreed to restore Tārā to her lawful husband, Bṛhaspati, (Devī Bhāgavata, First Skandha).

36) *Indra and Prahlāda.* The great King Prahlāda once conquered Heaven. Indra, who lost his kingdom and glory, accepted Bṛhaspati's advice and went to meet Śukrācārya. Śukra told Indra that Prahlāda was the noblest person and that he had earned that nobility by his good qualities. Indra decided to acquire those good qualities from Prahlāda.

Indra disguised himself as a Brahmin boy and approached Prahlāda with a request for moral and spiritual advice. Prahlāda accepted him as his pupil and gave him moral and spiritual advice. Pleased with the pupil's devotion, Prahlāda agreed to give him whatever boon he wanted. The pupil said that he wanted only the good qualities of the Guru. Prahlāda agreed to it. Then a shadow-like figure appeared to emerge from Prahlāda's body. Prahlāda who was puzzled asked the figure :—"Who are you" "The figure answered :— "I am your virtuous character. Now I am leaving you and entering this boy's body." Saying thus it left Prahlāda's body and entered Indra's body. Following it, all the good qualities of Prahlāda, like charity, truth, glory etc. entered Indra's body one after another. It was only in the end that Prahlāda came to know that the cunning pupil was Indra. Thus from that day, Prahlāda began to decline in his good qualities and Indra began to prosper. (M.B. Śānti Parva, Chapter 124).

37) *Indra and Gautama.* There is a story in the Mahābhārata, of how Indra restored life to a dead Brahmin. Gautama was a Brahmin who had left his own home and settled down to live in the village of Dasyus (an aboriginal tribe). He married from a low caste and followed the customs of Dasyus. At that time another Brahmin happened to come there. He ridiculed Gautama who had lost his caste. Next morning Gautama left his residence and went to another place. Tired after his long journey, he fell asleep under a banyan tree. A King of birds named Nāḍījaṁgha lived on that tree. Nāḍījaṁgha who was the son of Kaśyapa, became very friendly with Gautama. He brought fish from the river Gaṅgā to feed Gautama and fanned him with his wings. Gautama told the bird that he was a poor Brahmin and that he was anxious to get some wealth. There was a wealthy Rākṣasa King named Virūpākṣa in that country, who was a close friend of Nāḍījaṁgha. Nāḍījaṁgha sent Gautama to Virūpākṣa with a request to give Gautama some wealth. Virūpākṣa gave plenty of gold to Gautama. He returned to the foot of the banyan tree carrying the gold on his head. Gautama who was quite tired after his long walk, was hospitably received by Nāḍījaṁgha. That kingly bird lay asleep close by Gautama. An evil desire to eat the flesh of Nāḍījaṁgha dawned upon the mind of Gautama. He killed that King of birds in his sleep. Virūpākṣa who came to know of this, killed Gautama and gave his flesh as food for Dasyus. Virūpākṣa, with tears in his eyes, made a funeral pyre and cremated Nāḍījaṁgha's body. At that time, as directed by Brahmā, Surabhi caused milk to flow from heaven and revived Nāḍījaṁgha. Virūpākṣa told the whole story to Indra who came there at that time. Indra said that Nāḍījaṁgha died as the result of Brahmā's curse. He had offended Brahmā on a former occasion by refusing to attend Brahmā's assembly, although he was invited. Nāḍījaṁgha who was restored to life, was noble enough to request Indra to bring back Gautama also to life. Accordingly Indra revived Gautama. Nāḍījaṁgha returned the gold to Gautama and sent him away with his good wishes. Indra returned to heaven. (M.B. Śānti Parva, Chapter 173).

38) *Indra and Ahalyā.* Indra, once fell in love with Ahalyā, the wife of Gautama. Sage Gautama who came to know of it, cursed Indra. For further details, see under Ahalyā.

39) *Indra turned into a Fox.* Once a haughty Vaiśya knocked down a young sage named Kaśyapa, with his chariot. The disgraced sage decided to commit suicide. Knowing this Indra went to the sage in the form of a fox and spoke to him, dwelling upon the evil aspects of suicide. At last the young sage gave up the idea of committing suicide and returned to his hermitage. (M.B. Śānti Parva, Chapter 130).

40) *Indra and Subrahmaṇya.* Long ago the Asuras led by Tārakāsura, persecuted the gods in many ways. Tārakāsura had received a boon from Brahmā that only the son born to Śiva could slay him. So, to distract Parameśvara from his penance, in order to make it possible for him to beget a son, Indra sent Kāmadeva (god of love) to him. But Kāmadeva was burnt up in the fire from the third eye of Śiva. After that Pārvatī won Śiva as her husband as a result of her austere penance. She prayed to Śiva that Kāmadeva should be brought back to life and that a son should be born to her. Śiva replied to her :—

"Kāma was born from Brahmā's mind. As soon as he was born, he asked Brahmā "Kaṁ Darpam ?" which means—whom shall I tempt and conquer ?" So Brahmā called him "Kandarpa". Brahmā had advised him even at that time that he should never tempt me. Disregarding that advice he came to attack me and I burned him up. Now it is not possible for him to be born in a physical form I shall beget of you a son with my spiritual power. I do not need the urge of Kāmadeva for this, as in the case of ordinary mortals".

As they were discussing this problem, Indra and Brahmā arrived there. At their request Śiva agreed to beget a son by Pārvatī. Since it is not desirable that all living beings should perish, Śiva allowed Kāmadeva to be born in the minds of all creatures. Brahmā and Indra returned quite happy. One day, Śiva and Pārvatī began their amorous dalliance. They did not stop it even after a hundred years. The whole world began to shake to its very foundations. Fearing that the world might perish, the devas, as ordered by Brahmā prayed to Agni, to interrupt the amorous play of Śiva and Pārvatī. Agni, who understood that it was not possible to achieve their object, fled and concealed himself under water. The Devas went out in search of Agni. By that time, the creatures in the water who

could not bear the heat of Agni, told them the secret. Then Agni deprived them of the power of speech by a curse. After that he went and hid himself on the Mandara mountain. Elephants and parrots disclosed the secrets of Agni, who was hiding within the hollow of the trunk of a tree. Agni deprived them of their tongues by a curse. At last the gods discovered Agni. They sent him at once to Śiva to stop him in his amorous dalliance. Agni succeeded in his mission by his intense heat. Śiva transferred his semen to Agni who became pregnant. Being unable to bear its weight Agni deposited it in the river Gaṅgā, who at the behest of Śiva himself, left it in the woods on the Mahāmeru mountain. Śiva's attendant bhūtas (spirits) offered Pūjā to it there. After a thousand years a boy with six faces (Subrahmaṇya) was born out of it. He was suckled by the Kṛttikās employed for that purpose by Pārvatī and the boy grew up with astonishing rapidity within a few days. Having been suckled by the Kṛttikās, the boy got the name "Kārttikeya".

In those days, Devendra who was defeated by Tārakāsura, decided to give up war and was living in Mahāmeru. The Devas and the sages used to go to Subrahmaṇya for protection. When Devendra knew it, he became angry and went to war with Subrahmaṇya. Subrahmaṇya was wounded on the face with Indra's weapon. From the wound two sons named Śākha and Viśākha were born to Subrahmaṇya. With their help Subrahmaṇya encountered Indra again. At this stage Śiva appeared there and informed Indra that Subrahmaṇya had been born with a mission to kill Tārakāsura and to restore Indra's kingdom to him. It was then that Indra recognized Subrahmaṇya. He begged pardon of Subrahmaṇya and expressed his desire to instal him as his military commander. When he tried to perform the ceremony of installation by sprinkling the holy water on Subrahmaṇya's head, the water refused to come out of the pot. Śiva told Indra that it was because he had tried to perform the installation before propitiating Gaṇapati. Indra then offered worship to Vighneśvara (Gaṇapati) and the ceremony went off without any hitch. Subrahmaṇya who thus became Indra's commander, killed Tārakāsura shortly afterwards. (Kathāsaritsāgara, Lāvāṇakalambaka, 6th Taraṅga).

41) *Indra and Mahābali.* The vanquished Mahābali who had left his home and country was in gloom and despair when once Indra paid him a visit. At that time Mahālakṣmī emerged from Mahābali's body and entered Indra's body. (M.B. Śānti Parva, Chapter 224).

42) *Indra and Godāna (gift of cow).* Once Indra asked Brahmā about the efficacy of godāna or giving a cow as gift. Brahmā told him that there is a world free from the infirmities of old age and diseases and it is called "Goloka". He added that those who perform Godāna would get a place in Goloka.

43) *Indra and a bird.* A hunter in Kāśī once went to shoot birds with poisoned arrows. One of his arrows hit a big tree accidentally and the powerful poison dried up the whole tree. In the hollow of the trunk of that tree there lived a bird with mystic powers. It did not like to leave that tree which had been its refuge ever since its birth. One day Devendra, in the guise of a Brahmin came to the bird, who recognized him by its mystic power. In the conversation between them Devendra advised the bird to leave the tree and find some other suitable place for its residence. The bird did not accept his advice. Indra was pleased at the bird's loyalty and gratitude towards that tree which had been its shelter all along. So he took the bird along with him to Devaloka. (M.B. Anuśāsana Parva, Chapter 5).

44) *How Indra turned Bhaṁgāśva into a woman.* There was a King named Bhaṁgāśva. Once he performed a sacrifice called "Indradviṣṭa" which was believed to have the power of blessing him with children. Indra being not invited was displeased with him and was waiting for an opportunity to wreak vengeance on him.

One hundred sons were born to Bhaṁgāśva. Once he went to the forest after entrusting the affairs of the kingdom to his sons. Indra cunningly misguided him and made him lose his way in the forest. Wandering alone with his horse in the forest, he reached the bank of a river. Weary and thirsty, he stepped down into the river. To his amazement, he was instantly transformed into a woman ! The bewildered "woman" somehow reached Bhaṁgāśva's palace. All the members of his family were deeply grieved over his change of sex. To avoid embarrassment to himself and others, Bhaṁgāśva returned as a woman to the forest and there lived as the wife of a sage and became the mother of a hundred sons. After some years "she" went back to the palace with the sons and leaving them there returned again to the forest.

Indra went to the palace at this time and made the two sets of hundred sons quarrel with one another until all of them perished in fighting. Hearing about this the mother who was in the forest, wept bitterly. Indra visited her (Bhaṁgāśva) there and she told him the whole story of her misfortunes and begged his pardon for performing Indradviṣṭa sacrifice without inviting Indra. Pleased with her repentance Indra promised to resuscitate one set of her hundred sons. She wanted all the hundred sons who were born when she was a woman, to be restored to life. Indra was ready to restore her manhood too, but she preferred to continue as a woman. Indra restored to life all the 200 sons of Bhaṁgāśva and leaving Bhaṁgāśva as a woman, returned to Devaloka. (M.B. Anuśāsana Parva, Chapter 12).

45) *Indra and Mataṁga.* A story is found in the Mahā-Bhārata under the title of "Indra-Mataṁga-Saṁvāda" which illustrates that a Kṣatriya, Vaiśya or Śūdra can never become a Brāhmaṇa by any means. It was told by Bhīṣma to Arjuna as follows :—

"Long ago a Brāhmaṇa's wife gave birth to a boy. The boy was given the name Mataṁga. His father sent him in a chariot drawn by a donkey, in connection with a yāga which he wanted to perform. Mataṁga whipped the donkey mercilessly. Seeing this, the donkey's mother said to Mataṁga—"You are not a Brāhmaṇa. Brāhmaṇas cannot be so cruel. You are a Caṇḍāla (a man of the lowest caste) born to your mother by a barber."

Mataṁga sadly returned to his father and after telling him what he had heard from the mother-donkey set out to perform an austere penance with the object of becoming a Brāhmaṇa. Devendra appeared to him and asked him what he wanted. Mataṁga asked for a

boon whereby he could become a Brāhmaṇa; Indra vanished after saying that it was impossible. After that Mataṁga performed penance for hundred years, standing on one foot. Indra appeared again and repeated that it was impossible for Mataṁga to become a Brāhmaṇa. Then Mataṁga continued his penance for a thousand years, standing on his toe. Indra appeared again and transformed Mataṁga into a Deva named "Chandodeva". Indra told him that though he could become a Deva, he could never achieve Brahminhood. In his extreme grief Mataṁga renounced his life and entered Heaven. (M.B. Anuśāsana Parva, Chapters 27, 28 and 29).

46) *Indra and Śaṁbara.* There is a story in the Mahā Bhārata in which an Asura named Śaṁbara explained the greatness of Brahminhood to Indra. Once Indra approached the Asura, Śaṁbara and asked him what was the source of his glory and prosperity. Śaṁbara replied that it was all due to his whole-hearted worship of Brāhmaṇas. From that time Indra began to offer worship to Brāhmaṇas and thus he won the place of Indra. (M.B. Anuśāsana Parva, Chapter 36).

47) *Indra loved Ruci.* There is a story in the Mahābhārata of how a sage named Vipula who was born in the family of Bhṛgu once saved Ruci, his Guru's wife from Indra. Long ago, a great sage named Devaśarmā lived in a forest. His wife Ruci being enchantingly beautiful, many suitors were attracted to her. Chief among them was Indra. Devaśarmā was aware of this. Once he had to leave his āśrama in connection with a yāga. So he ordered his disciple Vipula to guard his wife Ruci during his absence. He had given a hint to Vipula that Indra who was an expert in disguises, might appear in the āśrama in any form. Vipula, by means of his mystic power entered into his guru's wife and guarded her.

After some time, Indra reached the Āśrama in the guise of a handsome youth. He disclosed his real identity to Ruci and told her that he had come there to spend a night with her. Ruci fell in love with him. But since she was under the mystic control of Vipula, Indra was unable to fulfil his desire. At last Vipula sent him away in disgrace. (M.B. Anuśāsana Parva, Chapter 4, 44).

48) *Indra's theft of Lotus.* Indra once stole Agastya's lotuses. (See under Agastya).

49) *Indra's theft of an Elephant.* Indra once stole an elephant belonging to the great sage Gautama. The sage complained to Dhṛtarāṣṭra, who advised him to offer prayers to Indra. Accordingly Gautama pleased Indra by his prayers. Indra appeared and after returning the elephant took both the elephant and Gautama along with him to Devaloka. (M.B. Anuśāsana Parva, Chapter 102).

50) *Indra and Marutta.* Long ago there was a famous king named Marutta. Indra was closely associated with him in many of his activities. (For more details see Marutta).

51) *Indra and Dharmaputra.* Another anecdote about Indra which deals with the last part of Dharmaputra's life is given in the Mahābhārata.

The Pāṇḍavas, towards the end of their lives entered the forest and were travelling to the north. Dharmaputra who was walking in front, was followed by a dog. On the way the four brothers and Pāñcālī fell down dead. Dharmaputra continued his journey accompanied by the dog without turning back or looking behind. At the end of the journey, Indra was waiting for him with his chariot. He told Dharmaputra that his brothers and wife had already taken their places in Heaven and that he should leave behind the dog and get into the chariot to go to Devaloka. Dharmaputra pleaded that it was not right for him to enter Devaloka after deserting the dog which had followed him so far. Even though Indra pressed him very much to enter the chariot without the dog, Dharmaputra did not yield. At last the dog assumed the form of Yama who appeared and explained to them that he had taken the form of a dog and followed his son Dharmaputra to test his noble nature. They were all happy and all the three of them proceeded in the chariot to Devaloka. (M. B. Mahāprasthānika Parva, Chapter 3).

52) *Indra and Bāli.* In Uttara Rāmāyaṇa there is a story as given below, about the birth of Bāli, a son of Indra :—

Aruṇa, the charioteer of Sūrya (the sun-god) went one night to Indraloka to see the goddesses dancing. Men were not allowed to enter the dancing hall. So, Aruṇa managed to enter the hall by disguising himself as a beautiful lady. The moment Indra saw her he fell in love with her. The name she assumed at that time was Aruṇī. Indra secretly took her outside and they had a sexual union. Bāli was the son born from their union.

53) *Indra's theft of a Horse.* A King named Sagara once performed a sacrifice. Devendra stole the sacrificial horse. Sagara sent all his 60,000 sons in search of the horse. They dug up the earth and went to the Nether worlds where they saw the horse tied in front of the sage Kapila. The enraged sons of Sagara tried to capture and bind the sage. But Kapila reduced all the 60,000 princes to ashes by his curse. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Chapter 39).

54) *Indra cut an embryo to pieces.* Diti and Aditi were the daughters of Dakṣa. Kaśyapa married them. Indra was born as the son of Aditi. At this birth of a son to Aditi, Diti became jealous of her sister. One day she told her husband Kaśyapa that she too wanted to have a virtuous, heroic and brave son who would be equal to Indra in every respect. Kaśyapa promised to grant her wish.

In due course, Diti became pregnant. Now it was Aditi's turn to become jealous of Diti. She could not bear the thought of Diti having a son equal to her own son Indra, in glory and splendour. So she called Indra and secretly instructed him to destroy Diti's child in the womb, by whatever means.

In obedience to his mother, Indra approached Diti pretending friendship and spent a lot of time in her company. He soon won her confidence and love by his affectionate attentions. On one occasion, when she was in sound sleep, Indra, by his mystic power, entered into Diti's womb with his weapon Vajra and cut the child in the womb into seven pieces. The child began to cry loudly, but Indra said "Mā ruda" which means "do not cry" and cut each of the pieces again into seven parts. Thus the embryo (child) was finally cut into fortynine pieces, which later became the fortynine "Mārutas" or "Maruts". When she woke up, Diti realized Indra's treachery and in her fury she cursed Indra and Aditi. She cursed that Indra would lose his kingdom of Devaloka and that Aditi would be im-

prisoned and her sons would be killed. As a result of this curse Devendra lost his kingdom on one occasion. Aditi, in her next birth, was born as Devakī, wife of Vasudeva and was imprisoned by Kaṁsa who killed her children. (Devī Bhāgavata, Fourth Skandha).

55) *Indra and Aṁbarīṣa.*

(1) King Aṁbarīṣa had a minister named Sudeva. Sudeva fell fighting in the battle-field. After some years, Aṁbarīṣa also died. When Aṁbarīṣa arrived in Heaven, he was surprised to find that Sudeva had already secured a place there long ago. Ambarīṣa had performed many more acts of holiness than Sudeva. Yet Sudeva attained Heaven earlier than Aṁbarīṣa. Aṁbarīṣa asked Indra why it was so. Indra answered that just as Aṁbarīṣa had performed many sacifices, Sudeva had performed many war-sacrifices. He added that 'war-sacrifices were as efficacious for attaining Heaven as other kinds of sacrifices (M.B. Śānti Parva, Chapter 98).

(2) Aṁbarīṣa, King of Ayodhyā was performing a sacrifice. At that time, Indra had stolen the sacrificial animal. To continue the sacrifice without interruption, the King decided to substitute Śunaśśepha, the son of Ṛcīka, for the cow. But Śunaśśepha prayed to Indra who came and rescued him from the jaws of death. (This story is given in other Purāṇas with slight variations. Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, 61st Sarga).

56) *Indra and Triśaṅku.* There is a story that Indra once pushed down from Heaven, Triśaṅku a King of the Sūrya vaṁśa (Solar dynasty). See under TRIŚAṄKU.

57) *Indra and Viśvāmitra.* Once Viśvāmitra observed a vow of silence for a period of one thousand years. At the end of that period, when he was about to take his food, Indra appeared in the form of a Brahmin and asked for that food. Viśvāmitra gave that food to the Brahmin and resumed his austere penance. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, 65th Sarga).

58) *Indra, Śrī Rāma and Śarabhaṅga.*

(1). At the time when Śrī Rāma and Lakṣmaṇa were leading their life in the forest, one day Indra paid a visit to the Āśrama of the sage Śarabhaṅga. Devendra wished to take the sage with him to Devaloka. As they were talking, they saw Śrī Rāma coming to the Āśrama. Indra advised Śarabhaṅga to speak to Śrī Rāma and left the place. As suggested by Indra, the sage had a conversation with Śrī Rāma. After it Śarabhaṅga offered his body to the fire and went to Devaloka. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 5th Sarga).

(2) When the battle between Śrī Rāma and Rāvaṇa was in progress, Indra presented to Śrī Rāma, an excellent chariot along with the horses. The chariot and horses were handed over to Śrī Rāma on the battlefield by Mātali, Indra's charioteer. Śrī Rāma fought against Rāvaṇa from that chariot and slew him. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 103).

(3) After the war with Rāvaṇa, Indra appeared before Śrī Rāma and asked him what boon he wanted. Śrī Rāma replied that all those monkeys who died in the war should come back to life and the forests in which they lived should abound in fruits and flowers in all the seasons of the year. Indra restored all those monkeys to life and made all the forests in which they lived, green and rich with luxuriant vegetation. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 129).

59) *Indra gives his sword for safe-custody.* During their life in the forest Śrī Rāma and Lakṣmaṇa, accompanied by Sītā entered Daṇḍakāraṇya. Śrī Rāma's chief object in going there was to give protection to the sages and their hermitages in the forest. But seeing that he had made the killing of Rākṣasas his main purpose, Sītā told him that this change in the objective would spoil other important matters. To illustrate this she told him the following story:—

'Once upon a time, a great sage was observing holy rites with great austerity. Indra was alarmed at it. He went to the sage's hermitage in the form of a warrior armed with a sword. Indra handed over his sword to the sage for safe custody. The sage accepted it and from that time all his attention was concentrated on the sword. All his time was spent in guarding the sword and he began to neglect his devotional duties as a sage. As a result of it his mystic power declined and ultimately he fell into Hell. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 9th Sarga).

60) *Indra and Kabandha.* See under Kabandha.

61) *The Post or Office of Indra.* Indra was anointed as King of Devas on Meghavān mountain. In the 42nd Sarga of Kiṣkindhā kāṇḍa of Vālmīki Rāmāyaṇa we find that Sugrīva had ordered the monkeys to search for Sītā on that mountain also.

62) *Indra and Maya.* Maya, the carpenter of the Asuras, performed penance to Brahmā and acquired complete mastery in the science of carpentry and architecture. After that he constructed a forest mansion of golden colour and took up his residence in it. Once Maya set his eyes on a goddess named Hemā. When Indra knew this he became angry and killed Maya with his weapon—Vajra. From that time Hemā got Maya's golden mansion. This was told by Hemā's maid, Svayaṁprabhā to Hanūmān. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, 51st Sarga).

63). *Indra cut off the wings of Mountains.* In Kṛtayuga all the Mountains in the world had wings. They used to fly about here and there like Garuḍa with the speed of wind. The sages and the Devas feared that they might fall on their heads. The Devas held a conference and elected Indra to find a remedy for this. Indra cut off the wings of the mountains with his Vajra. The Maināka mountain was a friend of wind. When Indra was about to cut off the wings of that mountain, Wind suddenly removed it and deposited it in the ocean. It is out of his gratitude for this that the Maināka mountain rose up from the ocean and provided a resting place for Hanūmān, the son of Wind god, when he jumped to Laṅkā. This story was told by Maināka mountain to Hanūmān. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, 1st Sarga).

64) *Indra cut off his preceptor's head* Once Devendra accepted a sage named Viśvarūpa as his preceptor for a sacrifice. Viśvarūpa's mother was a Dānava partisan. So this priest, as directed by his mother, performed the sacrifice with the prayer—"May the gods and the Asuras prosper." As a result of the prayer, both the gods who performed the sacrifice and the Asuras who did not perform it, prospered. At this Devendra became furious and he cut off the head of the Guru. (Devī Bhāgavata, 3rd Skandha).

65) *Indra and Mahiṣāsura.* See under Mahiṣāsura.

66) *Indra became a bull.* Long ago there was a King called Kakutstha in the Ikṣvāku dynasty. When he was ruling over the kingdom of Ayodhyā, a war broke

out between Devas and Asuras. In that war, the Devas were not able to defeat the Asuras. Indra in distress approached Viṣṇu for refuge. Viṣṇu advised him to seek the help of Kakutstha, King of Ayodhyā. So Indra with the other gods went to Ayodhyā. When Kakutstha heard about their appeal for help, he glady offered his help but only on condition that Indra became his vehicle. Seeing no other way, Indra assumed the form of a bull and Kakutstha, riding on the back of the bull fought against the Asuras and defeated them. It is from that day that the King came to be called "Kakutstha", "Indra-vāhana" and "Purañjaya". (His original name is unknown). "Kakut" means the "hump of a bull". Because he was seated on the "Kakut" he got the name "Kakutstha". Because he made Indra "vāhana" (vehicle) he got the name of "Indravāhana". As he defeated the Asuras and conquered their city (pura) he was called "Purañjaya". Kakutstha was the son of Śaśāda and the father of Pṛthu. Śrī Rāma is called "Kākutstha" because he was born in the family of Kakutstha. (Devī Bhāgavata, 7th Skandha).

67) *Indra's Task.* Devī Bhāgavata, 8th Skandha says that Indra is one of the "Aṣṭadikpālakas (the eight protectors of the quarters) and the name of his city is "Amarāvatī".

68). *Indra's term of Life.* The Devī Bhāgavata 5th Skandha says that two life-spans of Brahmā make Viṣṇu's life-span. Śiva has double the life-span of Viṣṇu, that during the life of Brahmā, fourteen Indras will drop down from Heaven and perish, and one day of Brahmā is made up of one thousand "Caturyugas."

There are fourteen Manvantaras during the life of the present Brahmā (See under Manvantara). This means that fourteen Manus will be born and will die one after another during this period. Each Manvantara will have its own Indra and the Devas. The first Manu was Svāyambhuva. After him five more Manus, Svārociṣa, Uttama, Tāmasa, Raivata and Cākṣuṣa, have passed away. The present Manu is Vaivasvata the son of Sūrya. The current Vaivasvata Manvantara is the seventh. At the end of seven more Manvantaras, the present Brahmā will perish and a new Brahmā will be born. For the names of the Indras of different Manvantaras, see under Manvantara. (Viṣṇu Purāṇa, Part 2, Chapter 1).

69) *Indra became a Calf.* (See under Pṛthu).

70) *The name Purandara.* Sardar K. M. Panikkar in his preface to Ṛgveda Saṁhitā says that Indra got the name Purandara because he destroyed the cities (Puras) of the Dasyus. But in Chapter 71, of Vāmana Purāṇa, we are told that he got this name because he killed "Pura", the son of Mahābali.

71) *Indra in the land of Koṅkaṇa.* Once an Asura named Śūrapadma obtained from Brahmā, a boon to enable him to conquer the whole world. He persecuted the inhabitants of all the three worlds. He sent his followers to bring Indrāṇī (Indra's wife) to him as a captive. Indra, who came to know of this, secretly went away with Indrāṇī to the Koṅkaṇa land and lived in a temple there. After some days, entrusting Indrāṇī to the protection of Śāstā, he went to Kailāsa. Just at this time, Śūrapadma's sister Ajāmukhī came there and tempted Indrāṇī. Śāstā cut off the hands of Ajāmukhī and took Indrāṇī to Kailāsa. (Skanda Purāṇa, Asura Kāṇḍa).

72) *Indra and Mucukunda.* Mucukunda, a King of the Ikṣvāku dynasty, once went to Devaloka at the invitation of Indra. In the war between the Devas and Asuras, Mucukunda helped Indra and the Asuras were defeated. Indra was pleased and asked Mucukunda what boon he wanted. Mucukunda asked for a boon which would give him long and sound sleep. Indra granted it and in addition declared that anyone who disturbed Mucukunda's sleep would be reduced to ashes. After that Mucukunda went to sleep in a cave in the middle of a dense forest.

A King of the tribe Yavana performed penance to Brahmā and obtained his boon which would enable him to defeat the Yādavas (Śrī Kṛṣṇa's clan) and he began to fight with Śrī Kṛṣṇa. Because of Brahmā's boon, Śrī Kṛṣṇa was not able to kill him. He drove Yavana into the cave in which Mucukunda was sleeping. Mucukunda suddenly woke up from his sleep and looked at him with great anger. Yavana was at once reduced to ashes. (Bhāgavata, 10th Skandha).

73) *Indra's favourite Drink.* The juice of the Soma Plant is the favourite drink of Indra. (Ṛgveda, 1st Maṇḍala, 1st Anuvāka, 1st Sūkta).

74) *Indra became a Goat.* Sage Aṅgiras began worshipping the Devas, hoping to have a son who will be equal in glory to Indra. Indra who did not like another person to be his equal, took birth himself as the son of Aṅgiras. Savya is the name of that son. Once Savya assumed the form of a goat and ate up the soma plant of a sage called Medhātithi. The sage then called him Meṣa (goat). Indra is still known by the name, Meṣa. (Ṛgveda, 1st Maṇḍala, 1st Anuvāka, 51st Sūkta).

75) *Indra turns woman.* Once Indra took birth as the daughter of a king named Vṛṣaṇāśva and assumed the name Menā. (Ṛgveda, 1st Maṇḍala, 1st Anuvāka, 52nd Sūkta).

76) *Indra and Ṛjiśvan.* Once Indra helped a King named Ṛjiśvā to defeat the Asuras, Karañja, Parṇaya and Vaṁgṛda. (Ṛgveda, 1st Maṇḍala, 1st Anuvāka, 53rd Sūkta).

77) *Indra and Sūrya.* A King named Svaśva offered prayers to Sūrya to bless him with children. Sūrya himself took birth as his son. Once a great sage called Etaśa got involved in a fight with this son (Sūrya). When the sage was about to collapse, Indra came to his rescue. (Ṛgveda, 1st Maṇḍala, 11th Anuvāka, 62nd Sūkta).

78) *Indra and Saramā.* Once an asura called Paṇi stole some cows and hid them in some unknown place. Indra asked Saramā, the bitch of the Devas to find out and inform him where the cows were kept concealed. Saramā replied that she was prepared to do so, if Indra would give milk to her child and look after it in her absence. Indra undertook that task and the bitch went out and found out the place where the cows were hidden and reported it to Indra, (Ṛgveda, 1st Maṇḍala, 11th Anuvāka, 62nd Sūkta).

79) *Indra and Dadhīca.* Dadhīca (Dadhīci) was the son of Atharva. He used to scare away the Asuras by his eerrible look. Once when he had gone to Heaven, the earth became infested with Asuras. Indra set out to

fight them. He tried to find out whether Dadhīca had left behind anything to be used as a weapon. "Dadhīca had with him a horse-head", he was told. Indra went in search of it and at last found it in a lake at a place called Śaraṇya. It is with its bone that he killed the Asuras. (Ṛgveda, 1st Maṇḍala, 13th Anuvāka, 84th Sūkta).

80) *Indra and Dadhyañ.* Indra taught Madhuvidyā (The science of intoxicating drinks) to Dadhyañ. He was warned by Indra that if he communicated that lore to anyone else, his head would be cut off. Once the Aśvinīs wanted to learn it. Since Indra had denied Soma drinking to Aśvinīs, they were not on good terms with Indra. So they approached Dadhyañ to acquire that Knowledge. But he refused to teach them due to his fear that Indra would cut off his head. So the Aśvinīs cut off Dadhyañ's head and fixed a horse's head in its place. With that horse-head Dadhyañ taught the Aśvinīs Madhu Vidyā. After they had learnt the knowledge, they replaced his own head after removing the horse-head. (Ṛgveda, 1st Maṇḍala, 17th Anuvāka, 116th Sūkta).

81) It is said that once, in a light mood, Indra made a mare give birth to a cow. (Ṛgveda, 1st Maṇḍala, 18th Anuvāka, 121st Sūkta).

82) *Indra and Śatānīka.* Śatānīka was a King of the Lunar dynasty who ruled over the city of Kauśāmbī. Indra who was highly impressed by his heroic exploits once invited him to Devaloka to suppress the Asuras. In the war with Asuras, Śatānīka was killed. After that Śatānīka's son, Sahasrānīka went to Devaloka and killed the Asuras. Indra who was pleased declared that Sahasrānīka would marry the beautiful Mṛgāvatī and they were married. See under Mṛgāvatī. (Kathāsaritsāgara, Kathāmukha lambaka, 1st Taraṅga).

83) *Indra and Vāsavadattā.* Vāsavadattā who was the wife of Udayana was born in the world by Indra's blessing. See under "Vāsavadattā". (Kathāsaritsāgara, Kathāmukha lambaka, 1st Taraṅga).

84) *Indra and Meghanāda.* Rāvaṇa conquered the world with the help of Brahmā's blessing. In his pride he came into conflict with Indra. After a fierce battle, Rāvaṇa's son, Meghanāda defeated Indra. He took Indra to Laṅkā as a prisoner. Rāvaṇa chained Indra's hands and feet and tied him to his flagstaff. The Devas in distress approached Brahmā for help. Brahmā went to Laṅkā and secured the release of Indra. After giving the title of Indrajit to Meghanāda, Brahmā returned to Brahmaloka.

Sometime before this Devendra had committed adultery with Ahalyā, Sage Gautama's wife. At that time Gautama had uttered a curse on him, that he would have to spend a year in prison, chained by an enemy. His life in Rāvaṇa's prison in Laṅkā was in fulfilment of that curse. (Uttara Rāmāyaṇa).

85) *Indra and Hanūmān.* Hanūmān, the son of Vāyu (wind) sprang up into the sky as soon as he was born, seeing the brilliant rising sun, and mistaking it to be some delicious food. He saw Rāhu who was standing near the sun and made a leap towards him. When he came near, he saw Airāvata, Indra's elephant, standing in Devaloka. At once he turned towards that elephant to swallow him. Seeing the struggle between Hanūmān and Airāvata Indra used his weapon Vajra which cut the monkey's "hanu" (jaw bone) and he fell down dead on the earth. Vāyu, in deep sorrow, took the dead body of his son and went to Pātāla. When Vāyu (wind) left the world, the creatures of the world underwent great suffering. Then the Devas led by Brahmā went to Pātāla, consoled Vāyu and revived Hanūmān. Since his "Hanu" was cut with Vajra, the monkey was named "Hanūmān" by Indra. Besides, Indra gave him a blessing that Hanūmān would die only when he wished. (Uttara Rāmāyaṇa, Vālmiki Rāmāyaṇa; Kiṣkindhā Kāṇḍa; 66th Sarga).

86) *Indra and Govardhana.* For the story of how the people of Gokula (Cowherds' colony) stopped the worship of Indra, how Indra caused a heavy shower of rain, and how Śrī Kṛṣṇa used the Govardhana mountain as an umbrella, see under "Kṛṣṇa".

87) *Indra becomes victim of old age.* Once the sage Durvāsas went to Devaloka. The goddesses gave him a grand reception at which Menakā presented him with a garland made of fragrant flowers. The sage gave it to Devendra. Indra placed it on Airāvata's tusk. The fragrance of the garland attracted a large number of bees to it. They swarmed round the head of the elephant and annoyed it. Airāvata picked up the garland trampled it under his foot, pulled it to pieces and threw it away. Durvāsas took this as an insult to himself and pronounced a curse that all the gods would be subjected to wrinkles and grey hair of old age.

Indra and the other gods fell victims to old age. Indra requested Durvāsas to release him from his curse. The sage relented and told him that if the Devas drank Amṛta obtained by churning the ocean of milk they would recover their youth. Accordingly, the ocean of milk was churned by the joint effort of the Devas and Asuras and in the end the Devas snatched it away. When the Devas drank Amṛta, the symptoms of old age disappeared and they recovered their youth. (Uttara Rāmāyana).

88) *Indra and Daṇḍakāraṇya.* Daṇḍa the son of Ikṣvāku, a King of the Solar dynasty, ruled over the territory between the Vindhya and the Himālayas. Once when he was out ahunting in the neighbourhood of the mountains, he saw a charming woman. She was "Arā", the daughter of the sage Śukra. The King was fascinated by her beauty and fell desperately in love with her at the very first sight. He seized her by force and committed rape on her. When Śukra knew about this, he was furious and uttered a curse that Indra should shower a rain of fire on Daṇḍa's kingdom. Thus the whole country of Daṇḍa was destroyed by Indra's rain of fire. In course of time that region was turned into a dense forest and came to be called "Daṇḍakāraṇya". (Uttara Rāmāyaṇa).

89) *Other names of Indra.* Indra; Marutvān, Maghavān, Biḍaujas, Pākaśāsana, Vṛddhaśravas, Sunāsīra, Puruhūta, Purandara, Jiṣṇu, Lekharṣabha, Śakra, Śatamanyu, Divaspati, Sutrāmā, Gotrabhit, Vajrī, Vāsava, Vṛtrahā, Vṛṣā, Vāstoṣpati, Surapati Valārāti, Śacīpati, Jambhabhedin, Harihaya, Svārāt, Namucisūdana, Saṁkrandana, Duścyavana, Turāṣāt Meghavāhana, Ākhaṇḍala, Sahasrākṣa, Ṛbhukṣā.

90) *Indra's Divinity.* In the earliest stage of Hinduism, Indra had occupied one of the most eminent places among the gods. Mahāviṣṇu had only the place of younger brother of Indra at that time. In Amara Kośa we find "Upendra Indrāvaraja" as the synonym of

Viṣṇu. In Ṛgveda Indra has a more important place. Although Rudra is a divinity or deity and although there are references to Kapardin, there is not even a single stuti (praise) about Śiva in the Ṛgveda. Ṛgveda does not recognize Devīpūjā and idol worship. But in the Purāṇic age, Indra was transformed into a lascivious "Deva Prabhu" (Lord among the gods). Sardar K.M. Panikkar, in his preface to "Ṛgveda Saṁhitā" says about Indra:— "The main actor in Ṛgveda is Indra. In the war against the Dasyus the Āryas seek the help chiefly of Indra. Indra is represented as very handsome and of a golden complexion. His weapon is Vajra, thunderbolt which was made by Tvaṣṭā. Vāyu (wind) is his charioteer. He is constantly travelling about in the sky driving in his golden chariot. Indra likes drinking Soma juice more than the other gods. Indra is even referred to as "Somapa". He is also sometimes described as the twin brother of Agni. Sages have sung unendingly about the exploits of Indra. Hiraṇyastūpa, a sage, has composed a work entitled "Indrastuti" which celebrates many of the heroic deeds of Indra. Indra was Vajrapāṇi who had slain the Asuras like Ahi, Tuṣṇa, Śaṁbara, Vala, Vṛtra and others.

There are also several stories in the Vedas about the birth of this hero. At the time of Indra's birth, somehow, his mother felt that he was incapable of being killed. So she decided to abandon him. Fearing trouble for herself, she asked the child to leave her and go to some other place. Indra refused to do so and followed her to the house of Tvaṣṭā. There he drank the juice of the soma plant and gained strength to kill his enemies. But unaware of this, his mother, tried to keep him concealed. Indra, however, came out of the place in his dazzling attire and encountered the enemies. Vṛtra who met Indra got ready for a fight. In the fight Vyaṁsa struck down Indra. The devas fled in fear. Indra who was left alone called upon Viṣṇu and sought his aid.

Although Indra needed help in his fight with Vṛtra, he was the chief support to the Ārynas in their fight against theDasyus. It was Indra's Vajra which broke up the fortresses of many Dasyu kings. That was why he got the name "Purandara". Once Indra dried up the whole river to enable his army to cross it for the sake of Sudās. When Suśravas became helpless, Indra destroyed twenty kings and 60099 soldiers with his chariot wheel. Thus we see Indra in the Ṛgveda as the destroyer of the Dasyus and the protector of Āryans."

Indrāṇī, Śacī and Pulomajā are the names of Indra's wife. Indra's son, Jayanta is also known by the name of Pākaśāsani. Indra's city is Amarāvatī ; his chariot "Vimāna", his charioteer Mātali, and his garden Nandanavana. "Vaijayanta" is the name of his mansion. Indra's weapon has several other names, such as, Hrādinī, Kuliśa, Bhidura, Pavi, Śatakoṭi, Svaru, Śāmba, Dambholi, Aśani etc. Indra's assembly is called "Sudharmā". Indra's bow is the rainbow, his sword is Parañjaya and his residence is Heaven. The trees in Heaven are, Mandāra, Pārijāta, Santāna, Kalpavṛkṣa and Haricandana. The festival celebrated in honour of Indra is called "Śakradhvajotthāna" or "Indrotsava".

91) *Indra and Uttaṅka.* See under Uttaṅka.

92) *Indra and Kabandha.* See the second para under the name Kabandha.

93) *Indra was born as Gādhi.* See under Gādhi.

94) *Śiva ended Indra's pride.* See under Pāṇḍavas.

95) *Indra stole the cows.* For the story of how Indra stole the cows from Gokula see under Kṛṣṇa.

96) *Indra and Mahāśani.* Once Mahāśani, the son of Hiraṇya defeated the gods in a battle and took Indra and Indrāṇī to Pātāla as captives. The Devas who knew that Mahāśani was a relative of Varuṇa, sought the help of Varuṇa. At the instance. of Varuṇa, Indra was released. The revengeful Indra prayed to Śiva. Śiva appeared and asked Indra to submit his complaint to Viṣṇu. Indra offered his prayers to Viṣṇu. As a result of it, a man who had the elements of Śiva and Viṣṇu, in him, took his birth from the water of the Gaṅgā. He killed Mahāśani. (Brahmāṇḍa Purāṇa).

INDRADAIVATA. A yajña (sacrifice) performed in order to get children. King Yuvanāśva got the yajña conducted. After it was over the King drank water from pots filled by brahmins, and became pregnant. (See Māndhātā). (Devī Bhāgavata, 7th Skandha).

INDRADAMANA. A King who gifted a lot of money to Brahmins. (M.B. Śānti Parva, Chapter 234, Verse 18).

INDRADATTA. See 'Vararuci'.

INDRADHVAJA. A flag staff. It is erected in order to get rain. If anybody dreams that it has broken and fallen, it is a bad omen. It means that some disaster will befall the country. (Agni Purāṇa, Chapter 229).

INDRADVĪPA (INDRA ISLAND). Mahābhārata, Sabhā Parva refers to the island as having once been conquered and subjugated by king Sahasrabāhu.

INDRADYUMNA I. A King born in the dynasty of Svāyambhuva Manu, and a king of the Pāṇḍya country.

1) *Genealogy.* Descended from Viṣṇu in this order :— Viṣṇu — Brahmā — Svāyambhuva Manu — Priyavrata — Agnīdhra — Nābhi — Ṛṣabha — Bharata — Sumati — Indradyumna.

2) *Indradyumna turned into elephant.* Indradyumna, a devotee of Viṣṇu handed over governance of the country to his children when he became old, and performed penance in the Malaya mountain. One day, when he was immersed in meditation Agastya came there. Naturally, Indradyumna did not notice Agastya's arrival. Enraged at this the latter cursed Indradyumna and turned him into an elephant. Being told immediately about the curse by his servants Indradyumna sought redemption from the curse from Agastya himself. Redemption was granted thus : Indradyumna would roam in the forest for years as an elephant, a devotee of Viṣṇu and he would attain salvation when Lord Viṣṇu came down to the earth and patted the elephant on its back. Accordingly Indradyumna who was turned into an elephant roamed about in the forest for many years in the company of a herd of wild elephants. At last it arrived at Mount Trikūṭa. There was a lake there on the banks of which was sage Devala engaged in penance. Hūhū, the Gandharva had once come to this lake with a number of Apsarā women and they indulged in amorous sports, which Devala did not like. He cursed Hūhū and turned him into a crocodile, and the crocodile lived in the same lake.

Indradyumna who was turned into an elephant, stepped into the lake to drink water when the crocodile caught hold of its hind leg. Neither did the elephant yield nor

the crocodile leave the former free. Their tug of war continued for 1000 years when Mahāviṣṇu appeared on the scene, killed the crocodile and saved the elephant. At once the elephant was re-transformed into Indradyumna and he attained Vaikuṇṭha (the abode of Viṣṇu). (Bhāgavata, 8th Skandha).

A Malayalam verse summarises the above story as follows :—Impelled by Agastya's curse the elephant went to the lake at Mount Trikūṭa, and suffered for 1000 years as the crocodile which caught hold of its hind leg did not loosen its grip. Then appeared on the scene the killer of Murāsura (Lord Viṣṇu) on his vehicle, Garuḍa, killed the crocodile with his discus and granted salvation to the elephant.

3) *Indradyumna's fall from heaven when the merits of his good deeds were exhausted.* The merits or the result of his good and noble deeds having been exhausted, Indradyumna, the saintly king once descended from heaven to earth, and the sad King approached sage Mārkaṇḍeya. But, the sage did not recognize him. The King and the sage went to Prāvīrakarṇa, an owl living on the top of the Himālayas. It also did not recognise the King. Then they went to Nāḍījaṁgha, a stork very much older than the owl and living in the lake known as Indradyumna. Nāḍījaṁgha also could not recognise the King. In another part of the lake was living a tortoise called Akūpāra, who was older than Nāḍījaṁgha. At last the King, the sage, Prāvīrakarṇa and Nāḍījaṁgha approached Akūpāra. At his very sight Akūpāra recognized the King. Akūpāra told sage Mārkaṇḍeya that Indradyumna was a very famous King and quite liberal and munificent in distributing gifts, and that the lake Indradyumna was formed by the passage of the cows gifted by the King. Having heard these details regarding the King the sage sent him back to heaven. (M.B. Vana Parva, Chapter 199).

INDRADYUMNA II. Mahābhārata, Vana Parva, Chapter 12, Verse 32 refers to a certain King Indradyumna, a contemporary of Śrī Kṛṣṇa ; Kṛṣṇa killed him.

INDRADYUMNA III. A sage Indradyumna is mentioned in the list of Saints who paid their homage to Dharmaputra during his forest life. (M.B. Vana Parva, Chapter 26, Verse 22).

INDRADYUMNA IV. Name of King Janaka's father.

INDRADYUMNA V. A king of the Ikṣvāku dynasty. (See Para 2, under Viśvakarman).

INDRADYUMNA VI. A king who lived in the Kṛta yuga, and a devotee of Viṣṇu. He visited the Jagannātha temple in Oḍra Deśa once to worship Lord Jagannātha. The Lord was then hidden in the sand. When the King, disappointed at this was about to return, determined to fast unto death at Mount Nīla when a celestial voice cried, "Thou shalt see Him". Afterwards the King performed a horse sacrifice and built a magnificent Viṣṇu temple. Narasiṁhamūrti brought by Nārada was installed in the temple. During sleep the King had a darśana (sight) of Lord Jagannātha. Also an astral voice directed him to cut down the fragrant tree on the seashore and make idols with it. Accordingly the king got idols of Viṣṇu, Balarāma, Sudarśana and Subhadrā made and installed them in the temple. (Skanda Purāṇa).

INDRADYUMNA(M). A lake. A stork called Nāḍījaṁgha and the Ādikūrma called Akūpāra lived in this lake. It came into existence when the cows given in gift by King Indradyumna passed along that way. (M.B. Araṇya Parva, Chapter 198). The pool lay near Mount Gandhamādana, and the Pāṇḍavas once visited it. (M.B. Ādi Parva, Chapter 118, Verse 18).

INDRAJIT. Rāvaṇa's son, Meghanāda.

1) *Genealogy.* Descended from Viṣṇu thus:—Viṣṇu,—Brahmā—Pulastya—Viśravas — Rāvaṇa — Meghanāda (Indrajit).

To Pulastya, one of the Prajāpatis was born by Mālinī, Viśravas. Viśravas had two wives, Devavarṇinī, also called Ilibilā and Kaikasī. Vaiśravaṇa or Kubera was his son by Ilibilā and Rāvaṇa, Kumbhakarṇa, Vibhīṣaṇa and Śūrpaṇakhā (daughter) being the offsprings of Kaikasī. Rāvaṇa married Mandodarī and three sons, Meghanāda, Atikāya and Akṣakumāra were born to them. Meghanāda came to be known as Indrajit also, because he had defeated Indra once.

2) *Son of Śiva.* Though it was Mandodarī, Rāvaṇa's wife, who gave birth to Meghanāda (Indrajit) the Uttararāmāyaṇa refers to him as the son of Śiva in a story as follows:—

Once, after religious fasting and other rites on a Monday (to propitiate the Sun-God) Madhurā, an Apsarā woman, adorned with all kinds of ornaments went to Mount Kailāsa to offer salutations to Lord Śiva. Pārvatī, Śiva's consort was not present then, and Madhurā used the opportunity to please the Lord, and she got pregnant by him. All on a sudden Pārvatī appeared on the scene, and knowing what had happened in her absence she cursed Madhurā to fall into an abandoned well as a frog. Madhurā prayed for redemption from the curse, and Śiva pitying her sad plight blessed her that after 12 years she would get herself transformed into a fair damsel and become the daughter of Maya and would, then, be married by a great King. According to Pārvatī's curse Madhurā fell into a well in the forest as a frog. Mayāsura was performing penance near the well to get a daughter. On the expiry of 12 years after Madhurā fell into the well as a frog, Mayāsura looked into it and beheld a beautiful girl. He took her to his palace named her Mandodarī and brought her up as his own daughter. Rāvaṇa married her. It was at this stage that Śiva's vital fluid which had, twelve years before, entered her womb made its appearance in the form of a son. Rāvaṇa named him Meghanāda. Being Śiva's son he grew up with great prowess. (Uttara Rāmāyaṇa).

3) *Meghanāda's yajñas.* When once Rāvaṇa was away from Laṅkā on a conquest of the world, Meghanāda went to Nikumbhilā, the central place for conducting yajñas, and performed seven yajñas with sage Śukra as the chief priest. By the time all the seven yajñas, viz. Agniṣṭoma, Aśvamedha, Bahusvarṇa, Vaiṣṇava, Māheśvara, Rājasūya and Gosava were over, Rāvaṇa returned to Laṅkā and sage Śukra gave him details about the yajñas conducted by his son Meghanāda. Rāvaṇa did not like the Vaiṣṇava yāga performed by his son, and Śukra, who got angry at this cursed, Rāvaṇa that he would meet with his death at the hands of Viṣṇu. (Uttara Rāmāyaṇa).

By performing a Śaiva yāga, Meghanāda got the blessings of Śiva, who taught him (Meghanāda) the great art of Samādhi, which helped one to move amongst others invisible to them.

4) *The name, Indrajit.* Once Rāvaṇa encircled Indraloka with a big army, and Indra, very much alarmed ran up to Viṣṇu for protection. Viṣṇu told Indra that it was not yet time for Rāvaṇa's death and when it was time Viṣṇu himself would slay him. Disappointed at this Indra returned, and a fierce war ensued between him and Rāvaṇa. Indra fought with Rāvaṇa, and Jayanta, his son fought with Meghanāda. When fighting reached its climax Meghanāda resorted to the art of Samādhi taught by Śiva, and became invisible to others. Then he showered his arrows. Jayanta fainted on the battlefield. Pulomā, father of Indrāṇī, carried away Jayanta without others knowing and concealed him in the ocean. Everyone thought that Jayanta was dead. Burning with grief and revenge Indra confronted Rāvaṇa again. Rāvaṇa fell down at the blow with Indra's vajra (thunderbolt). Then once more making himself invisible to others, Meghanāda jumped into Indra's chariot and bound him prisoner. By that time Rāvaṇa got up on his feet, and he and Meghanāda carried away Indra to Laṅkā and chained him to the foot of the flagstaff.

The Devas, grief-stricken at this sad fate of Indra went to Brahmā and submitted their grievance. Brahmā reached Laṅkā, and named Meghanāda Indrajit. (He who gained victory over Indra). Indrajit prayed to Brahmā for the boon, which would ward off death for ever. When Brahmā told him that the boon of eternal deathlessness was out of the question he sought the following boon : that when he had performed a yajña, out of the sacrificial fire should emerge a chariot and necessary horses and that he should not be killed by any one while fighting from that chariot, and that he did not mind being killed by enemies if he got away without completing the yajña. Brahmā granted him the boon. And, as directed by Brahmā Rāvaṇa released Indra from imprisonment after one year. (Uttara Rāmāyaṇa).

5) *Indrajit and Hanūmān.* A clash occurred between Indrajit and Hanūmān, who landed in Laṅkā in search of Sītā, and the former got Hanūmān bound by Brahmāstra. (Vālmīki Rāmāyaṇa).

6) *Death of Indrajit.* At the height of the fierce war between Rāma and Rāvaṇa, Indrajit and Lakṣmaṇa clashed with each other. Finding victory impossible Indrajit created a fake Sītā and killed her. Thinking that Sītā was dead, grief-stricken Hanūmān, Lakṣmaṇa and the regiment of monkeys withdrew from the fight. Informed of Sītā's death Rāma fainted.

Indrajit began the yajña for victory over Rāma at the place called Nikumbhilā. Vibhīṣaṇa told Rāma and Lakṣmaṇa about the warning of Brahmā that Indrajit would be killed if the yajña was obstructed. Happy at the information Rāma and Lakṣmaṇa immediately went to Nikumbhilā to fight with Indrajit who was engaged in performing the yajña, and without completing the yajña he came out and began fighting, and Lakṣmaṇa killed him. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Chapters 82-91).

INDRAKĪLA. A mountain in front of the Himālaya and Gandhamādana mountains. The presiding deity of this mountain is a devotee of Kubera. (M.B. Vana Parva, Chapter 37).

INDRALOKĀBHIGAMANA PARVA. A sub Parva in Mahābhārata.

INDRAMĀRGA. An ancient sacred place (bathing ghaṭ) Those who take a dip in the holy waters there will attain heaven. (M.B. Anuśāsana Parva, Chapter 25, Verse 9).

INDRĀṆĪ. Wife of Indra (Śacī).

1) *Genealogy.* Descended from Viṣṇu thus : Viṣṇu—Brahmā — Kaśyapa —Pulomā—Śacī (Indrāṇī). Pulomā was an asura born to Kaśyapa by his wife Danu. Indra married Śacī, the daughter of Pulomā, and hence Śacī is called Indrāṇī also. She is called Paulomī also as she was the daughter of Pulomā.

2) *Indrāṇī and Śūrapadma.* An Asura called Śūrapadma once coveted Indrāṇī. He deputed his men to fetch Śacī somehow or other to him. Hearing about this, Indra, keeping Indrāṇī with him, went to and stayed in the Chīyāli temple in Koṅkaṇadeśa, and afterwards Indra went to Mount Kailāsa after asking Śāstā to guard Indrāṇī. During Indra's absence Ajāmukhī, sister of Śūrapadma met Indrāṇī and induced her to become Śūrapadma's wife. Indrāṇī refused. Ultimately Indra returned and took Indrāṇī back to Devaloka.

3) *Indrāṇī and Nahuṣa.* See under Agastya.

4) *Indrāṇī and Pāñcālī.* Mahābhārata says that Pāñcālī was a partial incarnation of Indrāṇī. (See under Pāñcālī). A part of Śacī was born in the family of Drupada as Draupadī, viz. Pāñcālī. (M.B. Ādi Parva, Chapter 67).

(1) Indrāṇī once went to the assembly of Brahmā and worshipped him. (M.B. Sabhā Parva, Chapter 11, Verse 42).

(2) When once Satyabhāmā came to Devaloka with Śrī Kṛṣṇa, Indrāṇī conducted her to Aditi, mother of the Devas. (M.B. Sabhā Parva, Chapter 36).

(3) Śacī also was present at the birth of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 13).

(4) Indrāṇī and Arjuna. (See under Arjuna).

INDRAPARVATA. A mountain in Videha. (M.B. Sabhā Parva, Chapter 30, Verse 15).

INDRAPRAMATI. A disciple of Paila. He belonged to the line of Vyāsa's disciples. For other details see under Vyāsa.

INDRAPRASTHA. Capital city of the Pāṇḍavas. It is the same as Delhi, the capital of modern India.

1) *Construction.* As ordained by Dhṛtarāṣṭra, Dharmaputra, claimant to half of the kingdom, went to the forest Khāṇḍavaprastha with his brothers. Śrī Kṛṣṇa stood by them ; great sages like Vyāsa helped them. There, in the forest, they built a city called Indraprastha as beautiful as Indraloka. (M.B. Sabhā Parva, Chapter 211).

2) *Reconstruction.* Once Agni burned down the Khāṇḍava forest. (See under Khāṇḍavadāha). Arjuna saved Maya and five others from the fire. Maya asked Arjuna what he should do in return for saving his life. Arjuna replied that it was not proper to expect any reward for saving one's life and that, if Maya was very keen about doing something in return, it might be done for Kṛṣṇa. Then Kṛṣṇa asked Maya to build for the Pāṇḍavas a palace, the most beautiful one in the world at Indraprastha. And, accordingly, after getting the Brahmins duly feasted, Maya marked the ground ten thousand

Kiṣkus[1] in extent. Then Maya went to the mountain Maināka to the west of Mount Kailāsa, where in the pool called Bindu he had stored a large quantity of gold and gems. Maya brought those materials as also a conch called Devadatta from there and built the most beautiful palace in the world at Indraprastha. Within the palace were made many a beautiful pool and various patterns with galleries etc. in glass. It was built so beautifully and in such a manner as to create, at the very sight, the illusion that there was water where there was really no water and vice versa. It took fourteen months to complete the construction of that most beautiful model of architecture. (M.B. Sabhā Parva, Chapters 1-3).

3) Vajra, son of Aniruddha of the Yādava dynasty was made master of Indraprastha after the time of the Pāṇḍavas. (M.B. Mausala Parva, Chapter 7, Verse 11).

INDRAPŪJĀ. This pūjā (Indra-worship) is also called Indrotsava. It was during the reign of Vasu, a king of the lunar dynasty that Indrotsava began being celebrated in an organised manner. Pleased at the long penance of Vasu, Indra appeared to him and presented a Veṇudaṇḍa. Vasu planted the daṇḍa on earth and conducted Indrapūjā. Thenceforward raising the Veṇudaṇḍa became the first item in celebrating Indrotsava. The staff is decorated with flowers, sandal, garlands etc. To the top of the staff is attached the form of a Haṁsa and offerings are given to it. The reason for this is the fact that it was in the form of a Haṁsa that Indra appeared to Vasu. Pleased by the Indrapūjā of Vasu, Indra announced as follows :—If men, and especially kings worship me in the manner done by Vasu, prosperity and welfare will accrue to them and to their kingdoms. (M.B. Ādi Parva, Chapter 63).

INDRASENA I. A son of King Nala. (M.B. Vana Parva, Chapter 60, Verse 23). Nala had also a daughter called Indrasenā.

INDRASENA II. Son of King Parīkṣit. (M.B. Ādi Parva, Chapter 94, Verse 55).

INDRASENA III. Mahābhārata, Sabhā Parva, Chapter 33. Verse 30 refers to one Indrasena, charioteer of the Pāṇḍavas. He accompanied the Pāṇḍavas in their forest life. (M.B. Vana Parva, Chapter 1, Verse 11). When the Pāṇḍavas arrived at Mount Gandhamādana they left Indrasena with Subāhu, the Pulinda King. (M.B. Vana Parva, Chapter 140, Verse 27). After some time the Pāṇḍavas sent him to Dvārakā. (M.B. Virāṭa Parva, Chapter 4, Verse 58). Indrasena was present at the wedding of Abhimanyu which was celebrated in the city of Upaplavya. (M.B. Virāṭa Parva, Chapter 72, Verse 23).

INDRASENA IV. A King who fought on the side of the Kauravas. (M.B. Droṇa Parva, Chapter 156, Verse 122).

INDRASENĀ I. Name of Pāñcālī in her former birth. (See under Pāñcālī).

INDRASENĀ II. Daughter of King Nala.

INDRASENĀ III. Nālāyanī, a princess of Aṅga. She was married by the sage Ṛṣyaśṛṅga. (See under Ṛṣyaśṛṅga). (M.B. Vana Parva, Chapter 113, Verse 11). Indrasenā served her husband for 100 years. M.B. Virāṭa Parva, Chapter 21, Verse 11).

INDRATĀPA. An Asura, who was a devotee of Varuṇa. (M.B. Sabhā Parva, Chapter 8, Verse 15).

INDRATĪRTHA. A sacred place on the banks of the river Sarasvatī. It was here that Indra performed 100 yajñas. (M.B. Śalya Parva, Chapter 48, Verse 49).

INDRATOYĀ. A river near Mount Gandhamādana. Bathing in the river and staying there for three nights is tantamount to performing the horse sacrifice. (M.B. Anuśāsana Parva, Chapter 25, Verse 11).

INDRAVĀHANA. King Kakutstha of the Ikṣvāku dynasty made Indra his vehicle in the form of an ox and fought the Asuras thus. Hence the name Indravāhana. (See under Kakutstha).

INDRAVARMAN. A King of Mālava, he fought on the side of the Pāṇḍavas, and got killed by an elephant called Aśvatthāmā. (M.B. Droṇa Parva, Chapter 190, Verse 15).

INDROTA (INDRODA). A sage, son of Śuka, the great sage, and also called Śaunaka. Janamejaya, son of King Parīkṣit once killed a brahmin, and at once Brahmahatyā (sin of having killed a brahmin) seized the King. The King lost all mental peace at this and sought the advice of many sages for redemption from the sin, and Indrota (Śaunaka) advised him to go on a pilgrimage and perform righteous duties (dharma). The King acted accordingly and got rid of the sin of killing the brahmin. This story occurs under the title Indrotapārikṣitīyam in Śānti Parva in three chapters. (Chapters 150-152).

INDROTSAVA. See under Indrapūjā.

INDUPRABHĀ. See under Malayaprabhā.

INDUMATĪ I. Daughter of Candrasena, King of Siṁhala and his queen, Guṇavatī. (See under Candrasenā).

INDUMATĪ II. Mother of Nahuṣa. (See under Nahuṣa).

INDUMATĪ III. Wife of Raghu.

IRĀ I. One of the wives of Kaśyapa. Aditi, Diti, Danu, Ariṣṭā, Surasā, Khaśā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadrū and Muni were the wives of Kaśyapa. Grass on earth originated from Irā. (Agni Purāṇa, Chapter 19).

IRĀ II. There was a devī called Irā among the attendants of Kubera. (M.B. Sabhā Parva, Chapter 10, Verse 11).

IRĀMĀ. A river. Sage Mārkaṇḍeya is reported to have once seen this river in the stomach of child Kṛṣṇa. (Vana Parva, Chapter 188, Verse 104. Also see under Mārkaṇḍeya).

IRĀVĀN. A son born to Arjuna of the serpent damsel (Nāgakanyā) named Ulūpī. (For genealogy see under Arjuna).

1) *Birth.* According to the practice laid down Pāñcālī used to live with each husband for one year by turn. When she was living with one husband the other four husbands had no admission there. When once Arjuna wanted his arms to redeem the cows of a brahmin stolen by thieves he entered the apartment of Dharmaputra where the arms had been kept and took them. For thus having entered, against rules, the apartment then kept by Dharmaputra and Pāñcālī, Arjuna had to

1 Kiṣku means a cubit. "Kiṣkur haste" (Amara).

go on a pilgrimage for one year. Numerous brahmins accompanied Arjuna and while spending the night on the banks of the Gaṅgā, Arjuna entered its waters for bathing. There he saw the Nāga damsel, Ulūpī. They fell in love with each other and got married. And, a son named Irāvān was born to them. Ulūpī granted Arjuna the boon that all water-animals would obey him and that in water he would be invincible. Leaving Ulūpī and Irāvān behind, Arjuna continued his stay in the forest.

2) *Further Information.* (1) In the great war Irāvān fought on the side of the Pāṇḍavas. During the first day's fighting Irāvān and Śrutāyu fought a duel. (M.B. Bhīṣma Parva, Chapter 45, Verses 69-71).

(2) Irāvān defeated Vinda and Anuvinda in fight. (Bhīṣma Parva, Chapter 83, Verses 18-22).

(3) Irāvān killed five brothers of Śakuni. (Bhīṣma Parva, Chapter 90, Verses 27-46).

(4) Irāvān fought against Alambuṣa and was killed by the latter. (Bhīṣma Parva, Chapter 90, Verses 56-76).

IRĀVATĪ I. Grand daughter of Kaśyapa. Ten daughters were born to Kaśyapa by his wife Krodhavaśā, viz. Mṛgī, Mṛgamandā, Harī, Bhadramatā, Mātaṁgī, Śārdūlī, Śvetā, Surabhi and Kadrū, and Irāvatī was Kadrū's daughter. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa).

IRĀVATĪ II. A sacred river. (M.B. Anuśāsana Parva, Chapter 146, Verse 18).

ĪRJIKA. A locality. (M.B. Bhīṣma Parva, Chapter 9, Verse 52).

ĪRI. There are hundred Kings in the palace of Yama worshipping him, and they are called the Īris. (M.B. Sabhā Parva, Chapter 8, Verse 23).

IRIMPU. A Malayalam word meaning 'iron'. The metal iron originated in the following way. The Devas sought Brahmā's protection against the onslaughts of Tārakāsura, who had obtained a boon to the effect that he could be killed only by a son born to Śiva. And, implored by Brahmā and others Śiva entered into the sex act with Pārvatī. The impact shook the universe. Agni separated them from the process and the semen of Śiva dropped in Agni. Agni deposited it in the Gaṅgā. The Gaṅgā could not bear it and it coursed through her (Gaṅgā's) arteries and out of it was born Subrahmaṇya. Also from the particles of the semen gold and silver were produced. From the intensity of the heat were produced iron and copper. See under Subrahmaṇya. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Canto 37).

ĪŚA. A Viśvadeva. (Universal deva). (M.B. Anuśāsana Parva, Chapter 91, Verse 31).

ĪŚĀNA (ŚIVA). Īśāna, with matted hair rides on the ox. See under Śiva. (Agni Purāṇa, Chapter 51).

ĪŚĀNĀDHYUṢITA TĪRTHA. An ancient tīrtha. Tasting the water of this tīrtha will give all the benefits of the horse sacrifice. (M.B. Vana Parva, Chapter 84, Verses 8, 9).

IṢṬARAŚMI. A King mentioned in the Ṛgveda. He performed many yajñas. (Ṛgveda, Maṇḍala 1, Anuvāka 13, Sūkta 123).

IṢṬĀŚVA. A King mentioned in the Ṛgveda. He performed many yajñas. (Ṛgveda, Maṇḍala 1, Anuvāka 19, Sūkta 124).

IṢUPĀDA. An Asura born to Kaśyapa and his wife, Danu. (M.B. Ādi Parva, Chapter 65, Verse 25). This Iṣupāda was reborn in his next life as the very heroic and powerful King Nagnajit. (M.B. Ādi Parva, Chapter 67, Verses 20, 21).

ĪŚVARA. Once Devī told Himavān who, according to the Hindu religion, God is, and how creation takes place from Īśvara (God). The famous discussion about Godhood, called Devīgītā is quoted hereunder.

(1) Ahamevāsa pūrvaṁ tu
nānyad kiṁcit nagādhipa /
Tadātmarūpaṁ cit saṁvit
Parabrahmaikanāmakam. //

(Before the creation of the universe commenced, I alone was; there was nothing else. Then I was called Parabrahman, Citsvarūpī, Saṁvitsvarūpī and Ātmarūpī).

(2) Apratarkyamanirdeśya-
manaupamyamanāmayam /
Tasya kācit svataḥ siddhā
śaktirmāyeti viśrutā //

(That form is beyond discussion (Apratarkyam); beyond description (Anirdeśyam); incapable of being compared (Anaupamyam); beyond birth, death youth, old age etc. (Anāmayam). In this form of mine resides māyāśakti.

(3) Na satī śā nāsatī sā-
nobhayātmā virodhataḥ /
Etadvilakṣaṇā kācid-
vastubhūtāsti sarvadā //

(That māyāśakti cannot be said to be existing or not existing. Thus it is neither existing nor not existing. The statement existing and not existing is subject to the error, paradox. That great force exists always in me with the pair of aspects.

(4) Pāvakasyoṣṇateveya-
muṣṇāṁśoriva dīdhitiḥ /
Candrasya candrikeveyaṁ
Mameyaṁ sahajā dhruvā //

(Fire does not exist without heat, nor Sun without light nor Moon without its rays. Just like this, that māyāśakti is coeval with me. It is permanent.

(5) Tasyāṁ karmāṇi jivānāṁ
Jīvāḥ Kālāśca sañcare /
Abhedena vilīnāḥ syuḥ
Suṣuptau vyavahāravat //

(Just as all actions, feelings and even the sense of time remain latent in deep sleep, even so all the actions and emotions of all living beings lie absorbed in Māyā).

(6) Svaśakteśca samāyogā-
dahaṁ bījātmatāṁ gatā /
Svādhārāvaraṇāttasya-
doṣatvaṁ ca samāgatam //

(I am myself the source of this Māyā; but it has a strange power called āvaraṇa which hides my real nature).

(7) Caitanyasya samāyogād
nimittatvaṁ ca kathyate /
Prapañcapariṇāmācca
Samavāyitvamucyate //

(Being joined to Caitanya (Brahman) Māyā becomes the material as well as the immediate cause of the universe (Prapañca).

(8) Kecittām tapa ityāhu-
stamaḥ kecijjaḍāṁ pare /
Jñānaṁ māyāṁ pradhānaṁ ca
prakṛtiṁ śaktimapyajām //

(This māyā is referred to differently by different people as tapas, tamas, jaḍa, jñāna, māyā, pradhāna, prakṛti and ajā.).

(9) Vimarśa iti tāṁ prāhuḥ
Śaivaśāstraviśāradāḥ /
avidyāmitare prāhur-
vedatatvārthacintakāḥ //

(Experts in Śaiva philosophical thought refer to this māyā as vimarśa and Vedic seers call it avidyā).

(10) Evam nānāvidhāni syuḥ
nāmāni nigamādiṣu /
tasyāḥ jaḍatvaṁ dṛśyatvāt
jñānanāśāttatoṣsatī //

(Thus Vedas refer to māyā by various names. Because of visibility māyā is called jaḍa, and because it is destructive of true knowledge it is called asat).

(11) Caitanyasya na dṛśyatvaṁ
dṛśyatve jaḍameva tat /
svaprakāśaṁ ca caitanyaṁ
na pareṇa prakāśitam //

(Caitanya (Effulgence) is not visible. What is seen is jaḍa (material expression). Caitanya is self-illuminating; it is not illuminated by something else).

(12) Anavasthādoṣasatvā-
nna svenāpi prakāśitam /
Karmakartṛvirodhaḥ syāt-
tasmāttaddīpavat svayam //

(13) Prakāśamānamanyeṣāṁ
Bhāsakaṁ viddhi parvata /
ata eva ca nityatvaṁ
Siddhaṁ samvittanormama //

(If caitanya is not self-illuminating then it is subject to the drawback of Anavasthādoṣa (Absence of finality). If Caitanya does not possess the quality of light and illumination there should necessarily be something else, which illuminates it, and there should again be something to illuminate that which illuminates Caitanya. And, it continues ad infinitum. This state of no conclusion is called anavasthā doṣa. Also one thing cannot be, at the same time, the subject (actor) and the object of action, and that invites the draw-back of paradox. Therefore, O King of mountains ! understand that Caitanya is self-illuminating and it illuminates other things by its own illumination. And this, therefore, proves that my Caitanya is eternal).

(14) Jāgratsvapnasuṣuptyādau
dṛśyasya vyabhicārataḥ /
saṁvido vyabhicāraśca
nānubhūtosti karhicit //

(All visible things go on changing in the three states of awaking, dream and deep sleep. But like visible things Caitanya is not subject to change, and does not experience the three states).

(15) Yadi tasyāpyanubhava-
starhyayaṁ yena sākṣiṇā /
anubhūtaḥ sa evātra
śiṣṭaḥ saṁvidvapuḥ purā //

(If it is argued that it (Caitanya) experiences the three states then there must be something else as 'witness' for the experience. But since it is established as self-illuminating there cannot be something else as 'witness'.

(16) Ata eva ca nityatvaṁ
proktaṁ sacchāstrakovidaiḥ /
ānandarūpatā cāsyāḥ
parapremāspadatvataḥ //

(Because of the above reasons experts in the science of philosophy hold that this Caitanya is eternal, and that, since it is the basis of bhakti which assumes the form of absolute love, it is ānandarūpa).

(17) Mā na bhūvaṁ hi bhūyāsa-
miti premātmani sthitaṁ /
sarvasyānyasya mithyātvā-
dasaṁgatvaṁ sphuṭaṁ mama //

(No living souls think 'I am not'. Every body cherishes always his self-importance, the 'I'. It is present there in every living soul in the form of love. This fact itself proves that I am different from all material objects).

(18) Aparicchinnatāpyeva-
mata eva matā mama /
tacca jñānaṁ nātmadharmo
dharmatve jaḍatātmanaḥ //

(That I am indivisible is quite definite. Knowledge is not an attribute of the soul (ātman) but is the very form of the soul itself. If knowledge were only an attribute of the soul it (soul) should have been material (jaḍa) and it is quite a certitude that the soul is not material, because knowledge is the very nature of the soul).

(19) Jñānasya jaḍaśeṣatvaṁ
na dṛṣṭam na ca saṁbhavi /
Ciddharmatvaṁ tathā nāsti
Ciraścid nahi bhidyate //

(The soul is pure knowledge without any touch of the jaḍa. It is also pure existence. It is one and indivisible).

(20) Tasmādātmā jñānarūpaḥ
sukharūpaśca sarvadā /
satyaḥ pūrṇopyaśaṁgaśca
dvaitajālavivarjitaḥ //

(The ātman (soul) is therefore jñānarūpa (of the nature of pure knowledge), Sukharūpa (of the nature of pure joy) and satyarūpa (of the nature of absolute truth). It is unattached to anything and free from duality).

(21) Sa punaḥ kāmakarmādi-
yuktayā svīyamāyayā /
pūrvānubhūtasaṁskārāt
kālakarmavipākataḥ //

(22) Avivekācca tattvasya
sisṛkṣāvān prajāyate /
abuddhipūrvaḥ sargoṣyaṁ
kathitaste nagādhipa //

(23) Etaddhi yanmayā proktaṁ
mama rūpamalaukikam /
avyākṛtaṁ tadavyaktaṁ
māyāśabalamityapi //

(24) Procyate sarvaśāstreṣu
sarvakāraṇakāraṇam
tattvānāmādibhūtaṁ ca
saccidānandavigraham //

(25) Sarvakarmaghanībhūta-
micchājñānakriyāśrayam /
hrīṁkāramantravācyaṁ ta-
dādi tatvaṁ taducyate //

(Impelled by the Vāsanās of previous actions the Māyāśakti proceeds to create the world, beginning with the 24 tattvas. My form which is immaterial and unmanifested is praised by all śāstras to be the cause of all causes and the basis of all tattvas. It is also the basis of all knowledge, action and volition and realizable only through the hrīṁkāra mantra).

(26) Tasmādākāśa utpannaḥ
śabdatanmātrarūpakaḥ /
bhavet sparśātmako vāyus-
tejorūpātmakaṁ punaḥ //
(27) Jalaṁ rasātmakaṁ. paścāt—
tato gandhātmikā dharā /
śabdaikaguṇa ākāśo
vāyussparśaravānvitaḥ
(28) Śabdasparśarūpaguṇaṁ
teja ityucyate budhaiḥ /
śabdasparśarūparasai-
rāpo vedaguṇāḥ smṛtāḥ //
(29) Śabdasparśarūparasa-
gandhaiḥ pañcaguṇā dharā /
tebhyobhavan mahatsūtraṁ
yalliṁgaṁ paricakṣate //
(30) Sarvātmakaṁ tat saṁproktaṁ
sūkṣmadehoऽyamātmanaḥ /
avyaktaṁ kāraṇo dehaḥ
sa coktaḥ pūrvameva hi //

(From this primordial principle the five elements (pañcabhūtas) were born. The first of these is ether which is the element of sound because sound travels through ether (śabda-tanmātra-rūpa). Then air (vāyu) gave rise to the sense of touch and so air is called sparśarūpa. This vāyu again gave rise to Agni (Vāyoragniḥ). Then came water which corresponds to the sense of taste (rasarūpa). From water came earth which is gandharūpa (the source of smell) (Udakādbhūmiḥ). Ākāśa (ether) has only one guṇa, namely sound. Vāyu (air) has two guṇas—Sabda and Sparśa (Sound and touch). Agni has three guṇas:—rūpa, śabda and sparśa. Jalaṁ (water) has four guṇas—śabda, sparśa, rūpa, and rasa. The last element—earth—has five guṇas—śabda, sparśa, rūpa, rasa and gandha. From these five tanmātrās is born the liṅga-śarīra or sūkṣma-śarīra).

(31) Yasmin jagadbījarūpaṁ
sthitaṁ liṅgodbhavo yataḥ /
tataḥ sthūlāni bhūtāni
pañcīkaraṇamārgataḥ //
(32) Pañcasaṁkhyāni jāyante
tatprakārastvathocyate /
pūrvoktāni ca bhūtāni
pratyekaṁ vibhajeddvidhā //

(The jagat (universe) remained in embryo form (bījarūpa) in these pañcatanmātrās. Then by the process of Pañcīkaraṇa all the gross material objects were created. These pañcabhūtas were first divided into two (each was divided into two). Then by a process of the combination of these ten parts different substances were born as detailed in the following stanzas.

(33) Ekaikaṁ bhāgamekasya
caturdhā vibhajed gire /
svasvetaradvitīyāṁśe
yojanāt pañca pañca te //

(Each half of each of these five bhūtas is again subdivided into four parts. These 1/8 parts are joined to the other halves and by combining them in other fractions the material bodies (sthūlaśarīras) of all beings are made).

(34) Tatkāryaṁ ca virāṭ dehaḥ
sthūladeho yamātmanaḥ /
pañcabhūtasthasatvāṁśaiḥ
śrotrādīnāṁ samudbhavaḥ //

Virāṭdeha (Cosmic body) is the sum total of these individual material bodies. The inner conscience and bodily organs like ear etc. originate from the gentle and pure aspects of the five elements.

(35) Jnānendriyāṇāṁ rājendra !
pratyekaṁ militaistu taiḥ /
antaḥkaraṇamekaṁ syād
vṛttibhedāccaturvidham //
(36) Yadā tu saṁkalpavikalpakṛtyaṁ
tadābhavettanmana ityabhikhyam /
syād buddhisaṁjñaṁ ca yadā pravetti
suniścitaṁ saṁśayahīnarūpam //
(37) Anusandhānarūpaṁ ta-
ccittaṁ ca parikīrtitam /
ahaṁ kṛtyātmavṛttyā tu
tadahaṁkāratāṁ gatam

(Antaḥkaraṇa, due to differences in state assumes four forms. When once conception and doubt arise in a subject, then it is called mind. When there is no doubt, but there is assuredness it is called understanding (buddhi). The function of examining a subject again and over again belongs to citta. To think of 'I' is egoism or ahaṁkāra).

(38) Teṣāṁ rajoṁśairjātāni
Kramāt karmendriyāṇi ca /
pratyekaṁ militaistaistu
prāṇo bhavati pañcadhā //
(39) Hṛdi prāṇo gudeऽpāno
nābhisthastu samānakaḥ /
kaṇṭhadeśepyudānassyād-
vyānaḥ sarvaśarīragaḥ //

(From the coarse (rājasic) aspects of the five sense-organs originate the five organs of action like word, foot, hand, excretory and the genital organ, and also the five prāṇas (breaths) called prāṇa, apāna, samāna, udāna and vyāṇa. Prāṇa is located in the heart, apāna in the anus, samāna in the nābhi (navel) udāna in the throat and vyāna all over the body).

(40) Jñānendriyāṇi pañcaiva
pañcakarmendriyāṇi ca /
prāṇādi pañcakaṁ caiva
dhiyā ca sahitam manaḥ //
(41) Etat sūkṣmaśarīraṁ syān
mama liṅgaṁ yaducyate /
Tatra yā prakṛtiḥ proktā
sā rājan dvividhā smṛtā //

(Organs of knowlege 5, of actions 5, and prāṇas 5, and buddhi 1, mind 1, the body is composed of these 17 factors). This forms the Sūkṣmaśarīra whose prakṛti is two-fold (as mentioned below).

(42) Satvātmikā tu māyā syād-
avidyā guṇamiśritā /
svāśrayaṁ yā tu saṁrakṣet
sā māyeti nigadyate //

One is pure māyā and the other is avidyā possessing properties).

(43) Tasyāṁ yat pratibiṁbaṁsyād-
bimbabhūtasya ceśituḥ
sa Īśvaraḥ samākhyātaḥ
svāśrayajñānavān paraḥ //
(44) Sarvajñaḥ sarvakartā ca
sarvānugrahakārakaḥ /
avidyāyāṁ tu yat kiṁcit
pratibiṁbaṁ nagādhipa //

(Brahmacaitanya reflected in this māyā is Īśvara (God). That Īśvara is the same as the ātman (soul), brahman absolute, creator of everything, omniscient, and the cause of all blessings. The soul reflects to a small extent in avidyā also).

(45) Tadeva jīvasaṁjñaṁ syāt
sarvaduḥkhāśrayaṁ punaḥ /
dvayorapīha saṁproktaṁ
dehatrayamavidyayā //

(This jīva is the receptacle of all sorrows. Due to vidyā and avidyā both get three kinds of bodies).

(46) Dehatrayābhimānāccā-
pyabhūnnāmatrayaṁ punaḥ /
prājñastu kāraṇātmā syāt
sūkṣmadehī tu taijasaḥ //

(47) Sthūladehī tu viśvākhya-
strividhaḥ parikīrtitaḥ /
evamīśopi samprokto
jīvasūtravirāṭpadaiḥ //

(48) Prathamo vyaṣṭirūpastu
samaṣṭyātmā paraḥ smṛtaḥ /
sa hi sarveśvaraḥ sākṣāt
jīvānugrahakāmyayā //

(49) Karoti vividhaṁ viśvaṁ
nānābhogāśrayaṁ punaḥ /
macchaktiprerito nityaṁ
mayi rājan prakalpitaḥ. //

He who is attached and is proud about the material body is called Viśva; he who attaches importance to the subtle body is called Taijasa, and he who is aware of the causal body is called Prājña. The jīva is Vyaṣṭisvarūpa (has individuality) but Īśvara is Samaṣṭyātmaka (embraces all the jīvas). Īśvara works impelled by my power).

ĪYAM. Īyaṁ in Malayalam means the metal lead. A metal formed out of the dirt in river Gaṅgā. (See Irimpu).

J

J (ज). This letter means jaya (victory). (Agni Purāṇa, Chapter 348).

JĀBĀLĀ. The mother of the hermit Satyakāma. (For details see under Satyakāma).

JĀBĀLI I. A famous hermit. In Mahābhārata, Anuśāsana Parva, Chapter 4, Stanza 55, it is stated that Jābāli was one of the sons of Viśvāmitra. They were expounders of the Vedas. Though he was the son of Viśvāmitra his life was mostly connected with Vasiṣṭha. The Purāṇas do not make it clear how this son of Viśvāmitra happened to fall into the circle of Vasiṣṭha who was a foe of Viśvāmitra. He was one of the seven spiritual advisers of King Daśaratha. It is mentioned in Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 48 that eight hermits such as Suyajña, Vāmadeva, Jābāli, Kaśyapa Vasiṣṭha and others lived in Ayodhyā in the palace of the King Daśaratha.

When Bharata went to the forest, to bring Śrī Rāma back to Ayodhyā, Jābāli also followed him. Jābāli argued with Śrī Rāma, using several arguments, to make him return to Ayodhyā. These arguments made Śrī Rāma angry. But he was pacified by the consoling words of Vasiṣṭha. (Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa).

Jābāli comes in the line of disciples of Vyāsa. Vyāsa divided the Veda and taught Sumantu Atharvaveda. The hermit Sumantu first taught Atharvaveda to his disciple Kabandha who divided it into two parts and taught two disciples Devadarśa, and Pathya. The disciples of Devadarśa were Magadha, Brahmabali, Sautkāyani and Pippalāda. Pathya had three disciples. They were Jābāli, Kumuda and Śaunaka. Of these Jābāli was a famous expounder of Atharvaveda. (Viṣṇu Purāṇa, Aṁśa 3).

JĀBĀLI II. Son of Ṛtadhvaja, a hermit. (See under Viśvakarmā, Para 2).

JĀBĀLI III. A hermit. The descendants of this hermit also are known by this name. Jābāli who performed penance on the mountain of Mandara had several disciples.

While Jābāli was going along the forest he saw a young man of handsome appearance engaged in penance on the shore of a lake. Jābāli wanted to know about him and his penance. But as the young man was in deep meditation Jābāli had to wait there for several years. At last the young man awoke from his meditation and told Jābāli the secrets of devotional meditation and contemplation of Kṛṣṇa. The remaining life of Jābāli was spent in the worship of Kṛṣṇa, in consequence of which in the next birth he was reborn as a cowherdess, named Citragandhā in the house of the cowherd Pracaṇḍa. (Padma Purāṇa, Pātāla Khaṇḍa, Chapters 30, 72 and 109).

JĀBĀLI IV. A hermit. The intensive penance of this hermit compelled Indra to depute the celestial maid Rambhā to hinder it. Jābāli became a prey to the enticement of this heavenly beauty and a daughter was born to them. This damsel was carried away by the King Citrāṅgada. The hermit Jābāli cursed Citrāṅgada to become a leper. (Skanda Purāṇa. Chapters 3, 143, and 144).

JAḌA. An immoral brahmin. Jaḍa, who set out to do commercial business once was killed by thieves. As a result of sins committed in previous births he was turned into a Piśāca. After his death his son, who led quite a moral life went to Kāśī (Banares) to perform his father's obsequies, and at the particular spot where his father was living as Piśāca the son recited Chapter 3 of the Gītā, on hearing which Jaḍa got released from his state as Piśāca. (Padma Purāṇa, Uttarakhaṇḍa and Mārkaṇḍeya Purāṇa).

JAGANNĀTHA PAṆḌITA. A very powerful and ruthless literary critic in Sanskrit. He lived between 1590 and 1665. He is also known as Paṇḍitarāja (King of scholars). His most important and well-known work is Rasagaṅgādhara. To this day it remains as an invaluable treasure in rhetorics. (Alaṅkāra Śāstra).

His poetic theory is "Ramaṇīyārthapratipādakaḥ Śabdaḥ Kāvyam". (Words which convey beautiful meanings constitute poetry). He vehemently opposed the dhvani vāda (suggestive words and phrases conveying more meanings produce more rasa than they literally and apparently appear to carry). Citramīmāṁsā-Khaṇḍana is another work of the Paṇḍitarāja. In this work another rhetorician named Appayadīkṣita is strongly criticised. The allegoric poem, "Bhāminīvilāsam", is supposed to have been written by this great rhetorician based on the untimely death of his wife, Bhāminī. He has also written five other works, the five Laharīs [Gaṅgālaharī etc].

JAGATĪ. One of the seven horses which draw the chariot of Sūrya. Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭubh, Anuṣṭubh and Paṅkti are the seven horses. (Viṣṇu Purāṇa, Part II, Chapter 8).

JĀGRAT. According to the vision of Ṛṣis or sages, every living being has four states. They are Jāgrat (waking state), Svapna (dream), Suṣupti (profound sleep) and Turīya (the fourth state of the soul, i.e. oneness with Brahman in different degrees). The hermits and sages have said about the four states of soul as given below:—

1) *Jāgrat.* In this state the individual soul is awake. The five organs of senses, the five organs of activity and the four inner organs of the living being will be active, when the soul is awake. In this state he enjoys the outer world through the five senses. That is, he sees with the eyes, hears with the ears, tastes with tongue, smells with the nose and feels with the skin. Every man thinks that his understanding through the senses is real. It is the individual soul which is responsible for this understanding. But it is difficult to say whether these perceptions through the senses are real or unreal. A hermit says as follows:—"An individual soul travels from Jāgrat to Svapna and from Svapna to Jāgrat as a fish which goes from one shore to the other without touching anything. For an individual soul the state of jāgrat is only one of the four states. So we cannot give the verdict that the state of Jāgrat alone is real and all the rest are unreal." The individual soul which is in the state of Jāgrat enjoys the outer world and so it is 'bahiḥprajña' (external—knowing). In this state the individual soul enjoys the external world with the seven organs and the nineteen faces. The seven organs are, the two eyes, head, soul, body, urinal bladder and the legs. The nineteen faces are the five senses, the five organs of activity, the five life-breaths and the four inner organs of mind, intellect, egoism and will. The individual soul in the state of Jāgrat enjoys the external world with these organs and faces. The soul in this state is called 'Vaiśvānara'. This state is experienced by all the human beings of the world and so it is called Vaiśvānaras[1] (Bṛhadāraṇyaka, Māṇḍūkyopaniṣad).

2) *Svapna (dream).* The second state of the individual soul, is svapna (dream). He who indulges in dream, forgets everything he had experienced in the state of Jāgrat and creating new worlds he enjoys them. While the five organs of senses and the five organs of activity of the dreamer take rest, the four inner organs of citta (will) Ahaṅkāra (egoism) Buddhi (reason) and manas (Mind) will be working. See what the author of Upaniṣad says. "The dreamer separates his self from the wide universe and creates his own radiance by his own radiance. The light of the self is the light for the dreamer. That man creates a chariot or an assemblage of chariots or roads where there is no chariot or an assemblage of chariots or a road; joy, delight or extreme delight where there is no joy or delight or extreme delight; ponds, wells and rivers where there are no ponds, wells and rivers. A dreamer is a Lord; the state of the dream is the state of activity." Another hermit says as follows about the state of dream :—"The dreaming individual soul which sees again things which were seen here and there, hears again things which were heard here and there, enjoys again things which were enjoyed in places far and near, is really enjoying greatness. He sees things seen and not seen, heard and not heard enjoyed and not enjoyed. The dreamer, like a King who travels with his train throughout his country, as he pleases, plays by getting in and out of his own body, and enjoys lofty experiences, and so he is happier than he who eats alone and enjoys his food. The individual soul in its state of dream is called the Taijasa (the radiant) because he illuminates himself by his own radiance. In this state the individual soul does not touch anything and so it is sinless.[2]

3) *Suṣupti.* The third state of the individual soul is suṣupti (profound sleep). The soul alone is active in this state. In suṣupti the individual soul desires for nothing and does not indulge in dream. In this state the individual soul does not think that the soul and the body are two. So it is unitary. The sleeper is called 'Prājña' also. The individual soul which is in the state of sleep, completely severs its connection with the organs of senses, the organs of action, mind, the Prāṇamayakośa (the chest of the life-breaths), the manomaya kośa (the cask of mind) and Vijñānamaya Kośa, the chest of knowledge or understanding. The mind, the sense organs, Sūkṣmaśarīra (the suble body) and the actions are the items which could abandon the connection with jīvātmā (individual soul). In sleep the jīvātmā separating all its connections, for the time being, with these items absorbs itself in the Brahman. See what the author of the Upaniṣad says about the state of Suṣupti (Sleep).[3] As an eagle folds its wings and falls down weary and tired, after flying round in the air for a long time, the individual soul, avoiding all desires and having no dreams, takes rest. The soul sleeps in the nāḍī, with seventytwo thousand branches called 'hita', like a child or a King or Brahman. During sleep the mind, senses etc. are not destroyed. They only keep away. They reappear when the man wakes up from sleep.[4]

4) *Turīyam.* In the state of Turīya the Jīvātmā alone is active. The individual souls which abide in creatures are another aspect of Brahman. Everything said about Brahman can be said about the jīvātmā in the state of profound sleep. But the bliss that we enjoy in sleep is not remembered in the state of activity. The same bliss that we enjoy in profound sleep could be enjoyed

1 (a) Tadyathā mahāmatsyasya ubhe kūle anusaṁcaratah Pūrvaṁ cāparaṁ caivaṁ evāvaṁ puruṣaḥ etāvubhāvantau anusaṁcarati svapnāntaṁ buddhāntaṁ ca. (Bṛhadāraṇyaka).

(b) Jāgaritasthāno bahiḥprajñaḥ saptāṅgaḥ ekonaviṁśatimukhaḥ sthūlabhukvaiśvānaraḥ. (Māṇḍūkyopaniṣad)

2 (a) Sa yatra prasvapityasya lokasya sarvato mātrāmupādāya svayaṁ vihatya svayaṁ nirmāya svena bhāsā svena jyotiṣā prasvapityatrāyaṁ puruṣaḥ svayaṁ jyotirbhavati (Bṛhadāraṇyaka).

(b) Atraiva devaḥ svapnamahimānam anubhavati yad dṛṣṭaṁ dṛṣṭam anupaśyati śrutaṁ śrutamevārtham anuśṛṇoti. Daśadigantaraiśca pratyanubhūtaṁ punaḥ punaḥ pratyanubhavati, dṛṣṭaṁ cādṛṣṭam cāśrutaṁ ca śrutaṁ cānubhūtaṁ ca ananubhūtaṁ ca saccāsacca sarvaṁ paśyati sarvaṁ paśyati. (Praśnopaniṣad).

(c) Sa yathā mahārājo jānapadād gṛhītvā sve janapade yathākāmaṁ parivartate, evamevaiṣa etat prāṇān gṛhītvā sve śarīre yathākāmaṁ parivartate (Bṛhadāraṇyaka).

3 (a) Yatra svapno na kaṁcana kāmaṁ kāmayate na kañcana svapnaṁ paśyati tat suṣuptaṁ suṣuptasthāne ekībhūtaḥ prajñānaghanam eva ānandamayaṁ hi ānandabhukcetomukhaḥ prājñaḥ. (Māṇḍūkya, Tritīya pāda).

(b) Saptasthānontaḥ prajñaḥ saptāṅgaḥ ekonaviṁśatimukhaḥ praviviktabhuk taijaso. (Dvitīyapāda Māṇḍūkya)

4 Tadyathāsminnākāśe śyeno vā suparṇo vā viparipatya śrāntaḥ saṁhatya pakṣau saṁlayāyaiva dhriyata evam ayaṁ puruṣaḥ etasmā antāya dhāvati, yatra supto na kaṁcana kāmaṁ kāmayate no kaṁcana svapnaṁ pasyati.

(Bṛhadāraṇkyaa)

in the state of samādhi (contemplation) of yoga or union with the universal soul. When it came to be known that this supernal bliss could be enjoyed even after one had awakened from contemplation, a fourth state of the jīvātmā (individual soul) was recognized. But in the Bṛhadāraṇyaka only three states of the jīvātmā are mentioned.

Immersion of the individual soul by the yogin in the universal soul Brahman in the state of jāgrat or activity is called Turīya. The individual soul which is in the state of Turīya, is described as follows in the Chāndogyopaniṣad.

"The jīvātmā which is in the state of Turīya is not conscious internally. He whose inner consciousness is active is Taijasa. He is not bahiḥprajña (conscious of the outer world). Bahiḥprajña is Vaiśvānara. He is not a combination of Taijasa and Turīya. He is not compact with consciousness as a conscious man not a conscious man; nor is he an unconscious man. He, who could be explained only by negations, cannot be seen. He is unmanifestable, indiscernible, unthinkable, indescribable and without any characteristic mark. Only by unswerving faith could he be known. It creates the universes and at the same time negates it. It is the supreme reality, the one without a second (dvaita). This is the state of Turīya.[1]

Vaiśvānara is called the soul with annamayakośa (the material body), Taijasa, the soul with Prāṇamayakośa (the sheath of the life breaths), Prājña, the soul with Vijñānamayakośa (the sheath of understanding) and Turīya, the soul with ānandamayakośa (the chest of bliss).

JĀGUḌA. A country in ancient India. In Mahābhārata, Vana Parva, Chapter 51, Stanza 25, it is mentioned that the King of this country took part in the Rājasūya (royal consecration) performed by Yudhiṣṭhira.

JĀHNAVĪ. The river Gaṅgā. (See under Jahnu).

JAHNU. A hermit King born in the family of Pūru.

1) *Genealogy.* Descended from Viṣṇu in the following order :—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Pūru—Janamejaya—Prācinvān—Pravīra—Namasyu—Vītabhaya—Śuṇḍu— Bahuvidha — Saṁyāti — Rahovādi — Raudrāśva — Matināra—Santurodha—Duṣyanta—Bharata—Suhotra—Bṛhatputra—Ajamīḍha—Jahnu.

Ajamīḍha had three wives, Dhūminī, Nīlī and Keśinī. Ṛkṣa was born from Dhūminī, Duṣyanta and Parameṣṭhi from Nīlī and Jahnu from Keśinī. The descendants of Jahnu are called the Kuśikas. Jahnu handed over his kingdom to his son Balākāśva and went to perform penance. Kuśika was the son of Balākāśva.

2) *Drank up the river Ganges.* The river Gaṅgā, which flowed through the earth in accordance with the request of Bhagīratha, submerged the hermitage of Jahnu. Jahnu became angry at this haughtiness of Gaṅgā and drank up the river, but at the entreaty of Bhagīratha pushed Gaṅgādevī out through his ear. (See under Gaṅgā). From that day onwards Gaṅgā got the name Jāhnavī.

JĀHUṢA. A King of the period of Ṛgveda. It is stated in Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 116, that when this King was surrounded by enemies once, the Aśvinīdevas got him into their chariot and through easily passable ways took him to the top of a mountain.

JAIGĪṢAVYA. A hermit who attained salvation by the strength of his penance.

It is stated in Harivaṁśa Chapter 18, that three daughters, Aparṇā, Ekaparṇā and Ekapāṭalā were born to Himālaya by Menā and the hermit Devala married Ekaparṇā and the hermit Jaigīṣavya married Ekapāṭalā. In Mahābhārata, Śānti Parva, Chapter 229, mention is made that this hermit gave much advice to the hermit Devala, son of Asita, about the need for equanimity. On another occasion this hermit talked to Yudhiṣṭhira about the glory of Śiva. (M.B. Anuśāsana Parva, Chapter 18, Stanza 37).

There is a story about how this hermit Jaigīṣavya attained the world of Brahmā. Once he reached the hermitage of Devala, who showed the necessary hospitalities. After a few days this hermit disappeared. After that he used to be seen only at the time of meals. Once Devala took his waterpot and went by air to the sea, to fetch water. When he reached the sea he saw Jaigīṣavya bathing there. Devala had gone when Jaigīṣavya was in the hermitage. How did he reach the sea before Devala ? Devala filled the pot and returned thoughtful. When he reached the hermitage Jaigīṣavya was there. After this Devala travelled through the world of the inspired sages. Wherever he went, he saw Jaigīṣavya. He asked the inspired sages how it was possible. They praised the attainments, Jaigīṣavya had obtained, by his 'tapas' (penance). Finally in the sight of everybody, Jaigīṣavya flew to the world of Brahmā. (M.B. Śalya Parva, Chapter 50).

It is mentioned in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 24, that this hermit Jaigīṣavya sits in the palace of Brahmā and carries on meditation and contemplation on Brahmā.

JAIMINI I.

1) *General Information.* A hermit of the highest degree of learning. In the "History of Classical Sanskrit Literature" it is mentioned that Sumantu, Jaimini, Paila, Vaiśampāyana and Śuka were the five important disciples of Vyāsa. Of these Śuka was the son of Vyāsa. In Devī Bhāgavata, it is mentioned that Vyāsa had other disciples also in his hermitage, such as Asita, Devala and others. The five disciples mentioned first gave publication to the work of Vyāsa called 'Jaya', which was the original of the Mahābhārata. Vaiśampāyana and Jaimini made some additions to the work 'Jaya'. In Sanskrit there is another book called Jaimini Bhārata, which contains only Aśvamedha Parva. (See under Guruparamparā).

2) *Other details.* (1) It is mentioned in Brahmāṇḍa Purāṇa, Chapter 1 that Brahmāṇḍa Purāṇa is the story told by Jaimini to Hiraṇyanābha at Naimiśāraṇya.

(2) Jaimini was present at the sarpasatra (sacrifice to kill serpents) of Janamejaya. (M.B. Ādi Parva, Chapter 53, Stanza 6).

(3) Jaimini had been a member of the council of

1 Nāntaḥ prajñaṁ na bahiḥprajñaṁ nobhayataḥ prajñaṁ na prajñānaghanaṁ na prajñaṁ nāprajñam adṛṣṭam avyāhāryam agrāhyam alakṣaṇam acintyam avyapadeśyam ekātmapratyayasāraṁ prapañcopaśamaṁ śāntaṁ śivam advaitaṁ caturthaṁ manyate sa ātmā sa vijñeyaḥ.

Yudhiṣṭhira. (M.B. Śabhā Parva, Chapter 4, Stanza 11).

(4) This hermit visited Bhīṣma in his bed of arrows during the Bhārata Battle. (M.B. Śānti Parva, Chapter 46, Stanza 7).

JAIMINI II. The priest of Subāhu the King of the Cholas (Colas). In accordance with the advice of this priest the King performed many good deeds and consequently attained heaven. (Padma Purāṇa, Chapter 94).

JAITRA. A son of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Śalya Parva, Chapter 26, Stanza 14, that he was killed by Bhīmasena in the battle of Bhārata.

JAITRAM I. The chariot of King Hariścandra. It was by driving in this chariot that the King carried out the conquest of countries. (M.B. Sabhā Parva, Chapter 12, Stanza 12).

JAITRAM II. The conch of Dhṛṣṭadyumna. (M.B. Śalya Parva, Chapter 61).

JĀJALI. A hermit who reared birds on his head by the power of penance.

This hermit who had practised continence from his childhood lived in a forest. Jājali never thought rain, heat of the sun, snow and such other natural things as unbearable. Once this hermit stood like a pillar in the forest, immersed in meditation. Two birds built their nests in his matted hair. Non-violence being his policy, he did not move. The birds came to their nests every evening and stayed for the night. After a few days they laid eggs in the nests. Still the hermit did not move. The eggs were hatched. The hermit understood that also. Still, he did not move. The young ones got wings. They grew up and began to go out with the parent birds. They went out in the morning and returned in the evening. The hermit stood like a pillar. One morning they went out and did not return in the evening. The hermit stood there for six days waiting for the return of the birds. On the sixth day evening they returned. Next time the hermit waited for a month for the return of the birds. They did not return. So he started from there and went to the sea and dipped in the water and said, "there is no man more virtuous than I either in water or on land" with haughtiness. But the water demons said in an ethereal voice that Tulādhāra, the merchant of Kāśī was more virtuous than he.

Hearing this Jājali went to Kāśī and saw Tulādhāra. Tulādhāra greeted him gladly and they talked for a long time. Jājali understood that Tulādhāra was far more virtuous than he. So he sought advice from Tulādhāra and thus Jājali obtained heaven. (M.B. Śānti Parva, 3 Chapters from 261).

JALA. A deity of water. In Mahābhārata, Sabhā Parva, Chapter 11, Stanza 20 it is mentioned that this deva was a luminary in the durbar of Brahmā.

JALĀ. A tributary of river Jamunā. The King Uśīnara performed a yāga (sacrifice) on the bank of this river and attained a position higher than Indra. (M.B. Vana Parva, Chapter 13, Stanza 21).

JALADA. A mountain in Śāka island. The famous country known as Kumudottaravarṣa is near this mountain. (M.B. Bhīṣma Parva, Chapter 11, Stanza 25).

JALADHĀRA. A mountain in Śākadvīpa (The island of Śāka). (M.B. Bhīṣma Parva, Chapter 11, Stanza 16).

JALADHI. The crocodile which is the conveyance of Varuṇa. It is mentioned in Vāmana Purāṇa, Chapter 9, about conveyances of Gods as follows :—

"The conveyance of Indra is the white elephant, which came into being from the palm of Danu, and is of extraordinary strength and valour. The black buffalo called Pauṇḍraka, which was born from the thigh of Rudra, and is as quick as the mind and very fierce, is the conveyance of Yama (the god of death). The conveyance of Varuṇa is the black crocodile called 'Jaladhi', born from the ear-wax of Rudra, and having divine power of movement. The conveyance of Vaiśravaṇa (the god of wealth) is a ferocious man with eyes like two cart-wheels and body as big as mountain, who was born from the leg of Ambikā. The eleven Rudras have speedy horses, terrible serpents and white oxen of high speed. Candra has a chariot as his vehicle yoked with five hundred swans. The vehicles of the Ādityas are chariots yoked with horses and camels. The conveyances of the Vasus are elephants, men for Yakṣas, serpents for Kinnaras, and horses for the Aśvinīdevas. The Maruts of fearful appearance have deer as conveyance. The Vidyādharas have parrots for conveyances. An asura called Andhaka has a chariot with thousand posts as his vehicle. Prahlāda had, as conveyance a divine chariot of gold and silver yoked with eight white horses and elephant for Virocana, horse for Kujambha, divine chariot yoked with yellow horses, for Śaṅkukarṇa, elephant for Hayagrīva, chariot for Maya, Great serpent for Dundubhi, Aeroplane for Śambara and lion for Ayaśśaṅku.

JALANDHAMA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 57).

JALANDHARA. A mightly and valiant Asura. Khaḍgaromā was his charioteer and Vṛndā was his wife. Jalandhara was the grandson of the sea of Milk. Once he met with the headless Rāhu, who said to Jalandhara, the whole story beginning from the churning of the sea of Milk. Jalandhara, became furious at the gods who had churned his grandfather. So he collected a big army of asuras and went to war with the devas. Though a large number of Asuras were killed in the battle, Indra and Viṣṇu were defeated and Viṣṇu was taken captive and hidden under the sea. Finally Paramaśiva went to fight with the Asura. In the fight Jalandhara was killed and Viṣṇu was rescued. (Padma Purāṇa, Chapters 3 to 5). For further details see under Māyāśiva.

JĀLAPĀDA. See under Devadatta I.

JALAPRADĀNIKA PARVA A sub section of Strī Parva, of the Mahābhārata. This sub section comprises of Chapters 1 to 15 of Strī Parva.

JALAPRALAYA. In all the Asiatic Purāṇas, reference to an ancient great flood, with slight changes occurs. According to Hindu Purāṇas this great flood took place before Mahāviṣṇu took the incarnation of Matsya. In the Holy Bible which is the scripture of the Christians, the story of the great flood is allied to the story of the Noah. (See under Avatāra). This story occurs in the Babylonian literature also. The book 'Gilgamish' which is as old as the Ṛgveda, is considered to be the oldest in the world. The theme of the Gilgamish is the travel

of a man named Gilgamish. This story is written in twelve clay-tablets. After 1850, the scientists of England who carried on an archaeological research, found in the library of Ancient Nineveh, the most famous in the ancient world, these twelve tablets along with twenty-thousand other tablets, all of which were in good condition. This library was built by the King Aśurbānipāl in 7th century B.C., on a very high place on the bank of the river Tigris, in the ancient Nineveh.

All these clay tablets have been removed to the British Museum. It took several decades to decipher them. When these clay tablets were discovered there was not a single man who could read and understand them, in the world. In spite of hard work, several years passed by without getting even a single tablet deciphered. They were written in 'Accadean', which was the language of the court of Aśurbānipāl and the national and the international language of the time. Another copy of this great work was discovered on the bank of the Euphrates, where the capital of the famous King Hāmurābi of Ancient Babylon stood. Later discoveries disclosed that this great work Gilgamish was part and parcel of the famous ancient civilization of the Oriental countries. The Hittites and the Egyptians tried to translate this book Gilgāmish into their own languages. In the tablets with letters in the form of arrow heads, found on the bank of the Nile, the portions which were difficult for them to translate, are given red marks.

It was from a small piece of broken clay tablet that clues to the origin of this famous work were obtained. The world is indebted to the Sumerians, who had their capital in the place where the city Ur stands, for the original work of Gilgamish.

Mention is made about a great flood in Gilgamish, as follows: Gilgamish set out on an adventurous journey to see his ancestor Utnāpiṣṭim to learn from him the means of obtaining eternal life. The gods had told this man about the secret of eternal life. At last Gilgamish reached an island and found out his ancestor and asked him about the secrets of eternal life. Utnāpiṣṭim said that he had lived in 'Śhoorappak' and that he had been an ardent devotee of 'Iya' God. When the gods decided to destroy mankind by a great flood the God Iya called his devotee Utnāpiṣṭim and said to him "You, man of shoorappak, the son of Ūrbārtūtū: Demolish your house and build a ship. Leave off your wealth and search for your life. Cast away your property and save your life. Bring the seeds of every living thing into the ship. The ship you build should be according to measurements." The rest of the story is like the story of the "Ark of Noah". The scientists are of opinion that in pre-historic times the three continents of Asia, Europe and Africa were one continent and that by earthquake or some other reason the south part of Europe had sunk down and water flowed in and thus the mediterranean sea came into existence. At a time when the far off regions of the earth were unknown, the people who escaped the flood imagined that the entire world had been submerged by the flood. It could be imagined that this story of the great flood passed on to posterity verbally and after so many generations it appeared in different regions in different languages in different forms.[1]

JALASANDHI I. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him. (M.B. Bhīṣma Parva, Chapter 64, Stanza 33).

JALASANDHI II. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He was present at the svayaṁvara of Pāñcālī. (marriage of Pāñcālī). It is mentioned in Mahābhārata, Droṇa Parva, Chapter 115, Stanza 52, that he was killed by Sātyaki in the battle of Bhārata.

JALELĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 16).

JALEŚVARĪ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 16).

JALEYU. A son born to Raudrāśva the son of Pūru, by a celestial woman named Miśrakeśī. Mention is made about Jaleyu in Mahābhārata, Ādi Parva, Chapter 94, Stanza 10.

JAM. It means gītam (music). (Agni Purāṇa, Chapter 348).

JAMADAGNI. A hermit of majestic power. He was the father of Paraśurāma.

1) *Genealogy.* Descended from Viṣṇu in the following order are: Brahmā— Bhṛgu — Cyavana — Aurva — Ṛcīka—Jamadagni.

2) *Birth.* There is an interesting story about the birth of Jamadagni. Gādhi was the son of king Kuśāmba. A daughter named Satyavatī was born to Gādhi. The hermit Ṛcīka giving a dowry of one thousand horses, each with one black ear, married Satyavatī. Once Satyavatī told her husband that herself and her mother wanted to get a child each. After the sacrifice of oblations to Agni (fire), Ṛcīka took two parts filled with boiled rice and gave them to Satyavatī, with mantras (spells). The radiance of Brahmā was invoked into one pot and the radiance of Kṣātra was invoked into the other. The hermit had asked Satyavatī to eat the rice into which the radiance of Brahmā had been invoked and to give the other pot to her mother. But the daughter and mother changed the pots secretly and Satyavatī ate the rice in the pot into which Kṣātra radiance was invoked and gave the pot of rice filled with Brāhma-radiance to her mother. Both the women conceived. As the child grew in the womb the radiance of Brahmā shone on the face of the mother and Kṣātra lustre was seen on the face of Satyavatī. Rcīka asked Satyavatī for the reason. She admitted the secret interchange of the pot.

Satyavatī and her mother both delivered at the same time. Satyavatī got the son Jamadagni, who was the embodiment of Kṣātra tejas and the child with Brāhma tejas born to the mother was Viśvāmitra. Therefore, in some Purāṇas Viśvāmitra is described as the uncle of Jamadagni whereas in some others they are said to be brothers. (Brahmāṇḍa Purāṇa, Chapter 57).

3) *A house-holder.* When Jamadagni grew up he made a tour and visited the holy places one by one and reached the palace of King Prasenajit of the family of Ikṣvāku. He saw Reṇukā the beautiful daughter of King Prasenajit and fell in love with her. He requested Prasenajit for the hand of Reṇukā. The King, without raising any objection gave his daughter Reṇukā in marriage to Jamadagni. The couple came to the bank

1 In writing about Jalapralaya, I have dealt with Gilgamish a little elaborately. Details on Gilgamish were obtained from the English translation of a famous German work by Venar Keller. This book had not been received when I wrote about the work 'Gilgamish'. So these details are included under this word "Jalapralaya".

of the river Narmadā and erecting a hermitage began 'tapas' (penance). Four sons, Ṛumaṇvān, Suhotra, Vasu and Viśvāvasu were born to Jamadagni by Reṇukā. (Brahmāṇḍa Purāṇa, Chapter 58).

4) *The birth of Paruśu rāma.* Because of the wickedness of the Kṣatriya Kings, the goddess Earth became miserable. She made a representation to Brahmā who took her to the sea of Milk and told Mahāviṣṇu everything. Mahāviṣṇu promised to take an incarnation as the son of Jamadagni and destroy all the wicked Kings. Accordingly Reṇukā gave birth to Paraśurāma, who was an incarnation of Mahāviṣṇu. (Brahmāṇḍa Purāṇa, Chapter 59).

5) *Jamadagni getting the bow of Viṣṇu.* Once the devas (gods) desired to know who, of Śiva and Viṣṇu was the more powerful. They informed Brahmā of their desire. Brahmā asked Viśvakarmā to make two tremendous bows. He gave one to Śiva and the other to Viṣṇu. The bow which Viṣṇu got was known as Vaiṣṇavacāpa and that which Śiva got was known as Śaivacāpa. After this Brahmā caused enmity between Śiva and Viṣṇu. A terrible battle ensued between Śiva and Viṣṇu. After a while the Śaivacāpa became less effective. At the request of the devas, the fight was stopped. The devas decided that Viṣṇu was superior to Śiva, in power. Śiva got angry at this decision and gave his bow to Devarāta Janaka, the King of Videha. It was this bow that Śrī Rāma broke at the marriage of Sītā.

Seeing that Śiva had given away his cāpa (bow) Mahāviṣṇu gave his bow to his devotee, the hermit Ṛcīka. That Vaiṣṇava cāpa was given to Jamadagni by Ṛcīka. Thus the famous Vaiṣṇava cāpa arrived at the hermitage of Jamadagni. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 75).

6) *Reṇukā was killed.* Paraśurāma became fourteen years old. Jamadagni went to the forest to gather fruits, roots etc. After completing the cleansing work of the hermitage, leaving Paraśurāma in the forest, Reṇukā went to the bank of the river Narmadā (Revā) to fetch water. When she reached the river, Kārtavīryārjuna and his wives were playing in water. She waited for them to go. When they were gone she got into the river. But as the water was muddy because of the play, she walked a little to the east where there was pure water. She saw there Citraratha the King of Sālva playing with his wife in the water. How beautiful they were ! She had never seen so beautiful a woman or so handsome a man. She stood there looking at them for a while. When she reached the hermitage with water, Jamadagni had already returned a long while ago. He had returned weary and tired of the heat of the midday-sun. He did not see his wife in the hermitage. He had been sitting very angry when Reṇukā returned with water. She put the pot down and bowed before her husband and told him the reason for her being late. When he heard the reason his anger blazed. He called his sons one by one and ordered them to kill her. But the four elder sons did not dare to execute his order saying that slaughter of a woman was a great sin. But Paraśurāma came forward and by a cutting-arrow cut off the head of his mother. The father called the four sons who disobeyed him and cursed them thus :

"Since you have disobeyed the order of your father, because of your ignorance, you shall become foresters and live in forest."

Being overwhelmed with sorrow at the death of his mother, Paraśurāma swooned and fell down. When his anger subsided, discretion dawned on Jamadagni. He aroused his son and took him on his lap and asked him what boon he wanted for having accomplished the unaccomplishable task. Paraśurāma's request was that his mother should be brought to life again. The hermit was pleased and he brought Reṇukā to life again. (Brahmāṇḍa Purāṇa, Chapter 60).

7) *The sun gave Jamadagni an umbrella and sandals.* See under the word Cerippu (Sandals).

8) *The temptation of Dharma.* See under the word 'Dharma' Para 6.

9) *Jamadagni was killed.* Once Kārtavīryārjuna, with his minister Candragupta and some attendants had been hunting in the forests on the banks of the river Narmadā. It was noon. The hunters grew tired of hunger and thirst. They came to the hermitage of Jamadagni. The hermit called his divine cow Suśīlā and ordered her to give food to the King and his party. Within a few seconds meals were got ready for thousands of people. The King and his attendants had a feast. On their return journey the wonderful cow Suśīlā was the subject of their talk. The King wanted to get the cow which possessed divine power. So he sent his minister Candragupta to the hermitage of Jamadagni with instructions to get the cow Suśīlā in exchange for a crore of cows or even half of the kingdom. But the hermit was not prepared to give the cow. The minister and his men caught the cow by force and went away. The hermit, filled with grief, followed the party a long way through the forest, and requested Candragupta to return the cow. Candragupta got angry and struck him to death, and took the cow to the palace, in the capital city of Māhiṣmatī.

After waiting for a long time, Reṇukā started in search of her husband. She saw Jamadagni lying almost dead, in a pool of blood. She fell down and beating her breast cried aloud. Paraśurāma with Akṛtavraṇa and other disciples came there. When she saw her son Paraśurāma, she beat her breast twentyone times[1] and cried. Paraśurāma, took an oath that since his mother beat her breast twentyone times and cried, he would travel around twentyone times and put an end to the Kṣatriya Kings. After that they took the dead body of Jamadagni and placed it on fire, and began to sing the song of Viṣṇu. Then the hermit Śukra came by that way and with the help of Mṛtasañjīvanī brought Jamadagni to life again. The lost cow Suśīlā also returned without her calf. (Brahmāṇḍa Purāṇa, Chapter 69; M.B. Śānti Parva, Chapter 49).

10) *Death of Jamadagni.* Paraśurāma and Akṛtavraṇa went to the city of Māhiṣmatī with the intention of bringing the calf of Suśīlā back. They stood at the gate of the city and challenged Kārtavīryārjuna for a

1 Seeing his mother beating her breast twentyone times, Bhārgava caught hold of her hands and said "Mother, stop afflicting your body. Don't be sorry. I am here to end your sorrow. Since you have beaten your breast twentyone times, I will annihilate the Kṣatriya Kings twentyone times." Bhārgava Rāma took an oath thus, to his mother.

fight. Kārtavīryārjuna came out with his army. In the battle which ensued, Kārtavīrya and his sons and most of his warriors fell dead. Paraśurāma and Akṛtavraṇa returned with the calf. Jamadagni asked Paraśurāma to go to Mahendragiri and do penance in order to mitigate the sin of killing a large number of people. When Paraśurāma had gone for penance, Śūrasena a son of Kārtavīryārjuna came with his men to the hermitage, cut off the head of Jamadagni and took it away. Paraśurāma and the disciples of Jamadagni placed the dead body of Jamadagni on the pyre and burnt it. Reṇukā jumped into that fire and died. After this Paraśurāma began his twentyone tours for the extermination of the Kṣatriya Kings. (Brahmāṇḍa Purāṇa, Chapter 86).

11) *Other information.* (1) Udayana grew up in the hermitage of Jamadagni. (See under Udayana).

(2) Jamadagni was one of the hundred sons of Ṛcīka. (M.B. Ādi Parva, Chapter 66, Stanza 45).

(3) Jamadagni was one of the hermits, who visited Śrī Rāma on his return from forest life. The hermits who came to Ayodhyā from the North were, Kaśyapa, Bharadvāja, the Sanakas, Śarabhaṅga, Durvāsas, Mataṅga, Vibhāṇḍaka, Tumburu and the Saptarṣis (the seven hermits). Uttara Rāmāyaṇa).

(4) Jamadagni was present at the Janmotsava (birth celebration) of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 51).

(5) This hermit is a luminary in the assembly of Brahmā. (M.B. Sabhā Parva, Chapter 11, Stanza 22).

(6) During the time of the battle of Mahābhārata, Jamadagni entered Kurukṣetra and advised Droṇa to stop the battle. (M.B. Droṇa Parva, Chapter 190, Stanza 35).

(7) Jamadagni once delivered a speech on the bad sides of accepting rewards, to the King Vṛṣādarbhi. (M.B. Anuśāsana Parva, Chapter 93, Stanza 44).

(8) Jamadagni vowed that he was innocent in the affair of the stealing of Agastya's lotus. (M.B. Anuśāsana Parva, Chapter 94, Stanza 25 .

12) *The Names of Jamadagni.* Ārcīka, Bhārgava, Bhārgavanandana, Bhṛguśārdūla, Bhṛguśreṣṭha, Bhṛgūttama Ṛcīkaputra are the names used by Vyāsa to denote Jamadagni, in Bhārata.

JĀMAGHA. A King of the family of Yayāti. (Bhāgavata, Skandha 9).

JĀMBAVĀN. A monkey of extraordinary might. He was the minister of Sugrīva.[1]

1) *Birth.* When the troubles and hardships caused by the wickedness of Rāvaṇa became unbearable the goddess Earth and the Devas approached Brahmā for redress. Brahmā took them to the sea of Milk. Mahāviṣṇu heard everything and said that he would incarnate as the son of Daśaratha and would kill Rāvaṇa. Brahmā was directed to create monkeys to help him on that occasion. Accordingly Brahmā created Jāmbavān and several other monkeys.

There are two stories about the birth of Jāmbavān in the Purāṇas.

(1) Brahmā sat for a long time thinking about the creation of monkeys. Then he wanted to yawn., for which he opened the mouth and instantly Jāmbavān came out from inside Brahmā through the open mouth. "I have already created Jāmbavān the noble bear, who jumped out of my mouth when I yawned." (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 17, Stanza 6).

(2) One day time of Brahmā ended and the night had advanced two yāmas (six hours). The Madhukaiṭabhas born of the ear-wax of Mahāviṣṇu began to create trouble and commotion in the waters of the great flood. They saw a lotus on the surface of water. Seeing Brahmā in it they challenged him for fight. Hearing their shouting and the challenge Brahmā became afraid of the asuras. His middle face began to sweat. The sweat flowed through his cheeks and reached the loins. Jāmbavān came into being from that sweat. So he got the name Ambujāta, (born from the water of sweat). As he was the first person who entered the country of Jāmbūnada he was called Jāmbavān. As he was born when there was no universe or time his age or date of birth could not be ascertained. At the time of Śrī Rāma Jāmbavān was six Manvantaras (age of a Manu) and for hundred and sixtyfour Caturyugas (a period of four yugas) old. (The present age is the twentyeighth Caturyuga of the seventh Manu). Jāmbavān had witnessed all the incarnations from Matsya to Śrī Rāma. (Kamba Rāmāyaṇa Pūrva Kāṇḍa).

2) *Jāmbavān and the incarnation of Śrī Rāma.* During the time of Śrī Rāma Jāmbavān was the minister of Sugrīva. It is stated in Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 41, that Nīla, the son of Agni, Hanūmān, Jāmbavān, Suhotra, Śarāri, Śaragulma, Gaja, Gavākṣa, Gavaya, Suṣeṇa, Ṛṣabha, Mainda, Dvivida, Vijaya, Gandhamādana, Ulkāmukha, Asaṅga, Aṅgada and others were the ministers of Sugrīva.

The monkeys who went to the south in search of Sītā, reached the sea shore. The question was how to jump over the sea to Laṅkā. Each of them came forward to show his ability and admitted failure. Finally Jāmbavān called Hanūmān to him and advised him to jump over to Laṅkā. Hanūmān who was not aware of his own powers,[2] refused. Jāmbavān told him about his birth, self-power, attainment of boons etc. Hanūmān became convinced of his powers at the words of Jāmbavān and jumped over the sea to Laṅkā. (Rāmāyaṇa, Kiṣkindhā Kāṇḍa).

3) *Jāmbavān and the incarnation of Vāmana.* Jāmbavān walked round Mahāviṣṇu, who incarnated as Vāmana to curb the powers of Mahābali. At that time Jāmbavān was immensely strong. But by the time of the incarnation of Śrī Rāma his strength had decreased much. Hear what he said to the monkeys who assembled on the sea shore to go in search of Sītā.

"My abilities in olden times were not what you see now. In the far old days, I had walked round that

1 It is difficult to ascertain whether Jāmbavān was a monkey or a bear. In some of the Indian languages he is described as a monkey. In Malayāḷaṁ he was thought of as a monkey from ancient period. In Vālmīki Rāmāyaṇa, which is the original work, Jāmbavān is denoted by the words 'Kapi' (monkey) and Ṛkṣa (bear). Jāmbavān is called Ṛkṣapuṅgava in Vālmīki Rāmāyaṇa Bālakāṇḍa Sarga 17. From this it is to be assumed that Jāmbavān was a bear. In the same chapter it occurs that, it was the aim of Brahmā to make the gods and the celestial women take birth as monkeys to help Mahāviṣṇu in the incarnation of Śrī Rāma. So it is not wrong to consider Jāmbavān either as a bear or as a monkey.

2 For the cause of his forgetting his own powers see under Tṛṇabindu II.

Eternal Being Viṣṇu when he measured three steps at the sacrifice of Mahābali. Now, I am very old and have not enough strength to jump over the sea." (Vālmīki Rāmāyaṇa, Kiṣkindhā kāṇḍa, Sarga 65).

4) *Jāmbavān and the incarnation of Śrī Kṛṣṇa.* The long-living Jāmbavān who had witnessed nine out of the ten incarnations of Mahāviṣṇu is seen in connection with the precious stone Syamantaka, in the incarnation of Kṛṣṇa. The Sun-god gave this jewel Syamantaka to King Satrājit. His younger brother Prasena wore it and went to the forest for hunting. A lion killed him and took the jewel in his mouth and was going along the forest when Jāmbavān killed it and took the jewel. It was rumoured that Srī Kṛṣṇa had killed Prasena and taken the jewel. So Śrī Kṛṣṇa went in search of the jewel to the forest, defeated Jāmbavān and took the jewel, and returned it to Satrājit. Śrī Kṛṣṇa married Jāmbavatī the daughter of Jāmbavān. (Bhāgavata, Skandha 10).

5) *Jāmbavān became old for ever.* At the time of the incarnation of Vāmana, Jāmbavān was very strong and valiant. When Vāmana brought under control the three worlds by measuring three steps Jāmbavān travelled throughout the three worlds carrying the news everywhere. Within three moments Jāmbavān travelled eighteen times through the three worlds. In this travel of lightning-speed the end of the nail of his toe touched the highest peak of Mahāmeru, who considered it as an insult and said "You are arrogant of your speed and youth. Hereafter your body will not reach where your mind reaches and you shall be ever old." Because of this curse Jāmbavān became old and unable to carry out what he wished. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

JĀMBAVATĪ. Daughter of the famous Jāmbavān. Śrī Kṛṣṇa went in search of the famous precious stone Syamantaka which was lost when Prasena wore it and went to the forest for hunting. Kṛṣṇa found it in the cave of Jāmbavān, who fought with him and was defeated. Finally he gave his daughter Jāmbavatī to Śrī Kṛṣṇa as wife, and the jewel Syamantaka as dowry. Śrī Kṛṣṇa came to his capital Dvārakā with his wife Jāmbavatī. When sons were born to the other wives of Kṛṣṇa she became sad and requested her husband that sons may be born to her also. On hearing this request Kṛṣṇa went to the mountain where the hermit Upamanyu was engaged in penance. With that hermit who was an ardent devotee of Śiva, as his teacher, Kṛṣṇa began a penance before Śiva, in accordance with his (Upamanyu's) advice. The penance, holding yogadaṇḍa and Kapāla (devotee's staff and skull) lasted for a month. In the second month penance was performed standing on one leg and drinking only water. In the third month he did penance standing on toes only and using air as food. After six months Paramaśiva appeared and blessed him that his wives would have ten sons each. Accordingly Jāmbavatī gave birth to her first son who was named Sāmba. (Devī Bhāgavata, Skandha 4).

JAMBHA. A Daitya (Asura). He was the chief among those who snatched away Amṛta from the hands of Dhanvantari. (Agni Purāṇa, Chapter 3).

In the Purāṇas several Asuras (demons) bearing the name Jambha are mentioned. It is stated in Mahābhārata, Sabhā Parva, Dākṣiṇātyapāṭha, Chapter 38, that Śrī Kṛṣṇa killed an Asura named Jambha. Mention is made in Mahābhārata, Sabhā Parva, Chapter 98, Stanza 49 that the teacher Śukra refused to help a Jambha whom Indra killed later. It occurs in Mahābhārata, Vana Parva, Chapter 102, Stanza 24, that Mahāviṣṇu had killed an asura called Jambha. It is stated in Mahābhārata, Vana Parva, Chapter 285, Stanza 2, that a group of Jambhāsuras, who had undergone training under Rāvaṇa, once attacked Hanūmān. Another Jambhāsura had been killed by Arjuna, as stated in Mahābhārata, Udyoga Parva, Chapter 49. All these Dānavas (Asuras) were sons of Kaśyapa born of his wife Danu.

JAMBHAKA. A Kṣatriya King. This King was killed in battle by Śrī Kṛṣṇa. He had a son who, later became King but was killed by Sahadeva in his conquest of the countries. (M.B. Sabhā Parva, Chapter 31, Stanza 7).

JAMBŪ. A tree which stands on the southern side of the mount Mahāmeru. This tree bears fruits and flowers throughout the year irrespective of the seasons. This tree is watered by the Siddhacāraṇas. The branches of this tree reach the realm of heaven. The place in which this tree stands is known as Jambūdvīpa. The ripe fruits as big as elephants fall down and are broken. The juice oozing from them flows as a big stream. This is called the river Jambū. It flows through the southern part of the country known as Ilāvṛtta. The goddess who lives on the bank of this big river is known as Jambvādinī. She is very fond of Jambū fruit. This goddess who loves everything in the world, is worshipped by the gods, nāgas (snakes), the hermits and sages, Rākṣasas (giants) and every body in the world with devotion. Even by the mere thinking of her she could be pleased. She destroys the sins and increases the purity of people. She cures all the diseases and gives people, health, wealth, long life, prosperity and happiness.

The juice of the Jambū fruit when mixed with soil and acted upon by water, air and sun's rays, turns into a kind of gold called Jāmbūnada. The devas, Vidyādharas etc. use this gold to make ornaments for their women. This gold is superior to other kinds of gold. (Devī Bhāgavata, Skandha 8).

JAMBŪDVĪPA. One of the Purāṇically famous Saptadvīpas (seven continents). These seven continents are embankments separating the seven seas. Jambūdvīpa, Krauñcadvīpa, Śākadvīpa and Puṣkaradvīpa are included in the seven islands.

Jambūdvīpa has an area of one lakh of yojanas. The island is round like a lotus flower. There are eight long mountain ranges which divide the island into nine countries, which look like nine petals of the lotus flower. Each of these nine countries has an area of nine thousand yojanas. The two countries of the north and south extremities are bowshaped. Four of the remaining seven are longer than the rest. The central country is square. This country is known as Ilāvṛtta, at the centre of which there is the mountain Sumeru with a height of one lakh of yojanas. This is called Svarṇaparvata (The mountain of gold). The top of this mountain is a great flat place with an area of thirtythousand yojanas. This great plain is ten thousand yojanas above the ground level. On the northern part of Ilāvṛtta lie the three mountain ranges of Nīlagiri,

Śvetagiri and Śṛṅgavān, and midway between them the three countries called Ramyaka, Hiraṇmaya and Kuru. On the southern part of Ilāvṛtta, there are the three mountains of Niṣadha, Hemakūṭa and Himālaya and three countries Harivarṣa, Kimpuruṣa and Bhārata. The mountain Mālyavān lies to the west and Gandhamādana to the east of Ilāvṛtta. There are two countries Ketumāla and Bhadrāśva having an area of two thousand yojanas each with the two mountains Nīla and Niṣadha as boundaries. At the foot of the mount Mahāmeru, there are the mountains of Mandara, Meru, Supārśvaka, Kumuda and many others. On those mountains big trees like ñāval (syzygium jambolanum) Mākanda (Mango tree) Kaṭambu (Naucka Candamba) banyan etc. grow in plenty. On the top of these mountains there are four lakes, full of milk, honey, juice of sugarcane and sweet water. The devas become prosperous by the touch of the water of these lakes. Besides these parks there are four heavenly parks known as Nandana, Caitraratha, Vaibhrāja and Sarvabhadraka. The women folk of the devas (gods) and Gandharvas (demi-gods) play in these parks, which are convenient for couples to carry on lustful play. A river is formed there, by the juice oozing from the fallen mango fruits. The river is purple coloured and is called Aruṇānadī (river Aruṇā). The goddess named Aruṇā lives here. The famous Jambū tree is in this Jambūdvīpa. (Devī Bhāgavata, Skandha 8).

JAMBŪKA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 74).

JAMBUKA. (JAMBUMĀLIKA). A Śūdra Sage. The child of a brahmin died when Śrī Rāma, after his twelve years' exile in forest had returned to Ayodhyā and was ruling the country in an ideal manner. The brahmin and his wife carried the dead body of their child to the palace with loud lamentations. Everybody felt surprised how there could be child-death in the land when the King was ruling it in the most dhārmic (righteous) manner. Then did Nārada, who was present in the assembly, point out that in a corner of Rāmarājya a Śūdra Sage was doing tapas and that it was the reason for the untimely death of the brahmin child. At once Śrī Rāma set out in search of the Śūdra Sage after directing Śatrughna to see that no enemy entered the country, and asking Lakṣmaṇa to take care of the dead body of the brahmin child. After a rather detailed search Śrī Rāma found Jambuka at the mountain called Śailam doing tapas hanging from the branch of a tree on his legs with head down. He told Śrī Rāma that he was the Śūdra Sage called Jambuka and was performing tapas thus so that he might ascend to heaven in his very body. Śrī Rāma at once cut off the head of the Śūdra Sage, who attained, as soon as Rāma's sword fell on him, mokṣa (salvation), and the dead child of the brahmin returned to life again. (Uttara Rāmāyaṇa).

JAMBUKEŚVARA. Name of an idol of Śiva (Liṅga) installed in Mysore. The Śivaliṅga installed in the Jambukeśvara temple in Mysore. Jambū is a fruit tree. There is a story about how Śiva happened to come under this tree.

Once upon a time this place was full of Jambū trees, and a recluse performing a penance under a Jambū tree got a fruit of it. Attracted, so to say, by the sanctity of the fruit the recluse submitted it first as an offering to Lord Śiva, and only after that he ate it. As a result of that the fruit germinated in the stomach of the sage grew up into a tree and emerged into light and air bursting his head open. Elated at this the sage danced before God, who asked him to return to the place from where he got the fruit. Accordingly he returned to Tiruvānakovil and continued his penance. Pleased so much with the Sage Śiva followed him and sat under the tree. From that day onwards Śiva came to be called Jambunātha. To this day Jambunātha sits under the Jambū tree.

Later, a temple came to be built there under the following circumstances. A controversy arose between Mālyavān and Puṣpadanta, two of the Bhūtagaṇas of Śiva, as to who cherished more devotion to the Lord. The controversy developed into a quarrel and Puṣpadanta cursed Mālyavān into a spider, and Mālyavān cursed Puṣpadanta into an elephant. Now, when the mutual curse took effect wisdom dawned on both Mālyavān and Puṣpadanta, and they took refuge in the Lord for redemption from the curse. The Lord sent both of them to the Cola country, and after wandering about in different parts of the country both of them came to Jambukeśvara, and lived there worshipping God. The elephant used to bathe daily in sacred tīrthas, bring holy water in its trunk and make an offering of it to the Lord. As for the spider it wove a net above the head of the Lord. so that dried leaves did not fall on it. The elephant used to daily sweep off the net above the head of the Lord and make his offering of the water thereon. But, the spider would again weave the net. Thus their quarrel continued. One day the spider, in great anger, got into the trunk of the elephant and bit it hard. Due to unbearable pain it smashed its trunk on a granite stone and fell down dead. At this God appeared and blessed both of them. The Lord also said that the sacred spot would come to be known as Tiruvāna-Kovil (āna = elephant ; Kovil = temple) in memory of Puṣpadanta who had taken the form of the elephant. The spider was told that he would be born in the Cola dynasty and carry on for long years many good acts. Accordingly Mālyavān was born as the son of Śubhadeva, the Cola king and Kamalāvatī, his queen, and ruled the land for many years under the name King Ceṅkaṇṇa. He it was who built the Jambukeśvara temple. (Tiruvānakkāvu Purāṇa).

JAMBŪKHAṆḌAVINIRMĀṆA PARVA. A sub section of Bhīṣma Parva, in the Mahābhārata. See under Mahābhārata.

JAMBUMĀLĪ. A Rākṣasa (giant) who was the son of Prahasta. Hanūmān killed this Rākṣasa in a fight, when he went to Laṅkā in search of Sītā. (Vālmīki Rāmāyaṇa Sundarakāṇḍa, Sarga 44).

JAMBUMĀLIKĀ. See under Jambuka.

JAMBŪMĀRGA. An ancient holy place. If one visits this place one will attain the fruits of performing the sacrifice of Aśvamedha (horse sacrifice). (M.B. Vana Parva, Chapter 62).

JĀMBŪNADA I. A mountain. The river Ganges flows through the valley of this mountain which is connected with Mahāmeru. (M.B. Vana Parva, Chapter 139, Stanza 16).

JĀMBŪNADA II. A golden mountain which stands in the place called Uśīrabīja. A King named Marutta

performed sacrifice on this mountain. (M.B. Udyoga Parva, Chapter 111, Stanza 23).

JĀMBŪNADA. III. Gold is formed from the river Jambū which flows through Jambūdvīpa (the island Jambū). The gold is called Jāmbūnada, according to Mahābhārata, Bhīṣma Parva, Chapter 7, Stanza 26.

JĀMBŪNADA IV. A son of Janamejaya, a King of the dynasty of Pūru. (M.B. Ādi Parva, Chapter 94, Stanza 56).

A MBŪNADĪ. A famous river. (See under Jambūdvīpa).

JANADEVA. A Janaka King who ruled over Mithilā (Śānti Parva, Chapter 218, Verse 3).

(1) Mahāviṣṇu, once in the guise of a brahmin, tested the King and pleased with him granted him certain boons. (Śānti Parva, Chapter 219).

(2) None of the 100 ācāryas in his court could answer his questions about salvation satisfactorily. But, Pañcaśikha, who casually came to the palace advised the King about the means to attain salvation. (Śānti Parva Chapter 211).

JANAKA.

1) *Genealogy.* Janaka was descended from Viṣṇu in the following order:—Brahmā,—Marīci—Kaśyapa—Vivasvān—Vaivasvata—Ikṣvāku—Nimi—Mithi— Udāvasu—Nandivardhana — Suketu — Devarāta —Bṛhadratha—Mahāvīra—Sudhṛti—Dhṛṣṭaketu—Haryaśva — Maru—Pratvantaka — Kīrtiratha — Devamīḍha —Vibudha—Mahīdhraka—Kīrtirāta—Mahāroman—Svarṇaroman—Hrasvaroman—Sīradhvaja (Janaka).

2) *Janaka dynasty.* Daṇḍa, Vikukṣi and Nimi were the three prominent sons of Ikṣvāku. The dynasty of Vikukṣi earned reputation as the cradle of such powerful Kings as Vikukṣi, Kratha, Māndhatā, Triśaṅku, Hariścandra, Sagara and Bhagīratha. Śrī Rāma also was born in Vikukṣi's dynasty. It was Nimi, the younger brother of Vikukṣi who founded the Videha dynasty. There is a story about that dynasty getting the name, Videha. Nimi decided to conduct a yajña and requested Vasiṣṭha to act as high priest at the yajña. Vasiṣṭha, who then was busy with the affairs of another yajña asked Nimi to postpone his proposed yajña to a later date. To this Nimi made no answer, and Vasiṣṭha went away under the impression that his suggestion had been accepted by Nimi. Accordingly, as soon as he got free from other preoccupations Vasiṣṭha went to Nimi to conduct his yajña. But, Nimi had already performed the Yajña with Gautama as high priest. Enraged at this Vasiṣṭha cursed Nimi that he should lose his body and become Videha (without body). As the result of the curse Nimi fell down dead. As Nimi had no sons living the Ṛṣis churned out of his body a child. As the child was got by mathana (churning) he was named Mithi Janaka. After that all kings born in Mithi's dynasty began using the common name Janaka.

The actual name of Janaka, father of Sītā, was Śīradhvaja. Mithilā or Mithilāpurī was the city founded by Mithi. From the time of the curse pronounced on Nimi the Kings of that dynasty also came to be known as Videhas, and the country they ruled Videha. (See Nimi). (Devī Bhāgavata, 6th Skandha).

3) *Brother of Sīradhvaja.* Sīradhvaja, the father of Sītā had a brother called Kuśadhvaja. While Śīradhvaja was the King of Mithilā the King of Sāṁkāśya called Sudhanvan attacked Mithilā. Sīradhvaja killed Sudhanvan in the war and crowned his brother Kuśadhvaja as the King of Sāṁkāśya. Lakṣmaṇa's wife Ūrmilā was Kuśadhvaja's daughter. Kuśadhvaja had three daughters called Māṇḍavī, Ūrmilā and Śrutakīrti. Bharata married Māṇḍavī and Śatrughna married Śrutakīrti. (Kamba Rāmāyaṇa, Bālakāṇḍa; Vālmīki Rāmāyaṇa. Bālakānda, Canto 71).

4) *Birth of Sītā* At a time when Sīradhvaja had no issues a girl emerged from the furrows of the ploughed earth, and Sīradhvaja felt the desire to bring up the child as his own daughter. And, a celestial voice, "Oh! Sīradhvaja! it is your own daughter" clinched the issue for the King. That daughter was Sītā. Sīradhvaja—Janaka—accordingly brought up Sītā as his own daughter. (Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa, Canto 118).

5) *Janaka got Śaivacāpa. See* under Jamadagni

6) *Janaka and Kahoṭaka. See* under Aṣṭāvakra.

7) *Janaka and Aṣṭāvakra. See* under Aṣṭāvakra.

8) *Janaka in Yamaloka.* King Janaka once, by his yogic powers cast off his physical body. A vimāna (aerial chariot) from Devaloka arrived to carry Janaka's soul there. On his way to Devaloka Janaka approached Kālapurī where innumerable sinners were being tortured in the various hells. When they breathed the air which had come in contact with Janaka's body, they got much relief from their tortures and the fire of hell now became cool and pleasing to them. When Janaka was about to go away the inmates of hell begged him not to leave them in that condition. He thought to himself thus: "If these beings get some comfort or happiness from my presence I shall surely stay here in Kālapurī, which will be my svarga (heaven)." Thinking thus, Janaka the most righteous of souls stopped there.

And then Kāla arrived there to determine suitable punishments to the various kinds of sinners, and seeing Janaka there, asked why he, the most virtuous and the purest of souls, waited there, Janaka explained his reason for standing there and added that he would quit the place only if Kāla released all those people from hell. On hearing Janaka's answer Kāla pointed out to him one by one the sinners who were being tortured in hell and explained things as follows:— "Look here, that fellow there had seduced the wife of his most intimate friend, and that is why he is tied to a red hot iron bar for 10,000 years. After those 10,000 years he would be born in a pig's womb, and when he is born among human beings it would be as a eunuch. The other fellow there forcibly kissed another man's wife, and so he has to be roasted in Raurava hell for hundred years. That other fellow is put into this vessel filled with blood and pus with both his hands cut off as he had stolen other people's property. This fellow did not speak even a word of welcome to a tired and hungry man who sought his hospitality at night. That is why he has been thrown into thick darkness, and there, for a hundred years, he must undergo the additional suffering of wasp-bite. As for this man he had in a loud voice found fault with another man, and this other fellow is his friend who listened to those vilifications attentively. And, that is the reason why both of them have been pushed into this unused well. So, all these people have to suffer for their sins. You, King Janaka, who did only righteous acts will please go away from this accursed place."

Janaka asked Kāla how those sinners could be released from hell, and Kāla answered that if any good act of

the King was transferred to them they could be set free. One early morning Janaka had, with a pure heart, chanted "Rāma, Rāma" and that good act was exchanged for the freedom of the sinners.

After their release had been effected, Janaka asked Kāla : "You say that only sinners come here. What sin have I committed that I should come here ?" Kāla's reply to the question was as follows :—"Oh ! King, no one else in the whole world has so much puṇya as you have got. But, a small sin you have committed. Once you prevented a cow from eating grass, and, therefore, you had to come up to the gates of hell. Now, that sin has been atoned for. So you may go to svarga." Janaka saluted Kāla and in the divine vimāna went to Heaven. (Padma Purāṇa, Chapters 30 and 31).

9) *Artificial Janaka.* While Sītā was a captive in Laṅkā Rāvaṇa, to bring her round, deputed a very clever magician called Marutta to her, disguised as Janaka, her father. And Marutta, in the capacity of her father consoled her and advised her to yield to the wishes of Rāvaṇa. But Sītā did not yield, and the artificial Janaka assumed his original form of Marutta and went away. (Kaṁba Rāmāyaṇa, Sundara Kāṇḍa).

10) *Other information about Janaka.* (1) Bhīmasena defeated one Janaka, who was King of Mithilā during the time of the Pāṇḍavas. (Sabhā Parva, Chapter 30, Verse 13).

(2) King Janaka was a personification or incarnation of all good qualities. (Vana Parva, Chapter 207, Verse 37).

(3) Janaka, the father of Sītā, in his old age renounced his kingdom and became a recluse. (Śānti Parva, Chapter 18, Verse 4).

(4) Once the sage called Aśmaka imparted some pieces of advice to Janaka. (See under Aśmakopākhyāna).

(5) Once in a war between Janaka and a king called Pratardana, the army of Janaka, in the presence of the army of Pratardana stood aghast, and Janaka incited them to fight by showing heaven and hell to them. (Śānti Parva, Chapter 99, Verse 4).

(6) Once in a war with a King called Kṣemadarśī when victory for Janaka was found to be an impossibility he, as advised by Sage Kālakavṛkṣaka gave his daughter to Kṣemadarśī in marriage. (Śānti Parva, Chapter 106, Verse 2).

(7) Once Māṇḍavya a great sage put many questions about Tṛṣṇā (desire) to Janaka and he, the great philosopher answered the questions quite satisfactorily (Śānti Parva, Chapter 276).

(8) On another occasion Janaka had a talk with Sage Parāśara about the attainment of prosperity and welfare. (Śānti Parva, Chapter 296).

(9) There was a King called Karāla Janaka among the Janaka Kings. Once Vasiṣṭha gave some good advice to Karāla Janaka. (Śānti Parva, Chapters 302-308).

(10) Once a Sage advised a Janaka King called Vasumān on subjects relating to Dharma. (Śānti Parva, Chapter 309).

(11) Vasumān Janaka, son of Devarāta put many questions to Yājñavalkya and they were answered to the full satisfaction of the King. (Śānti Parva, Chapters 310-318).

(12) The Janaka King called Janadeva had once a discussion with Sage Pañcaśikha about the means to avoid death. (Śānti Parva, Chapter 319).

(13) There was once a Janaka King called Dharmadhvaja, and Sulabhā, an erudite woman in Mithilā wanted to test the King. By her yogic powers she assumed the form of a very beautiful woman and visited Janaka's palace. She was offered a seat by the King, and seated on the stool she took her soul into the body of Janaka, and the soul entered into a dicussion on philosophic subjects with Janaka. Sulabhā was thus convinced about the unique scholarship of the King and left the palace ashamed about her attempt to test the King. (Śānti Parva, Chapter 320).

(14) Śuka, the son of Vyāsa not being fully satisfied by the study of Bhāgavata once visited Janaka at the instance of his (Śuka's) father, and Janaka did so easily clear the doubts of Śuka, which even Vyāsa had not been able to successfully tackle. (Devī Bhāgavata, 1st Skandha).

(15) King Janaka did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 65).

(16) Dharma, once in the guise of a brahmin imparted many pieces of advice to Janaka. (Aśvamedha Parva, Chapter 32).

The above facts prove that the Janaka kings, as a rule, were great scholars and philosophers.

11) *Synonyms of Janaka.* Aindradyumni, Daivarāti, Dharmadhvaja, Karāla, Karālajanaka; Maithila, Mithilādhipa, Mithileśvara, Vaideha etc.

JĀNAKI I. A Kṣatriya king who was the rebirth of an asura named Candravināśana. It is stated in Mahābhārata, Udyoga Parva, Chapter 4, Stanza 20, that the Pāṇḍavas had sent to him a letter of invitation to take part in the battle of Bhārata.

JĀNAKĪ II. See under Sītā.

JANALOKA. One of the fourteen worlds. This world is situated three crores of yojanas (leagues) away from Dhruvapada (the region of Dhruva—Pole star) according to Viṣṇu Purāṇa, Aṁśa II, Chapter 7).

JANAMEJAYA I. A famous King of the Solar dynasty

1) *Genealogy.* Descended from Viṣṇu thus:—Brahmā-Atri - Candra - Budha - Purūravas-Āyus-Nahuṣa-Yayāti-Pūru - Janamejaya - Prācinvān - Pravīra-Namasyu-Vītabhaya-Śuṇḍu-Bahuvidha-Saṁyāti-Rahovādī-Raudrāśva-Matināra - Santurodha - Duṣyanta - Bharata-Suhotra-Suhotā - Gala - Garda - Suketu - Bṛhatkṣetra-Hasti-Ājamīḍha-Ṛṣa-Saṁvaraṇa-Kuru-Jahnu-Suratha-Vidūratha-Sārvabhauma-Jayatsena - Ravyaya - Bhāvuka - Cakroddhata - Devātithi - Ṛkṣa-Bhīma-Pratīca-Śantanu-Vyāsa-Pāṇḍu-Arjuna-Abhimanyu-Parīkṣit-Janamejaya.

2) *Birth, marriage and accession to throne.* Janamejaya was the son of Parīkṣit by his wife Madravatī. Vapuṣṭamā, daughter of Suvarṇavarman, King of Kāśī was Janamejaya's wife. Two sons, Śatānīka and Śaṅkukarṇa were born to them. Janamejaya had three brothers called Śrutasena, Ugrasena and Bhīmasena. (Devī Bhāgavata, 2nd Skandha ; Ādi Parva, Chapters 3 and 95).

3) *Death of his father.* Janamejaya's father, Parīkṣit ruled the country in a very distinguished manner for sixty years. While once hunting in the forest Parīkṣit became very tired and thirsty. While searching for water he came across a Sage named Śamīka and asked him for some water. Śamīka being engaged in meditation did not hear the King's request. But, the

King mistaking the sage's silence for haughtiness threw in anger a dead snake round his neck and went away. But, within seven days of the incident Parīkṣit was bitten to death by Takṣaka, king of the Nāgas according to the curse pronounced on him by Gavijāta, son of sage Śamīka.

Janamejaya was only an infant at the time of his father's death. So the obsequies of the late king were performed by his ministers. After that at an auspicious time Janamejaya was crowned King. Within a short time he mastered statecraft. Dhanurvidyā was taught by Kṛpācārya. Very soon he earned reputation as an efficient administrator. He got married in due course. (Devī Bhāgavata, 2nd Skandha).

4) *His hatred towards snakes.* In the course of a talk one day with Janamejaya Uttaṅka the sage detailed to him the circumstances of his father's death. Only then did he understand the actual cause of Parīkṣit's death, and the information kindled in him intense feelings of revenge not only against serpents but also against the whole serpent dynasty. (Devī Bhāgavata, 2nd Skandha).

5) *Sarpasatra.* (*Serpent yajña*). Janamejaya sought the advice of priests and Ṛtviks as to how best revenge could be taken against the serpents, and they advised him to perform the great Yajña called Sarpasatra. And, accordingly all necessary arrangements for the Satra were made, and the King began dīkṣā (Initiation) for it (to live for a few days under severe routine to prepare the author of the yajña for it). But the priest who made the arrangements looked into signs about the successful conclusion of the yajña and opined that it would be obstructed by a brahmin, and, the King, therefore, ordered strict steps to be taken against the entry of strangers into the Yāgaśālā.

And, the Sarpasatra began. High priests wore black clothes, and chanting mantras they made offerings in the sacred fire, and this created a burning sensation in the hearts of serpents. They began, one after another to come and fall into the fire. All varieties of serpents got consumed by the fire thus.

Sages like Uttaṅka, Caṇḍabhārgava, Śārṅgarava, Vyāsa, Uddālaka, Ātreya, Pramataka, Śvetaketu, Nārada, Devala, Kālaghaṭa, Śrutaśravas, Kohala, Devaśarman, Maudgalya and Samasaurabha acted as Ṛtviks at the Satra. Though almost all the serpents courted death in the fire, Takṣaka alone did not come. Fear-stricken he had taken refuge with Indra.

As the chanting of mantras increased in intensity and volume Vāsuki began to feel the burning sensation. He requested his sister Jaratkāru to find out some means of escape from the Satra, and at the instance of Jaratkāru her son Āstīka set out for the palace of Janamejaya to obstruct the Yajña.

Though the Ṛtviks invoked for a long time Takṣaka did not appear. Enraged at his absence, Uttaṅka searched for Takṣaka with his divine eyes and found him seated on the throne of Indra along with him, who had given him (Takṣaka) asylum. This challenge of Indra kindled the wrath of Uttaṅka all the more, and he invoked Indra, Takṣaka and Indra's throne too so that all of them might together come and fall into the fire. And, lo! there came the whole lot of them. Only two minutes more and all of them would be reduced to ashes.

By now Āstīka, the son of Jaratkāru had arrived at the Yajña śālā. Janamejaya received the young Sage with all respect and promised to grant his desire whatever that be. Āstīka's demand was that the Sarpa Satra should be stopped. Though Janamejaya was not for stopping the yajña, he was reminded of his promise to grant any desire of Āstīka and the latter insisted on the stopping of the Satra. Janamejaya stopped it. Āstīka blessed that the serpents which had died at the Satra would attain salvation. (Ādi Parva, Chapters 52-58 ; Devī Bhāgavata, 2nd Skandha).

6) *Listens to the Bhārata story.* While the Sarpa Śatra was being conducted Vyāsa came over there and related the whole story of the Mahābhārata at the request of Janamejaya. (Ādi Parva, Chapter 60).

7) *Saramā's curse.* Janamejaya along with his brother once performed a yajña of long duration at Kurukṣetra. While the yajña was going on, a dog (son of Saramā the bitch of the Devas) came there. The three brothers of Janamejaya beat the dog which returned to its mother, Saramā, crying. The mother asked him whether he had done anything to deserve the beating, and he answered thus : "No, mother, I had done nothing wrong. I did not lick the havis, nor did I even look at it." Hearing her son's reply Saramā in deep anguish, went to Kurukṣetra and questioned Janamejaya as to why her innocent son was beaten by his brothers. Neither he nor his brothers replied to Saramā, and she cursed Janamejaya that he would be subjected to adṛṣṭaphala (unforeseen results). This curse upset Janamejaya so much that after the Sarpa Satra was over and on his return to Hastināpura he made a search for a Purohita (priest) competent enough to redeem him from his sins, and at last he invited Somaśravas, son of the great sage Śrutaśravas to be his Purohita, and thus did Somaśravas become the priest of Janamejaya (Ādi Parva, Chapter 3).

8) *Successors of Janamejaya.* Janamejaya had two sons, Candrāpīḍa and Suryāpīḍa by his wife Kāśyā. Hundred sons, experts in archery, were born to Candrāpīḍa. The eldest of them, Satyakarṇa, ruled the country after Janamejaya. Satyakarṇa had a son called Śvetakarṇa to whom was born a son called Ajapārśva by his wife Yādavī, the daughter of Sucāru. (Bhaviṣya Parva, Chapter 1).

9) *Other Information*

(1) Janamejaya defeated the King of Takṣaśilā and subjugated the country. Ādi Parva, Chapter 3, Verse 20).

(2) The Sage called Veda was the preceptor of Janamejaya. (Ādi Parva, Chapter 3, Verse 82).

(3) After the Sarpa Satra, Janamejaya performed an Aśvamedha yajña at which Vyāsa delivered a lengthy discourse on life and salvation. As Janamejaya said that if he were to believe the words of Vyāsa his dead father Parīkṣit should be shown to him. Vyāsa brought Parīkṣit down from Svarga and showed him to his son. On the occasion were also present sage Śamīka and his son Śṛṅgī. (Āśramavāsika Parva, Chapter 35).

10) *Life time of Janamejaya.* The great war at Kurukṣetra was fought in 3138 B.C. (See under Mahābhārata) After the war was over the Pāṇḍavas ruled the country for 36 years. Vyāsa took three years to compose the Mahābhārata. According to the Mahāprasthānika Parva the Pāṇḍavas set out for the forest after handing over the government to Parīkṣit, who ruled the country for

sixty years. From the above facts it becomes evident that Janamejaya became king in 3042 B.C.

11) *Synonyms of Janamejaya.* Bhārata, Bharataśārdūla, Bharataśreṣṭha, Bharatāḍhya, Bharatarṣabha, Bharatasattama, Kaurava, Kauravaśārdūla, Kauravanandana, Kauravendra, Kauravya, Kuruśārdūla, Kuruśreṣṭha, Kurūdvaha, Kurukulaśreṣṭha, Kurukulodvaha, Kurunandana, Kurupravīra, Kurupuṅgavāgraja, Kurusattama, Pāṇḍava, Pāṇḍavanandana, Pāṇḍaveya, Pārīkṣita, Pauravya etc.

JANAMEJAYA II. One Janamejaya, a prominent member of Yamarāja's assembly is referred to in the Ādi and Sabhā Parvans of the Mahābhārata. This Janamejaya had once been defeated by Māndhātā. (Droṇa Parva, Chapter 62, Verse 10). He conquered the world within three days. (Śānti Parva, Chapter 234).

JANAMEJAYA III. A Kṣatriya King who was Krodhavaśa, the Asura, reborn. He was killed by Durmukha, the son of Dhṛtarāṣṭra. (Karṇa Parva, Chapter 6, Verse 19).

JANAMEJAYA IV. A prince born to King Kuru by his wife called Vāhinī. (Ādi Parva, Chapter 94, Verse 51).

JANAMEJAYA V. Another King born in the dynasty of Parīkṣit. He had a son called Dhṛtarāṣṭra. (Śānti Parva, Chapter 150, Verse 3). He once committed brahmahatyā (sin of killing a brahmin) and so had been forsaken by his subjects. So he had to take to the forest. His search for means to get rid of the sin took him at last to sage Indrota, who made him perform Aśvamedha yajña. Thus, he got redemption from the sin and he became Indrota's disciple also. (Śānti Parva, Chapters 150-153).

JANAMEJAYA VI. A son of King Kuru by his wife, Kausalyā. He is also known as Pravīra. The King had a son called Prācinvān by a noble lady called Anantā of the Madhu Dynasty. (Ādi Parva, Chapter 95).

JANAMEJAYA VII. A serpent who attends the council of Varuṇa. (M.B. Sabhā Parva, Chapter 9, Stanza 10).

JANAMEJAYA VIII. A King born in the family of Nīpa. (M.B. Udyoga Parva, Chapter 174, Stanza 13).

JANAMEJAYA IX. A King who had been of help to Yudhiṣṭhira. He fought with Karṇa. This Janamejaya was the son of King Durmukha. (M.B. Droṇa Parva, Chapter 23; Karṇa Parva Chapter 49).

JĀNAPADĪ A celestial maid. This celestial maid was sent by Indra to hinder the penance of the hermit Śaradvān and the moment the hermit saw this celestial beauty seminal discharge occurred to him. Kṛpa and Kṛpī were born from that semen. (M.B. Ādi Parva, Chapter 129).

JANĀRDANA I. A synonym of Mahāvīṣṇu (Śrī Kṛṣṇa). Because he made the Dasyus (Asuras—demons) tremble, Śrī Kṛṣṇa was called Janārdana.

"He, who has lotus as his seat, who is eternal, imperishable and unchangeable, he who has all these attributes is Puṇḍarīkākṣa (lotus-eyed) and he who makes the Asuras tremble is Janārdana." (M.B. Udyoga Parva, Chapter 70, Stanza 6).

JANĀRDANA II. See under Ḍibaka.

JANASTHĀNA. This is a part of the forest Daṇḍaka, which lies in the basin of the Godāvarī. Śrī Rāma had lived in this forest with Sītā and Lakṣmaṇa for a long time during the period of his forest-life. It was at this place that Śrī Rāma killed fourteen thousand Rākṣasas (giants) such as Khara, Dūṣaṇa, Triśiras and others. (M.B. Dākṣiṇātya Pāṭha, Sabhā Parva, Chapter 38). Mārīca allured Sītā and Rāvaṇa kidnapped her in this place. (M.B. Vana Parva, Chapter 147). Śūrpaṇakhā tried to attract Śrī Rāma and Lakṣmaṇa, and her nose etc, were cut off, in this forest. It was in this place that Śrī Rāma cut off the head of a Rākṣasa (demon) and threw it away. That head fell in the lap of a hermit called Mahodara. (M.B. Śalya Parva, Chapter 39). Janasthāna is regarded as a holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 29, that those who stay in this place and take bath in the Godāvarī will acquire imperial prosperity.

JĀNDAKĀRA. One of the eighteen Vināyakas, who stay near the Sun. In chapter 16 of the Śāmbhava Purāṇa it is mentioned that this Jāndakāra is engaged in carrying out the orders of Yama (the god of death).

JĀṄGALA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 56).

JAṄGĀRI. A brahmavādī son (interested in theories about Brahman) of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 57).

JAṄGHĀBANDHU. A sage who was a member of Yudhiṣṭhira's assembly. (Sabhā Parva, Chapter 4, Verse 16).

JANTU.

1) *General information.* A King of the Pūru dynasty. It is mentioned in Agni Purāṇa, Chapter 278, that he was the son of the King Somaka and father of the King Vṛṣatanu.

2) *Jantu born again.* Somaka had hundred wives. But only one of them gave birth to a child. That child was Jantu. He was a pet of all the hundred wives. Once Jantu was bitten by an ant. All the hundred queens began crying and shouting and all ran to him. Hearing the tumult in the women's apartment of the palace, the King and the minister ran to that place. When the tumult was over the King began to think. "It is better to have no sons at all, than to have only one son. There are hundred queens. But none of them bears a child. Is there a solution for this ?"

At last the King summoned his family-priests and consulted them. The decision of the priests was that if the King should sacrifice his only son, then all his wives would become pregnant and all would give birth to children, and that among the sons thus born, Jantu also would be reborn. The mother of Jantu did not look at this project with favour. "How can we be sure that Jantu also will be there among the sons to be born, after his death?". She was worried by this thought. The priests consoled her and said that there will be a golden mole on the left flank of Jantu. Finally the mother agreed to their plan. Sacrificial dais was arranged. Sacrificial fire for holy offerings was prepared. The priests tore the child into pieces and offered them as oblation in the fire. When the sacrifice was finished, all the hundred queens became pregnant. Each of them gave birth to a child. As the priests had predicted, there was a golden mole on the left flank of the child delivered by the mother of Jantu. (M.B. Vana Parva, Chapters 127 and 128).

JĀNUJAṄGHA. A King who is fit to be remembered every morning and evening. Mention is made about this King in Mahābhārata, Anuśāsana Parva, Chapter 165, Stanza 69.

JAPA(S). A group of Gods (devas) of the third Manvantara (age of Manu). In that Manvantara the Manu was Uttama, Indra was Suśānti, and the Devagaṇas (groups of gods) were Sudharmas, Satyas, Japas, Pratardanas, and Vaśavartins, the five groups, each consisting of twelve members. (See under Manvantara).

JĀPAKA. A Brāhmaṇa who was constantly engaged in uttering Gāyatrī. Jāpaka was ordered to go to hell because certain mistakes were detected in the uttering of Gāyatrī. But Devī Sāvitrī intervened. She appeared before him and gave him heaven. This Jāpaka was a contemporary of Ikṣvāku. (M.B. Śānti Parva, 3 Chapters from 197).

JARA. A forester. It was this forester who shot an arrow at Śrī Kṛṣṇa and killed him mistaking him for an animal. (See under Śrī Kṛṣṇa).

JARĀ. A harpy (Rākṣasī). Though she was a harpy she loved human beings. It is believed that if the picture of Jarā and her children is placed in the house and venerated, there will be no haunting of any other kinds of demons.

The figure of Jarā was sculptured on the wall of the Palace of Bṛhadratha, the King of Magadha, and was being worshipped. Because the King worshipped her, she had been looking forward to an opportunity to reward the King. Bṛhadratha had married two daughters of the King of Kāśī. They were twin sisters. For a long time they remained childless. The King was very sorry, and went to the forest with his wives. He saw the hermit Kakṣīvān or Caṇḍakauśika, the son of Gautama and requested that a son should be born to him. The hermit was sitting in meditation under a mango tree and a mango fell on his lap. The hermit took it and by prayer and meditation he invoked divine power into it and gave it to the King. The King divided it into two and gave it to his wives. The queens became pregnant and the three returned joyously.

In due course both delivered. But each of them gave birth to only half of a child. The horrified queens took the uncouth figures outside the palace and left them there. Jarā was watching this. She ran to the spot and placed the two portions together. Instantly it became a child of proper form. Hearing the cry of the child the mothers came out. Jarā appeared there and placed the child before the King Bṛhadratha. As desired by Jarā the child was named Jarāsandha because he was joined together by Jarā. This child grew up and became the notorious King Jarāsandha of Magadha. (M.B. Sabhā Parva, 3 Chapters from 17).

It is mentioned in Mahābhārata, Droṇa Parva, Chapter 182, Stanza 12 that when Arjuna fought with Jarāsandha this harpy had been staying in the weapon of Jarāsandha and was killed in that fight.

JARATKĀRU I. A hermit who is Purāṇically famous.

1) *Birth.* This hermit was born in a Brāhmaṇa dynasty known as Yāyāvaras. He was the only son of Yāyāvaras. (M.B. Ādi Parva, Chapter 13).

2) *The name Jaratkāru.* The meaning of the name Jaratkāru is given in Bhāṣābhārata, Ādi Parva, Chapter 40, as follows :—

"Jarā is consumption, Kāru is dāruṇa (awful). By and by his body became hard and awful and by penance he made his body to wear out, and so he got the name 'Jaratkāru'."

By means of penance he made his body lean and worn out and so got the name Jaratkāru.

3) *Marriage.* The calm and abstemious Jaratkāru remained unmarried for a long time. One day he happened to meet with his Manes. They were holding on to a grass and were about to fall into hell, and a rat was cutting the root of the grass which was their only hold. The moment the root is severed all the Manes would fall into the deep ravine of hell. It was at this juncture that Jaratkāru, met his Manes. The moment they saw him they said, "See Jaratkāru, we are your Manes. We have to obtain, heaven, life, contentment and happiness by the good deeds of your son. So go and get married quickly."

At first he did not like the talk about marriage. Still, in order to procure heaven for his ancestors he agreed to get married. But he made a condition that the name of the bride also should be Jaratkāru and she should be given to him as alms. Saying these words, he walked away along the forest.

News reached the ears of Vāsuki, the King of the Nāgas (serpents) that the hermit Jaratkāru was wandering through the forests calling out that somebody should give him as alms a damsel named Jaratkāru. Vāsuki had a sister. Jaratkāru was her name. Vāsuki decided to give her to the hermit Jaratkāru. She was adorned with costly garments and ornaments and was taken to the hermit Jaratkāru. Jaratkāru said :—

"Hear my condition, I will not cherish her if she causes displeasure to me. If she does so I will send her away instantly."

On condition that if she did anything displeasing to him he would leave her at once, the hermit Jaratkāru married Jaratkāru the sister of Vāsuki. (Devī Bhāgavata, Skandha 2; Mahābhārata, Ādi Parva, Chapters 13 and 47).

4) *Leaves his wife.* Jaratkāru lived in the hermitage with her husband looking after him with love and loyalty. One day the hermit was sleeping with his head on the lap of his wife. Though it was sunset the hermit slept on. It was time for the evening worship of the hermit. If he is aroused he will get angry. The wife was in a difficult situation. Anyhow she aroused her husband. The hermit got up full of anger and shouted, "You have hindered my sleep, you wicked woman and teased me. So from today you are not my wife. I am going away."

She begged him for pardon with tears. But without paying any heed to the entreaties of his pregnant wife, he left her.

The helpless Jaratkāru gave birth to a son named Āstīka who later stopped the famous sacrifice, Sarpa Satra meant for killing the serpents. (M.B. Ādi Parva, Chapter 47). See under Jaratkāru II.

JARATKĀRU II.

1) *General information.* It occurs in Devī Bhāgavata, Skandha 9, about Jaratkāru, the sister of Vāsuki and the wife of hermit Jaratkāru as follows. This devī (goddess) is the daughter of Prajāpati Kaśyapa, born from his mind. So she got the name Manasādevī (goddess born from mind). Some think that she got the name Manasādevī because she is the deity of mind. There are some who imagine that she got the name Manasādevī because she held Śrī Kṛṣṇa Paramātman (the Supreme Spirit) firmly in her mind. This devī

had been meditating upon Śrī Kṛṣṇa Paramātmā for three yugas (world-ages). She is known by twelve names.

(1) *Jaratkāru.* Manasādevī had been performing penance, and meditating upon Śrī Kṛṣṇa Paramātman for three complete yugas and her garments and body were worn out. So Kṛṣṇa gave her the name Jaratkāru.

(2) *Jagadgaurī.* Because she was comely and beautiful and of fair complexion and was worshipped all over the world, she got the name Jagadgaurī.

(3) *Manasā.* Because she was born from the mind of Kaśyapa, the name "Manasā" was given to her.

(4) *Siddhayoginī.* As the fruits of her Tapas (penance), she got the attainments of Yoga (meditation, devotion, contemplation and other ways of union with the Universal Soul) and so she was given the name Siddhayoginī.

(5) *Vaiṣṇavī.* Because she had constant devotion to Mahāviṣṇu she was called Vaiṣṇavī.

(6) *Nāgabhaginī.* Because she was the sister of Vāsuki the King of the Nāgas, she got the name Nāgabhaginī. (Sister of Nāga).

(7) *Śaivī.* As she was a disciple of Śiva she got the name Śaivī.

(8) *Nāgeśvarī.* Because she saved the Nāgas (serpents) from the Sarpasatra (sacrifice for killing the serpents) of Janamejaya the son of the King Parīkṣit, she got the name Nāgeśvarī.

(9) *Jaratkārupriyā.* Because she became the wife of the hermit Jaratkāru she was called Jaratkārupriyā.

(10) *Āstīkamātā.* Because she was the mother of the hermit Āstīka she got the name Āstīkamātā.

(11) *Viṣahārī.* Because she was the goddess who destroyed poison, she was known by the name Viṣahārī.

(12) *Mahājñānavatī.* Since she had the attainments of vast knowledge, yoga and the power of bringing the dead to life, she was given the name Mahājñānavatī.

2) *Birth.* Once the serpents became a plague to the men of the earth and they all went to Prajāpati Kaśyapa and made their complaints. Kaśyapa and Brahmā consulted each other and at the instruction of Brahmā Kaśyapa created several Mantras (spells and incantations) and Manasādevī from his mind as the deity of these spells.

3) *Power of her tapas (penance).* When she was very young she went to Kailāsa and performed penance to Paramaśiva for a thousand years. At last Śiva appeared before her and gave her the divine knowledge, and taught her the Sāmaveda. He gave her the divine Śrī Kṛṣṇa mantra (a spell) called 'Aṣṭākṣarī' and the Śrī Kṛṣṇa Kavaca (the armour of Kṛṣṇa) called Trailokyamaṅgala' and taught her how to use them in worship. Wearing this armour and using the spell she performed penance in Puṣkara, meditating upon Śrī Kṛṣṇa Paramātmā, for three yugas (world ages). At the end of this period Śrī Kṛṣṇa Paramātmā appeared before her and gave her all the boons she wanted. Śrī Kṛṣṇa said that all over the world she would be worshipped and that she had power to give boons to her worshippers.

4) *Marriage and rejection.* Kaśyapa gave his daughter Manasādevī in marriage to Jaratkāru, a hermit. As they were living in the hermitage, once the hermit slept with his head on the lap of his wife. Seeing the setting sun she aroused her husband. The hermit became angry and decided to reject her. She thought of the Devas, who instantly arrived. Brahmā argued that it was not meet and right to reject his wife before a child was born to her. The hermit touched the groin of his wife and prayed and with the power of yoga (meditation, contemplation etc.) she became pregnant. The son born to her is the famous hermit Āstīka.

After giving birth to Āstīka she went to Kailāsa, where Parameśvara and Pārvatī received her.

5) *The mantra (incantation) of worship.* To get the attainment of Manasādevī one has to utter the spell (mantra) "Oṁ Hrīṁ-Śrīm-Klīṁ-Aiṁ-Manasādevyai svāhā" five lakh times. He who has got the attainment of this mantra as given above will be equal to Dhanvantari (the physician of the Gods) and to him poison will be Amṛta (ambrosia). This goddess could be invoked into a secluded room on the day of Saṅkrānti (Transit of the Sun). If offerings of oblations and worship are carried on, he would be blessed with children, wealth and fame.

JARĀSANDHA I. A terrible King of Magadha.

1) *Genealogy.* Descended from Viṣṇu in the following order :—Brahmā - Atri-Candra-Budha-Purūravas-Āyus-Nahuṣa - Yayāti-Pūru - Janamejaya-Prācinvān-Pravīra-Namasyu - Vītabhaya-Śuṇḍu-Bahuvidha-Saṁyati-Rahovādi - Raudrāśva - Matināra - Santurodha - Duṣyanta-Bharata-Suhotra-Suhotā-Gala - Garda - Suketu - Bṛhatkṣetra-Hasti-Ajamīḍha-Ṛṣa-Saṁvaraṇa-Pūru-Sudhanvā-Cyavana-Kṛti-Vasu-Bṛhadratha-Jarāsandha.

2) *Birth.* Jarāsandha was created by joining together two halves of a child, by a giantess called Jarā, and so this child got the name Jarāsandha. (For detailed story see under Jarā).

3) *The first battle with Śrī Kṛṣṇa.* Asti and Prāpti, the two wives of Kaṁsa, were daughters of Jarāsandha. When Śrī Kṛṣṇa killed Kaṁsa, the two daughters went to their father and shed tears before him. Jarāsandha became angry and with a mighty army surrounded the city of Mathurā. A fierce battle was fought between Jarāsandha and Kṛṣṇa. At last Balabhadrarāma caught hold of Jarāsandha and was about to kill him, when an ethereal voice said that Balabhadrarāma was not the person to kill Jarāsandha. Accordingly Rāma and Kṛṣṇa set Jarāsandha free. (Bhāgavata, Skandha 10).

4) *Other information.*

(1) It is mentioned in Bhāgavata, Skandha 10, that Jarāsandha was the teacher too, of Kaṁsa.

(2) Jarāsandha had four sons, Soma, Sahadeva, Tūrya and Srutāśru of whom Sahadeva became King of Magadha, after the death of Jarāsandha.

(3) Mention is made in Mahābhārata, Ādi Parva, Chapter 185, that Jarāsandha had been present at the Svayaṁvara (marriage) of Pāñcālī.

(4) Once there arose a battle between Jarāsandha and Karṇa, in which Jarāsandha was defeated and so he made a treaty with Karṇa. (M.B. Śānti Parva, Chapter 5, Stanza 6).

5) *The death of Jarāsandha.* The enmity between Śrī Kṛṣṇa and Jarāsandha was life-long. These two mighty powers confronted each other eighteen times. Śrī Kṛṣṇa decided to kill Jarāsandha, the King of Magadha, in a duel. Once Śrī Kṛṣṇa with Arjuna and Bhīma, reached the city of Magadha in the guise of Brāhmaṇas. They started from the kingdom of Kuru

travelled through Kurujāṅgala and passed by Padmasaras and Kālakūṭa, visited the holy places of Gaṇḍakī, Mahāśoṇā, Sadānīrā and such others, crossed the river Sarayū and reached the opposite bank. Then they travelled through the countries of East Kosala and Mithilā. Touring through the countries they crossed the rivers Carmaṇvatī, Gaṅgā and Śoṇa. Wearing matted hair and barks of trees they reached Girivraja, the capital city of Magadha. There were three big drums, which were used only on special occasions. The hide of elephant was used for making them.[1] Seeing all these sights they reached the presence of Jarāsandha, who welcomed them with necessary formalities and talked with them. But they kept silence. At last Śrī Kṛṣṇa told him that his two friends were having the vow of silence, which would terminate only at midnight. So the King left them in the sacrificial hall and went to the palace. He came to them at midnight and asked them who they were. Śrī Kṛsha revealed to him that they were Kṛṣṇa, Bhīma and Arjuna, who had come to fight a duel with Jarāsandha, who had unreasonably put many innocent Kings in dungeon, and challenged him to select any one of them for duel. Jarāsandha, trembling with fury, selected Bhīma. In that duel Jarāsandha was killed. (M.B. Sabhā Parva, 3 Chapters from 20).

6) *Names given to Jarāsandha.* Bārhadratha, Māgadha, Magadhādhipa and Jarāputra are some of the names used in the Mahābhārata by Vyāsa as synonyms of Jarāsandha.

JARĀSANDHA II. (Śatrusaha). One of the hundred sons of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 137, Stanza 30 that this Jarāsandha was killed by Bhīmasena.

JARĀSANDHA III. In Karṇa Parva of the Mahābhārata, Chapter 5, Stanza 30, we see a King Jayatsena who fought on the side of the Kauravas and had been killed by Abhimanyu. The father of this King Jayatsena was one Jarāsandha, a Kṣatriya of Magadha.

JARĀSANDHAVADHAPARVA. A sub-section of Sabhā Parva, of the Mahābhārata. This sub-section comprises of Chapters 20 to 24 of Sabhā Parva.

JARĀYU. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 43, Stanza 19).

JARITĀ. A mother bird with four young ones, who suffered much in the burning of the forest Khāṇḍava. (For detailed story see under Khāṇḍavadāha, Para 8).

JARITĀRI. A son of the mother bird Jaritā. (See under Khāṇḍavadāha, Para 8).

JARJARĀNANĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 19).

JARTIKA. A tribe of Vāhikas. They are considered to be the lowest of the tribes. (M.B. Karṇa Parva, Chapter 44, Stanza 10).

JĀRUDHI. A country in ancient India. (M.B. Sabhā Parva, Chapter 38).

JĀRŪTHĪ. An ancient city. It is mentioned in Mahābhārata, Vana Parva, Chapter 12, Stanza 30, that Śrī Kṛṣṇa, with his friends Āhuti and Kratha defeated Śiśupāla, Jarāsandha, Śaibya and Śatadhanvan in this city.

JAṬĀDHARA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 61).

JĀTAKARMĀDISAMSKĀRA (S). In the ancient days the people of Bhārata observed certain social and customary rites immediately after the birth of a child. They were known as Jātakarmans. Each caste had its own jātakarmans. They are given below :

If it is a male child jātakarman should be done before cutting the umbilical cord. At that time gold is to be rubbed in ghee and honey and the tongue of the child should be touched with it, uttering mantras (spells) (Colloquial name of this rite is giving gold and honey). The child should be named on the tenth or twelfth day after birth, selecting suitable lunar day, good star and auspicious moment. The name should imply prosperity to Brāhmans, might to Kṣatriyas, wealth to Vaiśyas and humility to Śūdras. That is, the word 'Śarman' in the case of Brāhmaṇa, 'Varman' for Kṣatriyas, 'Gupta' for Vaiśyas and 'Dāsa' for Śūdras, should be added to the name. The names given to girls should be of easy utterance, having clear meaning but not cruel, very beautiful, charming, and propitious avoiding long letters as far as possible. Four months after delivery, the child should be taken out of the room of confinement to see the Sun. On the sixth month the rite of 'Annaprāśa' (feeding with rice) should be performed. In accordance with hereditary customs the two rites mentioned above may be performed at any time after the third month. For Brāhmaṇas and Kṣatriyas the ceremony of 'Caula' (tonsure) may be performed at the time of birth or at the age of three. The ceremony of Upanayana (Investiture with the Brāhma string) should be conducted at the age of eight from pregnancy for Brāhmaṇas, at the age of eleven from pregnancy for Kṣatriyas and at the age of twelve for Vaiśyas. But Upanayana could be performed at the age of five for Brāhmaṇas who desire Brāhma-radiance, at the age of six for Kṣatriyas who desire might and at the age of eight for Vaiśyas who desire wealth. There is another opinion that Upanayana could be performed up to the age of sixteen for Brāhmaṇas and twentytwo for Kṣatriyas. Even after the attainment of this age, if this ceremony is not performed, that boy will be considered an out-cast from the mantra (spell) of Gāyatrī, and will have no admittance to the rituals and ceremonies performed by Brāhmaṇas and will be known by the name Vrātya (an outcast, uninvested Brāhmaṇa). These Vrātyas could not be taught Vedas or be given women as wives.

Brāhmaṇa, Kṣatriya and Vaiśya brahmacāris (celibates) could use the hides of black antelope, spotted deer or goat as upper garment and clothes made of silk thread, flax or wool of sheep or red leopard. To tie round the waist, Brāhmaṇas have to make belts out of Muñja (grass), Kṣatriyas, out of Mūrva (grass) and Vaiśyas out of flax. When these are not available, Brāhmaṇas may use Kuśa grass, Kṣatriyas ñānal grass and Vaiśyas Darbha grass called balbaja to make belts of customary three darns or five darns with a knot. A celibate should have a stick. For Brāhmaṇas the stick should be made of Bilva (Aegle marmelos) or "palāśa" (butea frondosa) and for Kṣatriyas, of banyan or blackwood. (Mimosa catechu) and for Vaiśyas, of Dillenia speciosa (Uka tree) or fig tree. For Brāhmaṇas the stick should

1. See under Bṛhadratha IV to know about the sound of this big drum.

reach up to the top of the head, for Kṣatriyas up to the forehead and for Vaiśyas up to the nose. Before going for alms, the celibate should take his stick, bow before the sun, go round the fire and only then set out. The alms received should be offered to the teacher as oblation, then he should turn to the east and wash hands and mouth and eat it. Brāhmaṇas should wear the upper garment or their sacred thread (Yajñasūtra) on the left shoulder and under the right arm and then it is called 'Upavīta'; if it is on the right shoulder and under the left arm it is called "Prācīnāvīta" and if it is round the neck it is called "Nivīta".

These Jātakarmans may be done for the female child also at the stipulated times by tantras, without reciting mantras, for the purification of the body. The rituals performed without reciting Vedamantras (spells) are called tantras. For women marriage is to be considered as Upanayana, looking after the needs of husband to be considered as learning at the house of the teacher, and housekeeping as samidādhāna (gathering fuel of Butea frondosa). (Manusmṛti, Chapter 2).

JAṬĀLIKĀ. A female attendant of Skanda. (Śalya Parva, Chapter 46, Verse 23).

JAṬĀPĀṬHA. See under Ghanapāṭha.

JĀTARŪPAŚILA. A mountain. This mountain stands in a place having an area of thirteen yojanas, on the opposite shore of the sea where the water-creatures fall with tremendous cry at the mouth of the submarine fire (Baḍavāgni). The monkeys sent by Sugrīva to search for Sītā, made a search in this mountain also. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 40, Stanza 50).

JAṬĀSURA I. A King, who was a member of Dharmaputra's assembly. (Sabhā Parva, Chapter 4, Verse 24).

JAṬĀSURA II. A Rākṣasa, Jaṭāsura, disguised as a brahmin lived with the Pāṇḍavas in the forest. His aim was to carry off Pāñcālī and the arrows of the Pāṇḍavas as and when he got an opportunity for it. One day taking advantage of Arjuna's absence Bhīma was out ahunting) Jaṭāsura caught hold of the others as also the arrows and ran away with them. Sahadeva alone managed to slip away from his clutches. Dharmaputra pledged his word that Jaṭāsura would be killed before the sunset. Hearing all the hubbub (Bhīma hurried to the scene, killed the Asura and saved his brothers and Pāñcālī from difficulties and danger. (Vana Parva, Chapter 157).

JAṬĀSURA III. This Jaṭāsura had a son called Alambuṣa who was killed by Ghaṭotkaca in the great war. (Droṇa Parva, Chapter 174).

JAṬĀSURA PARVA. A sub-Parva of Mahābhārata. (See under Mahābhārata).

JĀTAVEDA (S). Three sons of Purūravas, born from Agni (fire). They are called the Jātavedas. (Bhāgavata, Skandha 9).

JAṬĀYU. A bird famous in the Purāṇas.

1) *Genealogy.* Descended from Viṣṇu as follows, Brahmā—Marīci—Kaśyapa—Aruṇa—Jaṭāyu.

2) *Birth.* Two sons called Sampāti and Jaṭāyu were born to Aruṇa. Their mother, a bird, was Śyenī. Śyenī, wife of Aruṇa, delivered two children, Sampāti and the great Jaṭāyu (Ādi Parva, Chapter 66, Verse 71). "Know that I am the son of Aruṇa and Sampāti is my elder brother. My name is Jaṭāyu, and I am the son of Śyenī." (Vālmīki Rāmāyaṇa, Canto 14, Verse 32).

But, according to Kamba Rāmāyaṇa, the name of the mother of Sampāti and Jaṭāyu was Mahāśvetā. (Kiṣkindhā Kāṇḍa). Perhaps, Śyenī was also known as Mahāśvetā.

3) *Jaṭāyu flies towards Sūrya.* Sampāti and Jaṭāyu, once under a bet flew up towards the sun. Jaṭāyu outflew Sampāti, and in the exuberance of youth entered Sūrya's orbit at noon time with the result that, due to the excessive heat his wings were scorched. At this Sampāti, to save his brother, flew up higher than Jaṭāyu and spread out his wings like an umbrella over Jaṭāyu with the result that Sampāti's wings were burnt, and he fell down somewhere on the Vindhya mountains. He spent the rest of his life under the protection of a sage called Niśākara who was performing penance on the mountains. After their tragic meeting in Sūryamaṇḍala Sampāti and Jaṭāyu never again met in their life. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Chapter 58; Kamba Rāmāyaṇa, Kiṣkindhā Kāṇḍa).

4) *Fought with Rāvaṇa.* Jaṭāyu clashed with Rāvaṇa, who was carrying away Sītādevī in his vimāna, and in the fierce fight that they fought in the air, Rāvaṇa cut off Jaṭāyu's wings and thus felled him on the earth, almost dead. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Chapter 51).

5) *Death.* Rāma and Lakṣmaṇa during their search in the forest for Sītā came upon Jaṭāyu lying without wings almost dead and reciting Rāma's name. Jaṭāyu described to Rāma how Rāvaṇa had carried away Sītā and how he had tried to stop him and fought with him. After giving this account he died. Rāma and Lakṣmaṇa lit a fire and cremated Jaṭāyu. The great bird's soul attained salvation. (Kamba Rāmāyaṇa).

JAṬĪ. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 61).

JĀTI. See under Cāturvarṇya.

JAṬILA. The name assumed by Śiva when he played the part of a Brahmacārin. Pārvatī began rigorous penance to obtain Śiva as her husband, and Śiva visited her disguised as Jaṭila, a brahmacārin to test her. (Śiva Purāṇa, Śatarudrasaṁhitā).

JAṬILĀ. A righteous and generous woman who was born in the Gautama dynasty. She once sought the help of the saptarṣis. (Ādi Parva, Chapter 195; also See under Gautamī II).

JĀTISMARA. A holy bath. It is mentioned in the Mahābhārata, Vana Parva, Chapter 84, Stanza 128 that the body and mind of the person who bathes in this tīrtha (bath) will become pure.

JĀTISMARAHRADA. A holy place. In the Mahābhārata, Vana Parva, Chapter 85, Stanza 3, mention is made that if a man gives alms at this holy place, he will be able to remember his previous birth and life.

JĀTISMARAKĪṬA. A worm which got emancipation through the advice of Vyāsa. Once while Vyāsa was roaming about in the country, by chance he saw this worm. It was running through the road, seeing a cart coming very fast. Vyāsa stopped it and asked, "What are you running from ?" The worm replied that he was running in fear that the wheel of the cart coming from behind might crush him. In the previous birth this worm was a Śūdra. Jealousy, resentment, arrogance, selfishness etc. were the traits of his character in his previous life. Only twice in his life had he done good

deeds. Once he honoured his mother and on another occasion he respected a Brāhmaṇa. Because of these two good deeds, in his present life as worm he had the remembrance of his previous life. Vyāsa gave the worm necessary advice. Instantly the worm was crushed under the wheel of the cart.

In the next rebirth this Jātismarakīṭa was born as a Kṣatriya King. As he was leading the life of a powerful King he met with Vyāsa. He received advice from the hermit. In his next life he became a Brāhmaṇa and finally he attained bliss. (M.B. Anuśāsana Parva, 3 Chapters from 117).

JAṬHARA I. A very erudite brahmin scholar in Vedic lore. Jaṭhara was a prominent figure at the serpent yajña held by Janamejaya. (Ādi Parva, Chapter 53, Verse 8).

JAṬHARA II. A mountain within the ranges of Mahāmeru. On the eastern side of Mahāmeru there exist two mountains called Jaṭhara and Devakūṭa, 18, 000 yojanas in extent and 2000 yojanas high. On the western side of Meru are the mountains called Pavamāna and Pāriyātra, on the southern side Kailāsa and Karavīra, and on the northern side Triśṛṅga and Makaragiri. (Devī Bhāgavata, 8th Skandha).

JAṬHARA III. An urban region in ancient India.

JĀṬHARA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 128).

JATUGṚHAM. See under Arakkillam (lac palace).

JATUGṚHAPARVA. A particular section of Ādi Parva.

JĀTUKARṆA. An ancient hermit with control over his senses. He was a member of the council of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Stanza 14).

JAVA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 75).

JAYA I. A son of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 63, Stanza 119). He fought with Arjuna at the time of the stealing of cows. (M.B. Virāṭa Parva, Chapter 54). This Jaya fought with Nīla and Bhīma in the battle of Bhārata. Bhīma killed him. (Droṇa Parva, Chapters 25 and 135).

JAYA II. A deva (god). At the time of the burning of the forest Khāṇḍava, this deva came with an iron pestle to fight with Kṛṣṇa and Arjuna. (M.B. Ādi Parva, Chapter 226 Stanza 34).

JAYA III. A King in ancient India. He sits in the Durbar of Yama (God of death) and worships him. (Sabhā Parva, Chapter 3, Stanza 15).

JAYA IV. A synonym of the Sun. (M.B. Parva, Chapter 3, Stanza 24).

JAYA V. The pseudo name taken by Yudhiṣṭhira at the time of the pseudonymity of the Pāṇḍavas in the country of Virāṭa. Bhīma was known as Jayanta, Arjuna by the name Vijaya, Nakula by the name Jayatsena and Sahadeva by the name Jayadbala at that time. (Virāṭa Parva, Chapter 5, Stanza 35). At that time Pāñcālī addressed all her five husbands by the name Jaya. (M.B. Virāṭa Parva, Chapter 23, Stanza 12).

JAYA VI. A nāga (serpent) born in the family of Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 16).

JAYA VII. A warrior who fought on the side of the Kauravas. It is mentioned in the Mahābhārata, Droṇa Parva, Chapter 156, that both Śakuni and this warrior fought with Arjuna.

JAYA VIII. A warrior of the country of Pāñcāla. Mention is made in Mahābhārata, Karṇa Parva, Chapter 56, Stanza 44 that this warrior fought on the side of the Pāṇḍavas and that Karṇa wounded him in the battle.

JAYA IX. One of the attendants given to Subrahmaṇya by Vāsuki, the King of the Nāgas (serpents). Vāsuki gave Subrahmaṇya two attendants named Jaya and Mahājaya. (M.B. Śalya Parva, Chapter 45, Stanza 52).

JAYA X. A synonym of Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 67).

JAYA XI. (JAYAVIJAYAS). They were gate-keepers of Vaikuṇṭha. As these two sons of devas were engaged in the service of Mahāviṣṇu guarding the gate, the hermits Sanaka and others came to see Mahāviṣṇu to pay him homage. Jaya and Vijaya stopped them at the gate. Sanaka got angry and cursed them to take three births on the earth as Asuras (demons). The sorrowful Jaya and Vijaya requested for absolution from the curse. The hermit said that they had to take three births as Asuras and that they would be redeemed by the weapon of Mahāviṣṇu. Accordingly Jaya and Vijaya were born in the earth as Hiraṇyākṣa and Hiraṇyakaśipu. They were killed by Mahāviṣṇu. n the second birth they were Rāvaṇa and Kumbhakarṇa. Mahāviṣṇu incarnated as Śrī Rāma killed them. In the third birth they were Śiśupāla and Dantavaktra. They were killed by Śrī Kṛṣṇa, an incarnation of Bhagavān Viṣṇu. For further details see under Hiraṇyākṣa. Hiraṇyakaśipu, Rāvaṇa; Kumbhakarṇa, Śiśupāla and Dantavaktra. After three births Jaya and Vijaya returned to Vaikuṇṭha. (Bhāgavata, Skandha 7).

JAYA XII. Father of the Rākṣasa (giant) Virādha, who was killed by Śrī Rāma at the forest Daṇḍaka. Virādha was born to the giant Jaya by his wife Śatahradā. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 3).

JAYA XIII. The original name of the Mahābhārata written by Vyāsa. Many of the scholars are of opinion that Vyāsa was not the author of the whole of the Mahābhārata that we see in its present form now. They say that the Bhārata written by Vyāsa consisted only of eight thousand and eight hundred stanzas. That work was named Jaya. To those eight thousand and eight hundred stanzas Vaiśampāyana added fifteen thousand, two hundred stanzas and this great book was given the name Bhārata or Bhārata saṁhitā (Bhārata collection). When Sūta recited this book to other hermits in Naimiśāraṇya the book had a lakh of stanzas. Henceforward the book was called Mahābhārata, (History of classical Sanskrit Literature; Mahābhārata, Ādi Parva, Chapter 62, Stanza 20).

JAYĀ. I. A daughter of the hermit Gautama. Gautama had two daughters by his wife Ahalyā named Jayantī and Aparājitā besides Jayā. While Dakṣa was performing a yāga, (sacrifice) this Jayā informed Pārvatī of it. Pārvatī fell down when she heard that Dakṣa had not invited Śiva to the sacrifice. Śiva got angry at Dakṣa's negligence and from his wrath the Bhūtagaṇas such as Vīrabhadra and others (attendants of Śiva) arose. (Vāmana Purāṇa, Chapter 4).

JAYĀ. II. Wife of Puṣpadanta, a gaṇa (attendant of Śiva). See under Puṣpadanta.

JAYĀ. III. Another name of Pārvatī. (M.B. Virāṭa Parva, Chapter 6, Stanza 16).

JAYĀ IV. A daughter of Dakṣa. Two daughters named Jayā and Suprabhā were born to Dakṣa. To Suprabhā and Jayā fifty sons each were born. These hundred sons

wore various kinds of arrows and such other weapons. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 21).

JAYĀ V. A maid of Pārvatī. It is seen in Skanda Purāṇa that this Jayā was the daughter of Prajāpati Kṛśāśva.

JĀYĀ. Wife. The husband enters the wife in the form of semen and takes birth as the foetus and then is born from her as son and so the wife is called Jāyā.

"Patirbhāryām sampraviśya
Garbho bhūtveha jāyate /
Jāyāyāstaddhi jāyātvam
Yadasyām jāyate punaḥ" //
(Manusmṛti, Chapter 9, Stanza 8).

JAYA (M) I. The name of an auspicious moment. This has the name Vijayam also. (M.B. Udyoga Parva, Chapter 6, Stanza 17).

JAYA (M) II. The name given to the story of Vidulā. See under Vidulā.

JAYADBALA. The false name assumed by Sahadeva at the time of the incognito life of the Pāṇḍavas in the city of Virāṭa. (M.B. Virāṭa Parva, Chapter 5, Stanza 35).

JAYADEVA I. A Sanskrit poet who lived in the 13th century A.D. He is the author of the play 'Prasannarāghavam'. As far as the story of Śrī Rāma is concerned, some changes have been made in this play from that given by Bhavabhūti in his 'Mahāvīracarita'. According to this play Śrī Rāma and Bāṇāsura both were lovers of Sītā. The famous work 'Candrāloka', a treatise on rhetorical figures, was written by this poet Jayadeva. His most important work is 'Gītagovinda', the theme of which is the early life of Śrī Kṛṣṇa, especially the love between Śrī Kṛṣṇa and Rādhā, which is very touchingly described. This book consists of 12 sargas and each sarga contains 24 octaves. This poet was a devotee of Kṛṣṇa. He used to sing lyrics before the image of Kṛṣṇa while his wife danced according to the beat.

JAYADEVA II. See under Duśśāsana II.

JAYADHVAJA. The fifth of the hundred sons of Kārtavīryārjuna. It is stated in Brahmāṇḍa Purāṇa, Chapter 46 that, of the hundred sons of Kārtavīryārjuna, Śūra, Śūrasena, Dhiṣaṇa, Madhu and Jayadhvaja were the mightiest warriors. This Jayadhvaja was the father of Tālajaṅgha.

JAYADRATHA I. A mighty warrior King who ruled over the kingdom of Sindhu.

1) *Genealogy.* Descended from Viṣṇu in the following order : Brahmā —Atri —Candra —Budha —Purūravas-Āyus—Nahuṣa —Yayāti —Pūru—Janamejaya—Prācinvān—Pravīra—Namasyu—Vītabhaya—Śuṇḍu—Bahuvidha —Saṁyāti —Rahovādi —Raudrāśva —Matināra—Santurodha—Duṣyanta —Bharata—Suhotra—Suhotā—Gala—Gardda —Suketu —Bṛhatkṣatra—Hasti—Ajamīḍha—Bṛhadiṣu—Bṛhaddhanu—Bṛhatkāya—Jayadratha[1]

2) *Birth and attainment of Boon.* Jayadratha was born as a result of severe fasts and vows taken by his father. There was an ethereal voice at the birth of Jayadratha, "This child would become a very famous King. The head of him, who puts down the head of this child on the earth would break into a hundred pieces within a moment" His father was filled with joy when he heard this ethereal voice, and so he made Jayadratha King at a very young age and went to Samantapañcaka to perform penance. (M.B. Droṇa Parva, Chapter 146).

3) *Marriage.* It is mentioned in Mahābhārata, Ādi Parva, Chapter 116, Stanza 17, that Jayadratha married the princess Duśśalā.

4) *Jayadratha and Pāñcālī.* From the very beginning Jayadratha was a bitter enemy of the Pāṇḍavas. It is not difficult to find out the root of this enmity. It is stated in Ādi Parva, Chapter 185, Stanza 21 that Jayadratha was present at the svayaṁvara of Pāñcālī. The fact that he did not get Pāñcālī, might have laid the foundation of this enmity.

From this moment Jayadratha was looking forward to a chance to carry off Pāñcālī.

The forest life of the Pāṇḍavas began. They wandered through many forests and finally reached the forest, Kāmyaka. Once the Pāṇḍavas left Pāñcālī alone in the hut and went to the forest for hunting. Jayadratha came to know of this. He came with his men to the place where the hut stood. At the very first sight of Pāñcālī, he fell in love with her. He sent Koṭikāsya, the King of Trigarta, who was the son of Suratha as a messenger to Pāñcālī. Koṭikāsya told Pāñcālī about the superior qualities of Jayadratha and requested her to accept Jayadratha, leaving the Pāṇḍavas. But she rejected his request. The messenger returned to Jayadratha and told him what had happened. Jayadratha himself came in a chariot and tried to entice her. Pāñcālī did not yield. Jayadratha caught her by force and took her away in his chariot. Dhaumya the priest of the Pāṇḍavas followed them with tears. Shortly afterwards, the Pāṇḍavas returned to the hut. They searched for Pāñcālī here and there. They heard everything from a maid, and instantly followed Jayadratha, whose army confronted the Pāṇḍavas. The heads of almost all the warriors of Jayadratha fell on the ground. Jayadratha fled from the battlefield. The Pāṇḍavas followed him and caught him and scourged him. Bhīma shaved his head letting only five hairs to stand on the head. They took him as a prisoner before Dharmaputra. Finally at the instruction of Yudhiṣṭhira and Pāñcālī, he was released. (M.B. Vana Parva, Chapters 264 to 272).

5) *Other details.*

(1) In the sacrifice of Rājasūya (imperial consecration) performed by Yudhiṣṭhira, Jayadratha took part as a tributary King. (M.B. Sabhā Parva, Chapter 34, Stanza 8).

(2) Jayadratha was present at the game of dice between Duryodhana and Yudhiṣṭhira. (Sabhā Parva, Chapter 58, Stanza 28).

(3) It was while going to Sālva to marry a damsel that Jayadratha attacked Pāñcālī at the forest of Kāmyaka. (M.B. Vana Parva, Chapter 264).

(4) Feeling ashamed at the result of his attempt to carry off Pāñcālī, Jayadratha went direct to Gaṅgādvāra and pleased Śiva by penance. Śiva gave him the boon that he would be able to defeat all the Pāṇḍavas except Arjuna. (M.B. Vana Parva, Chapter 272).

6) *Jayadratha in the battle of Bhārata.*

In the battle of Bhārata, which lasted for eighteen days between the Kauravas and the Pāṇḍavas, Jayadratha

1. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67 that Jayadratha was the son of Bṛhatkṣatra. After Bharata, Bṛhatkṣatra was the only famous and mighty emperor. Really speaking Jayadratha was the grandson of Bṛhatkṣatra. The statement that Jayadratha was the son of Bṛhatkṣatra only means that he was a descendant of that king.

took the side of the Kauravas and fought against the Pāṇḍavas. The part played by him in the battle is given below:—

(1) On the first day there was a combat between Jayadratha and Drupada. (M.B. Bhīṣma Parva, Chapter 45, Stanzas 55 to 57).

(2) Attacked Bhīmasena. (M.B. Bhīṣma Parva, Chapter 79, Stanzas 17 to 20).

(3) Fought with Arjuna and Bhīmasena. (M.B. Bhīṣma Parva, Chapters 113 and 115).

(4) Engaged in a combat with the King Virāṭa. (M.B. Bhīṣma Parva, Chapter 116, Stanzas 42 to 44).

(5) Jayadratha and Abhimanyu fought with each other. (M.B. Droṇa Parva, Chapter 14, Stanzas 64 to 74).

(6) Fought with Kṣatravarman. (M.B. Droṇa Parva, Chapter 25, Stanzas 10 to 12).

(7) Arjuna vowed that he would kill Jayadratha, who tried to flee from the battle-field when he came to know of this. (M.B. Droṇa Parva, Chapter 74, Stanzas 4 to 12).

(8) He began to combat with Arjuna. (M.B. Droṇa Parva, Chapter, 145).

7) *The death of Jayadratha.* When a fierce fight began between Arjuna and Jayadratha, Śrī Kṛṣṇa came to Arjuna and said, "Arjuna, there was an ethereal voice at the birth of Jayadratha. The head of the person who puts down the head of Jayadratha on the earth, would be broken into a hundred pieces. So send an arrow in such a way that his head falls on the lap of his father." Hearing this, Arjuna sent an arrow which cut off the head of Jayadratha and the head fell in the lap of Jayadratha's father who had been sitting in deep penance and meditation in Samantapañcaka. Instantly the father awoke from meditation and stood up and the head of his beloved son, with ear-rings on both ears fell on the earth and the head of the father was broken into a hundred pieces and he died. (Droṇa Parva, Chapter 146, Stanzas 104 to 130).

8) *The names of Jayadratha.* Saindhavaka, Saindhava, Sauvīra, Sauvīraja, Sauvīrarāja, Sindhupati Sindhurāja, Sindhurāṭ, Sindhusauvīrabhartā, Suvīra, Suvīrarāṣṭrapa, Vārdhakṣatri and such other names are used as synonyms of Jayadratha in the Mahābhārata.

JAYADRATHA II. In Mahābhārata, Sabhā Parva, Chapter 8, Stanza 36 we see another Jayadratha who sits in the durbar of yama (the death-god) and meditates upon him.

JAYADRATHAVADHAPARVA. A sub section of Droṇa Parva in Mahā Bhārata. This consists of Chapters 85 to 152 of Droṇa Parva.

JAYADRATHAVIMOKṢAṆA PARVA. A sub section of the Vana Parva, in Mahābhārata. Chapter 272 is in this section.

JAYĀNĪKA I. A grandson of Drupada. Mention is made in the Mahābhārata, Droṇa Parva, Chapter 156 Stanza 18, that this Jayānīka was killed by Aśvatthāmā.

JAYĀNĪKA II. A brother of the King of Virāṭa. (M.B. Droṇa Parva, Chapter 158, Stanza 42).

JAYANTA I. Son of Indra.

1) *Genealogy.* Descended from Viṣṇu in the following order: Brahmā — Marīci — Kaśyapa—Indra—Jayanta. Jayanta was the son born to Indra by his wife Śacīdevī. (M.B. Ādi Parva, Chapter 112, Stanzas 3 and 4).

2) *Jayanta lost one eye.* During his forest life, Śrī Rāma lived with Sītā and Lakṣmaṇa on the mountain Citrakūṭa for some days. Once Śrī Rāma, being very tired of walking in the forest fell asleep with his head in the lap of Sītā. Taking this chance Jayanta came in the shape of a crow and scratched the breast of Sītā with his claws. Sītā cried and Śrī Rāma woke up and saw Jayanta in the shape of a crow. Rāma got angry and shot the Brahmāstra (a divine arrow) against Jayanta. Fear of life made him fly throughout the whole of the three worlds. Even Brahmā, Viṣṇu and Maheśvara were unable to protect him, All the while the divine arrow followed him. Finally having no go he came and fell at the feet of Śrī Rāma. Śrī Rāma said that the Brahmāstra could never become futile and so the arrow must hit his right eye. Accordingly the arrow struck at his right eye and thus Jayanta lost his right eye. In Adhyātma Rāmāyaṇa this story is stated with some slight changes. According to Adhyātma Rāmāyaṇa, this incident took place when Sītā had been drying raw flesh. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 38).

3) *Jayanta hidden in the ocean.* After getting the boons Rāvaṇa became arrogant and with a big army went to the realm of the gods. Rāvaṇa engaged Indra in a fierce battle. In that fight Meghanāda the son of Rāvaṇa attacked Jayanta, who swooned and fell down. Immediately Pulomā, the father of Śacīdevī, gathered Jayanta in his hands unseen by anybody and hid him in the sea. After the disappearance of Jayanta the battle entered the second stage. Thinking that his son Jayanta had been killed, Indra began to fight with Rāvaṇa with more vigour than before. In the battle which followed Meghanāda subdued Indra and made him a captive. Taking Indra and the celestial maids as captives, Rāvaṇa and his men went to Laṅkā. (Uttara Rāmāyaṇa).

4) *Jayanta became Bamboo.* Once Agastya came to Indra's durbar. Indra arranged for the dance of Urvaśī in honour of Agastya's visit. In the midst of the dance Urvaśī saw Jayanta before her and she fell in love with him. Consequently her steps went out of beat. Nārada who was playing his lute called Mahatī went wrong. Agastya got angry and cursed Jayanta and changed him to a bamboo. Urvaśī was cursed to become a woman with the name Mādhavī. Agastya cursed Nārada that his lute Mahatī would become the lute of the people of the world. (Vāyu Purāṇa).

5) *Other information.*

(1) In the stealing of the Pārijātapuṣpa (the flower of a paradise tree) Jayanta fought with Pradyumna the son of Śrī Kṛṣṇa and was defeated. (Viṣṇu Parva Chapter 73).

(2) Jayanta was defeated by Śūrapadma, an Asura, in a battle. (Skanda Purāṇa, Asura Kāṇḍa).

JAYANTA II. During the time of his life incognito in Virāṭa the name assumed by Bhīmasena was Jayanta. (M.B. Virāṭa Parva, Chapter 5, Stanza 35).

JAYANTA III. In Mahābhārata, Udyoga Parva, Chapter 171, Stanza 11, mention is made about one Jayanta of Pāñcāla.

JAYANTA IV. One of the eleven Rudras. (M.B. Śānti Parva, Chapter 208, Stanza 20).

JAYANTA V. A synonym of Mahāviṣṇu (M.B. Anuśāsana Parva, Chapter 149, Stanza 98).

JAYANTA VI. One of the twelve Ādityas. (M.B, Anuśāsana Parva, Chapter 150, Stanza 15).

JAYANTA VII. One of the ministers of Daśaratha. The eight ministers of Daśaratha were Jayanta, Dhṛṣṭi, Vijaya, Asiddhārtha, Arthasādhaka, Aśoka, Mantrapālaka and Sumantra. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 7).

JAYANTĪ I. A holy place on the bank of the river Sarasvatī. There is a tīrtha (bath) here known as Somatīrtha. It is mentioned in the Mahābhārata, Vana Parva, Chapter 83, Stanza 19 that those who bathe in this tīrtha would obtain the fruits of the sacrifice of Rājasūya. (Imperial consecration).

JAYANTĪ II. Daughter of Indra and sister of Jayanta. In Bhāgavata, Skandha 4, there is a story stating how Jayantī was the wife of Śukra for ten years.

Śukrācārya was the teacher-priest of the Asuras (demons). Once the devas (gods) had completely defeated the Asuras. With the intention of procuring new powers from Śrī Parameśvara, Śukrācārya went to Kailāsa. When the penance of Śukra became more and more severe the gods and Indra began to be flurried. Indra told his daughter Jayantī to become the servant of Śukra and to break his penance somehow or other. Jayantī did not like this procedure of her father. Still she did not like to disobey her father. So she went to Kailāsa and became the attendant of Śukra and stayed with him. She served him dutifully and with chastity. She would fan him with plantain leaf. She would prepare cold and fragrant water for him to drink. When the Sun became hotter she would hold her upper garment as an umbrella so that he should be in the shade. She would gather fully ripened good fruits for him to eat. She would gather good variety of darbha grass, cut them into the length of a span and with good flowers she would give them to the hermit for his morning oblations. She would gather soft sprouts and make bed for him and would stand near him fanning till he slept. She would get water ready for him to rinse his mouth when he woke up. Thus she did the work of a dutiful disciple. She did not, in any way by speech or action, try to entice him so that his vow of penance might be broken. She spoke only words which would be pleasing and helpful to him. This continued for thousand years and then Paramaśiva appeared before him and gave the boons he requested for. After that Śukrācārya talked with her. In accordance with her request the hermit Śukra allowed her to live with him for ten years as his wife. He gave her a boon that during that period of ten years they both would be invisible to the world. Thus Śukrācārya married Jayantī and they lived in the house very happily for ten years

JAYANTĪ III. The queen of the King Ṛṣabha who was born in the dynasty of King Agnīdhra. Hundred children were born to Ṛṣabha of Jayantī (See under Ṛṣabha II).

JAYAPRIYĀ. A female attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 12).

JAYARĀTA. A warrior who fought on the side of the Kauravas. Bhīmasena killed this warrior, who was a prince of Kaliṅga, in the battle of Bhārata. (M.B. Droṇa Parva, Chapter 155, Stanza 28).

JAYARATHA. A Sanskrit poet who lived in Kāśmīra in the 12th century. He was a Śaivite. His important work is Haracaritacintāmaṇi'. (History of classical Sanskrit literature).

JAYAŚARMAN. A Brāhmaṇa who became wealthy by taking the vow of Kamalā (Kamalāvrata). Kamalā is the eleventh day of 'Adhimāsa'.

It is believed that this day is better than other days. If a man fasts on that day Goddess Kamalā will be pleased with him.

The devotee should awake in the Brāhma muhūrta (fortyeight minutes before sunrise) and take bath thinking of Puruṣottama and begin the fast. If the prayer and meditation is conducted at the house he will get double the fruits. If it is at a river it will yield four times the fruits. If it is at a cow-shed the fruits will be thousandfold and if it is conducted at a fireshed or Śaivite temple, at a holy bath or in the presence of God the fruits will be a thousand and one hundredfold and if it is near a tulasī (holy basil) the fruits will be a lakhfold and if it is done in the presence of Viṣṇu the fruits obtained will be unlimited.

This Jayaśarman who took the fast was the son of a noble Brāhmaṇa named Śivaśarman of Avantī. He was the youngest of five sons. He became a wicked man. So he was avoided by his relatives. Being driven away from home, he went to a distant forest and lived there. Once, by luck, he happened to reach the holy place of Triveṇī Mahātīrtha. He was very tired of hunger and thirst. So he bathed in the tīrtha and searched for some hermitage. By chance he saw the hermitage of Harimitra As it was the month of Puruṣottama many people had gathered there. Brāhmaṇas were telling stories of mitigation of sins. He heard the story of the vow called Kamalāvrata and its fruits. So Jayaśarman stayed in that hermitage with them and took the vow of Kamalāvrata. That night Devī appeared before him and said : "I have come from Vaikuṇṭha, because I am greatly pleased with you. Since you have taken the vow of Kamalāvrata on the eleventh day of the dark lunar fortnight called Kamalā of the month of Puruṣottama I will grant you boons. Because you have taken the vow at Triveṇī, I am immensely pleased with you. The noble Brāhmaṇas of your future generations also will be blessed by me". Saying these words the Devī gave him boons and disappeared. From that day onwards Jayaśarmā became a great wealthy man and he returned to his father's house (Padma Purāṇa, Chapter 64).

JAYASENA I. Father of the famous Caṇḍamahāsena. (See under Caṇḍamahāsena).

JAYASENA II. A prince of Magadha. He was a member of the council of Yudhiṣṭhira. (M.B. Sabhā Parva Chapter. 4, Stanza 26).

JAYASENA III. A King of Avanti. To this King was born a son named Vindānuvinda and a daughter named Mitravindā by his chief wife Rājādhidevī. Mitravindā was married by Śrī Kṛṣṇa.

JAYĀŚVA I. A son of King Drupada. It is mentioned in Mahā Bhārata, Droṇa Parva, Chapter 156, Stanza 181 that Jayāśva was killed by Aśvatthāmā in the battle of Bhārata.

JAYĀŚVA II. A brother of the King of Virāṭa. (M.B. Droṇa Parva, Chapter 158, Stanza 42).

JAYATSENA I. A King of the kingdom of Magadha. It is stated in Mahābhārata, Ādi Parva, Chapter 67 that this King, who was the son of Jarāsandha, belonged to the family of Kālakeya. This King was a friend of the Pāṇḍavas. Mention is made in Mahābhārata, Ādi

Parva, Chapter 185, Stanza 8, that Jayatsena was present at the svayaṁvara (marriage) of Draupadī. Towards the end of the battle of Bhārata, the Pāṇḍavas sent a letter of invitation to this King and accordingly he came to the help of the Pāṇḍavas with an akṣauhiṇī of army (21870 Chariots, 21870 elephants, 65610 horses and 109350 infantry). (M.B. Udyoga Parva, Chapter 19, Stanza 8).

JAYATSENA II. A King of the Pūru dynasty. His father was Sārvabhauma and his mother was the princess Sunandā of Kekaya. Jayatsena married Suśravas, the princess of Vidarbha. A son named Arvācīna was born to them. (M.B. Ādi Parva, Chapter 35).

JAYATSENA III. The name assumed by Nakula in his life incognito. (Virāṭa Parva, Chapter 5, Stanza 35).

JAYATSENA IV. A King who took the side of the Kauravas. He was son of Jarāsandha. This King came with an akṣauhiṇī of army and helped the Kauravas in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 16, Stanza 16). It is mentioned in Karṇa Parva, Chapter 5, Stanza 30 that this King was killed by Abhimanyu.[1]

JAYATSENA V. A son of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 69, that this Jayatsena was defeated by Śatānīka and in Śalya Parva, Chapter 26 that he was killed by Bhīmasena.

JAYATSENĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva. Chapter 46, Stanza 12).

JAYAVIJAYAS. See under Jaya XI.

JHA. This syllable means 'famous'. (Agni Purāṇa, Chapter 348).

JHAJHA. The father of Sunda an Asura who was the father of Mārīca, whose mother was Tāṭakā. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 25).

JHILLI. A Yādava of the house of Vṛṣṇi. He was one of the seven chief ministers of Śrī Kṛṣṇa in Dvārakā. (M.B. Sabhā Parva, Chapter 14, Dākṣinātya pāṭha).

JHILLĪ I. *Jhillīpiṇḍāraka*). A warrior of the Vṛṣṇis. It is stated in Mahābhārata, Ādi Parva, Chapter 185, Stanza 20, that this warrior was present at the svayaṁvara (marriage) of Draupadī. It is also seen that this Yādava carried the dowry of Subhadrā to Khāṇḍavaprastha from Dvārakā. (M.B. Ādi Parva, Chapter 120, Stanza 32). This warrior took part in the Bhārata battle. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 11, Stanza 28 that this warrior played a laudable part in the battle of Kurukṣetra.

JHILLĪ II. (*Jhillīpiṇḍārakam*) (*Jhillika*). A worm. This worm has another name Jhīṅku. (M.B. Vana Parva, Chapter 64, Stanza 1).

JHĪLLIKA(M). An ancient town in South India. Mention is made about this town in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 59.

JHĪṄKU. See under Jhilli II.

JIHVĀ. A servant woman who stole ornaments from the palace. For the detailed story of how she was caught with stolen goods see under Hariśarman.

JĪMŪTA I. A King born of the family of Yayāti. (Bhāgavata, Skandha 9).

JĪMŪTA. II. A wrestler (Pahalvān). While the Pāṇḍavas were living incognito in the city of Virāṭa, once Brahmotsava (Brahmā festival) was celebrated all over the country. Wrestling was an important item of the Brahmā festival. Jīmūta was the most famous of the wrestlers who took part in the festival. He struck several wrestlers down. At last King Virāṭa asked Bhīma to wrestle with Jīmūta. Bhīmasena accepted the invitation.In the wrestling Jīmūta was killed. (M.B. Virāṭa Parva, Chapter 16).

JĪMŪTA III. A hermit. Mention is made in Mahābhārata, Udyoga Parva, Chapter 111, Stanza 23 that this hermit got a treasure of gold called Jaimūta from the Himālayas.

JĪMŪTA IV. The horse of the King Vasumanas. See under Vasumanas.

JĪMŪTAKETU I. A synonym of Śiva. There is a story in the Purāṇas about how Śiva got the name Jīmūtaketu.

When summer season began Pārvatī told her husband Śiva: "My Lord, Summer has set in. What are we to do without a house to protect us from the hot sun and the strong wind?" Śiva replied. "Dear ! It is because I have no house that I walk about in the forest always."

Because Śiva said so, the loyal wife Satīdevī spent the summer with her husband in the shade of trees. When the summer was over rainy season began. People stopped walking about. The sky became black with clouds. The roaring sound of thunder was heard everywhere. Seeing that the rainy season had begun Pārvatī again requested her husband to erect a house. Hearing her request Śiva replied. "I have no wealth at all to build a house. You see that I am wearing the hide of a leopard. The serpent Śeṣa is my Brāhma-string. Padma and Piṅgala are my ear-rings. One of my bracelets for the upper arm is Kambala and the other one is the nāga (serpent) Dhanañjaya. My bracelet on the right hand is Aśvatara and on the left hand is Takṣaka. The string that I wear round my waist is Nīla, as black as antimony. So let us go above the clouds and spend the rainy season there. Then rain will not fall on your body."

Saying thus, Śiva got into a lofty cloud with Pārvatī and sat there. That cloud looked like the flag of Śiva. Thenceforward Śiva came to be known by the name Jīmūtaketu. (Vāmana Purāṇa, Chapter).

JĪMŪTAKETU II. See under Jīmūtavāhana.

JĪMŪTAVĀHANA. A Vidyādhara. (demi-god). He was the son of Jīmūtaketu, who was the ruler of a city named Kāñcanapura in a valley of the Himālayas. Being childless he had been sad for a long time. At last he approached the divine tree Kalpaka (a heavenly tree that yields every wish) that stood in his garden and requested it to bless him with a child. Thus a son was born to him. The famous Jīmūtavāhana was that son.

When Jīmūtavāhana came to know of the divine powers of the Kalpaka tree, from the ministers, with the permission of his father he went to the Kalpaka tree, bowed before it and said to it, "Oh noble tree! You have

1. The Mahābhārata mentions two princes of Magadha, bearing the same name 'Jayatsena'. The fathers of both of them happen to be Jarāsandhas. But it is said that after the death of the famous Jarāsandha his son Sahadeva became king. This Sahadeva, with his brother Jayatsena took the side of the Pāṇḍavas and fought against the Kauravas. Hence the King Jayatsena mentioned here must be the son of some other Jarāsandha of the Kingdom of Magadha.

granted all the wishes of my forefathers. But I have one wish. No body should be miserable in the world. So I wish to give you to the world with that purpose in view". Instantly an ethereal voice said from the tree. "If you are forsaking me I am going away. But I will fulfil your wish." Thus according to the wish of Jīmūtavāhana the Kalpaka tree shed gold everywhere in the world and then went to heaven and disappeared. The earth became wealthy and prosperous. The fame of Jīmūtavāhana spread throughout the three worlds, and all the Vidyādharas grew jealous of him. As the heavenly tree Kalpaka, which yielded all the wishes, had returned to heaven, they thought it the most propitious time and arrayed their army against Jīmūtavāhana. His father Jīmūtaketu had completed all preparations to meet the enemy. But Jīmūtavāhana approached his father and said, "Father ! I am perfectly sure that no body could defeat you in battle. But see how mean it is to destroy so many lives and win the country merely for the pleasures of this fragile body. So let us go away from here. Leave the kingdom to them."

Jīmūtaketu, who was pleased at this generous nature of his son, respected his wish and went with his family to the Malaya mountain and lived there. Mitrāvasu, the son of Viśvāvasu, the King of the Siddhas and Jīmūtavāhana became close friends. One day Jīmūtavāhana was wandering about in the forest when he saw in the middle of a garden a temple dedicated to Devī and a young woman of exquisite beauty, surrounded by her maids, singing hymns and worshipping Devī. Jīmūtavāhana was attracted by her extra-ordinary beauty. Love budded in her heart also. On enquiry it was understood that she was Malayavatī, the sister of Mitrāvasu. After that both of them engaged in a little talk of love-making. Hearing her mother calling, Malayavatī instantly went home. Being fallen head-long in love, Jīmūtavāhana spent the night somehow or other and at dawn reached the temple with a hermit boy. While the hermit boy was consoling Jīmūtavāhana Malayavatī also came there. Jīmūtavāhana and his friend hid behind a tree. She was alone, and since she could not bear separation from her lover she decided to commit suicide and standing at the steps, she said "Devi ! If it is impossible to get that Jīmūtavāhana as my husband in this birth, let it be so. But bless me that I may have my wish granted in the next birth at least". Saying this she tied one end of her upper garment on the tree and tried to commit suicide. Instantly there was an ethereal voice which said, "Daughter, don't do such rash things. Jīmūtavāhana will become your husband. He will become the emperor of the Vidyādharas also." Jīmūtavāhana came and untied the knot of the upper garment with his own hands and saved her from death. Her maid appeared and said with delight. "Friend ! you are very lucky. Today I heard what prince Mitrāvasu said to his father Viśvāvasu. Thus he said 'Father ! Jīmūtavāhana who gave away his own Kalpaka tree for the welfare of others has come to this place. It will bring prosperity to us, if we show our hospitality to this noble guest by giving our Malayavatī to him. It is very difficult to get such a noble man for my sister anywhere else." The father consented. The prince instantly went to the abode of this gentleman. I think the marriage will take place today. So come, let us go home."

With his heart overflowing with joy, Jīmūtavāhana went to his house. Mitrāvasu was there. He revealed the purpose of his coming. Jīmūtavāhana, who had the remembrance of his previous births told Mitrāvasu that in the previous birth also they had been friends and that Malayavatī had been his wife. Thus their marriage took place. Delightful days of the married life passed one by one. One day Jīmūtavāhana and Mitrāvasu went for a walk. They reached a forest on the seashore. Seeing some bones there Jīmūtavāhana asked Mitrāvasu about them. Mitrāvasu said : "In ancient days Kadrū, the mother of Nāgas (serpents) made Vinatā, the mother of Garuḍa, her slave by some trick. Garuḍa liberated his mother from slavery. But the hatred increased day by day and Garuḍa began to eat serpents, the children of Kadrū. Seeing this, Vāsuki the King of Nāgas entered into a contract with Garuḍa, so as to prevent the nāgas from being destroyed altogether. The arrangement was that Vāsuki would send a serpent everyday to Garuḍa. Garuḍa ate all those serpents sent by Vāsuki in this place. These are the bones of those poor snakes."

When Jīmūtavāhana heard this story his heart was filled with pity. He decided to save the life of at least one serpent by giving his body instead. But the presence of Mitrāvasu was an obstacle to carry out his wish. At that particular moment a minister of Viśvāvasu appeared there and took away Mitrāvasu saying that he was wanted by his father. Left alone, Jīmūtavāhana stood there when he saw a young man coming with an old woman who was crying bitterly. On enquiry Jtmūtavāhana learned that in accordance with the agreement with Garuḍa, the old woman was bringing her only son Śaṅkhacūḍa to give him as food to Garuḍa. Jīmūtavāhana told them that he would take the place of Śaṅkhacūḍa that day. The mother and the son reluctantly agreed to his desire. The old woman went away crying and Śaṅkhacūḍa went to the temple.

Hearing the sound of Garuḍa's wings Jīmūtavāhana laid himself on a stone and Garuḍa taking him in his beaks flew to the top of the Malaya Mountain. On the way the jewel of Jīmūtavāhana known as 'Cūḍāratna', which was soaked in blood fell down, in front of Malayavatī. Knowing that it was the jewel of her husband, with a terrible cry she ran to her father. Because of his knowledge of arts and sciences, Jīmūtaketu also knew everything and with his wife and daughter he went to the top of the Malaya mountain.

In the meanwhile, Śaṅkhacūḍa, having done obeisance to 'Gokarṇanātha' (God), came back to the stone where he had left Jīmūtavāhana and seeing a pool of fresh blood, became sad and silent. Then determining that he would save Jīmūtavāhana at any cost, he went up the mountain following the track of the blood drops.

Garuḍa took Jīmūtavāhana to the peak of the mountain and began to peck at him. Jīmūtavāhana grew more and more delightful as the pecking became harder. Garuḍa looked at him with wonder and thought, "Surely, this is not a nāga. It must be a Gandharva or somebody else." Not knowing what to do he sat looking at his prey, who invited him to finish off his meal. By this time Śaṅkhacūḍa had reached the spot. Soon Jīmūtaketu with his wife and Malayavatī also arrived.

They all cried aloud. Garuḍa was in great confusion. When he knew that he was about to eat the famous Jīmūtavāhana, who had given away even the Kalpaka tree for the good of others, Garuḍa was filled with remorse. Instantly Jīmūtavāhana died. The parents and Śaṅkhacūḍa cried beating their breasts. Malayavatī fell on the ground and cried. Then looking up she called out with tears. "Ha ! Devi ! Jagadambikā ! you have told me that my husband would become the emperor of the Vidyādharas. Has your boon become futile because of my misfortune ?" Devī appeared and said "Daughter ! My words will not become futile." Then Devī sprinkled Amṛta (ambrosia) on Jīmūtavāhana and brought him to life. He sprang up more radiant than before, and was anointed as emperor of the Vidyādharas by Devī. When Devī disappeared Garuḍa who was much pleased, told Jīmūtavāhana to ask for any boon.

Jīmūtavāhana requested for the boon that Garuḍa should stop eating the Nāgas and that all the serpents who had been reduced to bones should be brought to life again. Garuḍa granted him that boon. All the serpents which had been killed by Garuḍa came to life again. All the gods and hermits came there with joy. After all had gone, Jīmūtavāhana went with his relatives to the Himālayas as the emperor of Vidyādharas.[1] (Kathāsaritsāgara, Saśāṅkavatī Lambaka, Taraṅga 23).

JĪRṆODDHĀRA. Erection and consecration of images fixed in temples which have fallen into dilapidation, is called Jīrṇoddhāra. Mention is made in Agni Purāṇa, Chapter 67, about the principles of Jīrṇoddhāra, as follows :

The priest should adorn the image with ornaments and perform 'Stavana'. If the idol is very badly ruined by age it must be abandoned. Broken image and that with any part of the body severed or disfigured should also be abandoned, even if it is made of stone or any other material. When the image is renovated the priest should make burnt offerings thousand times with Narasiṁhamantra (spell or incantation). If the ruined image is made of wood it should be burned. If it is made of stone it should be placed at the bottom of deep water, either in the sea or anywhere else. If it is made of metals or jewels, it must be put into water. The ruined image should be placed in a carriage and covered with a cloth. With instrumental music and so forth the image should be taken to water in a procession and then submerged in water. After this the priest must be given a gift. Only after this should the new image be erected and consecrated. On a good day in an auspicious moment a new image of the same material and measurement as of the old image should be erected and consecrated by the priest.

JITĀRI. Son of Avīkṣit born of the family of Pūru. Avīkṣit was the son of King Kuru. Mention is made about Jitāri in Mahābhārata, Ādi Parva Chapter 94, Stanzā 53.

JITĀTMĀ. A Viśvadeva (A class of gods) concerned with Śrāddha (offerings to the Manes). (M.B. Anuśāsana Parva, Chapter 91, Stanza 31).

JITAVATĪ. A daughter of King Uśīnara. She was the most beautiful woman in the world. She was the friend of the wife of a Vasu named Dyau. It was because of the words of this Jitavatī that the Aṣṭavasus (the eight Vasus) stole the cow Nandinī of Vasiṣṭha, and by the curse of Vasiṣṭha had to take birth in the womb of women on earth. (See under Gaṅgā, Para 7).

JIṢṆU I. A name of Arjuna. (See under Arjuna).

JIṢṆU II. A synonym of Śrī Kṛṣṇa. As Śrī Kṛṣṇa had won all the battles he fought, he got the name Jiṣṇu. (M.B. Udyoga Parva, Chapter 70, Stanza 13).

JIṢṆU III. A warrior who fought on the side of the Pāṇḍavas against the Kauravas. This warrior who was a native of Cedi, was killed by Karṇa (M.B. Karṇa Parva, Chapter 56, Stanza 48).

JIṢṆUKARMAN. A warrior who stood on the side of the Pāṇḍavas and fought against the Kauravas. He was a native of the country of Cedi. (M.B. Karṇa Parva, Chapter 56, Stanza 48).

JĪVAJĪVAKA. A King of birds. Mention is made in Mahābhārata, Śānti Parva, Chapter 139, Stanza 6, about this bird.

JĪVALA. A charioteer of Ṛtuparṇa, the King of Ayodhyā. Nala who had been living there under the name Bāhuka had accepted Jīvala as his friend. (See under Nala).

JĪVĀTMAN (*The induvidual life or soul*). The Aparabrahman (which is next to the highest Brahman) that is so minute and subtle is called Jīvātman. Parabrahman is God almighty. It is mentioned in Taittirīyopaniṣad about this aparabrahman as follows :

"Tasmād vā etasmādātmana ākāśaḥ sambhūtaḥ, ākāśād vāyuḥ vāyoragniḥ, agnerāpaḥ adbhyaḥ pṛthvī pṛthivyā oṣadhayaḥ oṣadhibhyo annam annāt puruṣaḥ sa vā eṣa puruṣo annamayaḥ."

'From this Ātman came into existence ether possessing the quality of sound. From ether air, possessing the qualities of sound and touch, came into existence. Fire with the qualities of sound, touch and colour came into being from air. From fire, water having the qualities of sound touch, colour and taste came into being. From water earth with the qualities of sound, touch, colour, taste and smell came into existence. Vegetation grew from earth, and from vegetation food, from food semen, and from semen Puruṣa came into existence. The materialized form of aparabrahman is the body. Its subtle form is the soul. Jīvātmā or the individual soul is the subtle form of soul dwelling in the materialized form of the aparabrahman. This soul sits in the miniature lotus of heart in the miniature ether. The body which is made of the five elements is the dwelling place of this Jīvātmā. The individual life exists in every living being. The body originated from food is the outer covering of the Jīvātmā. This materialized body is also called Annamayakośa (the cask of food). Inside this annamayakośa there is the Prāṇamayakośa (the chest of the life breaths). It is stated in the Taittirīyopaniṣad that this Prāṇamayakośa is separate from and existing inside the annamayakośa. The Prāṇamayakośa which exists inside the annamayakośa has the shape of man. The life breath which appears as the inhaling and exhaling breath is the head of the Prāṇamayakośa. The life breath Vyāna is the right wing and Apāna is the left wing, ether its soul and Pṛthvi (the earth) its tail.[2] Inside the Prāṇamayakośa, there exists the Manomayakośa (the chest of mind),

1 This story is told to the king Trivikramasena by Vetāla. See under Trivikramasena.
2 Tasya prāṇa eva śiraḥ vyāno dakṣiṇaḥ pakṣaḥ apānaḥ uttaraḥ pakṣaḥ ākāśa ātmā, Pṛthivī puccham. (Taittirīya).

but it fills the entire interior of the Prāṇamayakośa. The Vijñānamayakośa (the chest of knowledge or understanding) exists inside the Manomayakośa. The Jīvātmā or the individual life dwells inside this Vijñānamayakośa and pervades the entire body. It is by the activity of Vijñānamayakośa that the Jīvātmā feels its individuality. Inside the Vijñānamayakośa there exists a fifth kośa (chest) called the Ānandamayakośa, which is the immediate covering of Jīvātmā, and which has no sense of individuality. The three Kośas, Ānandakośa, Vijñānakośa and Prāṇamayakośa together is called Sūkṣmaśarīra (the subtle body). It must be remembered that Sūkṣmaśarīra is different from Susūkṣmaśarīra (the minute subtle body).

Heart is the abode of the Jīvātmā. Hṛdi (in heart) ayam (this being—Jīvātmā exists). So the name 'Hṛdaya' (heart) is meaningful.[1] The Puruṣa (male being), which sits inside the heart or the Jīvātmā is as big as the toe according to the Kaṭhopaniṣad.

The Jīvātmā or the Aparabrahman is without beginning. Even from the past which is beyond our thinking crores and crores of Jīvātmans had got into individuals and when the Annamayakośas of the individuals decayed due to death, they abandoned them and entered into new individuals. The author of the Bṛhadāraṇyaka gives an explanation to the question why this Jīvātmā which is as free as air enters the body of man, beast, bird, tree, rock etc. and subjects itself to misery and hardship. "Where does the Jīvātmā originate from? how does it enter this body?" Jīvātmā originates from Paramātmā (the soul of the universe). As the shadow pervades the body of a man this Jivātmā overshadows this body." Śrī Śaṅkarācārya expounds it in another way; he says that the Jīvātmā is tied to the body by the imagination or desires of the mind.

JÑĀNAPĀVANATĪRTHA. An ancient holy bath. Mention is made in Mahābhārata, Vana Parva, Chapter, 84, Stanza 3 that those who visit this holy place will attain the fruits of performing the sacrifice of Agniṣṭoma.

JṚMBHĀDEVĪ. See under Koṭṭuvā (Gape).

JṚMBHIKĀ. Yawning or gaping. For the Purāṇic story of how gape came into existence in the world, see under Koṭṭuvā (Gape).

JUHU. A King of the family of Yayāti. (Bhāgavata, Skandha 9).

JVĀLĀ I. A daughter of Takṣaka. The King Ṛkṣa married her. Matināra was the son born to the couple. (Mahābhārata, Ādi Parva, Chapter 95. Stanza 25).

JVĀLĀ II. The wife of Nīladhvaja. There is a story about this Jvālā in the "Jaimini Aśvamedha Parva", Chapter 15, as follows :

The Pāṇḍavas began the sacrifice of Aśvamedha. Arjuna led the sacrificial horse. He continued his victorious march defeating all Kings and reached the city of Nīladhvaja. Nīladhvaja was not prepared for a fight. Seeing this his wife Jvālā tried various ways to push her husband to war. Seeing them to be futile she approached her brother Unmūka and asked him to fight with Arjuna. He also was not prepared to fight with Arjuna. Jvālā became very angry and walked to the bank of the Ganges. When the Ganges-water touched her feet she stopped and said, "Dear me ! I am become sinful by the touch of Ganges-water." The amazed Gaṅgā took the form of Sumaṅgalādevī and stood before Jvālā and aked her the reason for saying so. Jvālā said "Gaṅgādevī submerged her seven sons and killed them. After that she took the eighth son from Śantanu. That son too was killed by Arjuna in the Bhārata-battle. Thus Gaṅgā is childless and sinful." Hearing this Gaṅgā Devī cursed Arjuna "Let his head be cut off in six months' time." Jvālā was satisfied. (For the result of the curse see under Arjuna, Para 28).

JVĀLĀJIHVA I. One of the two attendants given to Subrahmaṇya by Agnideva. (Fire god). Jyoti was the other attendant. (M.B. Śalya Parva, Chapter 45, Stanza 33).

JVĀLĀJIHVA II. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 61).

JVĀLEŚVARA. See under Tripura.

JVARA. (Jvaram) (Fever).

1) *General information.* A fearful being. It is stated in the Purāṇas that living beings catch fever owing to the activities of this monster.

2) *The origin of jvara.* Once Śiva and Pārvatī were talking with each other in the Holy Bath called Jyotiṣkam on mount Mahāmeru. On that day Dakṣa had performed a sacrifice at Gaṅgādvāra. Śiva alone was not invited. Seeing the Gods Brahmā and the others going to that place through the sky, Pārvatī asked Śiva what the matter was. Śiva explained everything to Pārvatī, who became very sorry because her husband had not been invited. Śiva grew uneasy at the sorrow of his wife. A drop of sweat fell down from his third eye. A fearful monster with the lustre of fire arose from that drop of sweat. That figure is described as follows :

"A terrible monster, with dwarfish figure, staring eyes, green moustaches, hair standing erect on head and body covered with hair all over, looking like a combination of hawk and owl, with jet-black colour, wearing a blood-coloured cloth." (M.B. Śānti Parva, Chapter 283).

"With three legs, three heads, six hands and nine eyes, comes Jvara the terrible monster, as fierce as Yama the god of death and fearful like a thousand clouds with thunderbolt, gaping and sighing, with tight body and horrible face, rendered so by many eyes." (M.B. Viṣṇu Parva, Chapter 122).

To this uncouth figure Śiva gave the name Jvara, who dashed away and entered into all devas (gods). Brahmā and the others caught fever and were laid up. At last they all came to Śiva. Hearing their request Śiva divided Jvara into several parts and separated them from devas and entered them into other living beings, and ordered that, headache for elephants, green coverings for water, shedding of skin for snakes, hoof-rot for cows, sore-throat for horses, feather-sprouting for peacocks, sore-eye for cuckoo, hiccough for parrot, weariness for tigers and fever for men will be caused by Jvara.

It was the time of the terrorization of Vṛtrāsura. Jvara caught hold of that Asura also. It was at this time that Indra used his thunderbolt and killed Vṛtrāsura. (M.B. Śānti Parva, Chapter 283 ; M.B. Viṣṇu Parva, Chapter 122).

1 Ayaṁ puruṣaḥ bhāḥ satyaḥ tasmin antarhṛdaye yathā vrīhir vā, yavo vā, sa eṣa sarvasyeśānaḥ sarvasyādhipatiḥ. (Bṛhadāraṇyaka)

JYĀMAGHA. A King born in the dynasty of Ikṣvāku. (Harivaṁśa, Chapter 36).

Five sons, who were equal to gods, named Sahasrada, Payoda, Kroṣṭā, Nīla and Ājika were born to Yadu of the family of Ikṣvāku. Several noble persons were born in the family of Kroṣṭā. A noble and broadminded son named Vṛjinīvān was born to Kroṣṭā. Śvāhi was born to Vṛjinīvān, Ruśeku to Śvāhi, Citraratha to Ruśeku and Śaśabindu to Citraratha. Thousand sons were born to Śaśabindu who was an emperor. Important among those thousand who were blessed with radiance, fame, wealth and beauty, were Pṛthuśravas, Pṛthuyaśas, Pṛthutejas, Pṛthubhava, Pṛthukīrti and Pṛthumati. Uśanas was the son of Pṛthuśravas, Śineyu was the son of Uśanas and Rukmakavaca the son of Śineyu. Rukmakavaca killed all the archers and conquered the countries and performing aśvamedha (horse sacrifice) gave away all the countries he conquered, as gift to Brāhmaṇas. Five sons were born to Rukmakavaca. Jyāmagha was one of them. His brothers were Rukmeṣu, Pṛthurukma, Parigha and Hari. Of them Parigha and Hari were made Kings of foreign countries. Rukmeṣu was given the country ruled by his father. Pṛthurukma served Rukmeṣu. They drove Jyāmagha away from the country.

Jyāmagha went to the forest and erected a hermitage for him. Then according to the advice of a Brahmin, he who was an old man took bow and arrow and got into a chariot flying a flag and went to the bank of the river Narmadā. He had neither wealth nor attendants. He stayed on the mountain Ṛkṣavān eating fruits and roots. His wife Śaibyā also had become old. They had no children. Still Jyāmagha did not marry anybody else. Once Jyāmagha came out victorious in a fight in which he got a girl. Jyāmagha took the girl to his wife and told her, "This girl shall be the wife of your son." She asked him how that could be when she had no son. He said, "She will become the wife of the son who is going to be born to you." As a result of severe penance a son named Vidarbha was born to Śaibyā. The damsel who became the wife of Vidarbha gave birth to two sons named Kratha and Kaiśika. (Padma Purāṇa, Chapter 13).

JYEṢṬHĀ I. A deity of inauspicious things. In Kamba Rāmāyaṇa, Yuddha Kāṇḍa, it is observed that Jyeṣṭhā was a goddess obtained by churning the Sea of Milk. As soon as she came up from the sea of Milk, the Trimūrtis (Viṣṇu, Brahmā and Śiva) found her and sent her away ordering her to sit in inauspicious places. The Goddess Jyeṣṭhā came out of the Milk-Sea before the goddess Lakṣmī. So this deity is considered the elder sister of Lakṣmī. As she is the elder she is also called Mūdhevī (Mūdevī). The mode of worshipping this goddess is given in Bodhāyana Sūtra. Tondiraṭipotiālvār, who was a Vaiṣṇava Ālvār, who lived in 7th century A.D. said that it was useless to worship this Goddess. Ancient images of this Goddess have been found. But worship of Jyeṣṭhā was completely discontinued after the 10th century.

In Śaiva Purāṇas it is mentioned that this Goddess is one of the eight portions of Parāśakti. It was believed that the powers of this Goddess regulated human lives in various ways.

JYEṢṬHĀ II. A star. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 64, Stanza 24 that if Brāhmaṇas are given greens on the day of this star it will bring good to the giver.

JYEṢṬHA. A hermit who was well-versed in the Sāma-Veda. This ancient hermit once received valuable advice from the Sātvatas called Barhiṣads. (M.B. Śānti Parva, Chapter 348, Stanza 46).

JYEṢṬHAPUṢKARA. A holy place. Those who visit this holy place will get the fruits of performing the sacrifice of Agniṣṭoma. (M.B. Vana Parva, Chapter 200, Stanza 66).

JYEṢṬHASĀMA. A Sāma meditated upon by the hermit Jyeṣṭha. (M.B. Śānti Parva, Chapter 348, Stanza 46).

JYEṢṬHILĀ. A river. This river stays in the palace of Varuṇa worshipping him. (M.B. Sabhā Parva, Chapter 9, Stanza 21).

JYEṢṬHILA. A holy place. He who stays in this holy place for a night will get the fruits of giving a thousand cows as gift. (M.B. Vana Parva, Chapter 84, Stanza 164).

JYOTI I. Son of the Vasu named Aha. Mention is made about him in Mahābhārata, Ādi Parva, Chapter 66, Stanza 23.

JYOTI II. One of the two attendants given to Subrahmaṇya by the God Agni (fire). The second one was Jvālājihva. (M.B. Śalya Parva, Chapter 45, Stanza 33).

JYOTIKA. A famous serpent. This serpent was born to Kaśyapa by his wife Kadrū. (M.B. Ādi Parva, Chapter 35, Stanza 13).

JYOTIRATHĀ. A famous river. The people of India used to drink water from this river. (M.B. Bhīṣma Parva, Chapter 9, Stanza 26).

JYOTIRATHYĀ. A river. He who bathes in this river in the particular place where it merges with the river Śoṇabhadrā, would obtain the fruits of performing the sacrifice of Agniṣṭoma. (M.B. Vana Parva, Chapter 65, Stanza 8).

JYOTIRVASU. A King born in the family of Purūravas. He was the son of Sumati and the father of Pratīka. (Bhāgavata, Skandha 9).

JYOTIṢA(M). (Astronomy and astrology). Jyotiṣa is the science about the stars and heavenly bodies. The heavenly bodies are the sun, the moon, the other planets and the stars etc. From the very ancient days men believed that these planets and stars in the sky played an important part in controlling the growth and activities of all the living and non-living things in the world.

Astrology has been a recognized science in Egypt, China and India from very ancient days. History tells us that 3000 years before Christ there were astronomers in Babylon. But even before that time astronomy had fully expanded and grown in Bhārata.

The Vedas are supposed to have six Aṅgas (ancillaries) They are Śikṣā (Phonetics), Kalpa (ritual), Vyākaraṇa (Grammar), Jyotiṣa (astronomy) Chandas (metrics), and Nirukta (etymology). From this it can be said that the Indians had acknowledged Astronomy as an ancillary of the Vedas. The expounders of the Vedas say that Astronomy is the eye of the Vedas.

Astronomy has two sides, the doctrinal side (Pramāṇabhāga) and the result-side (Phalabhāga). The Calendar is reckoned in accordance with the Pramāṇa-bhāga. Prediction and casting horoscopes of living beings is the Phala-bhāga.

The astronomers have divided the sky that surrounds the earth into twelve parts called rāśis (zodiacs). All the stars of the first zodiac appear in the shape of a goat (Meṣa) so that zodiac was called Meṣa. Thus the zodiac in which the stars took the shape of an ox was called Ṛṣabha (ox). In the zodiac Mithuna the stars took the shape of a young couple. Karkaṭaka means crab. In that zodiac the stars appear in the shape of a crab. In the same way Siṁha means lion and Kanyā means a damsel. Tulā means balance and Vṛścika means scorpion; Dhanus means bow and Makara means Makara matsya (horned shark). Kumbha is a water pot and Mīna means fish. The name of the zodiac is according to the sign of the zodiac. That is, in what shape the stars in that particular zodiac appear to the people of the earth. The figure of the twelve zodiacs with the earth as centre is given below:—

Mīna	Meṣa	Ṛṣabha	Mithuna
Kumbha			Karkaṭaka
Makara			Siṁha
Dhanus	Vṛścika	Tulā	Kanyā

In Kerala and some other places the zodiacs are marked to the right in order beginning with Meṣa, whereas it is marked to the left in the same order in some of the other parts of India.

The earth completes one rotation in 60 Nāḍikās (24 minutes) i.e. 24 hours. In each rotation these twelve zodiacs face the earth. For a man standing at a particular point on the earth it will take 60%12 i.e. 5 nāḍikās (two hours) on an average, for a zodiac to pass him. But it may vary in different places according to the difference of the shape of the earth. A month is the time the sun remains in a zodiac. The planet Jupiter takes a year and Saturn two years and a half on an average to pass a zodiac. The calendar shows which are the planets standing in each zodiac and how far they have travelled at a particular time in that particular zodiac. When a particular zodiac is in a particular region of the earth, a man born in that region is said to be born in that zodiac. When a particular place faces the zodiac of Meṣa the child which takes birth in that place is said to be born in the zodiac of Meṣa. The zodiac of birth is given the name Lagna by astronomers. Those who are well-versed in the result-side of astronomy are of opinion that the life, fortune etc. of living beings depend upon the position of the planets in relation to their lagnas.

JYOTIṢKA. A famous serpent born to Kaśyapa by his wife Kadrū. (M.B. Udyoga Parva, Chapter 203, Stanza 15).

JYOTIṢKA(M). A peak of mount Sumeru. (M.B. Śānti Parva, Chapter 283, Stanza 5).

JYOTIṢMĀN. An ancient King of Kuśadvīpa. This King had seven sons, called Udbhida, Veṇumān, Vairatha, Lambana, Dhṛti, Prabhākara and Kapila. Each division of that country is given the name of each of these sons. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 4).

JYOTSNĀKĀLĪ. The second daughter of Candra. In Mahā Bhārata, Udyoga Parva, Chapter 98, Stanza 13, it is mentioned that this daughter was extremely beautiful and that the Sun married her.

K

KA. This letter has the following meanings:

(i) Prajāpati. (Śloka 32, Chapter 1, Ādi Parva, M.B.)

(ii) A name of Dakṣaprajāpati. (Śloka 7, Chapter 208, Śānti Parva, M.B.).

(iii) A name of Viṣṇu. (Śloka 91, Chapter 149, Anuśāsana Parva, M,B.)

(iv) Brahmā (Viṣṇu, Maheśvara). (Chapter 348, Agni Purāṇa, M.B.).

KABALABARHIṢA. A King of Vṛṣṇivaṁśa. (See under VṚṢṆIVAṀŚA).

KABANDHA.

1) *General information.* The demon who attacked Rāma and Lakṣmaṇa while they were wandering in Daṇḍakāraṇya after the abduction of Sītā by Rāvaṇa.

2) *Previous history of Kabandha.* There was a King of Gandharvas called Śrī. He had a son named Danu. Danu was known as Viśvāvasu also. Viśvāvasu once performed a penance to propitiate Brahmā for long life and Brahmā appeared before him and blessed him with immortality. Arrogant of this acquisition he roamed about as he pleased.

One day he attacked Indra and the latter furious at his impudence used the Vajrāyudha on him and the head and thighs of Viśvāvasu were squeezed into his body. Viśvāvasu pleaded that he should be given some way to take his food. Indra then granted him two very long hands and a mouth on his belly. Then Viśvāvasu spent his days in a forest near the Mataṅgāśrama in Krauñcāraṇya bearing the name Kabandha (Headless trunk). Indra added that he would attain his real form when Rāma and Lakṣmaṇa cut his hands.[1]

A favourite pastime of Kabandha was to frighten the sages. One day he attacked a sage called Sthūlaśiras and that sage cursed him saying that he would retain his ugly figure for ever. The demon pleaded for relief and the sage said that he would regain his original figure when Rāma cut his hands and left him in the desolate forest. From that day onwards Kabandha lived there waiting for Śrī Rāma. (Sarga 70, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

3). *Kabandha meets Rāma and Lakṣmaṇa.* Jaṭāyu was lying half dead by a blow from the sword of Rāvaṇa and Rāma and Lakṣmaṇa went to him and talked to him. He gave them some information regarding Sītā before he died. After burning the body of Jaṭāyu in a funeral pyre Rāma and Lakṣmaṇa went westwards. They entered the Krauñcāraṇya and reached Mataṅgavana. There they saw a great cave. A huge demoness attacked them near that cave and seeing the beautiful form of Lakṣmaṇa she invited him for amorous plays. Lakṣmaṇa cut off her ear, nose and breasts. Then they entered deep into the forests. Bad omens greeted them.

1. "I am the son of Śrī named Danu" says Kabandha to Lakṣmaṇa in Śloka 8, Chapter 71, of the Araṇya Kāṇḍa of Vālmīki Rāmāyaṇa. In Śloka 42, Chapter 279 of Araṇya Kāṇḍa, Kabandha says, "I am a gandharva, Viśvāvasu and came to be born in a demonaic womb by the curse of a brahmin."

Before long they saw Kabandha rushing towards them. He is described thus in the Mahābhārata :

"He was as big as a mountain, dark as a black cloud, with pointed hairs all over his body and looked fierce with a voice as loud as thunder. He had an eye on his stomach, round and yellow, emitting a glare like a fire-flame. Looking wicked he thrust his big tongue out of his huge mouth licking the sides."

The demon stretched out his big hands and caught hold of Śrī Rāma in his right hand and Lakṣmaṇa in his left hand. Finding themselves helpless in his hands Lakṣmaṇa implored Rāma to flee away from the demon leaving him alone. Śrī Rāma cut off Kabandha's right hand and Lakṣmaṇa cut off the left hand. Kabandha then asked them who they were. Kabandha told Rāma and Lakṣmaṇa his previous story and then fell dead. Rāma and Lakṣmaṇa burnt the dead body in a funeral pyre. He rose up in the air as the Gandharva King of old and advised Śrī Rāma to go to Sugrīva for knowing more about Sītā. (Sargas 70 to 72, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

KACA. The first son of Bṛhaspati. That extremely beautiful boy was a great favourite of the devas.

1) *Genealogy.* Descending in order from Viṣṇu—Brahmā—Aṅgiras—Bṛhaspati—Kaca.

2) *How he studied the secret of Mṛtasañjīvanī.* The Devas and Asuras always quarrelled with each other. Devas accepted Bṛhaspati as their guru and the asuras made Śukrācārya their guru. Śukrācārya knew an art which Bṛhaspati did not know, the secret of Mṛtasañjīvanī. When the devas cut the Asuras to pieces, Śukrācārya used to bring them back to life by his knowledge of Mṛtasañjīvanī. Mṛtasañjīvanī is the art of reviving the dead.

Devas were at a loss to know what to do. They wanted to learn the secret of Mṛtasañjīvanī from Śukrācārya somehow. It was imperative that they should learn it. Then they found out a way. They sent Kaca, son of Bṛhaspati, to Śukrācārya.

Kaca went to Śukrācārya and told him that he was the son of Bṛhaspati and had come to him to be his disciple for a period of a thousand years doing service to him. The modesty of the boy appealed to Śukrācārya and he accepted Kaca as his disciple.

Devayānī, daughter of Śukrācārya, fell in love with Kaca. They were always together as an inseparable couple. Asuras did not like the advent of Kaca to the Āśrama of Śukrācārya. They knew that he had come to study the secrets of the Asuras. Once Kaca went alone to look after the cows and the Asuras followed him stealthily. When Kaca entered deep into the forest the Asuras killed him and gave him to the wolves.

It became dusk. The cows returned to the Āśrama without the cowherd. Devayānī waited for a long time for Kaca to come. Not seeing him Devayānī went weeping to her father and said, "Oh, father, the sun has set. You have performed your nightly fire sacrifice. The cattle have come back by themselves and still Kaca has not returned home. I fear he is dead or has been killed. I cannot live without him."

The affectionate Śukrācārya could not bear the sight of his dear daughter weeping and so he went to the forest with Devayānī and employing the art of Sañjīvanī he invoked the dead youth to appear. At once Kaca came back to life and stood before them. All the three then returned to the āśrama happily.

The anger of the Asuras against Kaca knew no bounds. On another occasion the Asuras seized him and after killing him pounded his body into a paste and mixed it up in sea-water. This time also, at the request of Devayānī, Śukrācārya brought him back to life.

The third time the Asuras burnt the body of Kaca and mixed the ashes in wine and served it to Śukrācārya to drink. The disciple thus went inside the belly of the guru. Dusk came, the cattle came and still Kaca did not return and Devayānī reported the matter to her father. Śukrācārya sat for some time in meditation and then he knew that Kaca was in his own stomach. If he got Kaca out, he would burst his stomach and Śukra would die and if he did not get him out his daughter would burst her heart and die. Śukrācārya was in a fix. He asked Kaca how he got in and he replied that it was through the wine. Śukra imparted to Kaca the art of Mṛtasañjīvanī and Kaca lying within the stomach repeated it. Then Śukrācārya called Kaca by name and Kaca came out bursting the stomach of his guru. The preceptor lay dead and by employing the art of Mṛtasañjīvanī he had learnt, Kaca brought his guru to life. Śukrācārya eschewed wine from that day onwards and declared it as a forbidden drink to brahmins. Śukrācārya said that because Kaca was reborn from his stomach he must be deemed his son.

3) *Kaca was cursed.* Kaca remained for some more time under the tutelage of Śukrācārya and when his education became complete he took leave of his preceptor and also Devayānī. Devayānī followed him for a long distance from the hermitage and requested him to marry her. Kaca replied he could not do so because he had become a brother to Devayānī. Devayānī got angry and cursed him saying that he would not be able to use the art of Mṛtasañjīvanī he had learnt from her father. Kaca cursed her back saying that none of the sons of sages would marry her. Kaca however felt relieved that though he would not be able to practise the art, his disciples would be able to do so. He went back to Devaloka and was heartily welcomed by all the Devas. He then imparted the art of Mṛtasañjīvanī to the devas. (Chapters 76 and 77, Ādi Parva, M.B.).

4) *Kaca visits Bhīṣma.* Kaca was also one among the several people who visited Bhīṣma while the latter was lying on a bed of arrows awaiting death. (Śloka 9, Chapter 47, Śānti Parva, M.B.).

KACCHAM. An ancient place of habitation. (Śloka 19, Chapter 54, Śalya Parva).

KACCHAPAM. One of the nine treasures of Kubera.

KACCHAPĪ. Name of the harp of Nārada. (Śloka, 19, Chapter 54, Śalya Parva, M.B.).

KADALIGARBHĀ. Daughter of the great sage Maṅkaṇaka. There is a story about her in Kathāsaritsāgara.

There was once a city called Ikṣumatī. It was on the banks of the river Ikṣumatī. It was Viśvāmitra who set up that river and city. In a hermitage in the thick forest on the shores of Ikṣumatī lived a sage, Maṅkaṇaka performing penance. One day the beautiful nymph Menakā, came there from above. As a wind blew, her upper garment was displaced. Seeing her bare body, Maṅkaṇaka had emission. The semen of

the sage fell into a Kadalī (plantain) tree and from there arose a maiden, extremely beautiful. Because she was born from Kadalī she was called Kadalīgarbhā. Kadalīgarbhā grew up into a beautiful lady and one day a King named Dṛḍhavarmā came that way while hunting and seeing Kadalīgarbhā he fell in love with her and married her with the permission of Maṅkaṇaka. The Devas advised her to scatter mustard seeds on the way to her husband's house and in case her husband abandoned her she should be guided by the mustard plants to return home. She did so.

One day by the evil advice of a barber the King divorced her and she returned to the Āśrama by following the young mustard plants. But Maṅkaṇaka took her back to the King. (Taraṅga 6, Madanamañjukālambaka, Kathāsaritsāgara).

KADALĪVANA. This grove is situated on the banks of Kuberapuṣkariṇī which abounded in Saugandhika flowers. There were different kinds of plantain fruits of golden hue in this grove. Hanūmān resided in it. (chapter 146, Vana Parva, M.B.).

KĀDAMBARĪ I. A river flowing westwards in Jambūdvīpa. In Bhāgavata 5th Skandha it is said that this river got its name "Kādambarī" because it had the hollow trunk of a Kadamba tree as its source.

KĀDAMBARĪ II. An excellent story book in prose written in Sanskrit by the great Sanskrit poet Bāṇabhaṭṭa. Kādambarī is the heroine of the story.

KAḌHMOR. A saintly King. He is worthy of being remembered in the morning. (Chapter 165, Anuśāsana Parva).

KADRŪ. Wife of Kaśyapa and daughter of Dakṣaprajāpati.

1) *Genealogy.* Descended from Viṣṇu thus:—Viṣṇu—Brahmā—Dakṣa—Kadrū.

2) *Kadrū—Wife or daughter of Kaśyapa?* Whether Kadrū was the wife or daughter of Kaśyapa is a question which remains unanswered still in the Purāṇas. Chapter 65 of Bhāṣā Bhārata states like this.

The six spiritual sons of Brahmā are : Marīci, Aṅgiras, Atri, Pulastya, Pulaha and Kratu. Marīci got a son named Kaśyapa and he married the thirteen daughters of Dakṣa, namely, Aditi, Diti, Kalā, Danāyus, Danu, Siṁhikā, Krodhā, Pradhā, Viśvā, Vinatā, Kapilā, Muni and Kadrū. So according to this, Kadrū was the wife of Kaśyapa.

But the 14th Sarga of Araṇya Kāṇḍa of Vālmīki Rāmāyaṇa states :

Dakṣaprajāpati got sixty illustrious daughters and of these Kaśyapa married—Aditi, Diti, Danu, Kālikā Tāmrā, Krodhavaśā, Muni and Surasā. Krodhavaśā gave birth to eight daughters. They were: Mṛgī, Mṛgamandā, Harī, Bhadramatā, Mātaṅgī, Śārdūlī, Śvetā; Śurabhi, Surasā and Kadrū.

Tāmrā another wife of Kaśyapa gave birth to five daughters, namely, Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Krauñcī gave birth to owls, Bhāsī to Bhāsas, Śyenī to eagles and vultures, Dhṛtarāṣṭrī to swans and Śukī to Natā. Natā gave birth to Vinatā.

Thus, according to the Rāmāyaṇa Kadrū was the daughter of Kaśyapa born of his wife Krodhavaśā. Again Vinatā who is spoken of as the elder sister of Kadrū in Mahābhārata is the daughter of the granddaughter of Kaśyapa. This means that Kadrū's mother and Vinatā's grand mother's mother were sisters. But both of them looked after Kaśyapa as if they were direct sisters.

3) *Kadrū, mother of serpents.* Kadrū and Vinatā lived serving Kaśyapa. Kaśyapa was pleased with them and asked them what boon they wanted. Kadrū asked for a thousand serpents to be born of her and Vinatā asked for two sons who would be braver and more brilliant than the sons of Kadrū. Kaśyapa granted them what they asked for and when Kadrū and Vinatā became pregnant he left for the forest.

After some time Kadrū delivered a thousand eggs and Vinatā two eggs. Both of them kept the eggs in warm jars and after five hundred years the thousand eggs of Kadrū burst letting out a thousand serpents. Vinatā became impatient and broke open an egg of hers. Out came from it a half developed being and that was Aruṇa. Aruṇa cursed her for being impatient and said "You let me out half developed because of your over-anxiety and you will, therefore, become a servant of Kadrū. Keep the other egg for another five hundred years. Then a very powerful son will come out of it and that son will relieve you of your servitude to Kadrū". So saying he rose up in the air and became the charioteer of the sun. After five hundred years the other egg of Vinatā broke and Garuḍa came out. (Chapter 16, Ādi Parva, M.B.)

4) *Sons of Kadrū.* Names of the prominent sons of Kadrū are given below:

Śeṣa, Purāṇanāga, Āryaka, Vāsuki, Kapiñjara, Ugraka, Airāvata, Elāputra, Kalaśapotaka, Takṣaka, Savāma, Sumanas, Kārkoṭaka, Nīla, Dadhimukha, Dhanañjaya, Anila, Vimala, Kāliya, Kalmāṣa, Piṇḍaka, Maṇināga, Śabala, Āpta, Śākha, Piṇḍāraka, Hastipiṇḍa, Vāli, Karavīra, Pīṭharaka, Śikha, Puṣpadaṁṣṭra, Sumukha, Niṣṭhānaka, Vilvaka, Kauṇapāśana, Hemaguha, Bilvapāṇḍura, Kuṭhara, Nahuṣa, Mṛṣṇāda, Kuñjara, Piṅgala, Śaṁkha, Prabhākara, Bāhyakarṇa, Śirāpūrṇa, Kumuda, Hastipada, Haridraka, Kumudākṣa, Mudgara, Aparājita, Tittiri, Kambala, Jyotika, Halika, Aśvatara, Pannaga, Kardama, Kālīkaka, Śrīvaha, Bahumūlaka, Vṛtta, Kauravya, Karkara, Saṁvṛtta, Dhṛtarāṣṭra, Arkara, Patta, Śaṁkhapiṇḍa, Kuṇḍodara, Śaṁkhamukha, Subāhu, Mahodara. Kūśmāṇḍaka, Virajas, Kṣemaka, Śālipiṇḍa

All the serpents in the world have been born from these prominent serpents. (Chapter 35, Ādi Parva, M.B.).

5) *Kadrū curses her sons.* Once Kadrū called Vinatā to her side and asked her the colour of Uccaiśśravas, the horse of Indra. It was purely a white horse and Vinatā told so. But Kadrū said its tail was black. Each stood firm in her statement and then Kadrū made a bet. She who was defeated in the bet should serve the other as her slave. Vinatā agreed. Kadrū wanted to cheat Vinatā and so asked her sons to remain suspended from the tail of the horse in such an artful way that the tail would look black from a distance. Some of her sons refused to be a party to this deceit and Kadrū cursed them saying that they would all be burnt in the Sarpasattra of Janamejaya. Kaśyapa did not like the curse. But Brahmā came there and said that the serpents as a class were injurious to society and as such a curse of that nature was necessary. Brahmā then taught him Viṣasaṁhāravidyā (Treatment of snake-poisoning). (Chapter 20, Ādi Parva, M.B.).

6) *Kadrū and children go to Rāmaṇīyaka.* Once Kadrū told Vinatā. "Vinatā, take me to the island of Rāmaṇīyaka in the middle of the ocean. It is a beautiful place to stay. Let your son, Garuḍa, take my sons to that place." Vinatā took Kadrū and Garuḍa took her children during the journey. Garuḍa rose high up in the air nearing the sun and the serpents began to feel the heat unbearable and began to get charred. Kadrū then prayed to Indra and the latter then sent a heavy downpour of rains. This saved the serpents from being burnt to death and they reached the island of Rāmaṇīyaka safe. (Chapters 25 and 26, Ādi Parva, M.B.).

7) *Other deta l .*

(i) Kadrū lives in the court of Brahmā worshipping him. (Chapter 11, Sabhā Parva, M.B.).

(ii) Kadrū taking the form of Skanda—graha in an infinitely minute size enters the wombs of women and eats the embryo. (Chapter 230, Vana Parva, M.B.).

KAHOḌA (KAHOḌAKA — KHAGODAKA). A sage the disciple and son-in-law of Uddālaka. He was the father of the sage Aṣṭāvakra.

Uddālaka had another name "Śvetaketu". He was a sage who had personally seen and talked to the goddess Sarasvatī. It was at that time that Kahoḍaka became his disciple. Kahoḍaka who was of a gentle nature served his preceptor for a long time and won his favour. He was immensely pleased and after teaching the necessary things gave his daughter Sujātā in marriage to Kahoḍaka. In due course, Sujātā became pregnant. One day, the child in the womb cried out that there was a mistake in his father's recitation of the Vedas. Kahoḍaka was displeased at this. He cursed the child that he would be born with a body having eight bends (curves). So the boy was named "Aṣṭāvakra" (one who has eight bends). Sujātā who was poor, once sent Kahoḍaka to King Janaka for some money. Kahoḍaka who was defeated in a disputation was immersed in water. Aṣṭāvakra rescued his father. (See under Aṣṭāvakra).

KAHOLA. An ancient sage who flourished in Indra's assembly. (Mahābhārata, Sabhā Parva, Chapter 7).

KAIKASĪ. Mother of Rāvaṇa.

1) *Birth.* From the wrath of Brahmā the giant Praheti was born and from Brahmā's hunger the demi-god Heti was born. The son Vidyutkeśa was born to Heti, of Bhayā the sister of Kāla (God of death—Time). Vidyutkeśa married Sālakaṭaṅkā the daughter of Sandhyā. A son named Sukeśa was born to them. Sukeśa married Devavatī daughter of Maṇimaya, a Gandharva. Three sons Mālyavān, Sumālī and Mālī were born to them. The three brothers Mālyavān, Sumālī and Mālī married Sundarī, Ketumatī and Vasudhā respectively, the three daughters of Narmadā, a gandharva woman. To Sumālī, by his wife Ketumatī, were born the ten sons, Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhrāda, Prākvāta and Bhāsakarṇa and four daughters Vekā (Bṛhā), Puṣpotkaṭā, Kaikasī and Kumbhīnasī.

2) *Marriage.* As Sumālī was walking through forests with his wives and daughters, he saw so many Yakṣas (demi-gods) going in planes to pay homage to Vaiśravaṇa. Sumālī understood that Vaiśravaṇa became worthy of homage because he was the son of Viśravas. So he took his daughter Kaikasī and left her in the house of Viśravas. After a while, being pleased with her services, Viśravas took her as his wife. Once she requested her husband for children. Accordingly she got Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa as sons.

KAIKEYĪ I.

1) *General information.* One of the wives of Daśaratha, who had three wives, Kausalyā, Kaikeyī and Sumitrā. It is mentioned in Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 70, Stanza 28 that Kaikeyī was the sister of Yudhājit, the King of Kekaya. Kekaya was seven days' journey away from Ayodhyā.

2) *Getting boons.* In days of old there was a battle between the devas and the asuras and Daśaratha went to the world of Devas, with Kaikeyī, in a chariot to help Indra against the Asuras. The devas were in a sorry plight due to the illusive and sorcerous mode of fighting of Śambara the Asura and his men. Daśaratha faced the Asuras in ten directions at the same time and fought with them. In this fight his chariot had to be turned to every direction and up and down so swiftly that the bolt of the wheel slipped out and the wheel was about to come off when Kaikeyī inserted her thumb in the hole of the bolt and kept the chariot safe and steady. The King was not aware of this bravery on the part of his wife. At last when he came to know of this he promised to give her two boons. The queen said that she would ask for those two boons later. as she didn't want anything then. After this the King and the queen returned to their country. (Vālmīki Rāmāyaṇa, Sarga 9; Kamba Rāmāyaṇa, Bālakāṇḍa).

3) *Request for the boons and the forest life of Śrī Rāma.* As the celebration of anointing Śrī Rāma as the Heir apparent in Ayodhyā was going on, the humpy Mantharā approached Kaikeyī and advised her on the ways of making her son Bharata King and sending Śrī Rāma to forest. At first Kaikeyī refused to agree to this, but at last she succumbed to the repeated advice of Mantharā. Daśaratha came to see Kaikeyī who was lying in grief. Making use of this opportunity Kaikeyī requested for the granting of the two boons promised earlier. One boon was that Bharata should be anointed as heir apparent making use of the preparations made for Śrī Rāma and the other boon was that Śrī Rāma should live in forest, wearing bark of trees and matted hair for fourteen years. When Daśaratha heard these requests he became unconscious. But he granted her wishes.

KAIKEYĪ II. Wife of Ajamīḍha, a King of the Pūru dynasty. (M.B. Ādi Parva, Chapter 95, Stanza 37).

KAIKEYĪ III. Sudeṣṇā, the wife of the King of Virāṭa was known by the name Kaikeyī also. She was the daughter of Kekaya, the King of Sūta, born of his wife Mālavī. As she was the daughter of Kekaya, she got the name Kaikeyī. (M.B. Virāṭa Parva, Chapter 16). Besides, it is stated in the Purāṇas that all the princesses of the kingdom of Kekaya were called by the name Kaikeyī.

KAILĀSA (KAILĀSAKA). A serpent belonging to the Kaśyapa family. Mention is made about this serpent in Mahābhārata, Udyoga Parva, Chapter 103, Stanza 11.

KAILĀSA

1) *General information.* The mount Mahāmeru has an area of eighteen thousand nāzhikas (Indian mile of $\frac{1}{4}$ Kośa) and a height of two thousand nāzhikas. On the

eastern side of this mount there are two mountains called Jaṭhara and Devakūṭa. Pavamāna and Pāriyātra are the two mountains on the western side. On the south there are the two mountains of Kailāsa and Karavīra. The two mountains on the north are called Triśṛṅga and Makaragiri. It is stated in Mahābhārata, Vana Parva, Chapters 109 and 141 that the abodes of Śiva and Kubera are on the mount Kailāsa. Once, to please Śiva, Mahāviṣṇu performed penance on Kailāsa. (M.B. Ādi Parva, Chapter 222, Stanzas 33 to 40). It is mentioned in Mahā Bhārata, Sabhā Parva, Chapter 3 that the mountain Maināka stands to the north of Kailāsa. Once Vyāsa went to Kailāsa. (M.B. Sabhā Parva, Chapter 43, Stanza 17). In Vana Parva, Chapter 106, mention is made that the King Sagara, with his two queens, once went to Kailāsa for penance. It was on the Kailāsa that Bhagīratha performed penance to propitiate Śiva to bring down Gaṅgā. Kailāsa is hundred yojanas high. The devas come to this place daily and return. It is mentioned in Sabhā Parva, Chapter 141, that in the place where Kubera lives on Kailāsa there live a large number of Yakṣas (demi-gods), Rākṣasas (giants) Kinnaras (heavenly musicians), Garuḍas (hawks) Mātaṅgas (elephants) and Gandharvas (semi-gods). The lake of lotus of Kubera which was reached by Bhīmasena once, was in Kailāsa. In Vana Parva, it is mentioned that the Pāṇḍavas visited Kailāsa during their forest life. It could be understood from Mahābhārata, Anuśāsana Parva, Chapter 83 that Kāmadhenu performed penance on the Kailāsa, once.

KAIRĀTA PARVA. A sub section of Vana Parva in Mahābhārata.

KAIŚIKA. See under Jyāmagha.

KAIŚIKA (M). An ancient country in Bhārata. It is mentioned in Mahā Bhārata, Sabhā Parva, Chapter 14 that Bhīṣmaka the King of Vidarbha conquered this country.

KAIṬABHA.

1) *General information.* Kaiṭabha was the brother of Madhu, an Asura (demon). These two brothers are known in the Purāṇas as Madhu-Kaiṭabhas.

2) *Origin.* In the Purāṇas, two stories slightly different from each other, occur about the birth of Madhu and Kaiṭabha. One story occurs in Devī Bhāgavata, Skandha 10 and the other in Mahābhārata, Śānti Parva. In Devī Purāṇa, Chapter 1, it is stated as follows :—

In the beginning there was no earth or any other planet. There was only water. Mahāviṣṇu slept on the surface of the water. From the navel of Mahāviṣṇu the stalk of a lotus grew up and there was a lotus flower at the end of the stalk. Brahmā was born in the lotus flower. Brahmā stayed in the flower in deep meditation reciting the Vedas. Ear-wax flowed out from both the ears of Mahāviṣṇu. From the ear-wax two Asuras Madhu and Kaiṭabha were born.

The following occurs in the Mahābhārata, Śānti Parva, Chapter 348 about the birth of Madhu-Kaiṭabhas.

A lotus flower grew up from the navel of Mahāviṣṇu and Brahmā was born in the flower. In the flower there were two drops of water created by Mahāviṣṇu. One drop was as sweet as honey and from that drop was born the Asura Madhu with the attributes of tamas (darkness). The other drop was hard and from it Kaiṭabha was born with the attribute of Rajas (activity).

3) *Madhu-Kaiṭabhas' acquiring boons.* Madhu-Kaiṭabhas were born in water, grew up in water and walked on the surface of water, haughty and arrogant. They began to think about how the big flood of water came into existence. Then Devī appeared before them and taught them the mantra or incantation of Vāgbīja (origin of logos). Reciting this mantra, Madhu and Kaiṭabha worshipped Devī for thousand years. Devī appeared and asked them what they wished. They wanted the boon that death should befall them only as they desired. Devī granted them the boon. After this they became haughtier because of the boon, and lived in the water playing with the creatures in water having nobody to confront them (Devī Bhāgavata, Skandha 1).

4) *The theft of the Vedas.* Madhu Kaiṭabhas saw Brahmā lying in the lotus flower reciting the four Vedas which he had created. They caught hold of all the Vedas and went to Pātāla, (the nether world) and hid themselves there. Brahmā grew sad at the loss of the Vedas and followed Madhu-Kaiṭabhas, who began to attack Brahmā. At this Brahmā became terribly afraid of the Asuras and ran to Mahāviṣṇu. who was lying in a deep sleep of contemplation. Brahmā praised him. Mahāviṣṇu woke up. (Devī Bhāgavata, Skandha 10).

5) *The death of Madhu and Kaiṭabha.* According to the request of Brahmā, Mahāviṣṇu confronted Madhu and Kaiṭabha. Madhu engaged Viṣṇu in fighting while Kaiṭabha took rest and when Madhu became tired, Kaiṭabha engaged Viṣṇu in fighting. Thus the fight went on for a long time and Viṣṇu became tired of continuous fight. Viṣṇu understood that owing to the boon given by Devī the Asuras would die only if they wished for death, and that no body could kill them. So Viṣṇu began to meditate on Devī, who said "It would never be possible for you to kill Madhu and Kaiṭabha because of my boon. They could be killed only by deceit. So you may kill them deceitfully".

Hearing these words Mahāviṣṇu approached the Asuras and said to them. "I am much pleased with you. So you may ask for any boon." Hearing this they laughed and said that they were more powerful than Viṣṇu and that he might ask of them any boon. Taking that opportunity Mahāviṣṇu said "Oh ! powerful persons. I ask you to grant me this boon. Give me the boon to kill you." This request shook them. They were willing to be killed at any place except water. They thought that Viṣṇu would not be powerful enough to kill them. Mahāviṣṇu instantly raised his thighs which were enlarged to a great extent over the water as solid earth seeing which the Asuras enlarged their bodies to the extent of a thousand yojanas. But Mahāviṣṇu enlarged his thighs further, caught hold of Madhu and Kaiṭabha, laid them on his thighs and cut off their heads with his discus. All the surface of the sea was covered with the medas (fat) of these Asuras. This medas of Madhu and Kaiṭabha collected itself into a lump and became the earth. So the earth got the name 'Medinī'. As the earth was the fat of the Asuras it was not fit for food. (Devī Bhāgavata, Skandha 1).

6) *The so · of Madhu-Kaiṭabhas.* A horrible son named Dhundhu was born to Madhu-Kaiṭabhas. He lived

under the sand in a wilderness called Ujjālakam. A King of the Ikṣvāku family named Kuvalayāśva killed Dhundhu. So Kuvalayāśva got the name Dhundhumāra. See under Dhundhu. (Mahābhārata, Vana Parva, Chapter 202). (Khara and Atikāya are the rebirths of Madhu and Kaiṭabha. See under Atikāya).

KAITAVA. Another name of Ulūka, the son of Śakuni.

KAITAVA (M). A country in ancient Bhārata. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 18, Stanza 13).

KĀKA A son of Kaṁsa (Bhāgavata, 9th Skandha).

KĀKAM. A town in ancient India. (M.B. Bhīṣma, Parva, Chapter 9, Verse 64, contains a reference to this).

KĀKĪ I. Original mother of the crows. (See under CROW).

KĀKĪ II. One of the seven mothers who suckled Subrahmaṇya at his birth. The seven mothers were—Kākī, Halimā, Brahmikā, Mālinī, Palālā, Āryā and Mitrā. (M.B. Araṇya Parva, Chapter 228, Verse 10).

KĀKA (CROW).

1) *Origin.* Kaśyapa was the son of Marīci, who was the son of Brahmā. Kaśyapa's wife Tāmrā had many daughters like Kākī, Śyenī, Bhāsī, Gṛdhṛkā, Śukī and Grīvā. From Kākī were born the crows in the world. (Agni Purāṇa, Chapter 19).

2) *Crows—the symbol of sin.* There is a reference in Śiva Purāṇa to this. Long ago the King of Kāśī had a daughter named Kalāvatī. Even in her youth, she received the "Śaiva pañcākṣara mantra." After that, she was married by Dāśārha, King of Mathurā, who was a sinner. When he touched Kalāvatī who was a holy woman, he experienced unbearable heat. Kalāvatī said that it was because of the King's sin. So she took Dāśārha to the sage Garga, who purified Dāśārha with his mantras (incantations) and made him stand in water. At once the King's sins came out of his body in the shape of crows. Some of them flew away. Many of them fell down with their wings burnt. Seeing this, the sage Garga said that all those crows were the volume of sins accumulated in the course of the innumerable births through which he had passed. (Śiva Purāṇa, Pañcākṣara Māhātmya).

3) *T e Crow and Rice-offerings.* In Uttara Rāmāyaṇa there is a story about the crow's right to eat the offering of rice to Pitṛs. Once a King named Marutta performed a Maheśvara sattra. Indra and other gods attended the sattra. Hearing about this, Rāvaṇa came that way. The frightened gods fled away assuming the forms of different birds. Yama escaped in the form of a crow. From that time, Yama was pleased with crows. He gave a blessing that in future, when human beings worship the pitṛs by offering rice to them, the crows will have the right to eat that rice. Thus the right of the crows to eat offerings of rice, originated from that time. (Uttara Rāmāyaṇa).

KAKṢA. A place of habitation of ancient Bhārata. (Śloka 49, Chapter 9, Bhīṣma Parva).

KAKṢAKA. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasattra of Janamejaya. (Śloka 6, Chapter 57, Ādi Parva).

KAKṢASENA I.

1) *General information.* (i) A King who was the grandson of Avīkṣit and son of Parīkṣit. For genealogy see 'Parīkṣit'.

(ii) Ugrasena, Citrasena, Indrasena, Suṣeṇa and Bhīmasena were his brothers. (Chapter 94, Ādi Parva).

2) *Other details.*

(i) Kakṣasena was a member of the court of Yama. (Chapter 8, Sabhā Parva).

(ii) Kakṣasena was considered to be one among the pious souls, like Śibi, Pratardana, Rantideva, Ambarīṣa, Janamejaya, Vṛṣādarbhi, Paraśurāma, Śrī Rāma, Karandhama and Mitrasaha who had attained salvation by their charity and righteousness. Mahābhārata states that Kakṣasena the saintly king attained salvation by presenting gifts to the great Vasiṣṭha. (Śloka 14, Chapter 137, Anuśāsana Parva).

KAKṢASENA II. There was another King called Kakṣasena in the court of Dharmaputra. (Śloka 22, Chapter 4, Sabhā Parva).

KAKṢASENĀŚRAMA. An Āśrama situated on the top of the mountain, Asita. Perhaps this was constructed by Kakṣasena. (Śloka 12, Chapter 89, Vana Parva).

KAKṢEYU (KṚṢEYU). Son of Raudrāśva born of a nymph called Miśrakeśī. He had nine brothers, named Ṛkṣeyu, Sannateyu, Ghṛteyu (Kṛteyu), Citeyu. Sthaṇḍileyu, Dharmeyu, Sammiteyu, Ṛteyu and Matināra. For genealogy see under 'Pūruvaṁśa'. (Śloka 10, Chapter 94, Ādi Parva).

KAKṢĪVĀN I. This was a Ṛṣi well praised in the Ṛgveda.

1) *Birth.* King Kaliṅga did not have children for a long time. The King, therefore requested the sage Dīrghatamas (Gautama) to get a son for him by his queen. The sage consented. But the queen did not like to sleep with the old sage. She therefore requested her servant maid, Uśī, to lie with the sage. Kakṣīvān was the son born to Dīrghatamas of Uśī. (Sūkta 125, Anuvāka 18, Maṇḍala 1, Ṛgveda).

2) *Other details.*

(i) He was of the family of Aṅgiras and he lived in a hermitage in the east. (Chapter 208, Śānti Parva, and Chapter 135, Anuśāsana Parva).

(ii) He praised Viṣṇu by reciting the Ṛks with deep concentration and acquired many virtues. (Chapter 292, Śānti Parva).

(iii) Mahābhārata states that Kakṣīvān was the preceptor of Indra and also the creator of the world with Rudratejas (majesty equal to that of Śiva). Yavakrīta, Raibhya, Arvāvasu, Parāvasu, Kakṣīvan, Aṅgiras and Kaṇva are seven Barhiṣads (a set of manes born of Brahmā) who are also gurus of Indra living in the east. (Chapter 150, Anuśāsana Parva).

(iv) Kakṣīvān was famous among the Yajvans. (Sūkta 18, Anuvāka 5, Maṇḍala 1, Ṛgveda).

(v) To test the strength of Kakṣīvān he was once given a hundred pitchers of liquor by the Aśvins. (Sūkta 116, Anuvāka 17, Maṇḍala 1, Ṛgveda).

(vi) Kakṣīvān who was returning home from the āśrama of the preceptor after completing his education spent one night at a place on the way. In the morning when he awoke he saw Svanaya son of King Bhāvayavya before him. The beautiful boy had strayed to that place by accident while playing with his friends nearby. Kakṣīvān was attracted by the enchanting features of the boy and decided to make him the husband of his daughter. Svanaya on knowing the details regarding

Kakṣīvān took him to his father's palace and the King received the sage with respect and gave him many presents. (Sūkta 125, Anuvāka 18, Maṇḍala 1, Ṛgveda).

KĀKṢĪVĀN II. A King of ancient India. He was the father of Bhadrā, wife of Ṛṣitāśva. (Śloka 17, Chapter 120, Ādi Parva).

KĀKṢĪVĀN. A son of Maharṣi Gautama. Mahābhārata, Sabhā Parva, Chapter 21, Verse 3 states that at the time when Gautama was living in Girivraja, he had connection with a Śūdra woman of Uśīnara land and as a result of it Kākṣīvān was born to her. This Gautama was not the husband of Ahalyā.[1]

Kākṣīvān had a son named Caṇḍakauśika and two daughters named Bhadrā and Ghoṣā. Mahābhārata, Sabhā Parva, Chapter 4, Verse 17 states that Kākṣīvān flourished in Yudhiṣṭhira's assembly.

KĀKṢĪVATASUTĀ. A female sage named Ghoṣā who was the daughter of the sage Kākṣīvān. As she was suffering from the disease of leprosy, no one was prepared to marry her. She composed a mantra in praise of the Aśvinīdevas. They cured her of her disease. After that she got married. Besides Ghoṣā, Kākṣīvān had another daughter named Bhadrā. (See under Bhadrā).

KAKUTSTHA. A son of Śaśāda, a King of the Ikṣvāku dynasty. He was the father of Anenas. (See under Kākutstha).

KĀKUTSTHA. Śrī Rāma got the name Kākutstha because he was born in the dynasty of Kakutstha. (See under Kakutstha).

KALĀ I. A measure of time. See under Kālamāna.

KALĀ II. Art. The sixtyfour arts are as under ;—

(1) Gīta (music). (2) Vādya (instrumental music). (3) Nṛtya (Dancing). (4) Nāṭya (histrionics). (5) Citra (painting). (6) Accunirmāṇa (making of types). (7) Puṣpanirmāṇa (flower-gardening). (8) Pūmettaracanā (artistic flower laying). (9) Dehālaṅkaraṇa (Dressing). (10) Gṛhālaṅkaraṇa (furnishing of houses). (11) Śayyānirmāṇa (making of beds). (12) Jalataraṅga (music with water). (13) Jalavādya (music on water). (14) Vividhaveṣadhāraṇa (wearing different kinds of dresses). (15) Mālānirmāṇa (making of flower garlands). (16) Keśālaṅkāra (hair dressing). (17) Vastradhāraṇa (wearing of dresses). (18) Karṇabhūṣaṇanirmāṇa (making of ear-ornaments). (19) Sugandhapuṣpasañcayana (collection of sweet-smelling flowers). (20) Alaṁkṛtāhāra (decorating food articles). (21) Indrajāla (magic). (22) Bhaṅgīkaraṇa (beautification). (23) Karaśucīkaraṇa (cleaning of the hands). (24) Modakanirmāṇa (making of sweet-meats). (25) Pānīyanirmāṇa (making of drinks). (26) Tailoring. (27) Jālanirmāṇa (making of nets). (28). Riddle. (29) Akṣaraśloka (competition in the reciting of poems according to certain rules). (30) Arthaviśadīkaraṇa (clarification of meaning). (31) Granthapārāyaṇa (reading of books). (32) Nāṭakadarśana (enacting of plays). (33) Samasyā pūraṇa (part of a verse, generally the last line, proposed by one person to be completed by another as a trial of skill). (34) Nirmāṇa (making of cots of canes). (35) Carpentry. (36) Logic. (37) Vāstuvidyā (science of building homes). (38) Svarṇaratnapariśodhana (connoisseurship of gold and diamonds). (39) Dhātusaṁskaraṇa (purification of metals). (40) Skill in distinguishing the colours of diamonds. (41) Khaniparīkṣana (finding out of mines). (42) Understanding trees and their value (Vṛkṣāyurvedayoga). (43) Cockfight. (44) Understanding the language of birds like Mainā. (45) Massaging. (46) Keśaprakṣālana. (47) Akṣara muṣṭikā kathana. (48) Videśabhāṣāpaṭhana (Learning of foreign languages). (49) Deśabhāṣā-jñāna. (knowledge of the language of one's own country). (50) Bhāvikālapravacana (fortune-telling). (51) Yantranirmāṇa (making of machines). (52) Smaraṇaśaktipoṣaṇa (increasing memory power). (53) Śravaṇapāṭha (studying by hearing). (54) Nimiṣakavana (Instant poetry-making). (55) Kriyāvikalpa. (56) Kapaṭabhāva (False poses), (57) Chandojñāna (knowledge of different metres). (58) Vastragopana. (59) Game of dice. (60) Another gambling game. (61) Bālalīlā (entertainment of children). (62) Vinayācārakrama (etiquette). (63) Vaitālikavidyājñāna (panegyrics). (64) Kāryagrahaṇa (comprehension of facts). (Śabdasāgara).

KĀLA I.[2] (YAMA). The god of Death. When the life span of each living being allotted by Brahmā is at an end, Yama sends his agents and takes the soul to Yamapurī (the city of Yama). From there, the holy souls are sent to Vaikuṇṭha (Heaven, the abode of Viṣṇu) and the sinful souls to Hell.

1) *Genealogy and birth of Yama.* From Mahāviṣṇu were descended in the following order—Brahmā, Marīci, Kaśyapa, Sūrya (Sun), Yama (Kāla).

Sūrya married Saṁjñā, daughter of Viśvakarmā. They had three children, Manu, Yama and Yamī. Of them, Yama has the task of taking away the souls of those whose life-span is at an end. Once Saṁjñā who was unable to bear the dazzling brilliance of Sūrya, ordered her maid Chhāyā to attend on him and went to the forest for performing penance. Mistaking her for his wife Saṁjñā, Sūrya begot of her three sons namely, Śaniścara, Manu and Tapatī. Once Chhāyā cursed Yama for disobedience. Then Sūrya and Yama understood that she was not Saṁjñā. After that the Aśvinīkumāras, Revanta and Bhayā were born to Sūrya and Saṁjñā. Thus Viṣṇu Purāṇa, Part III, Chapter 2 says that Yama was the brother of Manu, Yamī, the Aśvinī Kumāras, Tapatī, Śanaiścara and Bhayā. Yama's sister Bhayā was married by the Asura, Heti. Sunīthā was the eldest daughter of Yama. Aṁga married her. The famous King Vena was her son. (Viṣṇu Purāṇa, Part I, Chapter 13).

2) *Yama is a Dikpālaka.* Once Kubera offered penance to Brahmā for ten thousand years in water, head downwards and in the middle of Pañcāgni. Brahmā who was pleased, appeared before him and Kubera prayed to him that he should be made one of the Lokapālakas. Accordingly Brahmā ordered that thenceforth, Indra should rule in the East, Yama in the South, Varuṇa in the West and Kubera in the North. Yama's city is called Saṁyaminī. (Uttara Rāmāyaṇa).

3) *Curse on Yama.* Yama was once cursed by the sage Aṇi Māṇḍavya. It was as a result of it that Yama was born as Vidura. (For details see under Aṇimāṇḍavya).

4) *Yama became Maharṣi.* Śrī Rāma who returned after his forest life became king of Ayodhyā. He ruled over

1. It is also stated elsewhere that Kākṣīvān was the son of Dīrghatamas, the father of Gautama. See under Dīrghatamas.
2. Kāla and Dharma are not the same person. See under Dharma.

the country for 11,000 years. Then it was time to recall Mahāviṣṇu who had incarnated as Śrī Rāma, to Vaikuṇṭha. Brahmā sent Yama to the earth to bring back Śrī Rāma. Yama who assumed the guise of a young Maharṣi, went to Ayodhyā and visited Śrī Rāma. He said that he was the disciple of the sage Atibala and had come to tell him a secret. So Lakṣmaṇa was posted at the entrance to prevent anyone from entering the room. It was announced that anyone who tried to enter would be slaughtered. After that, while Śrī Rāma and Yama were having their secret talk, Durvāsas, the sage, who was hungry after a fast of 1,000 years, arrived at the door, asking for food. Lakṣmaṇa told him humbly that he could not be allowed to enter just then. Durvāsas, who became furious, was about to curse the whole race of Kings. So Lakṣmaṇa entered the room and informed Śrī Rāma of the arrival of Durvāsas. At the same time, in fulfilment of the order, he was ready to be slaughtered. Vasiṣṭha suggested that it would be enough if Lakṣmaṇa was banished from the palace. Accordingly he was expelled and he went and drowned himself in the depths of the river Sarayū. Śrī Rāma who was broken-hearted at his separation from Lakṣmaṇa went to the same river and drowned himself there shortly after. Yama then took their souls to Vaikuṇṭha. (Uttara Rāmāyaṇa).

5) *Yama became crow.* In Uttara Rāmāyaṇa there is a story that at Marutta's Yāga, Yama who was frightened at the sight of Rāvaṇa, escaped in the form of a crow. (For details, see under Crow).

6) *An Age without Yama.* In the Purāṇas there are references to three periods when there was no Yama.

(1) One such period was in Kṛtayuga. At that time there was no death on earth which became overcrowded with living beings. Unable to bear their weight, the earth sank down to a depth of 100 yojanas. The goddess of Earth offered tearful prayers to Mahāviṣṇu, who incarnated as Varāha (pig) and lifted up the earth 100 yojanas. (M.B. Vana Parva, Chapter 142).

(2) When Mārkaṇḍeya reached the age of sixteen, Yama went to him to take away his life. Mārkaṇḍeya hid himself behind the idol of Śiva. Yama threw his noose at him but it fell round Śiva's neck. Śiva opened his third eye and glared at Yama who was burnt to ashes in its fire. (See under Mārkaṇḍeya).

(3) See under Pāñcālī, Para 1, Sub Para 2.

7) *Yama returned Satyav n's Life.* (See under Satyavān).

8) *Yama and King Nṛga.* See under Nṛga.

9) *Yamapurī (the city of Yama).* Yamapurī is thousand yojanas in extent. There is an entrance on each of the four sides. On one side of the city stands Citragupta's mansion. The fort surrounding the city is made of iron. There are a hundred streets in Yamapurī. They are all decorated with banners and festoons. There is a group of people in Citragupta's mansion. They are engaged in calculating the life-span of living beings. They take into account the vices and virtues of human beings. To the south of Citragupta's residence is situated "Jvaramandira" (the abode of diseases). Adjacent to it are the abodes of all kinds of diseases, each disease having its own abode. Yama's home is situated at a distance of twenty yojanas from the abode of Citragupta. It has an area of two hundred yojanas and a height of fifty yojanas. It is supported by one thousand columns. On one side of it there is an extensive assembly hall. It is here that those who have led virtuous lives in the world, find their abode after death. They lead a life of eternal heavenly bliss there. (Garuḍa Purāṇa, Chapter 14).

(10) *Naraka (Hell).* There is a world called Pitṛloka in the middle of the three worlds, on their southern side below the earth and above the Atala loka. The Agniṣvāttas and other pitṛs stay there in meditative trance for securing prosperity to those who come to pitṛloka. Yama is the ruler of pitṛloka. Since he is scrupulous in imparting justice, Yama is also called Yamadharma. He administers justice with an even hand to all living beings brought there by his agents, according to their virtues and vices during their earthly lives. He has power to assess the virtues and vices of people and to assign suitable punishments to them, but not to alter the laws or methods of punishment. Sinners are sent to the different Narakas by Yamadharma according to the nature and seriousness of their sins. The Purāṇas refer to twentyeight Narakas in all. They are:—

(1) *Tāmisram.* Those who rob others of their wealth, wives, children etc, are bound with ropes by Yama's servants and cast into the Naraka known as Tāmisram. There, they are given sound beating until they faint. After they recover their senses, the beating is repeated and those who try to escape are bound hand and foot and pushed again into this hell. This is repeated as long as Fate has ordained.

(2) *Andhatāmtsram.* This hell is intended for the wife who takes food after deceiving the husband or the husband who takes food after deceiving his wife. The punishmen there is the same as that of Tāmisram except the beating. But the excruciating pain suffered by the victims on being tied fast with Yama's rope by his servants, makes them fall down senseless.

(3) *Rauravam.* This is the hell into which those who have persecuted other living beings are cast. Those who seize and enjoy another man's property or resources, also come under 'Persecution'. When such people are thrown into this hell, those whom they had persecuted or cheated while on earth, assume the shape of "ruru" and torment them severely. "Ruru" is a kind of dreadful serpent. This hell is known as "Rauravam" because of the abundance of rurus there.

(4) *Mahārauravam.* Here also there are ruru serpents. Only they are of a fiercer type. Those who deny the legitimate heirs, their inheritance and possess and enjoy others' property, are squeezed to death by these terrible serpents coiling round them.

(5) *Kumbhīpākam.* This is the hell for the punishment of those who kill and eat birds and animals. Here, oil is kept boiled in huge vessels. Yama's servants plunge sinners into this oil. The period of their torture extends to as many years as there were hairs on the bodies of the birds or animals which they killed and ate.

(6) *Kālasūtram (Yamasūtra).* This hell is terribly hot. It is here that those who do not respect their father, mother, elders, etc. are cast. They rush about in the unbearable heat of this hell and drop down exhausted, from time to time.

(7) *Asi(ta)patram.* This is the hell in which those sinners who abandon svadharma (one's own duty) and accept Paradharma (others' duty) are flogged by Yama's servants with whips made of asipatra (sharp-edged sword-shaped leaves). When they run about under the flogging they trip over stones and thorns and fall on

their faces. Then they are stabbed with knives made of asipatra. They drop down unconscious and when they recover their senses, the same process is repeated.

(8) *Sūkaramukham.* Kings who neglect their duties and oppress their subjects by misrule, are punished in this hell. They are crushed to a pulp by beating until they fall down unconscious and when they recover, they are again subjected to the same treatment.

(9) *Andhakūpam.* This is the hell for punishing those who oppress Brāhmaṇas, gods and the poor. In this Kūpa (well) there are wild beasts like tiger, bear etc. carnivorous birds like eagle, kite etc. venomous creatures like snakes and scorpions and insects like bugs, mosquitoes, etc. The sinners have to endure the constant attacks of these creatures, until the expiry of the period of their punishment.

(10) *Kṛmibhojanam (Food for worms)*. Depraved Brāhmaṇas who take their food without worshipping gods and honouring guests, are thrown into this "Kṛmibhojana" Naraka which is one lakh yojanas in extent. Worms, insects and serpents sting them and eat them up. Once their bodies are completely eaten up by these creatures, they are provided with new bodies, which are also eaten up in the above manner. They have to continue there in this manner, till the end of their term of punishment.

(11) *Taptamūrti.* Those who plunder or steal other people's gold, jewels, ornaments or money are cast into the furnaces of this Naraka, which is built of iron and always remains red hot with blazing fire.

(12) *Śālmali.* This Naraka is intended for men and women who have committed adultery. A figure made of iron, heated red-hot is placed there. The victim is urged to embrace it. Yama's servants flog the victim from behind.

(13) *Vajrakaṇṭakaśāli.* This Naraka is for the punishment of those who have unnatural intercourse with cows and other animals. Here, the guilty people are made to embrace iron images full of diamond needles.

(14) *Vaitaraṇī.* This is the Naraka for Kings who have violated all ordinances of Śāstras and for adulterers. It is the most terrible place of punishment. Vaitaraṇī is a river filled with human excreta, urine, blood, hair, bones, nails, flesh, fat and all kinds of dirty substances. There are various kinds of ferccious beasts in it. Those who are cast into it are attacked and mauled by these creatures from all sides. The sinners have to spend the term of their punishment, feeding upon the contents of this river.

(15) *Pūyodakam.* This is a well, filled with excreta, urine, blood, phlegm etc. Brāhmaṇas and others who have intercourse with women of low caste against customs, ordinances etc. vagabonds who wander about irresponsibly like animals and birds and other such sinners are cast into this Naraka.

(16) *Prāṇarodham.* This Naraka is for the punishment of Brāhmaṇas who keep dogs, asses and other mean animals and constantly hunt and kill animals for food. Here the servants of Yama gather round the sinners and cut them limb by limb with their arrows and subject them to constant insult.

(17) *Viśasanam.* This Naraka is for the torture of those who perform Yāga by killing cows to display their wealth and splendour. They will have to remain there during the whole term of their punishment under the constant flogging of Yama's servants.

(18) *Lālābhakṣam.* This is the Naraka for lustful people. The lascivious fellow who makes his wife swallow semen, is cast into this hell. Lālābhakṣam is a sea of semen. The sinner lies in it feeding upon semen alone.

(19) *Sārameyāśanam.* Those guilty of unsocial acts like incendiarism, poisoning food, mass slaughter, ruining the country, etc. are cast into the Naraka called Sārameyāśana. There, nothing but the flesh of dogs is available for food. There are 700 dogs in that Naraka and all of them are as ferocious as leopards. They attack the sinners who come there from all sides and tear their flesh from their bodies with their teeth.

(20) *Avīci.* This Naraka is for those guilty of bearing false witness, false swearing or assuming false names. They are hurled into Avīci from a mountain which is 100 yojanas in height. The whole region of Avīci is always shaken like an ocean with turbulent waves. As soon as the sinners fall into it they are utterly smashed into dust. They are again restored to life and the punishment is repeated.

(21) *Ayaḥpānam.* Those who belong to the first three castes—viz. Brāhmaṇas, Kṣatriyas and Vaiśyas—who indulge in drinking Soma, Surā etc. are bound and thrown into this hell. They are forced to drink melted iron in liquid form.

(22) *Kṣhārakardamam.* Braggarts and those who insult people of noble birth are cast into this hell. Here, Yama's servants keep the sinners upside down and torture them in various ways.

(23) *Rakṣobhakṣam.* This Naraka is for the punishment of meat-eaters. There are separate compartments in this hell for those who perform human sacrifice, eat human flesh or the flesh of other creatures. All the living beings they had killed before, would have arrived here in advance. They would all join together in attacking, biting and mauling these sinners. Their shrieks and complaints would be of no avail there.

(24) *Śūlaprotam.* People who take the life of others who have done no harm to them, by deceiving them or by treachery, with weapons like the trident, are thrown into the "Śūlaprotam" hell. Yama's servants fix each of the sinners of the above class, on the top of a trident. They are forced to spend the whole term of their punishment in that position, suffering intense thirst and hunger, enduring all the tortures inflicted on them by Yama's servants.

(25) *Dandaśūkam.* Sinners who persecute fellow creatures like venomous serpents are cast into this Naraka. There are many wild beasts and many hooded serpents here. They eat alive, the sinners who fall into this hell.

(26) *Vaṭarodham.* This hell is for those who persecute the creatures living on mountain-peaks, dense forests, hollow trunks of trees, etc. It resembles mountains, caves, forests etc. After throwing them into this hell the sinners are tortured with fire, snake, poison and weapons, just as they had tortured other creatures, while on earth.

(27) *Paryāvartanakam.* One who denies food to a person who happens to come at meal-time and abuses him, is thrown into this Naraka. The moment he falls into it, his eyes are put out by being pierced with the

beaks of cruel birds like the crow, eagle etc. It is the most painful experience for them.

(28) *Sūcīmukham.* Proud and miserly people who refuse to spend money even for the bare necessities of life, find their place in this hell. Those who do not repay the money they have borrowed, will also be cast into this hell. Here, their bodies will be continually pricked and pierced with needles. (Devī Bhāgavata, 8th Skandha; Viṣṇu Purāṇa, Part 2, Chapter 6).

12) *Mantra (incantation) to invoke Yama.*

"Mahiṣastha Yamāgaccha
daṇḍahasta mahābala /
rakṣa tvaṁ dakṣiṇadvāraṁ
Vaivasvata namos stu te". //

After invoking Yama with this mantra, one should worship with the mantra "Vaivasvataṁ Saṁgamanam". (Agni Purāṇa, Chapter 56).

13) *Yama Defeated by Rāvaṇa.* Once the sage Nārada went to Rāvaṇa and expatiated on the glory and splendour of Yama. Immediately Rāvaṇa set out to Saṁyamanī with the intention of subduing Yama. Accepting Rāvaṇa's challenge, Yama came out. After a terrible battle between them, which lasted for seven days neither of them was able to defeat the other. Both of them had received Brahmā's boon. In the night of the seventh day, Yama rushed forth with his staff to beat Rāvaṇa to death. Then Rāvaṇa took his Brahmāstra. At that critical moment, Brahmā came to the battlefield and persuaded Yama to withdraw from the fight. Yama retreated to his city and closed the gate. Rāvaṇa went back with a triumphant shout. (Uttara Rāmāyaṇa).

14) *Other details concerning Yama.*

(i) Yama attended Draupadī's Svayaṁvara. (M.B. Ādi Parva, Chapter 186, Verse 6).

(ii) It was Yama who performed "Śāmitra" (killing of animals) at the yāga done by devas in the Naimiśāraṇya. (M.B. Ādi Parva, Chapter 196, Verse 1).

(iii) In the fight between Indra and Arjuna in Khāṇḍavadāha, Yama joined the side of Indra. (M.B. Ādi Parva, Chapter 226, Verse 32).

(iv) Once in a thousand years, Yama comes to Bindusarovara and performs a yāga. (M.B. Sabhā Parva, Chapter 3, Verse 15).

(v) Yama is a member of Brahmā's assembly. (M.B. Sabhā Parva, Chapter 11, Verse 51).

(vi) When Arjuna performed tapas and received Pāśupatāstra from Śiva, Yama was pleased and presented Daṇḍāstra to Arjuna. (M.B. Vana Parva, Chapter 41, Verse 25).

(vii) Yama was one of the devas who tested and then blessed Nala who went to Damayantī's Svayaṁvara. (See under NALA).

(viii) Indra made Yama, the King of Pitṛs. (M.B. Udyoga Parva, Chapter 16, Verse 14).

(ix) Mahābhārata, Droṇa Parva, Chapter 69, Verse 26 says that when Devas milked Bhūmidevī, Yama took the form of a calf. (See under Vena).

(x) In Tripuradahana (burning of Tripura) Yama remained in Śaivabāṇa (the arrow of Śiva, (M.B. Droṇa Parva, Chapter 202, Verse 77. See also under TRIPURA).

(xi) Yama presented two warriors, Unmātha and Pramātha to god Skanda). (M.B. Śalya Parva, Chapter 45, Verse 30).

(xii) Once Yama gave advice to the sage Gautama on the subject of Dharma. (M.B. Śānti Parva, Chapter 192).

(xiii) Yama once gave a boon to a Brāhmaṇa named Jāpaka. (See under JĀPAKA. M.B. Śānti Parva, Chapter 199).

(xiv) Once Mahāviṣṇu taught Yama, Śiva-Sahasranāma. Yama taught it to Nāciketa. (See under ŚIVA and NĀCIKETA. Also M.B. Anuśāsana Parva, Chapter 17).

(xv) Yama sent his special agents to bring a Brāhmaṇa named Śarmi. (See under ŚARMI. Also M.B. Anuśāsana Parva, Chapter 68).

(xvi) Yama once lectured on the efficacy of giving "tila" (gingelly seed) "jala" (water) and anna (rice) to a Brāhmaṇa. (M.B. Anuśāsana Parva, Chapter 68).

(xvii) Yama once explained the secrets of Dharma. (M.B. Anuśāsana Parva, Chapter 130).

(xviii) Yama used to worship Śiva on the mountain Muñjavān. (M.B. Aśvamedha Parva, Chapter 8).

(xix) Dhūmorṇā is the name of Yama's wife. (M.B. Udyoga Parva, Chapter 117, Verse 9).

(xx) There is a story in Mahābhārata, Ādi Parva about the condition of the world in the absence of Yama. Once Yama started a prolonged yāga at Naimiṣāraṇya. At that time there was no death in the world. All living beings continued to live indefinitely. The Devas all joined together and approached Yama with a request to solve the problem. Yama concluded his yāga and resumed his duties and death came to the world again. (M.B. Ādi Parva, Chapter 199).

KĀLA II. A Maharṣi. Mahābhārata, Sabhā Parva, Chapter 7, Verse 14, refers to this sage as offering worship to Indra, in Indra's assembly.

KĀLĀ. A daughter of Dakṣaprajāpati. (See under Kālikā).

KĀLA. See under the word Kālamāna.

KALA (S) A group of Manes. This group lives in the Brahmasabhā. (Chapter 11, Śānti Parva).

KĀLABANDHAKA. An adviser of Mahiṣāsura. Cikṣura was his war-minister, Tāmra his finance minister, Asiloman, Prime Minister, and Udarka, Chief of the army. Kālabandhaka, Bāṣkala and Trinetra were the advisers of Mahiṣāsura. (Devī Bhāgavata 5th Skandha).

KĀLABHĪTI. A devotee of Śiva. As his father Māṁṭi performed penance for the sake of a son for a thousand years his wife conceived, but did not deliver. Māṁṭi asked the child in his mother's womb why he did not come out to which the latter replied that he did not come out as he feared the Asura called Kālamārga. (As the child feared Kālamārga it came to be called Kālabhīti). As advised by Śiva, Māṁṭi created in the child knowledge about dharma, renunciation etc. and thus made him conscious about higher knowledge. The child came out of the mother's womb. In due course of time Kālabhīti took to the worship of Śiva, who blessed him as follows : "Since you have outlived Kālamārga, in future you will become famous as Mahākāla." (Skanda Purāṇa).

KĀLABRĀHMAṆA. A brahmin, who defeated Kāla. A great effulgence that emanated from his head two hundred years after his continuous Japa (Chanting of mantras) blocked the passage of sky-walkers (Devas) and spread to the three worlds. When Brahmā and

others asked him to choose any boon, he said that he wanted nothing but chanting the Lord's name and mantras. Again, Brahmā insisted on the brahmin's choosing some boon or other, and then he removed himself to the northern planes of the Himālayas, where also he continued chanting mantras. There too his effulgence became so powerful that Indra deputed celestial women to obstruct his Japa, but they could do nothing in the matter. Then Indra deputed Kāla to end the brahmin's life, but he failed in the attempt. Ultimately King Ikṣvāku came to the brahmin and asked for half the power he had earned by his tapas, which the brahmin readily granted. And, Ikṣvāku became thus famous all over the worlds. (Kathāsaritsāgara, Sūryaprabhālambaka).

KĀLADA. An urban region in ancient India. (Bhīṣma Parva, Chapter 9).

KĀLADANTAKA (KĀLADANTA). A serpent born in Vāsuki's dynasty. It was burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57).

KĀLADVIJA. A serpent, which attained salvation. The story of this nāga, which was at first a Śūdra is told in chapter 16 of the Padma Purāṇa as follows:—

Once upon a time there lived in Karavīrapura a very selfish Śūdra called Kāladvija, who was sentenced by Kāla to live in hell for four Manvantaras. After living in hell the whole of the period, he was born as a nāga and suffered much in the crevices of a stone. While living thus, on an Āśvina pūrṇimā (Full moon day in the month of Āśvina), it threw out some fried paddy and Kauḍī (shells) which fell before Viṣṇu. At once the Lord redeemed it from all its sins, and on its death, in due course, the attendants of Viṣṇu took him in a divine chariot to the Lord.

KĀLAGHAṬA. A brahmin scholar in the Vedas. He was a member of the assembly at the serpent yajña conducted by Janamejaya. (Ādi Parva, Chapter 53).

KALAHĀ. Wife of a brāhmaṇa named Bhikṣu who was an inhabitant of the city of Saurāṣṭra. This woman used to do only just the opposite of what her husband asked her to do and so Bhikṣu kept it a rule to ask her to do the opposite of what he wanted her to do. But one day he asked her to float the śrāddha piṇḍa in the river Gaṅgā, and she threw it in Śaucyakūpa. As a result of that she was born in a demoniac womb. But Dharmadatta got her purified by the Dvādaśākṣarī mantra and giving her half the virtue accrued by him. By virtue of this they were reborn as Daśaratha and Kausalyā. (Ānanda Rāmāyaṇa, Sārakāṇḍa; Uttarakhaṇḍa, Padma Purāṇa). See also under Dharmadatta.

KĀLAJÑA(S). A synonym of the Kālakeyas. (See under Kālakeya).

KĀLAKĀ (KĀLIKĀ). One of the daughters of Dakṣa. Kaśyapa married her. Mahābhārata, Vana Parva, Chapter 183 states that Kālakeya and Narakāsura were born to Kālakā by Kaśyapa. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Chapter 14). In Mahābhārata Araṇya Parva, Chapter 174 we find that Kālakā once received from Brahmā, a boon that her sons would never be killed.

KĀLAKA. An Asura born to Kālikā by Kaśyapa. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Chapter 14).

KĀLAKAKṢA. A warrior of Skanda deva. (M.B. Śalya Parva, Chapter 45, Verse 69).

KĀLAKĀKṢA. An Asura. He was killed by Garuḍa. (M.B. Udyoga Parva, Chapter 105).

KĀLAKĀMUKHA (KĀLAKĀMMUKA). A Rākṣasa. He was the brother of Prahasta, Rāvaṇa's Minister. (For Genealogy, see under Prahasta). During Śrī Rāma's life in the forest Kālakāmukha was also among Khara, Dūṣaṇa and others. The other eleven members of that group were—Śyenagāmī, Pṛthugrīva, Yajñaśatru, Vihaṅgama, Durjaya, Karavīrākṣa, Paruṣa, Meghamālī, Mahāmālī, Sarpāsya and Rudhirāśana. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 26th Sarga).

KĀLAKANYĀ. Daughter of Kāla (Yama). (See under Purañjana).

KĀLAKAVṚKṢĪYA. An ancient Saint. During the reign of the King Kṣemadarśin in the country of Kosala, his subjects were put to great sufferings under the misrule and corruption of his courtiers. At that time, Kālakavṛkṣīya who was a friend of Kṣemadarśin and a reputed sage, came to Kosala with a caged crow. The sage went about the country claiming to know Kākavidyā" (Vāyasī vidyā) by which a crow could be made to tell past events. Actually, the sage was going round the country in order to gather first-hand information about the corrupt practices of the King's men. After acquiring knowledge of the exact state of affairs in the country, Kālakavṛkṣīya reached the palace. Under the cloak of the crow's words he exposed some of the improprieties of the King's Minister. Naturally, the Minister was furious and by his secret instructions his servants shot the crow to death that same night. On the next day, the sage himself went to the King and convinced him of the Minister's guilt. The King accepted the sage's suggestions and brought about a thorough overhaul of the administration by punishing or dismissing the culprits. (M.B. Śānti Parva, Chapter 82).

In Mahābhārata, Śānti Parva, Chapter 106 we find that this sage once advised Drupada to make a treaty with King Kṣemadarśin. Kālakavṛkṣīya was a sage who flourished in Indra's assembly. (M.B. Sabhā Parva, Chapter 7).

KĀLAKETU. A renowned Asura Emperor who was the son of Danu, the wife of Kaśyapa. Once he abducted Ekāvalī, the wife of Ekavīra and went to Pātāla (underworld). Ekavīra fought a fierce battle with Kālaketu and recovered Ekāvalī. (See under Ekavīra).

KĀLAKEYA(S). (KĀLAKHAÑJAS).

1) *Birth.* The Asuras who were born to Kālā (Kālikā) by Kaśyapa Prajāpati, the son of Marīci and Brahmā's grandson.

2) *General.* "Kālakeya" is not the proper name of a particular Asura. The sons of Kālā (Kālikā) are all collectively called Kālakeyas. They number about 60,000. Sometimes they fought under the leadership of Vṛtrāsura and at other times under other Asura leaders.

3) *Agastya and the Kālakeyas.* Once the Kālakeyas started a campaign of hatred against Brāhmaṇas. At nightfall they used to enter Brāhmaṇa premises and commit murders, disturb their yāgas, etc. The Brāhmaṇas complained to the sage Agastya. Agastya set out to capture the Kālakeyas, who were alarmed and hid themselves in the ocean. Agastya dried up the ocean by drinking it. But some of the Kālakeyas escaped and fled to Pātāla. (M.B. Vana Parva, Chapter 101).

4) *Arjuna and the Kālakeyas.* The headquarters of the Asuras was Hiraṇyapura, situated near Devaloka. Once they allied themselves with thousands of other Asuras called "Nivātakavacas" and launched an attack on Devaloka. Indra sent his charioteer Mātali and brought Arjuna to Devaloka. Arjuna defeated the Nivātakavacas and Kālakeyas in battle. A large number of Kālakeyas were killed in the battle. (M.B. Vana Parva Chapters 172-175).

KĀLAKĪRTI. A Kṣatriya King. Mahābhārata, Ādi Parva, Chapter 67 says that this King was born from the limb of Suparṇa, the younger brother of the Asura, Mayūra.

KĀLAKOṬI. A sacred place in Naimiṣāraṇya. (M.B. Vana Parva, Chapter 95, Verse 3).

KĀLAKŪṬA. The virulent poison that came up during the churning of the Ocean of Milk. Śiva swallowed and retained it in his throat, and so he came to be called Nīlakaṇṭha.

"And Kālakūṭa arose like fire burning all the worlds. The smell of it sent the three worlds into a swoon. At the request of Brahmā Śiva swallowed the poison to save the world from absolute destruction. And, he (Śiva) retained it in his throat". (Ādi Parva, Chapter 18).

KĀLAMĀNA. (Calculating time). In ancient days in India time was calculated in the following manner.

Time taken (needed) to pierce a leaf with a needle	—	Alpakāla
30 Alpakālas	—	1 Truṭi
30 Truṭis	—	1 Kalā
30 Kalās	—	1 Kāṣṭhā
30 Kāṣṭhās	—	1 Nimiṣa (mātrā)
4 Nimiṣas	—	1 Gaṇita
10 Gaṇitas	—	1 Neṭuvīrpu (time for a deep sigh)
6 Neṭuvīrpus	—	1 Vināzhikā
6 Vināzhikās	—	1 Ghaṭikā
60 Ghaṭikās	—	1 Day (Ahorātra)
15 Ahorātras	—	1 Pakṣa (Fortnight)
2 Pakṣas	—	1 Cāndramāsa (A day for the Pitṛs)
2 Māsas (months)	—	1 Ṛtu.
6 Ṛtus	—	1 year for men (A day for the Devas)
300 Years (Men's)	—	1 Divyavarṣa (Divine year)
4800 Divyavarṣas	—	1 Kṛtayuga
3600 Divyavarṣas	—	1 Tretāyuga
2400 Divyavarṣas	—	1 Dvāparayuga
1200 Divyavarṣas	—	1 Kaliyuga
12000 Divyavarṣas	—	1 Caturyuga
71 Caturyugas	—	1 Manvantara
14 Manvantaras	—	1 Pralaya (Kalpa)
1 Pralaya	—	Brahmā's one day. (Bhāgavata Tṛtīya skandha)
$7\frac{1}{2}$ Nāzhikās (Ghaṭikās)	—	1 Yāma
4 Yāmas	—	1 day time
8 Yāmas	—	1 day (day and night).

(Devī Bhāgavata, 9th Skandha).

The 'Kālamāna' according to the Viṣṇu Purāṇa differs in certain respects from the calculations given above. Chapter 3, Part 1 of Viṣṇu Purāṇa says :—

Fifteen Nimiṣas make one Kāṣṭhā. Thirty Kāṣṭhās make one Kalā and thirty Kalās make one Muhūrta. Thirty Muhūrtas make one day (man's) and thirty such days, divided into two fortnights form a Māsa (month). Six months form an Ayana; there are two ayanas called Dakṣiṇa and Uttara. Dakṣiṇāyana is night, and Uttarāyaṇa is day for the Devas. 12,000 Divyavarṣas—Deva varṣas—form a Caturyuga consisting of the Kṛta—Tretā—Dvāpara and Kali yugas, consisting respectively of 4000, 3000, 2000 and 1000 Divyavarṣas. Before the commencement and after the end of every one of the above four yugas there is an interval respectively of 400, 300, 200, and 100 years. The interval before the commencement is called Sandhyā and that at the end is called Sandhyāṁśa. The period between Sandhyā and Sandhhyāṁśa is called Kṛta yuga etc. One thousand Caturyugas form one day for Brahmā, and it (Brahmā's one day) has 14 Manus.

Again, Chapter 8, Part 2 of the Viṣṇu Purāṇa has the following to say about Kālamāna.

Fifteen nimiṣas make one Kāṣṭhā, thirty Kāṣṭhās one Kalā, thirty Kalās one muhūrta and thirty muhūrtas one day and night. Day is long or short according to the length or shortness of parts of the day, like morning, noon and evening. Despite the above variation evening or dusk time is always (2 nāzhikās) the same. The three muhūrtas from the sun's ardhodaya (when half of the sun has arisen) is called Prātaḥkāla, (morning) and it is 1/5th of day time. The three muhūrtas following are known as saṁgava. Madhyāhna (noon) is the three muhūrtas after saṁgava. The time after madhyāhna is aparāhna (afternoon). Aparāhna lasts for three muhūrtas. The time after this is dusk. Thus, a day-time of fifteen muhūrtas is divided into five parts of three muhūrtas each. On Viṣuvat day the day will have full fifteen muhūrtas. Then during Uttarāyaṇa and Dakṣiṇāyana the day will be longer or shorter. During Uttarāyaṇa the day will be longer than night, and during Dakṣiṇāyana vice versa. Viṣuvat occurs when the sun enters the Tulā (Libra) and Meṣa (Aries) houses. Dakṣiṇāyana is when the sun enters Cancer, and Uttarāyana when it enters Capricorn.

Fifteen days and nights constitute a Pakṣa (fortnight). and two Pakṣas one month. Two solar months constitute a Ṛtu (season), three ṛtus one ayana and two ayanas one year. Since there are four kinds of months, i.e. Saura, Sāvana, Cāndra and Nākṣatra, years are considered to be of five different kinds. The first is called Saṁvatsara; the second parivatsara; the third iḍvatsara; the fourth, anuvatsara and the fifth, vatsara. This period of five years is called a yuga. In a yuga of five years there are 60 saura months. 61 sāvana months, 62 Cāndra months and 67 nākṣatra months. At the beginning of the sixth year the sun and moon meet in the same house and that period of five years also is called yuga. (Śrīdharīyam).

KĀLĀMRA. See under BHADRAŚĀLA.

KĀLAMUKHA (S) A hybrid race born from the union of men and Rākṣasas. Sahadeva defeated the Kālamukhas also during his conquest of the southern region. (Sabhā Parva, Chapter 31, Verse 67).

KĀLANEMI I. A great Asura. In later years he was born as Kaṁsa, the son of Ugrasena. (See under Kaṁsa).

KĀLANEMI II. A brahmin from Mālava. His father

was called Yajñasena. (Kathāsaritsāgara, Kathāmukhalambaka).

KĀLANEMI III. A Rākṣasa. During the Rāma-Rāvaṇa war, when Lakṣmaṇa swooned, Hanūmān started for Droṇa mountain for medicine. Rāvaṇa deputed Kālanemi to obstruct the path of Hanūmān. Well acquainted with the trickeries of the Rākṣasas Hanūmān killed Kālanemi who appeared before him disguised as a sage. (Adhyātma Rāmāyaṇa, Yuddha Kāṇḍa, Canto 67).

KĀLANIRṆAYA. (Calculating time). See under Kālamāna.

KĀLAÑJARAGIRI. A famous mountain at Medhāvika tīrtha. He who bathes in Vedīhrada on this mountain will get the benefits of gifting away 1000 cows. (Anuśāsana Parva, Chapter 25). Spread on the four sides of mount Mahāmeru are twenty mountains. They are :—Kuraṅga, Karaga, Kuśumbha, Vikaṅkata, Trikūṭa, Śiśira, Pataṅga, Rucaka, Nīla, Niṣadha, Śitivāsa, Kapila, Śaṅkha, Vaiḍūrya, Cārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and Nārada. (Devī Bhāgavata, 8th Skandha).

KALĀPA. A powerful sage of great majesty. Yudhiṣṭhira worshipped this sage at the end of the Rājasūyayajña. (Chapter 85, Sabhā Parva).

KĀLĀPA. A great sage, who was a member of Yudhiṣṭhira's assembly. (Sabhā Parva, Chapter 4).

KĀLAPARVATA I. A mountain on the sea coast near Laṅkā. (Vana Parva, Chapter 277).

KĀLAPARVATA II. A mountain seen by Arjuna on his way to Śiva with Śrī Kṛṣṇa during their dream-journey. (Droṇa Parva, Chapter 80).

KĀLAPATHA. A son of Viśvāmitra. He was a scholar in philosophy and a Brahmavādī. (Anuśāsana Parva, Chapter 4).

KALAPIṄGA I. A holy place. (Śloka 43, Chapter 25, Anuśāsana Parva).

KALAPIṄGA II. A kind of bird. See under Kapiñjala.

KĀLAPṚṢṬHA. A serpent. It was with this serpent that the hair on the necks of horses attached to the chariot of Śiva at the burning of the Tripuras, was tied. (Karṇa Parva, Chapter 34).

KĀLARĀTRI. The Devatā presiding over the night on the eve of death. The fierce aspect of the Devatā is described in the Mahābhārata as follows :—

Coal-black in colour, with swollen mouth and eyes and wearing red garlands and clothings—thus appeared the woman (Devatā) presiding over the death-night. With the fierce cord in her hand she drags away the souls of the dead. (Sauptika Parva, Chapter 9).

KALAŚA. A serpent born of the family of Kaśyapa. (Śloka 11, Chapter 103, Udyoga Parva).

KĀLAŚAILA. A range of mountains in Uttarakhaṇḍa in ancient India. (Vana Parva, Chapter 139).

KALAŚAPOTAKA. A serpent. (Śloka 7, Chapter 35, Ādi Parva).

KALAŚĪ. A holy place. If one sips water from a pond in that place one will acquire the benefit of conducting an Agniṣṭoma Sacrifice. (Śloka 80, Chapter 83, Vana Parva.

KALAŚODARA. A soldier of Skanda. (Śloka 72, Chapter 85, Śalya Parva).

KĀLASŪTRA. A hell. (See under Kāla).

KĀLATĪRTHA. A sacred place in Ayodhyā. A bath here is as good as making a gift of eleven cows. (Vana Parva, Chapter 85).

KĀLATOYAKA. An urban region in ancient India. (Bhīṣma Parva, Chapter 9).

KALĀVATĪ I. A daughter of the King of Kāśī. This gem of a woman worshipped the sage Durvāsas and became a saint by obtaining the Śaiva Pañcākṣara (five letters pertaining to Śiva—Sivāya namaḥ). Afterwards Dāśārha, King of Mathurā, married her. The King felt very hot whenever he approached her and he questioned her about it. She said she had received the Pañcākṣara Mantra even from childhood and sinners would feel the heat if they touched her. The King was greatly disappointed and Kalāvatī took him to Sage Garga to redeem him from all his sins. The sage dipped the King in the river Kālindī and when the King rose up all his sins flew away from his body as tiny birds. The King reaching the palace, embraced Kalāvatī and then he felt her body very cool and pleasant. They got a son also. (Pañcākṣaramāhātmya, Śiva Purāṇa).

KALĀVATĪ II. Mother of Mṛgāvatī, a queen. Mṛgāvatī was the mother of Udayana. See under Mṛgāvatī).

KALĀVATĪ III. A nymph. See under Ṭhinṭhākarāla.

KĀLAVEGA. A serpent born in the Vāsuki dynasty. It was burnt to ashes during the serpent yajña of Janamejaya. (Ādi Parva, Chapter 66, Verse 7).

KĀLAYAVANA. A powerful Asura born out of the effulgence of Gargācārya. He was killed by Śri Kṛṣṇa. (See under Kṛṣṇa).

KĀLEHIKĀ. A female attendant of Skandadeva. (Śalya Parva, Chapter 46).

KĀLEYA(S). A set of Asuras born to the great sage Kaśyapa of his wife Kālā. Some scholars hold the view that the Kālakeyas and the Kāleyas are one and the same. Kāleyas destroyed the Āśramas of sages like Vasiṣṭha, Cyavana and Bharadvāja. (Vana Parva, Chapter 102). Devas killed some of the Kāleyas; the others ran away to Pātāla.

KALI I. Incarnation of sin, the Sin-god.

1) *Birth.* Kaśyapaprajāpati, son of Brahmā, begot of his wife Muni sixteen sons and Kali was the fifteenth son. He was a deva-gandharva. The other sons of Kaśyapa were: Bhīmasena, Ugrasena, Suparṇa, Varuṇa Dhṛtarāṣṭra, Gopati, Suvarcas, Satyavāk, Arkaparṇa, Prayuta, Viśruta, Citraratha, Śāliśiras, Parjanya and Nārada. (4 Ślokas from verse 43, Chapter 65, Ādi Parva).

2) *How Parīkṣit controlled Kali.* When Śrī Kṛṣṇa went to Vaikuṇṭha, the Pāṇḍavas entrusted the administration of the state to Parīkṣit, son of Abhimanyu and started for the Mahāprasthāna. King Parīkṣit was travelling the continent conquering places when he saw Kali in the garb of a Śūdra King teasing a cow and bull couple. Parīkṣit aimed an arrow at him and then Kali came and bowed down before the King. The King did not kill him. He let him go free but ordered him to go away from his state. Kali was nonplussed because all the land belonged to Parīkṣit and there was no place for him to go. So Kali begged of the King to give him some space to live. Parīkṣit then declared that Kali could live in the following five places: Gambling, Drinking, Woman, Murder and Gold. From that day onwards the free movements of Kali were thus restricted (Chapter 17, 1st Skandha, Bhāgavata).

3) *Kali, Lord of Kaliyuga.* There are fourteen Manvantaras during the life of Brahmā. The life time of a Manu is a Manvantara. This present period is the seventh Manvantara. In each Manvantara there are four yugas, Kṛta, Tretā, Dvāpara and Kali. Kṛtayuga consists of 17,28000 years, Tretāyuga consists of 12,96000 years, Dvāparayuga 8,64000 years and Kaliyuga 4,32,000 years. The christian era started in the Kali era 3102 and after another 4,26926 years Kaliyuga will come to an end and the present universe will enter the eighth Manvantara. From the beginning of the Kaliyuga acts of sin predominate and Kali, sin-god, will lord over the world.

Kali was born on the day Śrī Kṛṣṇa ascended heaven. When Bhagavān Mukunda abandoned his body and went to his place in Vaikuṇṭha. Kali came into being binding all on earth. (Śloka 66, Chapter 1, Bhāgavata Māhātmya).

4) *Kali and Nala.* Kali and Dvāpara were going to the Svayaṁvara of Damayantī when they met Indra and others returning from the Svayaṁvara. They told Kali and Dvāpara that Damayantī was married to Nala. Kali and Dvāpara felt it an outrage that Damayantī should have married a man of the earth and not a deva. Kali decided that Nala should be sent out of his country and his matrimonial life made most unhappy. Dvāpara consented to be his accomplice in this attempt. Kali followed Nala waiting for an opportunity to enter his body. One day, by an oversight Nala, without doing the ācamana after passing urine, performed his sandhyāvandana. Taking that opportunity Kali entered the body of Nala. Kali went to Puṣkara, brother of Nala in the guise of a bullock and made Nala challenge his brother to a game of dice putting that bullock as a wager. Puṣkara accepted the challenge. Nala wagered and lost all his movable and immovable possessions and went to the forests with Damayantī. Nala, prompted by Kali, abandoned Damayantī in the forests and went his way. Damayantī cursed Kali.

It was at this time that the great serpent Karkoṭaka was entrapped in a wild fire. Nala saved him from the fire but in return the cobra bit him turning Nala into one of blue hue and said "Oh Nala, let Kali who cheated you and is now inside your body suffer with the poison I have injected into your body."

Nala roamed about and reached Ayodhyā and there became the charioteer of Ṛtuparṇa, King of Ayodhyā. When Ṛtuparṇa went to the second marriage of Damayantī to Vidarbha, Nala went with him as his charioteer. On the way Nala taught Ṛtuparṇa the science of Aśvahṛdaya and Ṛtuparṇa in return taught him the science of Akṣahṛdaya. When Nala learnt the secret of Akṣahṛdaya he vomited all the poison inside him and Kali left him. Nala was about to curse Kali but refrained from it at the request of Kali. At once Kali climbed on a Tānni tree (Beleric Myrobalan) and went down from the tree when Nala left the place. Tānni is from that day onwards considered a cursed tree. (Chapter 58, Vana Parva).

5) *The world in Kaliyuga.* The celebrated sage Mārkaṇḍeya had prophesied about the happenings in Kaliyuga thus: In Kaliyuga all will be dishonest. Charity and Sacrifices will be only for a name. Brāhmaṇas would do the duties of Śūdras. Śūdras will become prosperous. There will be sinners as kings. People will be short-lived and the stature of the people also will diminish. Beastly type of men will be on the increase. Taste and smell will vanish. Women will be 'Mukhebhagās'. Men will sell rice and brāhmaṇas, the Vedas. Women will sell their vaginas. The yield of milk from cows will decrease. Flowers and fruits will become less. Crows will be on the increase. Brāhmaṇas would become beggars. Sages will be merchants. Brāhmaṇas would without any reason grow hairs and nails. None will observe the four āśramas correctly. Students will defile the bed of their preceptors. Rains will be in and out of season. Trees and plants will refuse to grow in many places. There will be murder of people everywhere. Merchants will be cheats and they will use false measures. Righteous persons will decrease and sinners will increase. Girls of seven or eight years will become pregnant and boys will become fathers. Young men at the age of sixteen would be grey-haired. Old men will continue practising the habits of young men. Wives will lie with their servants. Wives will be prostitutes even while their husbands are alive. People will die in lots of hunger." (Chapter 188. Vana Parva).

6) *Kaliyugatīrtha.* The greatest tīrtha of Kaliyuga is the river Gaṅgā. (Chapter 85, Vana Parva).

7) *Duryodhana was the incarnation of Kali and Śakuni, that* of Dvāpara. (Chāpter 31, Āśrama Parva).

KALI II. A synonym of Sūrya. (Sloka 20, Chapter 3, Vana Parva).

KALI III. A synonym of Śiva. (Śloka 79, Chapter 17, Anuśāsana Parva).

KĀLĪ I. A synonym of Satyavatī, mother of Vyāsa. (See under Adrikā and Satyavatī).

KĀLĪ II. An aspect or form of Pārvatī. (See under Pārvatī).

KĀLIDĀSA. The greatest poet and dramatist in Sanskrit. Some scholars opine that Kālidāsa flourished in the 8th Century B.C. while others place his date upto the period 11th Century A.D. At any rate most of the scholars consider the period between 1st Century B.C. and 5th Century A.D. as the most probable date of the great poet. Some of the main theories in this regard are as follows;—

(1) *Eighth century B.C.* Towards the close of Raghuvaṁśa Mahākāvya Kālidāsa has referred to the son of King Agnimitra. Therefore the poet must have lived in the 8th Century B.C. This is the view of the scholar Hippolyte Fanche.

(2) *Second Century B.C.* According to Dr. Kuñjan Rājā Kālidāsa lived in the second Century B.C., the reasons for the belief being as follows. The poet was a contemporary of King Agnimitra of the Śuṅga dynasty. This Agnimitra is eulogised in Kālidāsa's Mālavikāgnimitra. Agnimitra is referred to in the Bharatavākya (epilogue) of the drama also.

(3) *First Century B.C.* The traditional belief is that Kālidāsa was a member in the assembly of poets and scholars of the court of emperor Vikramāditya, who started the Vikrama era in B.C. 56.

> Dhanvantarikṣapaṇakāmarasiṁha-Śaṅku—
> Vetāla-Bhaṭṭa-Ghaṭakarpara-Kālidāsāḥ /
> Khyato Varāhamihiro nṛpateḥ sabhāyāṁ
> Ratnāni vai vararucir nava vikramasya.

4) *Fifth Century A.D.* According to Dr. Keith, Kālidāsa lived in the fifth Century A.D. One Candra-

gupta II, who defeated the Śakas in 339 A.D. was King of Ujjain. He was known as Vikramāditya also. Dr. Keith thinks that the great poet might have been a member of this King's court. Perhaps Kālidāsa had remembered his royal patron Vikramāditya in his drama called Vikramorvaśīya. Dr. Keith is further of the view that Kālidāsa composed Kumārasambhava after attending the birth celebrations of Kumāragupta, son of King Vikramāditya.

(5) *Sixth Century A.D.* Three scholars, Fergusson, Max Muller and Kern have opined that Kālidāsa lived in the sixth Century A.D.

Whichever be the date of Kālidāsa it could be known from his works that he spent the major part of his life in Ujjain, and was inextricably indebted to the city in many ways. Raghuvaṁśa and Kumārasambhava are his two mahākāvyas. He had also written three dramas, Abhijñānaśākuntala, Vikramorvaśīya and Mālavikāgnimitra and a lyric called Ṛtusaṁhāra. He wrote also a world-famous poem called Meghasandeśa.

KĀLIKĀ. A female attendant of Skanda. (Śalya Parva, Chapter 46, Verse 14).

KĀLIKA. One of the attendants given to Skanda by Pūṣan, the other being Pāṇītaka. (Śalya Parva, Chapter 45, Verse 43).

KĀLIKĀSAṄGA A holy place. Bathing here is as good as that at Kālikāśrama.

KĀLIKĀŚRAMA. A holy place. If one bathes and spends three nights here one will be released from the sorrows of life and death. (Anuśāsana Parva, Chapter 25).

KĀLIKEYA. A son of King Subala. He was killed by Abhimanyu. (Droṇa Parva, Chapter 49).

KĀLINDĪ (YAMUNĀ).

1) *General.* Kālindī alias Yamunā is one of the holy rivers in India. The presiding deity of the river is Kālindīdevī. Kālindī, the daughter of the sun has her source in Kalinda mountain, and hence the name Kālindī for the river. Kālindī joins the Gaṅgā at Prayāga, and this confluence of the two rivers is called Saṅgama, which is a sacred place.

2) *Gave way for Śrī Kṛṣṇa.* As soon as Kṛṣṇa was born Vasudeva stealthily removed the child to Ambāḍi. Due to heavy rains the Kālindī was overflowing, and Vasudeva begged Kālindī for a passage, and the river gave way for Vasudeva to take Kṛṣṇa to Ambāḍi. (Bhāgavata 10th Skandha).

3) *Balabhadra dragged Kālindī.* Balabhadrarāma once stayed in Ambāḍi for two months. One day he was picnicking on the banks of Kālindī with the Gopīs. Under the influence of liquor he desired to play with his companions in the waters of Kālindī. He called Kālindī to his side, but the chaste Kālindī refused to oblige him. So he dragged her by his plough hooking her to it. In great fear Kālindī saluted him, and he enjoyed with the gopīs for some time on its waters. (Bhāgavata, 10th Skandha).

4) *Kālindī, Śrī Kṛṣṇa's wife.* After Maya had built Indraprastha for the Pāṇḍavas, Śrī Kṛṣṇa spent a few days there with them. And, one day while Kṛṣṇa and Arjuna were strolling on the banks of Kālindī the latter saw there a beautiful woman performing penance and he approached her. She told Arjuna that the object of her penance was to get Kṛṣṇa as husband, and when Arjuna passed on the information to Kṛṣṇa he took her in his chariot to Dvārakā and duly married her. (Bhāgavata, 10th Skandha).

5) *Sons of Kālindī.* Ten sons, were born to Kālindī by Kṛṣṇa. (Bhāgavata, 10th Skandha).

6) *Haṁsa and his son in Kālindī.* Once Kṛṣṇa attacked Jarāsandha and the son of his minister, Haṁsa, being told that his father had been killed, committed suicide by jumping into Kālindī. But, Haṁsa had not been killed, and when he returned from the battlefield and knew about the death of his son, he too jumped into Kālindī and committed suicide. (Sabhā Parva, Chapter 14).

7). *Other information.*

(i) Kālindī is one of the seven tributaries of the Gaṅgā. One who drinks its water will be released from all sins. (Ādi Parva, Chapter 139, Verse 19).

(ii) The Pāṇḍavas, during their life in exile in the forest drank Yamunā water, got over their weariness and continued their sojourn. (Vana Parva, Chapter 5, Verse 2).

(iii) Sahadeva, son of Sṛñjaya, gave Agni Deva 1000 golden emblems on the banks of the Yamunā. (Vana Parva Chapter 90, Verse 7).

(iv) Bharata performed thirty-three Aśvamedhas on the banks of the Yamunā (Vana Parva, Chapter 90, Verse 8). On another occasion he conducted six Aśvamedhas at the same spot. (Droṇa Parva, Chapter 68). On yet another occasion he conducted three hundred Aśvamedhas. (Śānti Parva, Chapter 29).

(v) Ambarīṣa, the son of Nābhāga conducted a yajña on the planes of Kālindī. (Vana Parva, Chapter 129).

(vi) Agastya the great sage performed penance on the planes of Kālindī. (Vana Parva, Chapter 161).

(vii) King Śantanu conducted seven yajñas on the banks of the Kālindī. (Vana Parva, Chapter 162).

(viii) The colour of Kālindī is black. Kāma (Cupid) shot arrows of flower at Śiva, who was lamenting over the death of Satī, and he (Śiva) thus excited to a condition of insanity jumped into Kālindī with the result that its water turned black in colour. (Vāmana Purāṇa, Chapter 6 and also see under Yamunā).

KĀLINDĪDVĪPA. It was on this island that Vyāsa was born as the result of the intercourse between Parāśara and Satyavatī. (Ādi Parva, Chapter 60).

KALIṄGA I. Ṛtāyu, King of Kaliṅga was present at the svayaṁvara of Draupadī. (Śloka 13, Chapter 185 Ādi Parva). Rukmī played a game of dice with Balabhadra with the help of Kaliṅga (for details see under Rukmī). The sage Dīrghatamas begot a son of the wife of the aged and senile Kaliṅga and the boy was named Kakṣīvān (Sūkta 125, Anuvāka 18, Maṇḍala 1, Ṛgveda).

KALIṄGA II. A warrior of the god Skandha. (M.B. Śalya Parva, Chapter 45, Verse 64).

KALIṄGA III. A Daitya who lived in Kṛtayuga. In Skanda Purāṇa there is a story that he conquered heaven, drove away the Dikpālakas, posted his own forces in their place and was finally killed by Devī.

KĀLIṄGA. Śrutāyus, King of Kaliṅga, and a member of Yudhiṣṭhira's assembly. (Sabhā Parva, Chapter 4).

KALIṄGA(M) (KĀLIṄGA). An ancient place in the south of Bhārata,

Other details.

(1) Arjuna visited this place while he was on a pilgrimage. (Śloka 9, Chapter 214, Ādi Parva).

(2) Kaliṅga was also included in the countries conquered by Sahadeva while he was on his victory march. (Chapter 31, Sabhā Parva).

(3) People from Kaliṅga presented Yudhiṣṭhira with gifts for the Rājasūya. (Śloka 18, Chapter 52. Sabhā Parva).

(4) Yudhiṣṭhira visited Kaliṅga while he was on a pilgrimage. (Śloka 4, Chapter 114, Vana Parva).

(5) Karṇa conquered Kaliṅga while he was on a victory march. (Śloka 8, Chapter 254, Vana Parva).

(6) Sahadeva defeated the King of Kaliṅga. (Śloka 24, Chapter 23, Udyoga Parva).

(7) Śrī Kṛṣṇa slaughtered the people of Kaliṅga. (Śloka 76, Chapter 48, Udyoga Parva).

(8) The people of Kaliṅga took part in the war between the Pāṇḍavas and Kauravas. (Śloka 6, Chapter 20, Droṇa Parva).

(9) Paraśurāma conquered this place. (Śloka 12, Chapter 70, Droṇa Parva).

KALIṄGADATTA. See under Dharmadatta.

KALIṄGASENA. See under Madanamañjukā.

KALIPRIYĀ. A prostitute. She attained svarga by observing the Kārttikavrata. (Chapter 21, Brahmakhaṇḍa, Padma Purāṇa).

KĀLIYA.

1) *Birth.* Kaśyapa, grandson of Brahmā and son of Marīci begot of his wife Kadrū powerful nāgas like Śeṣa, Airāvata, Takṣaka, Kārkoṭaka, Kāliya, Maṇināga, Purāṇanāga etc. and from them were born all kinds of nāgas on earth. (Ādi Parva, Chapter 35). Kāliya possessed one thousand heads. (Bhāgavata, 10th Skandha).

2) *Kāliya taok his abode in Kālindī.* Vinatā and Kadrū were wives of Kaśyapa. The former was the mother of Garuḍa and the latter of the nāgas. In a wager Vinatā was defeated and had to become the slave of Kadrū. Garuḍa brought Amṛta from Devaloka and redeemed his mother from slavery. Yet Garuḍa and the nāgas continued to be enemies, Garuḍa killing and eating nāgas whenever he got a chance for it. At last the nāgas entered into an understanding with Garuḍa agreeing to give him the havis (offering) which they got on certain days, and thus Garuḍa stopped eating the nāgas. But Kāliya did not subscribe to the above agreement ; he treated Garuḍa with contempt. But, in an encounter with Garuḍa Kāliya was put to so much of hardships that he, along with his family, shifted his residence to a particular sector in Kālindī.

3) *Admission denied to Garuḍa.* Owing to the curse of a sage called Saubhari, who was performing penance on the banks of Kālindī, that Garuḍa would die broken-headed if he entered Kālindī, it was a prohibited area to Garuḍa.

4) *Suppression of Kāliya.* Owing to the virulent poison of Kāliya the waters of Kālindī became poisonous and the trees on its banks dried up. Once, while Kṛṣṇa and his companions, the Gopālas came to the banks of the river grazing their cows. The Gopālas drank water from the river and fell down dead. Then Kṛṣṇa jumped into the river from the top of a tree on its bank and danced upon the hoods of Kāliya who had rushed to attack him. Kāliya vomited blood and saluted Kṛṣṇa. His wives and children also saluted the Lord. Kṛṣṇa sent all of them away to Ramaṇaka island assuring Kāliya that Garuḍa would not attack him on seeing the marks of his (Kṛṣṇa's) feet on Kāliya. Thus did Kāliya and his family shift their residence to Ramaṇaka island. (Bhāgavata, 10th Skandha).

KALIYUGA. See under Manvantara.

KALKI. The tenth avatāra (incarnation) of Mahāviṣṇu. The ten avatāras are called Daśāvatāras. Kalki is the last of them. Agni Purāṇa, Chapter 16 says as follows about the incarnation of Kalki :—

Towards the end of Kaliyuga, all people will lose their faith in God and become irreligious. They will accept presents from the wicked. At that time, there will be intermixture of castes. People will become thieves and evil doers. Fifteen divisions of the Veda Vājasaneya alone will become the authoritative document. People, wearing the garb of righteousness, will indulge in unrighteousness. Mlecchas (lowest class of people) assuming the form of Kings will begin feeding upon human beings. At that time Lord Viṣṇu will incarnate as Kalki, the son of Viṣṇuyaśas and the priest of Yājñavalkya and exterminate all mlecchas. He will restore people to cāturvarṇya and the four āśramas and maintain proper standards of conduct. Afterwards the Lord will renounce the form of Kalki and ascend Heaven. Then Kṛtayuga will begin again.

Chapter 190 of Bhāṣā Bhārata supports almost all the above statements. In the light of them, we can gather certain features of Kalki's incarnation when Kaliyuga reaches its zenith. Mahāviṣṇu will be born as a Brāhmaṇa with the name Viṣṇuyaśas, in the village called Śāmbhala. Viṣṇuyaśaṣ will become famous under the name Kalki. He will be the priest of Yājñavalkya. He will create arms and soldiers by his will itself and destroy the wicked. With that Kṛtayuga will commence.

There is difference of opinion as to whether Kalki's incarnation has passed or is yet to come. But in the light of the statements in the Purāṇas, Kalki has not yet come. Mahābhārata, Vana Parva, says that Kaliyuga extends over a period of 4, 32, 000 years. It is now only a little over 5,000 years since it began. Still, more than 4, 26, 900 years have to pass before the end of Kaliyuga. Therefore lakhs of years have still to pass before the incarnation of Kalki.

KALMĀṢĀṄGHRI. See under the word KALMĀṢAPĀDA.

KALMĀṢAPĀDA. (KALMĀṢĀṄGHRI, MITRASAHA, SAUDĀSA). A famous king of the Ikṣvāku dynasty. He wandered about in the forest as a Rākṣasa for twelve years.

1) *Genealogy.* From Viṣṇu were descended in the following order —Brahmā—Marīci—Kaśyapa—Vivasvān—Vaivasvata Manu—Ikṣvāku—Vikukṣi—Śaśāda —Purañjaya—Kakutstha—Anenas—Pṛthulāśva—Prasenajit—Yuvanāśva—Māndhātā—Purukutsa—Trasadasyu—Anaraṇya—Aryaśva—Vasumanas— Sutanvā — Trayyāruṇa—Satyavrata—(Triśaṅku)—Hariścandra— Rohitāśva— Harita—Cuñcu—Śudeva—Bharuka—Bāhuka—Sagara—Asamañjasa—Aṁśumān—Bhagīratha—Śrutanābha—Sindhudvīpa—Ayutāyus—Ṛtuparṇa— Sarvakāma Sudāsa (Sudhāśana)—Mitrasaha (Kalmāṣapāda).

2) *Name.* His actual name was Mitrasaha. Since he was the son of Sudāsa, he was called Saudāsa also.

(M.B. Anuśāsana Parva, Chapter 78). Kalmāṣāṅghri and Kalmāṣapāda were names which he got as a result of Vasiṣṭha's curse.

3) *Mitrasaha became a Rākṣasa.* Mitrasaha was a reputed and glorious king belonging to the solar dynasty of kings who ruled over Ayodhyā. He had a queen named Madayantī. While they were leading a happy and enviable married life, Mitrasaha was forced to lead the life of a Rākṣasa in the forest for a period of 12 years, as the result of a curse. The story of this curse is given in different Purāṇas in different versions and they are given below;—

4) *Śakti Cursed Mitrasaha.* One day Mitrasaha went to the forest for hunting. Viśvāmitra wished to get this mighty King as his disciple. While the King was passing through the forest, he saw Śakti, Vasiṣṭha's son, coming towards him. The King was a Kṣatriya and Śakti was a Brāhmaṇa. They were faced with the problem of whether the Kṣatriya should make way for the Brāhmaṇa or vice versa. Neither of them made way for the other. At last, Mitrasaha struck Sakti with his whip. In his anger Śakti cursed Mitrasaha that he should become a Rākṣasa and roam about in the forest for 16 years. Viśvāmitra who was standing nearby at the time introduced a devil into the body of the King and from that day Mitrasaha wandered about in the forest in the form of a Rākṣasa. (M.B. Ādi Parva, Chapter 176).

5) *Vasiṣṭh: cursed Mitrasaha.* Mitrasaha once went to hunt in the forest. While hunting he came across two tiger cubs. Actually, they were two Rākṣasas in disguise. The King who was unaware of it, killed one of them with an arrow. The other cub suddenly assumed his own form as a Rākṣasa and after giving Mitrasaha a warning that he would take revenge on him at the proper time, vanished.

After the hunt the King returned to his palace. He informed Vasiṣṭha that he wished to perform Aśvamedhayāga like his ancestors. The sage offered to assist him in it. Shortly after, one day, the old Rākṣasa-tiger, disguising himself as the sage Vasiṣṭha, came to Mitrasaha and said;— "Oh King! I will tell you a secret. Don't tell anyone else. I have a great desire to eat meat food. Please send some cooked meat to my Āśrama without anyone knowing about it." After saying this, the disguised Rākṣasa-sage left the place.

The King told this secret to his wife Madayantī. They prepared the meat-food secretly and took it to Vasiṣṭha's Āśrama. When Vasiṣṭha saw the meat food, he took it as a personal insult and transformed the King into a Rākṣasa. (Uttara Rāmāyaṇa).

6) *Another story of Vasiṣṭha's curse on Mitrasah·.* Once while Mitrasaha was hunting in the forest, he happened to kill a Rākṣasa by accident. The dead Rākṣasa's younger brother swore to avenge his death. He went to the King in the disguise of a young Brāhmaṇa cook. Mitrasaha appointed him as a cook in the royal kitchen.

At about that time, one day, Vasiṣṭha came to Ayodhyā, on the invitation of Mitrasaha for a Śrāddha. Mitrasaha, accompanied by his queen, greeted the sage with honour. He ordered the cook to prepare food for the guest at once. The Rākṣasa disguised as cook, decided to make the best of this opportunity. In a short time he cooked some human flesh and offered it as food for Vasiṣṭha. The enraged sage cursed the King to become a man-eating Rākṣasa who would roam about for twelve years in the woods. Thus Mitrasaha became a Rākṣasa. (Śiva Purāṇa, Śivarātri Māhātmya).

7) *How Mitrasaha got the name "Kalmāṣapāda."* Mitrasaha became very angry whan he was cursed by Vasiṣṭha. He decided to pay back in the same coin by cursing Vasiṣṭha also. He took water in his hand and was about to throw it down with the words of curse. But his queen Madayantī stopped him. She reminded him that it was not right to curse a Brāhmaṇa and requested him to sprinkle that water on his own feet. The King's anger cooled down and he sprinkled the water on his own feet. Since his feet were polluted by the water of sin Mitrasaha came to be called "Kalmāṣapāda", and Kalmāṣāṅghri" from that day. (Śiva Purāṇa, Śivarātri Māhātmya).

8) *Kalmāṣapāda's life as Rākṣasa.* The curse-ridden Kanmāṣapāda began to look upon Vasiṣṭha and his sons with inveterate hatred. He roamed the countrysides and forests in the form of a Rākṣasa. He started man-eating by feeding upon Śakti, the eldest son of Vasiṣṭha. After that he ate all the remaining 99 sons of Vasiṣṭha. Distreseed at the loss of his children, Vasiṣṭha left his Āśrama, bent on committing suicide. He tied his own hands and feet securely with a rope and jumped into the river to drown himself. This attempt, like several other attempts to commit suicide, failed and he did not die. (M.B. Ādi Parva, Chapter 177). In the Mahābhārata there is a story which says that once Uttaṅka, a disciple of the sage Gautama went to beg the Kuṇḍalas (ear ornaments) worn by Kanmāṣapāda's (Saudāsa's) queen, for the sake of Gautama's wife. (For details, see under the word "Uttaṅka").

9) *Brāhmaṇī's curse on Kalmāṣapāda.* In the course of his wanderings through the forest as a Rākṣasa, Kalmāṣapāda happened to come across a Brāhmaṇa youth engaged in amorous pleasures with his wife Āṅgirasī. The King caught hold of the youth and killed him. His wife, the Brāhmaṇī wept loudly and after cremating her husband's body in a funeral pyre, jumped into it and burnt herself to death. Just before her death she pronounced a curse on Kalmāṣapāda that if he touched any woman in future he would die immediately.

After the death of the Brāhmaṇa couple, the sin of Brahmahatyā (killing of Brāhmaṇa) continued to pursue Kalmāṣapāda in the form of a terrible monster. He fled for life from it and at last reached the presence of King Janaka. There, he happened to see the sage Gautama who taught Kalmāṣapāda Divyajñana (Divine wisdom). As advised by the sage, he went to the temple at Gokarṇa and spent some years in deep meditation. (Śiva Purāṇa, Śivarātri Māhātmya).

10) *Śāpamokṣa. (Liberation from Curse).* Towards the close of the twelve years which Mitrasha (Kalmāṣapāda) spent as a Rākṣasa, Vasiṣṭha saw him. The sage sprinkled holy water on Mitrasha and at once the Rākṣasa (the spirit of the Rākṣasa) left his body and he resumed his original figure of the King. He accepted Vasiṣṭha as his preceptor. They went back together to Ayodhyā.

Although Madayantī, queen of Mitrasaha was there, the King was not able to touch her owing to the Brāhmaṇī's

curse. So he requested Vasiṣṭha to beget children by her. Accordingly Madayantī became pregnant by Vasiṣṭha. But she did not deliver the child even after twelve years. At last she hit the embryo in her womb with a stone and the child was born. Since he was born with the help of a stone (Aśman), the child was named "Aśmaka". (M.B. Ādi Parva, Chapter 167).

KALMĀṢĪ. A river. It was while travelling by the side of this river, that King Drupada reached a Brāhmaṇa village where he happened to meet Upayāja. (M.B. Ādi Parva, Chapter 166). Mahābhārata, Sabhā Parva, Chapter 78, Verse 16 says that it was on the bank of this river that the sage Bhṛgu blessed Yudhiṣṭhira. (Modern scholars believe that Kanmāṣī. is the same as the present river Yamunā).

KĀLODAKA. A sacred place. The sin of causing abortion of those who bathe in the tīrtha here will be washed away. (Anuśāsana Parva, Chapter 25, Verse 60 and Śānti Parva, Chapter 152, Verse 12).

KALPA I. A son of Dhruva. See under DHRUVA.

KALPA II. A period of one thousand Yugas or fourteen Manvantaras. See under MANVANTARA.

KALPA III. The customary proceedings of Yāgas. These proceedings are made in the form of Sūtras. The Sūtras describe how the Brāhmaṇas and mantras are to be used. For each Saṁhitā there are separate Śrauta Sūtras. The Śrauta Sūtras for Ṛgveda Saṁhitā are Āśvalāyana, Śāṁkhāyana and Śaunaka. Those for Sāmaveda are Maśaka, Lāṭyāyana and Drāhyāyaṇa. Those for Kṛṣṇa Yajurveda are Āpastamba Bauddhāyana, Satyāṣāḍha, Hiraṇyakeśī, Mānava, Bhāradvāja, Vādhūla, Vaikhānasa, Laugākṣi, Maitra, Kaṭha and Vārāha. For Śuklayajurveda it is Kātyāyana Srauta Sūtra. For Atharvaveda it is Kauśika Śrauta Sūtra. All these Sūtras contain only brief symbolic words and are difficult to understand without explanation.

KALPAKA. Śiva's garden. It is situated in Kailāsa. (Kathāsaritsāgara, Kathāpīṭhakalambaka, Part I).

KALPAVṚKṢA. A tree in Devaloka. It has the power of giving any object that one wishes to get. There are five Kalpavṛkṣas in Devaloka. Their names are : Mandāra, Pārijāta, Santāna, Kalpavṛkṣa and Haricandana.

Agni Purāṇa, third Chapter mentions that among the wonderful things obtained by the churning of the ocean of milk, there was Kalpavṛkṣa also. So Kalpavṛkṣa was born from the ocean of milk.

KĀLYĀ (KĀLĪ). Mother of Vyāsa. (Agni Purāṇa, Chapter 278).

KALYĀṆA. A sage. Once certain Aṅgirases including this sage observed sattra (sacrifice) for the attainment of Heaven. But nobody was sure about the Devayāna path which leads to Heaven. So they selected Kalyāṇa to find out the path. He went in search of the Devayāna path and on the way he met Ūrṇāyu, a Gandharva who was in the company of some apsarā women. The gandharva disclosed the Sāma which would enable Kalyāṇa to find out the Devayāna path. On his return, Kalyāṇa told the other Ṛṣis that he had received the Sāma, but he refused to disclose from whom he obtained it. With the help of that Sāma known as Aurṇāyuva, the Aṅgirases attained Heaven, but because of his failure to disclose the whole truth, Kalyāṇa was denied access to Heaven. Besides that, he became a victim to the disease of leprosy. (Pañcaviṁśa Brāhmaṇam).

KALYĀṆĪ. A female follower of Skandadeva. (M.B. Śalya Parva, Chapter 46, Verse 6).

KĀMA I. God of beauty in Indian mythology.

1) *General.* A Prajāpati named Dharma was born from the right breast of Brahmā. Dharma was very handsome. Three sons, Śama, Kāma and Harṣa who were exceedingly handsome, were born to him. Of them, Kāma became the god of beauty. His wife was Rati. Śama became the husband of Prāpti. Harṣa had Nandā for his wife. (M.B. Ādi Parva, Chapter 66, Verses 31-33).

In Kālikā Purāṇa we see another story about Kāma's birth. Brahmā created ten Prajāpatis. After that, the woman Sandhyā was created. At the very moment of her birth, Brahmā and the Prajāpatis were irresistibly fascinated by her charm and they sprang up from their seats. All their thoughts converged on the same object. At this time a handsome youth emerged from Brahmā's mind with a floral bow in his hands. Immediately after his birth, he asked Brahmā "Kaṁ darpayāmi" (Whom should I make proud ?) Brahmā replied—Let the minds of living beings be the aim of your arrows". He suggested Rati the daughter of Dakṣa, to be Kāma's wife. Since he stirred the mind of Brahmā, he got the name "MANMATHA", and since he was extremely attractive in appearance he came to be called "KĀMA". (For further details, see under "RATI."

2) *How Kāmadeva got the name "KANDARPA".* As soon as Kāma was born, he went to Brahmā and asked him "Kaṁ darpayāmi ?" (Whom should I make proud ?). Therefore he got the name "KANDARPA". (Kathāsaritsāgara).

3). *Brahmā cursed Kāma.* Once Brahmā was meditating upon Para Brahman for the purpose of creation. He felt carnal thoughts rising in his mind. At once a girl was born from his mind. She appeared before him and did obeisance to him. This girl was Sarasvatī. Brahmā fell in love with her. He declared that she should stay in the tongues of all living beings, and particularly at the tip of the tongues of all scholars. After that he made Sarasvatī his wife. Soon he felt repentant for his weakness of mind. His anger blazed at Kāma who was the cause of all this. He cursed that Kāma would be burnt to ashes in the fire from Śiva's third eye. After that Brahmā gave his carnal desire to the great sage Atri who transferred it to his wife Anasūyā. It hardened itself within her and took the form of Candra, who was thus born to her. (Brahmāṇḍa Purāṇa, Chapter 43).

4) *Kāma was burnt up in fire.* Long ago an Asura named Tāraka, who was proud of his invincible might, was causing much havoc and terror in the whole world. Even the gods were afraid of him because he had received a boon that Śiva's son alone was capable of killing him. It was the time when Pārvatī, the daughter of Himavān, was performing a penance praying that Parameśvara should become her husband. Taking advantage of this opportunity, Indra sent Kāma to rouse the passion of love in Śiva's mind. Kāma reached Śiva's seat and tried to stir up his passions. Śiva who was enraged at this, opened his third eye blazing with fire. Kāma was

burnt to ashes in that fire. The place where Kāma's body (Aṅga) fell, came to be called "Aṅgarājya". Since he lost his body, Kāmadeva got another name "Anaṅga". (Vālmīki Rāmāyaṇa. Bāla Kāṇḍa, Chapter 23).

5) *Kāma's Next Birth.* When Śiva burnt up Kāma, the latter's wife Rati prayed to Śiva to restore her husband to life. Śiva was pleased and said that Rati would be born in the world and Kāma would take birth as her son." (Kathāsaritsāgara).

According to Śiva's blessing Rati was born in the world under the name of Māyāvatī. She became the kitchen-maid of an Asura named Śambara. At that time Śrī Kṛṣṇa approached Śiva with a request that he should be blessed with a son. Śiva blessed him saying that Kāma who was burnt up in the fire of his eye would be born as the son of Rukmiṇī, Śrī Kṛṣṇa's wife. Accordingly, Rukmiṇī, conceived and a handsome child was born to her.

Śambara, who employed Māyāvatī as his kitchen-maid had received a boon from Śiva. A condition laid down in it was that Śambara would die not long after Kāmadeva's birth in the world. So Śambara was making careful enquiries to ascertain whether Kāma was born anywhere in the world. It was during this period that Śambara received the news that Kāma had been reborn as Śrī Kṛṣṇa's son. At once he went secretly to Rukmiṇī's house and stole the little baby and threw it into the sea. A sea-fish swallowed the child and a fisherman who caught it presented it to Śambara. When Śambara cut it open, he saw a lovely baby inside the fish. He entrusted the child to Māyāvatī to be brought up.

At this stage, the sage Nārada happened to come there and he explained to Māyāvatī in secret, that the baby was Kāmadeva and she was Rati. From that time, she brought up the child with great affection and tenderness. As years passed and Kāma grew up into a youth, Māyāvatī began to make amorous advances towards him. Looking upon her with regard due to a mother, Kāma was displeased with these advances. Then she told him what Nārada had disclosed to her about their relations in the past life. She advised him to kill Śambara and to leave the place for Dvārakā as soon as possible.

As advised by her, Kāma killed Śambara and both he and Māyāvatī went to Dvārakā in a Vimāna and paid their respects to their parents there. In the presence of a large number of sages, Kāma was christened "Pradyumna". Aniruddha, the husband of Uṣā, was the son of Pradyumna. Besides Aniruddha, Pradyumna had a daughter Tṛṣā.[1]

6) *Other names of Kāma.* The following names have been used for Kāma in the Purāṇas:—Madana, Manmatha, Māra, Pradyumna, Mīnaketana, Kandarpa, Darpaka, Anaṅga, Kāma, Pañcaśara, Śambarāri, Manasija, Kusumeṣu, Ananyaja, Puṣpadhanvā, Ratipati, Makaradhvaja, Ātmabhū, Irāja, Iṣma, Kiṅkira, Abhirūpa, Gṛdhukalākeli, Kañjana, Ramaṇa, Dīpaka, Madhudīpa, Śamāntaka, Muhira, Rūpāstra, Vāma, Puṣpaketana. Makaraketu, Ratināyaka, Rāgavṛnta, Saṁsāraguru, Gadayitnu, Māpatya, Māyī.

7) *Kāma's weapons.* Kāma has a bow made of sugarcane, its string is made up of beetles, and the tips of his arrows are flowers. His vehicle is the parrot and the sign on his banner is fish. The five flowers of his arrows are:—Aravinda, Aśoka, Cūta, Navamālikā, Nīlotpala. Besides these, he has five more arrows which are—Unmādana, Tāpana, Śoṣaṇa, Stambhana and Sammohana. (Amara Kośa).

KĀMA II. An Agni who was the son of Svāhādevī. Mahābhārata, Vana Parva. Chapter 219, Verse 23 says that this agni was of inimitable beauty.

KĀMA III. Another name for Parameśvara. (M.B. Anuśāsana Parva, Chapter 17, Verse 42).

KĀMA IV. Another name for Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Verse 45).

KĀMA V. A great sage. There is a reference to this sage in Mahābhārata, Anuśāsana Parva, Chapter 150, Verse 41.

KĀMĀ. Daughter of Pṛthuśravas. She was the wife of Ayutanāyi, a king of the Pūru dynasty and mother of Akrodhana. (M.B. Ādi Parva, Chapter 177).

KĀMAṬHA (KĀMAṬHAKA). A serpent born in Dhṛtarāṣṭra's family. This serpent was burnt up in Janamejaya's sarpasattra. (M.B. Ādi Parva, Chapter 57, Verse 16).

KĀMACARĪ. A woman follower of Skandadeva. (M.B. Śalya Parva, Chapter 46, Verse 23).

KĀMADĀ. Another woman follower of Skandadeva. (M.B. Śalya Parva, Chapter 46, Verse 27).

KĀMADEVA. See under Kāma.

KĀMADHENU. (SURABHI—NANDINĪ).

1) *General.* She is the first mother of cattle. She is a goddess with marvellous powers and attainments who gives milk whenever needed by gods and sages. The Purāṇas declare that all the cattle in the world today are descended from Kāmadhenu.

2) *Three different names.* This sacred cow is sometimes called "Kāmadhenu", at other times, "Surabhi" and also "Nandinī". They are not three different cows, as some people suppose. See Bhāṣā Bhārata, Araṇya Parva Chapter 9, Verses 7 and 17. There Surabhi and Kāmadhenu are names used for referring to the same cow. Again, in the Bhāṣā Bhārata, Ādi Parva, Chapter 99, Verse 14, we find the name Nandinī applied to Kāmadhenu. Thus we may conclude that Kāmadhenu had two other names, viz. Surabhi and Nandinī. But since the term "Surabhirgavi" occurs in Amarakośa, it follows that even ordinary cows may be called "Surabhi".

3) *Birth and Family.* In the Purāṇas Surabhi is described variously as Dakṣa's daughter, Kaśyapa's wife, Kaśyapa's daughter, etc. Although at first sight there may appear some discrepancy in these statements, in the light of them we may clearly arrive at the ancestry and birth of Surabhi. Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 14th Sarga says that Kaśyapa, the son of Marīci and the grandson of Brahmā married Dakṣa Prajāpati's daughters—Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā. From verses 20 and 21 in the same Sarga we understand that Surabhi was the daughter of Krodhavaśā, Dakṣa's daughter, by Kaśyapa. In the same Sarga we find that two daughters, Rohiṇī and Gandharvī were born to this Surabhi and from Rohiṇī were born all the cows in the world that we see today

1. From Kathāsaritsāgara we find that Udayana and Vāsavadattā were the rebirths of Kāma and Rati.

and from Gandharvī were born all the horses. It was by her own father Kaśyapa himself that Surabhi's offsprings were born. Therefore, the reference to Surabhi as the wife of Kaśyapa may also be justified.[2] Since Krodhavaśā, the daughter of Dakṣa was the mother of Surabhi, actually Surabhi was the grand-daughter of Dakṣa, But in a broad sense, a grand-daughter may be considered as a daughter. So the reference to Surabhi in Bhāṣā Bhārata, Anuśāsana Parva, Chapter 83, Verse 28 as Dakṣa's daughter is correct in that sense.

4) *How Kāmadhenu Received Divine Powers.* Long ago Aditi, wife of Kaśyapa, conceived Mahāviṣṇu in her womb and began an austere penance standing on one leg. At that time Surabhi went to Kailāsa and offered worship to Brahmā for ten thousand years. The gods who were pleased, came to Surabhi taking Brahmā with them. Brahmā said to her:—'Surabhi I have made you a goddess. You are now above the three worlds—Heaven Earth and Hell. Your world, "Goloka" will become famous. All people will worship you and the cows who are your off spring."

From that day on which Brahmā blessed her, Surabhi became a goddess with marvellous spiritual powers. (M.B. Anuśāsana Parva, Chapter 83).

5) *More than one Kāmadhenu?* There are references to several Kāmadhenus in the Purāṇas. There is one Kāmadhenu in Vāsiṣṭha's Āśrama. At Varuṇa's yāga we see another Kāmadhenu. There is no ground for believing that there is only one Kāmadhenu and that it was borrowed by each Deva in turn for some particular occasion. It is possible that there were many Kāmadhenus in the family of Kāmadhenu and they were owned by different Devas. Moreover it is stated that several Kāmadhenus take their origin from sources other than the family of Kaśyapa. One of them is from the ocean of milk. In Mahābhārata, Ādi Parva, Chapter 18, we find that when the Devas and Asuras churned the ocean of milk, along with many other precious things, Kāmadhenu also came up to the surface.

There is a reference to another Kāmadhenu in Bhāṣā Bhārata, Udyoga Parva, Chapter 102, There, it is said, Brahmā who got Amṛta swallowed it beyond limit in his avidity and when he vomited, a Kāmadhenu came out from his mouth. That Kāmadhenu is said to be living in the world known as Rasātala. The above-mentioned passage also says that there are four other Kāmadhenus living on the four sides of the Kāmadhenu which lives in Rasātala. They are Saurabhī in the east Haṁsikā in the south, Subhadrā in the west and Dhenu in the north.

The next Kāmadhenu is the one which was born from the side of Śrī Kṛṣṇa. Once Śrī Kṛṣṇa and his consort Rādhā were amusing themselves by amorous pleasures in a remote and secluded place. When they were tired they wished to drink some milk. At that time, Śrī Kṛṣṇa created by his will power, the cow Surabhi and the calf Manoratha, from the left side of his body. Śrīdāman milked that cow into a new earthen pot and when Śrī Kṛṣna was drinking it, the pot fell down and the milk was spilt all over the floor. The milk which spread over an area of 100 yojanas, became a lake called "Kṣīrasāgara" for Rādhā and her maids to bathe and enjoy water-sports. Numerous cows were born from the pores of Surabhi and they were presented to the Gopas by Śrī Kṛṣṇa. (Devī Bhāgavata, 9th Skandha). Like this, several Kāmadhenus are seen in the Purāṇas. Therefore there is no discrepancy or contradiction in statements declaring that there were many Kāmadhenus in different Āśramas. But since Kāmadhenu had achieved divine powers by Brahmā's grace, it is but reasonable to believe that the different Kāmadhenus are really the different forms of the original Kāmadhenu, the daughter of Kaśyapa.

6) *Theft of Kāmadhenu by Satyavrata (Triśaṅku).* Satyavrata (Triśaṅku) was the son of Aruṇa, a King of the Ikṣvāku dynasty. He was a vicious and immoral fellow. Once he abducted a Brāhmaṇa girl just at the time of her marriage in her bridal dress. Enraged at this his father drove him away from his palace. Satyavrata wandered about aimlessly in the country and in the forests.

Soon after this there was a famine in the land. Human beings and animals began to die of starvation. At that time Viśvāmitra was performing penance in the forest after leaving behind his wife and children in the country. When he saw that the whole family was in danger of death by starvation, he decided to make some money by selling one of the sons, in order to save the lives of the rest of the family. Satyavrata who came to know of this, met Viśvāmitra and dissuaded him from selling his son. He promised to supply some flesh every day to the family by hunting animals in the forest and keeping the flesh suspended from the branch of a near-by tree. Accordingly, he began leaving the flesh regularly hanging from the branch of the tree. One day he could not get any flesh by hunting. That night he went to Vasiṣṭha's āśrama and stole Kāmadhenu. He killed the cow and ate some of its flesh. The rest he gave to Viśvāmitra's family.

The next morning when Vasiṣṭha woke up, he did not see his cow. But he came to know of the whole affair by his intuition. In his fury he cursed Satyavrata and said that the world would brand him with the name "Triśaṅku" because he had committed three heinous sins viz. killing of cows, abducting another man's wife and incurring his father's displeasure. After that Vasiṣṭha restored Kāmadhenu to life. (Devī Bhāgavata, 7th Skandha).

7) *Viśvāmitra attacked Kāmadhenu.* Once while Viśvāmitra was a ruling King, he went into a forest to hunt. In the course of his rambles through the forest, he happened to arrive at Vasiṣṭha's Āśrama with his retinue. Vasiṣṭha called Kāmadhenu and ordered her to provide food for Viśvāmitra and his party. Kāmadhenu, by her divine powers, prepared food within a short time and gave them a sumptuous meal; Viśvāmitra was greatly pleased with this amazing feat of Kāmadhenu and he asked Vasiṣṭha to give her to him. He even offered to give crores of cows in return for her. But Vasiṣṭha refused to comply with his request. Then Viśvāmitra tried to seize and take her away by force.

At once Kāmadhenu assumed the form of a terrible monster of destruction. From the different parts of her body emerged fierce warriors who clashed with Viśvāmitra's followers. All the arrows shot by Viśvāmitra were caught by Vasiṣṭha with his hand. In the end Viśvāmitra admitted that the might of a Brāhmaṇa is superior to the might of a Kṣatriya. (Vasiṣṭha was a Brāhmaṇa and Viśvāmitra a Kṣatriya). Viśvāmitra,

2. In Viṣṇu Purāṇa, Part I, Chapter 15, Surabhi is described as Kaśyapa's wife.

soon gave up his kingly duties and began penance, thus turning himself into a "Rājarṣi" (Royal saint). (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, 52nd Sarga ; M.B. Śalya Parva, Chapter 40 ; M.B. Ādi Parva, Chapter 175).

8) *Kāmadhenu was attacked by the Aṣṭa Vasus.* (See under the word "Aṣṭavasus", Para 2).

9) *Kāmadhenu cried.* (See under the word "Indra", Para 16).

10) *Kāmadhenu revived King Baka.* (See under the word "Gautama").

11) *Other details.*

(i) Kāmadhenu gave birth to Ajasa, Ekapāt, Ahirbudhnya, Tvaṣṭā and Rudra. Viśvarūpa was the son of Tvaṣṭā. (Agni Purāṇa, Chapter 18).

(ii) Kāmadhenu said that she had no part in the theft of Agastya's lotus. (M.B. Anuśāsana Parva, Chapter 94).

(iii) Śrī Kṛṣṇa turned Govardhana mountain into an umbrella and defeated Indra when Kāmadhenu came to Gokula and bathed Śrī Kṛṣṇa with her milk according to Bhāgavata, 10th Skandha.

(iv) Once the sage Jamadagni went to Goloka and propitiated Kāmadhenu by his tapas. Kāmadhenu gave her sister Suśīlā to Jamadagni. The sage presented that cow to his wife Reṇukā. (Brahmāṇḍa Purāṇa, Chapter 61).

KAMALĀ I. Mother of Prahlāda. (Padma Purāṇa).

KAMALĀ II. A follower of Skandadeva. (Śloka 9, Chapter 46, Śalya Parva, M.B.).

KAMALĀKṢA I. A great warrior who fought on the side of the Kauravas. Duryodhana sent this warrior along with Śakuni to attack Arjuna. (Chapter 156, Droṇa Parva. M.B.).

KAMALĀKṢA II. A son of Tārakāsura. He was one of the famous trio of demons. For details see under 'Tripura'.

KAMALĀKṢĪ. A follower of Skandadeva. (Chapter 46, Śalya Parva).

KAMALĀVRATA. See under "Jayaśarman".

KĀMANDAKA. A great sage of ancient times. (Mahābhārata, Śānti Parva, Chapter 123) states that this sage once taught Rājadharma (kingly duties) to King Aṅgirasa.

KĀMAPĀLA. A Yādava dependant of Śri Kṛṣṇa. (Bhāgavata, 10th Skandha).

KĀMAṬHA I. A King of a country called Kāmboja. This King was a prominent member of the court of Yudhiṣṭhira. (Śloka 22, Chapter 4, Sabhā Parva).

KĀMAṬHA II. A great sage. He became a realised soul by his penance. (Chapter 296, Śānti Parva, M.B.).

KĀMATĪRTHA. A sacred place. Mahābhārata, Vana Parva, Chapter 82, Verse 105 says that a man who takes his bath in this holy tīrtha will have all his wishes fulfilled.

KAMBALA. A prominent serpent of the family of Kaśyapa. (Chapter 35, Ādi Parva, M.B.). The Prayāga tīrtha was the abode of this serpent.

KAMBALA. A part of Kuśadvīpa. (Island of Kuśa). (Chapter 12, Bhīṣma Parva, M.B.)

KAMBAR. A celebrated Tamil poet. He was born in a poor family. At the orders of the King many poets wrote the story of Rāmāyaṇa in Tamil. But Kambar's work was accepted as the best. This is the renowned Kamba Rāmāyaṇa. Kambar has written many other poems of which the important ones are Sarasvatī Antādi and Kāñcī Purāṇa. It is said that unintelligent children of Tamil nādu are even now given sand from the burial ground of Kambar to induce intelligence into them. The (—r) suffix in Kambar is plural denoting respect. (See under 'Bhadrakālī').

KĀMBOJA I. Sudakṣiṇa, the King of the country, Kāmboja. He was present at Draupadī's svayaṁvara. In Mahābhārata, Karṇa Parva, Chapter 156 we read that his younger brother was killed by Arjuna. The Kings of Kāmboja were all known as Kāmbojas. Long ago, this country was ruled by a King named Kāmboja. In Mahābhārata, Śānti Parva, Chapter 166, Verse 77, we see that this Kāmboja was given a sword by the King Dhundhumāra. Perhaps it was from this King Kāmboja that the country came to be called 'Kāmboja'.

KĀMBOJA II. This kingdom was situated in the north western part of India. It is the modern Kabul. We get the following information from Mahābhārata.

(1) From Mahābhārata, Sabhā Parva, Chapter 27, Verse 23, we see that Arjuna had subdued this Kingdom.

(2) The horses which were tied to Yudhiṣṭhira's chariot were brought from Kāmboja. (M.B. Sabhā Parva, Chapter 52, Verse 5).

(3) The Mlecchas (a tribe of low-class people) of Kāmboja will become Kings in Kaliyuga. (M.B. Vana Parva, Chapter 188, Verse 36).

(4) There were Kāmbojas in Duryodhana's army. (M.B. Udyoga Parva, Chapter 160, Verse 130).

(5) At the time of Mahābhārata the King of Kāmboja was the brave and heroic Sudakṣiṇa. (M.B. Udyoga Parva, Chapter 166, Verses 1-3).

(6) In the battle between Kauravas and Pāṇḍavas, the Kāmbojas took their position in some places in the "Garuḍa Vyūha", a phalanx in the shape of an eagle made by Bhīṣma. (M.B. Bhīṣma Parva, Chapter 56, Verse 7).

(7) The horses of Kāmboja were beautiful in appearance and of the colour of parrots. The horses which were tied to Nakula's chariot, were of this kind. (M.B. Droṇa Parva, Chapter 23, Verse 7).

(8) When the horses of Kāmboja ran, their tails and ears remained motionless. (M.B. Droṇa Parva, Chapter 36, Verse 36).

KAMBUGRĪVA. Son of Sudhanvā, King of the country of Madra. Candrasena, King of Siṁhala, tried to get his daughter Mandodarī married to this King. But Mandodarī did not consent to it. (5th Skandha, Devī Bhāgavata.)

KĀMODĀ. A goddess who came out of the churning of the ocean of milk. (For further details see under 'Vihuṇḍa').

KAMPA. A prince of Vṛṣṇivaṁśa. He became a Viśvadeva after his death. (Chapter 5, Svargārohaṇa Parva M.B.).

KAMPANA I. A mighty King. He was a prominent member of the court of Yudhiṣṭhira. (Chapter 4, Sabhā Parva, M.B.).

KAMPANA II. A demon. (See under Nahuṣa).

KAMPANĀ. A river. If one bathes in this river one will get the benefit of doing a Puṇḍarīka yajña. (Chapter 84, Vana Parva, M.B.).

KĀMPILYA. An ancient town in South Pāñcāla. It was the capital city of King Drupada. Śikhaṇḍī had come

to this city after his marriage. Once the King Daśārṇa came near this place and sent a Brāhmaṇa messenger to Kāmpilya. In olden days, a King named Brahmadatta used to rule over this city. (M.B. Udyoga Parva). See under the word 'Brahmadatta'.

KAMSA I. Son of Ugrasena, King of Mathurā, and an incarnation of an Asura called Kālanemi.

1) *Genealogy.* Descending in order from Viṣṇu : Brahmā-Atri - Candra - Budha-Purūravas-Āyus-Nahuṣa-Yayāti-Yadu-Sahasrajit-Śatajit-Hehaya-Dharma-Kunti (Kuni)-Bhadrasena-Dhanaka-Kṛtavīra-Kārtavīryārjuna-Madhu-Vṛṣṇi - Yudhājit - Śini-Satyaka-Sātyaki (Yuyudhāna)-Yaya-Kuni-Anamitra-Pṛśni-Citraratha - Kukura-Vahni-Viloma-Kapotaroman (Kapotaloman)-Tumburu - Dundubhi-Daridra-Vasu-Nāhuka-Āhuka-Ugrasena-Kaṁsa.

2) *Kaṁsa, an incarnation of Kālanemi.* In the svāyambhuvamanvantara Marīci had a wife named Ūrṇā and they had six mighty and powerful sons. One day they ridiculed Brahmā saying 'A father who has married his own daughter' (Brahmā married Sarasvatī, his own daughter). Brahmā became angry and cursed them to be born as demons on earth. All the six sons were, therefore, born as sons of a demon called Kālanemi on earth. In their next birth they were born as sons of Hiraṇyakaśipu. They led a pious life and pleased at this Brahmā asked them what boon they wanted and they demanded that they should not be killed by anybody. Their father, Hiraṇyakaśipu, did not like his sons getting a boon behind his back and so he cursed his sons "May you all six go to Pātāla (nether-world) and sleep there for a long time under the name of Ṣaḍarbhakas. The sons begged for relief and Hiraṇyakaśipu said that they would after sleeping for a long time be born to Devakī, wife of Vasudeva, as their children and that Kālanemi, their father in their previous birth would then be born as Kaṁsa and kill the children of Devakī by striking their heads on the ground.

Accordingly Kālanemi was born as Kaṁsa and he killed the six children of Devakī by striking them on the ground. (Skandha 4, Devī Bhāgavata).

The 10th Skandha of Bhāgavata states "killing Kālanemi born as Kaṁsa" when it refers to the killing of Kaṁsa.

3) *Another story regarding the birth of Kaṁsa.* Kaṁsa was not actually the son of Ugrasena. It was Nārada who revealed to Kaṁsa the story of his birth. It is as follows.

Once when the wife of Ugrasena was in her menses she went to the garden with her companions. Then a Gandharva named Dramila disguised as Ugrasena went to her but she knew the trick and cursed him that he would go to hell. But Dramila committed rape on her and then left the place making her pregnant. When the child was born Ugrasena's wife greatly hated the child got of an evil deed and cursed it saying that the child would be killed by a member of the family of Ugrasena. Thus Kaṁsa was the son born to the wife of Ugrasena by the Gandharva, Dramila. It was because Kaṁsa was aware of it that he behaved very badly to Ugrasena and Kṛṣṇa. (10th Skandha, Bhāgavata).

4) *How Kaṁsa got Mathurāpurī.* In olden times there was a famous place called Madhuvana in the river-base of Kālindī. The place got the name of Madhuvana because the demon Madhu was residing there. Madhu had a son named Lavaṇa. Lavaṇa was a very wicked demon always ill-treating the devas. Śatrughna, son of Daśaratha, killed him and lived there establishing a beautiful kingdom there. He named that place Mathurā. After the death of Śatrughna two of his sons ruled that country. Then when the Sūrya dynasty became extinct the city of Mathurā came into the possession of the Yadu dynasty. It was ruled then by a very brave and valiant ruler named Śūrasena. Vasudeva father of Śrī Kṛṣṇa was the son of Śūrasena. After the death of Śūrasena another King of the Yādava dynasty, Ugrasena, became the ruler of the place, Vasudeva accepting cow-rearing as his profession. Kaṁsa became King keeping Ugrasena as a prisoner. (Skandha 4, Devī Bhāgavata).

5) *V sudeva and Devakī are imprisoned.* Vasudeva married Devakī daughter of Ugrasena and sister of Kaṁsa. Kaṁsa pleased with his sister presented her with a chariot. Kaṁsa, Vasudeva and Devakī ascended the chariot and Kaṁsa himself drove the chariot. Then from an unknown source above came a voice which said "Oh King, know thou this and from this moment chalk out thy plans for the future. The eighth son of your sister will kill you for certain. You will be no match against him." (Chapter 1. Bhāgavata 10th Skandha).

Hearing this voice from heaven Kaṁsa got furious and dragging his sister by the hair raised his sword to kill her. Vasudeva then pleaded weeping not to kill Devakī. Only the eighth child of Devakī was going to kill him. Vasudeva would hand over all the children to him as soon as they were born. Such arguments pacified Kaṁsa and he left off Devakī without hurting her.

Devakī delivered a son. He grew up under the name of Kīrtimān and one day Nārada visited Kaṁsa and told him that he was the incarnation of an Asura named Kālanemi and the son who would be born to Devakī to kill him was Nārāyaṇa. Kaṁsa, blind with fury, killed Kīrtimān by striking him on the earth and imprisoned both Devakī and Vasudeva.

6) *Man-hunt of Kaṁsa.* Pralamba, Cāṇūra, Tṛṇāvarta, Muṣṭika, Ariṣṭaka, Keśī, Dhenuka, Agha, Vivida and Pūtanā were born in the Asura family as servants of Kaṁsa. He sent them to different sides of the country to torment the Yādavas. Many Yādavas left the place. Even Kaṁsa's father Ugrasena, a great devotee of Viṣṇu was teased.

In the meantime Devakī delivered six sons including Kīrtimān and all of them were killed by Kaṁsa by smashing their heads against the ground below. The seventh foetus of Devakī was aborted. (Instructed by Mahāviṣṇu, Māyādevī invoked the seventh foetus of Devakī and transferred it to the womb of Rohiṇī another wife of Vasudeva. The child thus born to Rohiṇī was Saṅkarṣaṇa or Balabhadrarāmā. Mahāviṣṇu then entered the womb of Devakī instructing Māyādevī to enter that of Yaśodā, wife of Nandagopa of Ambāḍi at the same time. Śrī Kṛṣṇa was then born in the figure of Viṣṇu. The watchmen were sleeping. Following directions from the new-born child Vasudeva took the child to Gokula and leaving the child there brought back the child of Yaśodā and p'aced it near Devakī. When the watchmen awoke and knew about the delivery of Devakī they immediately ran to Kaṁsa to tell

him. Boiling with rage Kaṁsa rushed to the side of Devakī and taking the child by the legs raised it for smashing it against the ground. The child to the frightened dis may of Kaṁsa slipped from his hand and rising up in the air said "Hi, ill-mannered wicked Kaṁsa, do not waste your valour on women. Your killer has already been born on earth. Do search for him quickly."

Kaṁsa went pale with fright on hearing this and went away to his palace.

7) *Conspiracy of Kaṁsa.* The thought that his killer was born somewhere made him restless. He let off Vasudeva and Devakī finding them innocent. Then he sat sadly pondering over the future. The courtiers then advised him to kill all the children who had been born within the past ten days and that would include the killer also. Kaṁsa accordingly sent to different parts of the country his secret agents to kill all children, ten days old.

During this campaign Pūtanā, Śakaṭa, Tṛṇāvarta, Ariṣṭaka and Keśī tried to kill Śrī Kṛṣṇa also but Kṛṣṇa killed them all easily. For details see under each head separately. (10th Skandha, Bhāgavata).

8) *Kaṁsa is slain.* Ariṣṭaka was one of the prominent Asuras sent to kill Kṛṣṇa. He attacked Kṛṣṇa in the form of an ox. Śrī Kṛṣṇa killed it without any difficulty. Nārada who saw this incident informed Kaṁsa about it adding that Kṛṣṇa and Balarāma were the sons of Vasudeva only and the child who slipped out of his hands was the child of Yasodā. Kaṁsa got furious and he again imprisoned Vasudeva and Devakī and brought to Mathurā Śrī Kṛṣṇa and Balabhadrarāma and started thinking of ways and means to kill them. Kaṁsa arranged to conduct a grand celebration of Āyudhapūjā (worship of the weapons) and invited Kṛṣṇa and Balarāma for the same among many other gopas from Ambāḍi. He sent his chariot with Akrūra to fetch Kṛṣṇa and Balarāma from Ambāḍi. Akrūra privately informed Kṛṣṇa of the bad intentions of Kaṁsa. Nandagopa and many others from Ambāḍi started for Mathurā. When Śrī Kṛṣṇa and Balabhadrarāma started their journey in the chariot the gopas and gopikās assembled there cried loudly. Some blamed Akrūra.

Kṛṣṇa and Balarāma reached Mathurā. There they slew a huge wild elephant and the five Asuras, Cāṇūra, Muṣṭika, Kūṭa, Sala and Kosala whom Kaṁsa had kept ready to kill Kṛṣṇa and Rāma. Sitting on a platform watching this, Kaṁsa became frightened and restless and roared with rage thus "The sons of Nandagopa should be instantly sent away from this palace. All their wealth and all that of the gopas should be confiscated. Bind with ropes the rogue Nandagopa, and kill the wicked Vasudeva. Throw my father, Ugrasena, into the river Kālindī bound hand and foot. Even a father should be killed if he was a relative of one's enemy."

Śrī Kṛṣṇa and Balarāma boiled with rage when they heard the orders of Kaṁsa and Kṛṣṇa, jumping on to the platform pushed Kaṁsa down and jumping down along with him killed him. (10th Skandha, Bhāgavata).

9) *Other details.*

(i) Kaṁsa had married the two daughters of Jarāsandha named Asti and Prāpti. (10th Skandha, Bhāgavata).

(ii) Kaṁsa was a fierce bow-man. All the kings hated him. Kaṁsa kept under him a crore of fighting men. He had eight lakhs of charioteers and an equal number of elephants. His army contained thirtytwo lakhs of horses. (Dākṣinātyapāṭha; M.B., Sabhā Parva, Chapter 38).

KAṀSA II. Mahābhārata mentions another Kaṁsa who was also killed by Kṛṣṇa. But he was not the son of Ugrasena. (M.B. Sabhā Parva, Dākṣiṇātyapāṭha, Page 825).

KĀMYĀ. A celestial woman. In Mahābhārata, Ādi Parva, Chapter 122, it is said that she took part in the celebrations at the birth of Arjuna.

KĀMYAKAVANA. The Pāṇḍavas lived in this forest for a long time, during their forest life. At that time, several sages were performing penance in Kāmyakavana. Vidura who went out in search of the Pāṇḍavas met them in this forest. After that Sañjaya went to Kāmyakavana and took Vidura with him. It was in this forest that the Pāṇḍavas met sages Mārkaṇḍeya and Nārada. (M.B. Vana Parva).

KAN. Dakṣa. (See under DAKṢA).

KĀṆABHŪTI. A devil. His name in the previous life was "Supratīka". Once he made friends with the devil Sthūlaśiras. Kubera who became angry at this, cursed Supratīka and turned him into a devil. Supratīka settled down in the Vindhya mountain, assuming the new name "Kāṇabhūti". After narrating Bṛhatkathā to Guṇāḍhya, Kāṇabhūti assumed his former form. (For further details, see under the word GUṆĀḌHYA).

KA . ĀDA. A famous sage of ancient India. He was the founder of the Vaiśeṣika system. The word means one who eats Kaṇa (atom). His foes gave him this name to ridicule him. He is also called Kaṇabhakṣaka. Kaṇāda is known as Pippalāda also. (He got that name because he used to eat Pippalī (long pepper) in large quantities). (See under PIPPALĀDA).

KANAKA. A big forest on the southern base of Mahāmeru. Añjanādevī gave birth to Hanūmān in this forest. (Uttara Rāmāyaṇa).

KANAKADHVAJA. (KANAKĀṄGADA). A son of King Dhṛtarāṣṭra. He was slain by Bhīmasena). (Śloka 27, Chapter 96, Bhīṣma Parva).

KANAKĀKṢA. A soldier of Skandadeva. (Śloka 74, Chapter 45, Śalya Parva).

KANAKĀṄGADA. See under KANAKADHVAJA.

KANAKAREKHĀ. Daughter of the King of the island of Kanakapurī. By a curse she was born as the daughter of Paropakārī, King of the city of Vardhamāna. A brahmin named Śaktideva married her. (Caturdārikālambaka, Kathāsaritsāgara, Taraṅga 1).

KANAKAVARṢA. A King who ruled the country of Kanakapurī on the banks of the river Gaṅgā. (Kathāsaritsāgara).

KANAKĀVATĪ. A follower of Skandadeva. (Chapter 618) Śalya Parva).

KANAKĀYUS. A son of Dhṛtarāṣṭra. He had another name, Karakāyus. This prince was present at the svayaṁvara of Draupadī. (Śloka 185, Chapter 67, Ādi Parva).

KANAKHALA I. The place where the Dakṣayāga was conducted. (Chapter 4, Vāmana Purāṇa).

KANAKHALA II. A holy place on the shores of the river Gaṅgā. If one bathes in this river one gets the

benefit of performing an Aśvamedha sacrifice. (Śloka 30, Chapter 84, Vana Parva). Kālidāsa speaks about this place in his famous work 'Meghadūta'. At the behest of Vasiṣṭha, Takṣaka, son of Lakṣmaṇa, conquered the foresters of Kanakhala and then established a city there called Agatī. (Uttara Rāmāyaṇa).

KĀÑCANA I. One of the two warriors given to Skandadeva by Mahāmeru. The other warrior was named Meghamālī. (M.B. Śalya Parva, Chapter 45, Verse 47).

KĀÑCANA II. A King of the Pūru dynasty. See under the word PŪRUVAMŚA.

KĀÑCANĀKṢA. A warrior of Skandadeva. (M.B. Śalya Parva, Chapter 45, Verse 57).

KĀÑCANĀKṢĪ. A river which flows through Naimiśāraṇya. This is a part of the river Sarasvatī. (M.B. Śalya Parva, Chapter 38, Verse 19).

KĀÑCANAMĀLĀ. A lady attendant of Vāsavadattā, wife of Udayana.

KĀÑCĪ (KĀNCĪPURA). This was the capital city of the Cola Kings. This city was also called "Kāncīvaram". It is mentioned among the holy cities. (M.B. Udyoga Parva, Chapter 161, Verse 21).

KANDARĀ. A follower of Skandadeva. (Chapter 46, Śalya Parva).

KANDARPA. Another name for Kāmadeva. Kāmadeva was born of the mind of Brahmā and as soon as he was born he turned to Brahmā and asked "Kaṁ darpayāmi ?" (Whom should I make proud ?) So Brahmā gave him the name Kaṁdarpa alias Kandarpa. (Lāvāṇakalambaka, Kathāsaritsāgara, Taraṅga 6).

KAṆḌU. A great sage of ancient Bhārata. He was the father of Māriṣā (Vārkṣī) wife of the Pracetas.

1) *Birth of Māriṣā.* Māriṣā, daughter of Kaṇḍu, took her birth from a tree. There is an interesting story about this in Viṣṇu Purāṇa.

Sage Kaṇḍu, chief of the devajñas, was performing penance in a hermitage on the banks of the river Gomatī. Devendra sent Pramlocā, an enchanting nymph, to Kaṇḍu to distract him from his penance. Pramlocā by her sweet words and enticing manners won the heart of the sage and Kaṇḍu accepting her as his wife went to the valley of Mandara and lived there happily for a hundred years.

One day Pramlocā went and bowed before her husband and sought his permission to go back to Devaloka. "Dear, stay here for some time more" replied the sage. Another hundred years went by. Again one day she went and sought permission to go home. Again the sage asked her to stay for a while more. Centuries passed without the sage losing even a little of his amour. On the other hand every day it found different channels of expression. One evening the sage stepped out of his Āśrama and on seeing that Pramlocā enquired where he was going.

Sage : The sun is going to set. I am going to do my sandhyāvandana. I do not want to bring a break in my daily ablutions and duties.

Pramlocā : Oh, Righteous one, did the sun set for you only today ? The Sunset of hundreds of years has gone by without your knowing.

Sage : Dear, you came to this holy river-shore only this morning. It was only this morning that I saw you coming to my Āśrama for the first time. Now the day is over and dusk is coming. Why this ridicule ? Please do tell me the truth.

Pramlocā : That I came to you one fine morning is quite true. But since that several centuries have elapsed.

Sage : How many years have gone by since I started enjoying with you ?

Pramlocā : Nine hundred years, six months and three days have passed since I came to you.

The great sage became very angry and scolded Pramlocā much. That beautiful maiden heard it all standing bathed in perspiration. The sage in rage commanded the trembling nymph to go away from his presence. Pramlocā, thus reprimanded and sent away, rose up in the air and travelled by it. As she flew, the perspiration of her body was absorbed by the tender leaves of trees on the way. She was pregnant at that time and the embryo which went forth along with her perspiration was absorbed in bits by the tender leaves and sprouts. Wind gathered them from the different trees and made everything into one. Moonlight gave it development and gave it the form of a woman. She was named Māriṣā. That was how Māriṣā was born of trees (Chapter 15, Aṁśa 1. Viṣṇu Purāṇa).

2) *Curse of Kaṇḍu.* Kaṇḍu's dear son aged sixteen died in a forest. Grief-stricken, the sage cursed that forest and made it a desert. There was no water there and all the trees became dried and dead. Hanūmān and party who went in search of Sītā came to this place. (Chapter 48, Kiṣkindhā Kāṇḍa, Vālmīki Rāmāyaṇa).

3) *Kaṇḍu in the presence of Śrī Rāma.* When Śrī Rāma returned to Ayodhyā after his exile many sages from all the four different parts came to visit him. Those who came from the south were Kaṇḍu, Dattātreya Namuci, Pramuci, Vālmīki, Soma and Agastya. (Uttara Rāmāyaṇa).

KAṆḌŪTI. A follower of Skandadeva. (Śloka 14, Chapter 46, Śalya Parva).

KAṆIKA I.

1) *General information.* One of the ministers of Dhṛtarāṣṭra. He was a brahmin well-learned in Kūṭanīti (Diplomacy). The bad advice he gave to Dhṛtarāṣṭra became well-known as "Kaṇika's Kūṭanīti".

2) *Kaṇika's Kūṭanīti.* Once Dhṛtarāṣṭra asked Kaṇika how to conquer one's enemies by using the four methods of Sāma, Dāna, Bheda and Daṇḍa. Kaṇika replied : "Threaten the timid ones. Give respect to the brave and kill them by trickery. Give gifts to the greedy ones. If any one becomes your enemy kill him even if it be your father, preceptor, son, brother or friend. Never speak insulting words about others even when you are extremely angry. Never believe the faithful and unfaithful alike."

3) *Kaṇika's story.* Kaṇika justified his policy by means of the story of a fox who put into practice the four tricks to gain his end.

Once there was a very selfish fox in a forest. He felt a desire to eat the flesh of a lion. For that end he made friends with a tiger, a rat and a mongoose. The fox advised the rat to gnaw the paws of the lion and make it lame. The tiger should then kill the lion. The lion was killed and the fox suggested that they could have a hearty meal of the lion after a bath. Everybody

excepting the fox went for his bath and the fox stood watch over the carcass of the lion. First came the tiger after his bath. The fox looked worried and the tiger asked him the reason why. The fox said "Comrade, the rat says with arrogance that he it was that killed the lion. My pride does not allow me to eat what the rat claims to be his kill." Hearing this the proud tiger left the place saying "Let me see whether I can kill my prey without the help of anybody."

Sometime later the rat came after its bath. The sly fox said "My friend, the mongoose says that the flesh of a lion is poison. It says "Let the rat eat it and die." Hearing this the rat went its way.

Then came the mongoose. The fox threatened it and it went away. The fox then ate the flesh of the lion by himself and was contented.

Kaṇika then said that the Kings should use such tricks against their enemies. (Chapter 139, Ādi Parva).

KAṆIKA II. There is a statement in Mahābhārata about another brahmin of the Bharadvāja family who was also well-versed in Kūṭanīti. He was an adviser to Śatruñjaya, King of Sauvīra. (Chapter 140, Śānti Parva).

KĀNĪNA. A child born to an unmarried woman. Vyāsa, Karṇa, Śibi, Aṣṭaka, Pratardana, and Vasumān were Kānīnas.

KAÑJALA. See under Dharmaśarmā.

KAṄKA I. One of the seven famous archers of the Vṛṣṇi dynasty. The seven are : Kṛtavarmā, Anādhṛṣṭi, Samīka, Samitiñjaya, Kaṅka, Śaṅku and Kunti. (Chapter 14, Sabhā Parva).

KAṄKA II. A King of ancient India. (Śloka 233, Chapter 1, Ādi Parva).

KAṄKA III. A bird, son of Surasā. (Śloka 69, Chapter 66, Ādi Parva).

KAṄKA IV. The name which Dharmaputra bore when he spent his life incognito at the palace of the King of Virāṭa. (See under Dharmaputra).

KAṄKA V. A place of habitation of ancient India. This place was given to Dharmaputra as a gift by the inhabitants of the place. (Chapter 51, Sabhā Parva).

KAṄKAṆA. A follower of Skandadeva. (Śloka 16, Chapter 46, Śalya Parva).

KAṆṬAKINĪ. A follower of Skandadeva. (Śloka 16, Chapter 46, Śalya Parva).

KĀNTĀRAKA. A city in South India. There is a reference in Mahābhārata, Sabhā Parva, Chapter 31, Verse 16, about the conquest of this place by Sahadeva. Modern scholars are of the opinion that Kāntāraka is situated on the banks of the river Venā.

KAṆṬARĪKA. An ancient sage. He was a worker of his gotra. It was in this family that the pre-eminent Brahmadatta was born. (Chapter 342, Śānti Parva).

KĀNTI. A city in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 40).

KĀNTIVRATA. A Vrata observed in the month of Kārttika. It consists in offering worship to Balarāma and Śrī Kṛṣṇa and taking food only at night. By observing this Vrata for one year, beauty, longevity and health can be obtained. (Agni Purāṇa, Chapter 177).

KAṆVA I. (KĀŚYAPA).

1) *General information.* Kaṇva attained Purāṇic fame as the father who brought up Śakuntalā. From Ṛgveda it can be gathered that the Kaṇva family was very prominent among the Ṛṣi families of ancient India. Because he was born in the family of sage Kaśyapa, son of Brahmā, Kaṇva was known as Kāśyapa also. Kaṇva's father was Medhātithi as could be seen by a reference to him in Śloka 27, Chapter 208 of Śānti Parva as Medhātithisuta. Kaṇva was staying in a hermitage on the banks of the river Mālinī, with a number of disciples.

2) *Kaṇvāśrama.* Vana Parva of Mahābhārata states that Kaṇvāśrama was on the northern shore of the river Praveṇī. According to certain critics Kaṇvāśrama was situated on the banks of the river Cambal, four miles to the south of 'Kota' in Rājputānā.

3) *How Kaṇva got Śakuntalā.* Once Viśvāmitra started a severe penance and Indra desiring to obstruct the attempt sent the enchanting Menakā to entice him. They fell in love with each other and soon Menakā bore a girl. The parents left the child in the forest and went their way. Birds (Śakuntas) looked after her for some time and so she was named Śakuntalā. Accidentally Kaṇva came that way and took the child to his Āśrama.

4) *The Yāga of Bharata.* Bharata, son of Duṣyanta, performed a peculiar type of Yāga called 'Govitata' with Kaṇva as the chief preceptor to officiate. (Śloka 130, Chapter 74, Ādi Parva).

5. *Kaṇva and Duryodhana.* Once Kaṇva narrated to Duryodhana how Mātali and his wife Sudharmā went to him in search of a suitable husband to their daughter Guṇakeśī. (Chapter 97, Udyoga Parva, M.B.).

6) *Kaṇva, a sage of the east.* When Śrī Rāma returned to Ayodhyā after his exile many sages from many different parts came to visit him. Kaṇva was one of those who came from the east. The others who came along with him were, Vasiṣṭha, Atri, Viśvāmitra, Gautama, Jamadagni, Bharadvāja, Sanaka, Śarabhaṅga Durvāsas, Mataṅga, Vibhāṇḍaka and Tumburu.

7) *Kaṇva and Ṛgveda.*

(i) There are ten Maṇḍalas in Ṛgveda. The Maṇḍalas from two to seven are written by different Ṛṣi families. The second Maṇḍala was written by the Bhārgava family of ṛṣis, the third by the Viśvāmitra family, the fourth by that of Vāmadeva, the fifth by Atri, the sixth by that of Bharadvāja and the seventh by the family of Vasiṣṭha. Fifty Sūktas of the first Maṇḍala and the whole of the eighth Maṇḍala were written by Kaṇva.

(ii) Kaṇva had a son named Medhātithi. Sūkta twelve of Anuvāka four in the first Maṇḍala of Ṛgveda is written making Medhātithi a sage.

(iii) Kaṇva had a daughter named Indīvaraprabhā by Menakā. (Kathāsaritsāgara). (See under Candrāvaloka and Kasyapa I).

KAṆVA II. A King of Pūruvaṁśa. (Pūru dynasty). He was the son of the brother of Santurodha, father of Duṣyanta. His father was Prītiratha and he also had a son named Medhātithi. (Agni Purāṇa).

KĀṆVAŚIRAS. A caste. Originally they were Kṣatriyas. In Mahābhārata, Anuśāsana Parva, Chapter 35, Verse 17 we find that they were reduced to low caste because of their being jealous of the superiority of the Brāhmaṇas.

KANYĀHRADA. A sacred place. If one stayed in this place for a while one would attain Devaloka. (Chapter 25, Anuśāsana Parva).

KANYAKĀGUṆA. A place of habitation of ancient India. (Chapter 9, Bhīṣma Parva).

KANYAKUBJA. (KĀNYAKUBJA).

1) *General information.* A city of Purāṇic fame on the banks of the river Gaṅgā. This is the same place which is now known as Kanauj. Viśvāmitra was the son of Gādhi, King of Kanyākubja.

2) *Origin of this city.* Once there was a great sage named Kuśa who was the son of Brahmā. He had of his wife Vaidarbhī four sons named Kuśāmba, Kuśanābha, Asūrtarajasa and Vasu. Kuśa asked them each to rule a country and so each of them built a city of his own. Kuśāmba named his city Kauśāmbī, Kuśanābha gave his city the name of Mahodayapura, Asūrtarajasa called his city Dharmāraṇya and Vasu called his city Girivraja. Of these Mahodayapura, city of Kuśanābha, became later famous as Kanyākubja. (Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

3) *How Mahodayapura became Kanyākubja.* Kuśanābha begot a hundred daughters of the nymph Ghṛtācī. Those beautiful girls were once playing in the forests when the wind-god fell in love with them. The girls rejected his love and Vāyu getting angry with them cursed them and made them hunchbacks. Because the hundred Kanyakās (girls) became Kubjās (hunchbacks) at that place, the place became known as Kanyākubja.

When the daughters returned to the palace as hunchbacks Kuśanābha was greatly distressed. Weeping, the girls told him what had happened. At that time a sage named Cūlī was performing penance in a forest nearby. Somadā, daughter of Ūrmilā, a gandharva lady, married Cūlī and they got a son named Brahmadatta. This Brahmadatta married the hundred hunchbacks of Kuśanābha and the very touch of Brahmadatta transformed the hunchbacks into beautiful girls.

After having given his daughters in marriage Kuśanābha conducted a Putrakāmeṣṭi yāga to get a son. In that Yāga Brahmā appeared in person and blessed Kuśanābha and he got a son. The son was named Gādhi.[1] Gādhi got a son and a daughter. The son was named Viśvāmitra and the daughter, Satyavatī. Ṛcīka married Satyavatī. Gādhi and Viśvāmitra were the rulers of Kanyākubja. See under 'Ṛcīka, Viśvāmitra'—(Sargas 32 to 34, Bālakāṇḍa, Vālmīki Rāmāyaṇa).

4) *Nārada and Kanyākubja.* There was a very big lake in Kanyākubja. Mahāviṣṇu once showed Māyā to Nārada at that place. (See under 'Nārada').

5) *Viśvāmitra and Indra take wine together.* Viśvāmitra and Indra took wine together at Kanyākubja. (Śloka 17, Chapter 87, Vana Parva).

KANYĀKUMĀRĪ (KANYAKŪPA; KANYĀTĪRTHA)

1) *General information.* Mahābhārata makes references in many places to Kanyākumārī, the southern extremity of former Kerala and Gokarṇa, the northern boundary. It must, therefore, be surmised that these two holy places were very ancient ones. Vana Parva, praises Kanyākumārī at many places. If any one bathes at this place one will become very famous. (Anuśāsana Parva, M.B.).

Chapter eightyfive of Araṇya Parva, of Bhāṣā Bhārata speaks praisingly of Kanyākumārī and Gokarṇa among other places. It says thus:

"If you visit Ṛṣabhācala of Pāṇḍyadeśa you will get the benefit of conducting an Aśvamedhayāga. Then you must go farther south and take a dip in Kanyātīrtha. The touch of that water absolves you of all sins. Then visit Gokarṇa situated in the ocean famous in all the three worlds and worshipped by all."

From this it is to be understood that ot the time of Mahābhārata Kanyākumārī was part of Pāṇḍyadeśa and that Gokarṇa was an island.

2) *Purāṇic stories about Kanyākumārī.* There are several stories regarding the origin and renown of Kanyākumārī in the Purāṇas. The most important ones are given below.

(1) *Absolver of sins.* The wife of a brahmin named Apañcika living in Kāśī became unchaste and to wash away her sin she came to Kanyākumārī walking all the way and did penance there, daily bathing in its waters. She attained Salvation and it is believed that a bath in its waters would absolve anybody of all his sins. (Maṇimekhala).

(2) *Cakra tīrtha of Kanyākumārī.* Puṇyakāśī, daughter of Mayāsura, once went to Kailāsa and worshipped Śiva. After three yugas Śiva appeared before her and asked her what she wanted. She replied that she wanted to be merged in Śiva always. Śiva then said 'Three hundred and sixtyfive days would make a year. Four lakhs and thirtythree years would make a Kali Yuga. Kṛta, Tretā, Dvāpara and Kali are four Yugas and when two thousand such Yugas are over Brahmā finishes a day. Such thirty days make one month and twelve months, a year for Brahmā. When such hundred years of Brahmā are over the great deluge comes. Such ten deluges make a nāzhikā (twentyfour minutes) of Viṣṇu. Counting thus when you pass ten Viṣṇu deluges Śiva passes a second. Then is the time for the fulfilment of your desire. Till that time you sit in meditation on the shores of the south seas. Your hermitage would be known as Kanyākṣetra or Tapaḥ Sthala. During your stay there you must kill all the wicked people like Bāṇāsura and give relief to the people. I will also come and stay with you there then."

Puṇyakāśī after prostrating before Śiva went to the south seas. Taking a Japamālā (necklace for prayer) in her hands she assumed the name Kanyākumārī, and started her penance. After conquering all the three worlds demon Bāṇa was having a wicked rule over his people when he saw Kanyākumārī and asked her to be his wife. He approached her with his wicked servants Durmukha and Durdarśana. But Kanyākumārī flatly refused and in the battle that ensued, Bāṇāsura fell dead by the Cakrāyudha (Discus) of Devī and at that spot is the Cakratīrtha. (Skanda Purāṇa).

(3) The phantom child which escaped from the hands of Kaṁsa at the time of the birth of Śrī Kṛṣṇa was that divine lady, Kanyākumārī. (Padma Purāṇa).

3) *The Geographical view.* It is said that there was an extension of the present continent to the south and that expansive land called Lamūria was later submerged in waters. There is a description of such an extended land in some of the old literature like Cilappadikāram." Kanyākumārī which was called 'Kumāri-ambādi' also was the first setu; Dhanuṣkoṭi the middle setu; and Koṭikkara, last setu. (Setu Purāṇa)

1 Gādhi—This is found as 'Gādhi' in Mahābhārata and 'Gādha' in Rāmāyaṇa.

4) *In History.* Kanyākumārī had attracted the attention of foreigners long before Christ. Herodotus who lived in the third century B.C. has written about Kanyākumārī in one of his books.

In the book 'Periplus' written in 60 A.D. there is a mention of Kanyākumārī. It says: "Pious persons at the fag end of their lives dedicate their lives to God and go to Kanyākumārī on a pilgrimage and stay there accepting an ascetic life. A divine lady bathed in the holy waters there grants you 'darśana'."

Ptolemy another traveller who lived two thousand years ago refers to Kanyākumārī in his book as 'Komaria Akron'. He had bathed in those waters and worshipped in the Kanyākumārī temple.

Marco Polo of Venice who had travelled these parts in 1243 A.D. has written of his worshipping in the Kanyākumārī temple. He has also recorded having seen thirty miles from Kanyākumārī a glittering figure like that of the Pole-star.

Ibn Batūtā who lived in 1203 A.D. has referred to Kanyākumārī in his book as Rāskumhari.

KANYĀSAMVEDYATĪRTHA. An ancient holy place. It is believed that those who visit this place will attain the world of Prajāpatimanu. (Chapter 84, Vana Parva).

KANYĀŚRAMA. A holy place. If a man spends three nights at this place he would attain Svarga. (Chapter 83, Vana Parva).

KAPA(S). A company of Asuras. The Mahābhārata gives a story of how the brahmins killed these demons. The Aśvinīdevas once came to the earth and gave eyesight to the blind sage Cyavana. It was the time when Indra had denied Soma juice to the Aśvinīdevas. Sage Cyavana got back his eyesight and promised the Aśvinīdevas that he would lift the ban on wine for them. Cyavana conducted a Yāga to which the Aśvinīdevas were also invited. Indra and the other devas refused to take the sacrificial wine and butter along with the Aśvinīdevas. Cyavana got angry and he produced from the sacrificial fire an Asura named Mada. With a huge mouth and long teeth the demon went round eating all the Devas. All at once Cyavana conquered the earth and the Kapas subjugated heaven. When they lost both heaven and earth the Devas approached the brahmins for help. The brahmins started a war against the Kapas. The Kapas sent Dhani to the brahmins for peace-talks. Dhani said "The Kapas are equal to you, Oh brahmins, and so why do you fight them?They are well-versed in Vedas and are very wise men who are entitled to conduct Yāgas. They are righteous persons similar to Brahmarṣis. Prosperity lives in them. They never keep unchaste wives nor do they eat stale meat. It is not proper to fight against such virtuous persons."

But the brahmins did not pay heed to what Dhani said and they killed all the Kapas in bulk. The Kapas, though they were born Asuras, were good-natured persons. (Chapter 157, Anuśāsana Parva)

KAPĀLA. See under Brahmā, 5th Para.

KAPĀLAMOCANA. A holy place on the shores of the river Sarasvatī, in Kurukṣetra. (Chapter 88, Vana Parva; See under Rahodara and Śiva).

KAPĀLĪ I. One of the eleven Rudras. This Rudra was the son of Sthāṇu, son of Brahmā. (Chapter 66, Ādi Parva). According to the Mahābhārata the eleven Rudras are the following: Mṛgavyādha, Sarpa, Nirṛti, Ajaikapāt, Ahirbudhnya, Pinākī, Īśvara, Kapālī, Sthāṇu, Bharga and Dahana. (See under Kapardī). The eleven Rudras are referred to in different ways in Agni Purāṇa and Viṣṇu Purāṇa.

KAPĀLĪ II. Śiva. The Mahābhārata gives the following story regarding the reason for Śiva's getting the name of Kapālī.

Once a great controversy arose regarding the supreme sovereignty of the three worlds between Brahmā and Viṣṇu. Then there came to their midst an effulgence of Śiva and a voice from heaven said "He who finds the source of this brilliance is the real sovereign of the three worlds". Brahmā went up to find the upper end and Viṣṇu went down to find the lower end. They travelled for a very long time without finding the end when Brahmā saw a Ketakī flower coming down. On enquiry the flower said it was coming from the origin of the brilliance and that three Brahmā deluges had elapsed since its starting from there. Brahmā took that flower and went to Viṣṇu. Viṣṇu asked Brahmā whether he had seen the end of the effulgence and Brahmā said 'yes'. Immediately the flower in the hand of Brahmā turned into the figure of Śiva and cut off one of the heads of Brahmā making five-headed Brahmā into four-headed. The angered Brahmā cursed Śiva "May you go begging with a Kapāla (human skull) in your hand." Thus Śiva became a Kapālī. Śiva cursed Brahmā back saying "You will not be worshipped by anyone" (See under Śiva, Brahmā).

KAPARDĪ. One of the eleven Rudras. According to Agni Purāṇa the Ekādaśa Rudras (eleven Rudras) are the following : Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Sarpa and Kapālī. (Chapter 18, Agni Purāṇa).

KAPAṬA. A demon. He was Kaśyapa's son born of his wife Danu. (Chapter 65, Bhīṣma Parva).

KAPAṬABHIKṢU. A false sage. To illustrate the fact that if a man fails in his deceit he will be subjected to ridicule, a story of a false sage occurs in Kathāsaritsāgara. Since this Character has earned a place in the Indian literature his story is given below :

There was once a city called Mākandī on the banks of the river Gaṅgā. In that city lived a sage who observed silence as a Vrata. One day when he went begging he saw a beautiful girl in a Vaiśya's house and the false ascetic was attracted by her. Breaking his silence he said "What a pity!" and left the place. The Vaiśya was worried why the sage said so and approached him and asked why he broke his silence to say so. The sage said : "Your daughter is ill-omened. If you give her in marriage all of you remaining will perish. So pack her in a box and with a torch burning on the top of it set it afloat on the river." The Vaiśya did so.

The sage coming to his Āśrama called his disciples to his side and said "To-night a box with a torch burning on the top of it will come floating on the river. You must take it and bring it to me without opening it."

The disciples went to the river and seeing the box coming floating caught it and took it to their preceptor. But from a point high up in the river a prince had seen the box coming floating and had opened it. He had then released the girl from the box and had floated the box again filling it with a black monkey. When the disciples got the box to the guru he said "Take it upstairs and keep it there. There is a Pūjā to be conduct-

ed with the recital of sacred verses. It should not be seen by others. You can all go to sleep."

The false sage went up eager to enjoy the girl in the box and opened the box with pleasant thoughts. But to his utter horror there jumped from the box a ferocious black monkey who mauled him terribly. The Kapaṭabhikṣu was fooled. (Taraṅga 1. Lāvāṇakalambaka, Kathāsaritsāgara).

KĀPĪ. A river. (M.B. Bhīṣma Parva, Chapter 9, Verse 24).

KAPIDHVAJA. Arjuna.

KAPILA I. A fierce sage.

1) *Genealogy and birth.* Kapila was the son of Kardamaprajāpati, son of Brahmā, born to him of his wife Devahūti, grand-daughter of Brahmā and daughter of Svāyambhuva Manu.

Svāyambhuva Manu got two sons named Priyavrata and Uttānapāda and three daughters named Ākūti, Devahūti and Prasūti. The daughters were married to Ruci, Kardama and Dakṣa respectively. To Ruci was born of Ākūti a boy named Yajña. He was a partial incarnation of Viṣṇu. To Kardama was born of his wife Devahūti Kapilācārya, a great sage and the celebrated exponent of the Sāṅkhya philosophy. Prasūti got many daughters (8th Skandha, Devī Bhāgavata).

Sage Kapila was known as Cakradhanus also. (Śloka 17 Chapter 109, Udyoga Parva).

Kardama married the daughter of Vaivasvata Manu called Devahūti. They spent their honeymoon in the air travelling throughout the world. Devahūti delivered nine daughters and a son named Kapila. Kardamaprajāpati gave his daughters in marriage to Marīci and the other sages.

2) *Kapila—incarnation of Viṣṇu.* The Brahmāṇḍa Purāṇa states that Kapila was the incarnation of Viṣṇu. In Chapter 93 there is this statement : "Bhagavān Nārāyaṇa will protect us all. The Lord of the universe has now been born in the world as Kapilācārya."

3) *Kapila imparts spiritual knowledge to his mother.* Kapila started a severe penance. At that time Kardamaprajāpati died and Devahūti wife of Kardama and mother of Kapila approached Kapila and asked him to instruct her on the path of Bhakti Yoga. Kapila imparted to her spiritual knowledge and gave her instructions to follow the path of Bhakti Yoga for Salvation. She entered into a life of austerities and attained Samādhi. (3rd Skandha, Bhāgavata).

4) *How Kapila burnt to ashes the Sagaraputras.* Once there was a king called Sagara in the Solar dynasty. He had two wives named Keśinī and Sumati. Keśinī got a son named Asamañjasa and Sumati got sixtythousand sons. Once Sagara conducted an Aśvamedha Yāga at a place where the rivers Sindhu and Gaṅgā meet. Aṁśumān, son of Asamañjasa led the sacrificial horse. Indra disguised as a demon stole the horse when it came to a mountain side and hid it in the nether worlds.

Sagara sent his sixtythousand sons in search of the horse. They dug the whole continent of Jambūdvīpa surrounded by mountains. Devas, gandharvas and bhujaṅgas complained to Brahmā. Then Brahmā said: "The whole of this world belongs to Viṣṇu. He has incarnated himself as sage Kapila to kill the sons of Sagara and is now in the nether-world bearing this world. In the fire of his anger the Sagaraputras will be burnt to death". On hearing this all of them came back.

The Sagaraputras returned to their father when they could not find the horse. But Sagara ordered "Go and dig again till you find it". They went to the nether world. After circling the eight elephants who carry the world they dropped down to the nether world through the north-east corner of the earth. There they saw sage Kapila engaged in penance and the sacrificial horse grazing by his side. The sons of Sagara made a great hubbub there and Kapila produced a big sound of rebuke and stared at them. All the sixtythousand sons of Sagara were reduced to ashes. For more details see under Bhagīratha. (Sargas 39 and 40, Bālakāṇḍa. Vālmīki Rāmāyaṇa).

5) *Kapilayogaśāstra.* Kapila made the renowned Kapilaśāstra sitting in his Āśrama and taught it to his mother Devahūti. Kapila was a great yogin. The yoga Śāstra itself is based on the Sāṅkhya philosophy of Kapila. His Sāṅkhya Śāstra, known as Kāpila Śāstra also, contains the distinctive yoga of meditation and it creates in you spiritual knowledge removing your ignorance totally. After teaching his mother his 'Kāpila' he went to the Āśrama of Pulaha and lived there. (8th Skandha, Devī Bhāgavata).

6) *Other details regarding Kapila.*

(i) Kapila was the preceptor of the King of Sindhu. 5th Skandha, Bhāgavata).

(ii) Kapila visited Bhīṣma while the latter was lying on his bed of arrows before his death. (Śloka 8, Śānti Parva, M.B.).

(iii) There occurred a discussion once between Kapila and a Sage named 'Gau' on the subject whether Gṛhasthadharma (doing one's duty as a house-holder) or yogadharma (doing yoga practices) was superior. (Chapter 286, Śānti Parva).

(iv) Kapila was a sage of great brilliance of body. When the sons of Sagara went to the nether world in search of the horse they saw the sage Kapila sitting there radiating a brightness equal to that of fire. (Chapter 107, Araṇya Parva).

(v) Kapila was an authority on Sāṅkhya and Veda and was a worshipper of Śiva. (Śloka 4, Chapter 18, Anuśāsana Parva).

(vi) He has written two books, namely, Sāṅkhyapravacana and Tattvasamāsa.

KAPILA II. Another name of Sūrya. (Śloka 24, Chapter 3, Vana Parva, M.B.).

KAPILA III. A serpent king. It is believed that Kapila is one of the seven serpent Kings who hold the earth in its position. The others are: Dharma, Kāma, Kāla, Vasu, Vāsuki and Ananta. (Śloka 41, Chapter 150, Anuśāsana Parva).

KAPILA IV. Son of an Agni named Bhānu. He was his fourth son and was believed to be another incarnation of sage Kapila (Śloka 21, Chapter 221, Vana Parva).

KAPILA V. Another sage who was the father of Śālihotra. He officiated in a yajña conducted by Uparicaravasu. (Chapter 336, Śānti Parva).

KAPILA VI. A son of Viśvāmitra who was a brahmavādī. (Chapter 4, Anuśāsana Parva).

KAPILA VII. A synonym of Śiva. (Chapter 17, Anuśāsana Parva).

KAPILA VIII. A synonym of Viṣṇu. (Chapter 149, Anuśāsana Parva).

KAPILĀ I. Daughter of Dakṣaprajāpati. Kaśyapa married Kapilā. (Śloka 12, Chapter 65, Ādi Parva M.B.).

KAPILĀ II. A holy place of Kurukṣetra. If one bathes in a sacred pond there one will get the benefit of making a thousand Godānas (giving away cows as gifts). (Chapter 83, Vana Parva).

KAPILĀ III. A river. (Chapter 9, Bhīṣma Parva).

KAPILĀ IV. The mother of Pañcaśikha. (Chapter 218, Śānti Parva).

KĀPILA (M). Seventh division of Kuśadvīpa. (M.B. Bhīṣma Parva, Chapter 12, Verse 14).

KAPILAHRADA. A sacred place in Kāśī. If one bathes there one will get the benefit of performing a Rājasūya yajña.

KAPILAKEDĀRATĪRTHA. A holy place of ancient India. Sage Kapila stayed here for some time. If one bathes in a pond there one will acquire the art of becoming invisible to others (Chapter 83, Vana Parva, M.B.).

KĀPILAŚĀSTRA. The Śāstra made by Kapila, the sage. After making this Śāstra Kapila communicated it to his mother Devahūti. (Devī Bhāgavata 8th Skandha).

KAPILĀŚVA. Son of a King called Kuvalāśva. A sage named Dhandhu destroyed him. (Śloka, 40 Chapter 204, Vana Parva)

KAPILA TĪRTHA. A sacred pond owned by a King called Kapila. (Śloka 32, Chapter 84, Vana Parva).

KAPILĀVAṬA. A sacred place. If you stay there and observe fasting you will get the benefit of giving away in charity a thousand cows. (Chapter 84, Vana Parva).

KĀPILEYA. Son of Viśvāmitra. After saving Śunaśśepha from death, Viśvāmitra was fondling the child on his lap. At that time, the child's father Ajīgarta came to him and wanted Viśvāmitra to return the child to him. Viśvāmitra then told him "Like Kāpileya and Bābhravya, this is also my son." From this we may infer that Kāpileya must have been Viśvāmitra's son. (Aitareya Brāhmaṇa).

KAPIÑJALĀ. A river of ancient India. (Śloka 26, Chapter 9, Bhīṣma Parva).

KAPIÑJARA. (KAPIÑJALA). A bird. There is a story about the origin of this bird in the Mahābhārata. Once Tvaṣṭā created Triśiras to kill Indra. Triśiras had three heads. When by one head he recited the Vedas by another head he drank wine and by the third he looked at the world wickedly. Indra envious of the growing strength of Triśiras felled him down by his Vajrāyudha. A person called Takṣaka carrying an axe came that way then and by orders from Indra he cut off the heads of Triśiras. When the heads fell down there emerged from them birds called Kapiñjala, Tittiri and Kalapiṅgala. From the head which recited the Vedas came the birds Kapiñjalas; from the head that drank the wine came the birds Kalapiṅgalas; and from the head that looked at the world with wickedness came the birds Tittiris. (Chapter 9, Udyoga Parva).

KAPISKANDHA. A soldier of Skandadeva. (Śloka 57, Chapter 45, Śalya Parva.)

KAPOTA. A son of Garuḍa. (Chapter 101, Udyoga Parva).

KĀPOTA. A sage. Citrāṅgadā, the daughter of Kakutstha and Urvaśī, was his wife. She had two sons named Tumburu and Suvarcas. Kāpota received much wealth from Kubera and gave it to his sons. Once Kāpota cursed Tārāvatī, the queen of Candraśekhara, that she would bring forth two sons with monkey-faces. (Kālikā Purāṇa, Chapter 56).

KAPOTAROMĀ (KAPOTALOMĀ). Son of the emperor Śibi who was greatly devoted to his dependants, (For genealogy see under Śibi). He had another name Audbhida. (Chapter 197, Vana Parva). He was a prominent member of the court of Varuṇa. (Śanti Parva).

KARABHA. A King who bowed before Jarāsandha, King of Magadha. (Śloka 13, Chapter 14, Sabhā Parva, M.B.).

KARABHĀJANA I. A King of ancient India.

KARABHĀJANA II. One of the nine celebrated sons of Ṛṣabhadeva. He was a yogin of divine wisdom. He imparted spiritual knowledge to these present at the yajña of the King of Videha. (Skandhas 4 and 5, Bhāgavata).

KARABHAÑJAKA. A place of habitation in ancient India. (Śloka 69, Chapter 9, Bhīṣma Parva).

KARABHI. Son of Śakuni. (Matsya Purāṇa).

KARAHĀṬAKA. A country of south India. Sahadeva conquered this country. (Chapter 31, Sabhā Parva, M.B.).

KARAKA. A place of habitation in ancient India. Chapter 9, Bhīṣma Parva).

KARAKARṢAKA. A brother of the Rājā of Cedi. Śarabha is the other brother. The Rājā of Cedi along with his brothers, Karakarṣaka and Śarabha, helped the Pāṇḍavas in the great battle. (Śloka 47, Chapter 50, Udyoga Parva).

KARAKĀŚA. A soldier who fought on the side of the Kauravas. He stood and fought at a strategic point in the Garuḍa Vyūha formed by Droṇa. (Śloka 6, Chapter 20, Droṇa Parva).

KARĀLA. A Deva Gandharva. He took part in the birthday celebrations of Arjuna. (Chapter 122, Ādi Parva, M.B.).

KARĀLADANTA. A great Sage. He was a bright member of the court of Indra. (Chapter 7, Sabhā Parva, M.B.).

KARĀLAJANAKA. A King of Mithilā. Vasiṣṭha imparted to him spiritual knowledge. (Śānti Parva).

KARĀLĀKṢA. A soldier of Skandadeva. (Chapter 45, Śalya Parva).

KARAMĀLĀSAMPRADĀYA. The method of counting the number of recitals of a prayer by using the fingers of the hand. (See under Gāyatrī).

KARAMBHA. Brother of Rambha, father of Mahiṣāsura. See under Mahiṣa.

KARAMBHĀ. A princess of Kaliṅgadeśa. She was married to Akrodha, a King of the Pūruvaṁśa. She was the mother of Devātithi. (Śloka 22, Chapter 95, Ādi Parva).

KARAṆA. Another name of Yuyutsu. See under Yuyutsu and Varṇa.

KARANDHAMA.

1) *General information.* A King of Ikṣvāku Vaṁśa. Descending in order from Ikṣvāku came Viṁśa—Kalyāṇa—Khanīnetra—Suvarcas. Suvarcas later on became famous as Karandhama.

2) *How he got his name Karandhama.* Once there came a famine in the country of Suvarcas. The treasury

became empty. Taking that opportunity the enemies attacked his country. There was no army for him to fight against his enemies. Meditating upon God he blew his hands and then an army sufficient to fight his enemies appeared before him and using that he defeated them. Because he arranged an army by Karadhamana (blowing of hands) he was given the name of Karandhamana also.

3) *Other details.*

(i) The celebrated King Avikṣit was the son of Karandhama. (Chapter 4, Aśvamedha Parva).

(ii) Karandhama was a prominent member of the court of Yama. (Śloka 16, Chapter 8, Sabhā Parva).

KARANDHAMANA. See under the word Karandhama.

KĀRANDHAMANA (M). A tīrtha situated near the southern ocean. The five holy places in the southern ocean, viz. Agastya tīrtha, Saubhadra tīrtha, Pauloma tīrtha, Kārandhamana tīrtha and Bhāradvāja tīrtha were called Pañca tīrthas. In the course of Arjuna's pilgrimage, he visited these Pañca tīrthas. At that time, the Sages never used to go there. There was a special reason for it. The five celestial women, Vargā, Saurabheyī, Samīcī, Budbudā and Latā used to live in them in the form of crocodiles as a result of a sage's curse. Arjuna liberated all of them. (For details see under the word "Vargā").

KARAÑJANILAYĀ. Analā, the mother of all trees. She was the daughter of Dakṣa and the wife of Kaśyapa. She is known as Vīrudhā also. That was how Vīrut became a synonym of tree. It is believed that Analā stays in the tree Karañja. To obtain blessings from Analā people worship the Karañja tree. (Ślokas 35 to 36, Chapter 230, Vana Parva).

KĀRAPARVAN. A holy place in the Sarasvatī river valley. (M.B. Śalya Parva, Chapter 54).

KĀRASKARA. A despised country of ancient times. There is a reference to this country in the Mahābhārata, Karṇa Parva, Chapter 44.

KARAṬA. A place of habitation of ancient India. (Śloka 63, Chapter 9, Bhīṣma Parva).

KARATOYĀ. A holy river. This river worships Varuṇa sitting in his court. (Śloka 22, Chapter 9, Sabhā Parva). If one stays on the shores of this river and observes fasting for three days one would get the benefit of performing an Aśvamedha yāga. (Chapter 85, Vana Parva).

KARAVĪRA I. A prominent serpent. (Śloka 12, Chapter 35, Ādi Parva).

KARAVĪRA II. A mountain on the southern side of Mahāmeru. See under Mahāmeru.

KARAVĪRA III. There was once a country named Karavīra on the base of the mountain Gomanta. That country was being ruled by a King called Sṛgālavāsudeva. He was killed by Śrī Kṛṣṇa and Balarāma together as per instructions from Paraśurāma. (10th Skandha, Bhāgavata).

KARAVĪRA IV. A forest in the neighbourhood of Dvārakā. (Chapter 38, Sabhā Parva).

KARAVĪRĀKṢA. A demon. He fought against Rāma and Lakṣmaṇa along with Khara, Dūṣaṇa and Triśiras. (Śloka 24, Chapter 26, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

KARAVĪRAPURA. A holy place. If one bathes in this place one will attain the form of Brahmā. (Chapter 25, Anuśāsana Parva).

KARDAMA I. A Prajāpati. Pulaha, son of Brahmā, begot of his wife Kṣamā three sons named Kardama, Urvarīyān and Sahiṣṇu. (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa). Of these three Kardama married Devahūti. Devahūti was the daughter of Svāyambhuva Manu and sister of Ākūti and Prasūti. (8th Skandha, Devī Bhāgavata).

Devahūti was an ideal wife and served her husband with great devotion. Kardama was pleased with his wife and presented her with an aeroplane. Kardama and Devahūti conducted then a tour of the worlds in that plane. Devahūti delivered nine daughters and a son. The daughters were married to Marīci and other sages and the son grew into the celebrated Sage Kapilācārya. Kardama then entered into Samādhi. (Sitting in yoga and courting death of one's own accord). (3rd Skandha, Bhāgavata).

KARDAMA II. A virtuous serpent. (Chapter 35, Ādi Parva).

KARDAMA III. This Sage sits in the court of Brahmā and worships him. (Śloka 19, Chapter 11, Sabhā Parva, M.B.).

KARDAMA IV. A celebrated sage who was the grandson of Viraja. He had a son named Anaṅga. (Śloka 90, Chapter 59, Śānti Parva).

KARDAMILAKṢETRA. A temple near the mountain of Samaṅga. Bharata was crowned King at this temple (Śloka 9, Chapter 135, Vana Parva).

KAREṆUMATĪ. Daughter of Śiśupāla, King of Cedi. Nakula married her and they got a child named Niramitra. (Śloka 79, Chapter 95, Ādi Parva).

KĀRĪṢA. A son of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 55).

KARĪṢAKA. A place of habitation in ancient India. (Chapter 9, Bhīṣma Parva, M.B.).

KARĪṢIṆĪ. A river. (Chapter 9, Bhīṣma Parva).

KARĪTI. A place of habitation in ancient India. (Chapter 9, Bhīṣma Parva).

KARKAKHAṆḌA. A place of habitation in ancient India. This place was conquered by Karṇa for Duryodhana. (Vana Parva).

KARKAṆḌU. A saintly King mentioned in Sūkta 112, Anuvāka 16, Maṇḍala 1 of Ṛgveda.

KARKARA. A prominent serpent. See under Kadrū.

KARKAṬĪ. See para 12 under Brahmā.

KĀRKI. The son of the sage Āpastamba by his wife Akṣasūtrā.

KARKOṬAKA. A terrible serpent.

1) *Birth.* This serpent was born to Kaśyapa by his wife Kadrū.

2) *The curse.* Once Karkoṭaka cheated the sage Nārada. The angry sage cursed him and said that he would have to remain without the power of movements in the forest till Nala came to rescue him. From that day Karkoṭaka lived in that forest, awaiting the arrival of Nala.

3) *Nala and Karkoṭaka.* Once a wild fire spread all over the forest. Karkoṭaka whose power of movement was destroyed by Nārada's curse, cried aloud, calling upon Nala to come and save him. It was at this time that Nala arrived at the spot after leaving Damayantī in the forest. Nala came to him, on hearing his cries. The serpent informed Nala about the story of Nārada's curse and reducing himself to the size of a thumb sat on the ground. Nala removed him to a safe spot away

from the fire. The serpent asked Nala to walk a few steps counting his footsteps. Nala did so and at the tenth step, Karkoṭaka stung him and his whole body was turned blue. Suddenly Karkoṭaka assumed his own original shape and spoke to Nala as follows:—"I have changed your appearance so that people may not be able to recognize you. Kali who is troubling you, still lives within you. It is he who is affected by my poison. You need not fear danger from poison any more. You will never be defeated in battle. Go and engage yourself as the charioteer of Ṛtuparṇa, King of Ayodhyā. You will teach him Aśvahṛdaya mantra. In return for it he will teach you Akṣahṛdaya mantra. Here are two garments which I give you. If you put them on, you will be restored to your own shape. May you be blessed again with a happy family life."
After saying this, Karkoṭaka vanished. (M.B. Vana Parva, Chapter 66).

KĀRKOṬAKA. A land beyond the eastern ocean. It is not far from there to the river Śītodā. The Udaya mountain is just across it. (Kathāsaritsāgara).

KARMABHŪMI. The land of Bhārata. How this continent got the name of Karmabhūmi is given below. All those born in this land enjoy a life in Svarga, on earth or in hell according to the class to which their actions belong namely Sāttvic, Rājasic or Tāmasic. It is possible for only this land to obtain for its people life in other worlds.[1] Therefore this land got the name Karmabhūmi. (8th Skandha, Devī Bhāgavata).

KARMAJIT. A King of the family of Arjuna. He was the son of Bṛhatsena and the father of Śrutañjaya. (9th Skandha, Bhāgavata).

KARṆA I. The eldest son of Kuntī. Though he was the brother of the Pāṇḍavas he joined sides with the Kauravas and became the King of Aṅga. So the name of Karṇa comes in the genealogy of the Aṅga royal family.
1) *Genealogy.* Descending in order from Viṣṇu:— Brahmā-Atri-Candra-Budha-Purūravas- Āyus - Nahuṣa-Yayāti-Turvasu-Vahni-Bharga-Bhānu-Tribhānu-Karandhama-Marutta - (Marutta had no son and he adopted Duṣyanta) - Duṣyanta - Varūtha - Gāṇḍīra - Gāndhāra-Kola-Druhyu-Babhrusetu - Purovasu - Gharma - Ghṛta-Viduṣa-Pracetas-Sabhānara-Kālanara - Sṛñjaya - Purañjaya-Janamejaya-Mahāsāla-Mahāmanas-Uśīnara - Titikṣu-Ruṣadratha-Paila-Sutapas-Bali-Aṅga - (The Aṅga dynasty begins) - Dadhivāhana - Dravīratha - Dharmaratha-Citraratha- Satyaratha - Lomapāda - Caturaṅga-Pṛthulākṣa-Campa-Haryaṅga-Bhadraratha-Bṛhatkarmā-Bṛhadbhānu-Bṛhadātmā-Jayadratha-Bṛhadratha- Viśvajit-Karṇa.
2) *Birth of Karṇa.* Pāṇḍu, a King of Candravaṁśa, married Kuntī, daughter of King Śūrasena. This girl was brought up even from childhood by a King called Kuntibhoja. She grew up in the palace of the King. She was once put in charge of attending to the welfare of those engaged in religious duties. The sage Durvāsas came there then and stayed for four months as the king's guest. Kuntī served the sage during his stay there with so much care, patience and devotion that the sage was immensely pleased and gave her at the time of his departure a divine mantra. If she called upon any god repeating that mantra once, that god would manifest himself to her and bless her with a son equal to him in glory. The mantra was to be used only five times. Kuntī was young and wanted to test the power of the mantra. So she recited the mantra meditating on the Sun. Instantly she felt she saw a divine person coming to her from the sun. She was perplexed. But the divine form embraced her and consoled her saying that she would never lose her virginity even if she bore a son from him. None excepting her step-mother knew about this. In due course Kuntī delivered a male child and with the help of her step-mother she put that child in a box and floated it on the river Aśvā.
That box leaving the river Aśvā entered the Yamunā river and leaving Yamunā it entered the river Gaṅgā. Drifting slowly the box reached Campāpurī, a country of Sūtas. Adhiratha born of the Sūtavaṁśa and an ally of the Kauravas, saw a box floating on the river while he went for his bath and took it home. Rādhā, wife of Adhiratha, who was childless was greatly pleased to see a babe inside the box and they adopted it and brought it up. The boy was named Vasuṣeṇa. It was this babe that became the celebrated Karṇa afterwards. (Four chapters from 305, Vana Parva).
3) *Education of Karṇa.* Karṇa grew up in the house of Adhiratha in the country of Aṅga bearing the names Vasuṣeṇa and Vṛṣa. Kuntī knew this through spies. When the time came for imparting education to Karṇa Adhiratha sent him to Hastināpura to the presence of Droṇa for teaching him archery. Karṇa studied under Kṛpa and Paraśurāma also. After his education he entered into a treaty with Duryodhana. (Chapter 309, Vana Parva).
4) *Karṇa is cursed.* Karṇa was cursed by a brahmin and Paraśurāma. The story is given below.
Even while they were studying archery Arjuna and Karṇa vied with each other. Karṇa once requested Droṇa to teach him in private the secret of the Brahmā missile to fight against Arjuna. But Droṇa did not accede to his request.
Karṇa then went to Mahendragiri and bowed before Paraśurāma and represented himself as a member of the Bhṛgu family. He said he had come to him to be his disciple and learn the secret of the Brahmā missile from him. Paraśurāma believed him and accepting him as his disciple taught him many new techniques in archery. Once Karṇa was wandering in the vicinity of the āśrama when he saw a lonely cow grazing there and Karṇa without knowing that it belonged to a brahmin sent an arrow and killed it. The brahmin got furious and cursed Karṇa thus "Oh, sinner, the wheel of your chariot would go down in the mud when you face the enemy to fight against whom you are now taking training. Then, when you stand perplexed, your opponent would cut off your head." Karṇa requested for a removal of the curse but the brahmin refused to show any mercy.
Paraśurāma taught Karṇa the secret of the Brahmā missile. One day tired after a day's fast and a walk around the āśrama with his disciples Paraśurāma slept resting his head on the lap of Karṇa. Then a beetle named Alarka attacked Karṇa and started sucking blood from his thigh. Blood was oozing from his thigh and still Karṇa did not stir from his position lest it should disturb his guru in his nap. Suddenly Paraśurāma awoke and stared at the beetle and the beetle fell

1 According to a belief of old, all other parts of the world excepting Bhāratavarṣa were inhabited by Devas.

dead. It then took the form of a demon and rising up in the air said "Svāmin ! I was once a demon called Daṁśa. Once I carried away by force the wife of the sage Bhṛgu and the angered sage cursed me and made me a beetle. When I craved for pardon he said that I would be given my original form by Paraśurāma."

When the demon disappeared saying so much Paraśurāma turned to Karṇa who stood with respect, his dress all covered with blood. Paraśurāma said : "No brahmin can bear so much pain with such patience. Surely, you are not a brahmin. Let me know the truth." Trembling with fear Karṇa revealed his identity and then Paraśurāma cursed him saying "You will forget the secret of the Brahmā missile at the time when you want to use it against your enemy." (Chapters 2 and 3, Śānti Parva).

5) *How Karṇa became the King of Aṅga.* The Pāṇḍavas and Kauravas were studying archery under Droṇācārya together and Karṇa also was among them. When their education was complete a day was fixed to exhibit the skill of the students. The public also was invited to see the skill of the princes. Everybody showed his best and Arjuna displayed super-human skill so that the vast assemblage was lost in wonder and admiration. Then strode Karṇa to the scene and not only did he duplicate with ease Arjuna's feats but he did show something more. The assemblage was dumbfounded. Arjuna turnned pale. At this moment Kṛpa stood up and questioned the right of Karṇa to compete with those with royal blood in them. Then rose Duryodhana and said : "If the combat is not in order simply because Karṇa is not a prince it is easily remedied. I crown Karṇa as the King of Aṅga". Then there came to the scene the aged Adhiratha, the foster-father of Karṇa, and as Karṇa saw him coming he went and bowed before him and Adhiratha embraced him with tears in his eyes. (Chapters 134 to 136, Ādi Parva, M.B.).

6) *Karṇa's armour and ear-rings.* Karṇa was born with an armour on his body and rings in his ears. Chapter 99 of Ādi Parva says thus : "To Kuntī was born of Sūrya the mighty Karṇa. Even at his birth he was adorned with an armour over his body and rings in his ears." Sūrya had ordained that as long as Karṇa wore the armour and ear-rings he would be unconquerable. Indra knew this and wanted to get Karṇa rid of these so that Arjuna, his son, might gain a victory over Karṇa. Karṇa was reputed for his charity and Indra under the garb of a brahmin went to Karṇa and begged of him his ear-rings and armour. The Sun god had already warned him in a dream that Indra would thus try to deceive him. Still Karṇa could not bring himself to refuse any gift that was asked of him and so he cut off the ear-rings and armour with which he was born and gave them to the Brāhmaṇa. The only request that the noble Karṇa did make was that in separating the ornaments from his body no wound should be made. Indra did it with great skill neither hurting him nor making even a scratch on this body. Indra bade Karṇa ask for any boon he wanted. The Sun god had also advised him to ask for a good weapon in return in case he gave away his assets and so he requested Indra the best of the weapons he possessed. Indra gave him his weapon, the Śakti, called Vaijayantī also. Karṇa had to use that weapon to kill the great Ghaṭotkaca in the Mahābhārata battle.

7) *Other details.*

(i) Karṇa was present at the Svayaṁvara of Draupadī. (Śloka 4, Chapter 185, Ādi Parva).

(ii) Bhīma defeated Karṇa once in a single combat. (Śloka 20, Chapter 34. Sabhā Parva).

(iii) Karṇa took part in the Rājasūya of Yudhiṣṭhira. (Śloka 7, Chapter 34, Śānti Parva).

(iv) Karṇa defeated Jarāsandha once in a single combat. Chapter 44, Sabhā Parva).

(v) Karṇa defeated in his victory march many kings like Drupada, Bhagadatta and Kerala. (Chapter 254, Araṇya Parva).

(vi) Karṇa conquered the cities of Mālinī and Campā and annexed them to the country of Aṅga. (Chapter 5, Karṇa Parva).

(vii) Karṇa prompted Duryodhana to tease the Pāṇḍavas living in the forest. (Chapter 7, Vana Parva).

(viii) Karṇa swore that he would kill Arjuna. (Chapter 257, Vana Parva).

(ix) Karṇa lost his clothes during a fight against the king of Virāṭa. (Chapter 65, Virāṭa Parva).

(x) Kāṇḍapṛṣṭham is the name of Karṇa's bow.

8) *Karṇa and the Kurukṣetra battle.* The great battle of Mahābhārata lasted for eighteen days and some of the incidents touching Karṇa during that period are given below :

(i) Before the great war started Kuntī went alone to the shores of Gaṅgā and met Karṇa. She then confessed to him that she was his mother and that the Pāṇḍavas were his brothers. She advised Karṇa to join sides with the Pāṇḍavas and the Sun god approved of it. But Karṇa refused to do so. He said he would never forsake Duryodhana who had brought him up from his childhood at a time when he was in peril. But he promised his mother that he would never kill any of her other four sons but would kill Arjuna in the battle-field. (Chapter 146 Udyoga Parva).

(ii) Karṇa started his fight against the Pāṇḍavas after taking blessings from Bhīṣma. (Chapter 3, Droṇa Parva).

(iii) Karṇa fought against the princes of Kekaya, Arjuna, Bhīma, Dhṛṣṭadyumna and Śātyaki in single combat. (Chapter 32, Droṇa Parva).

(iv) Abhimanyu defeated Karṇa in a single combat. (Chapter 40, Droṇa Parva).

(v) Karṇa made Bhīma unconscious. (Chapter 139, Droṇa Parva).

(vi) Karṇa once withdrew a bit when hit by the arrow of Arjuna. (Chapter 139, Droṇa Parva).

(vii) Karṇa insulted Kṛpācārya at one time. (Chapter 158, Droṇa Parva).

(viii) Karṇa killed Ghaṭotkaca with the weapon Śakti which Indra had given him in exchange for the armour and ear-rings which he had given Indra. (Chapter 180, Droṇa Parva).

(ix) Karṇa ran away from the battlefield when he heard that Droṇa was dead. (Chapter 193, Karṇa Parva).

(x) Karṇa was made the Generalissimo of the Kaurava army when Droṇa died. (Chapter 10, Karṇa Parva).

(xi) Śalya became the charioteer of Karṇa (Chapter 86, Karṇa Parva).

(xii) The beautiful headwear of Arjuna fell down to

the ground by the snake-faced arrow of Karṇa. (Chapter 90, Karṇa Parva).

(xiii) When Arjuna was fighting against Karṇa the chariot-wheels of Karṇa sank into the ground. (Chapter 90, Karṇa Parva).

(xiv) Arjuna slew Karṇa. (Śloka 50, Chapter 91, Karṇa Parva).

(xv) Karṇa had three sons named Citrasena, Satyasena and Suṣeṇa. All the three were killed at Kurukṣetra by Nakula. (Ślokas 19 to 50, Chapter 10, Śalya Parva).

9) *Karṇa goes to heaven.* After his death Karṇa went to heaven and merged with his father, the Sun god. (Śloka 20, Chapter 5, Svargārohaṇa Parva).

10) *Names of Karṇa.*

(i) Because Karṇa was born with an effulgence (Vasu) he was first given the name Vasuṣeṇa.

(ii) Because he was born with Kuṇḍalas (ear-rings) in his Karṇas (ears) he was called Karṇa. (Chapter 302. Araṇya Parva).

(iii) Besides these two he had many other names. A few are given below:

Ādhirathi, Ādityanandana. Ādityatanaya, Aṅgarāja, Aṅgeśvara, Arkaputra, Bharatarṣabha, Goputra, Kaunteya. Kuntīsuta, Kurūdvaha, Kurupṛtanāpati, Kuruvīra, Kuruyodha, Pārtha, Vṛṣātmaja, Rādhāsuta, Rādhātmaja, Rādheya, Ravisūnu, Sauti, Sāvitra, Sūryaja, Sūryaputra, Sūryasambhava, Sūta, Sūtanandana, Sūtaputra, Sūtasūnu, Sūtasuta, Sūtatanaya. Vaikartana, Vaivasvata and Vṛṣa.

KARṆA II. A son of Dhṛtarāṣṭra. Bhīmasena killed this Karṇa. (Chapter 67, Bhīṣma Parva).

KARṆA III. Younger brother of Ghaṇṭa. See under Ghaṇṭākarṇa.

KARṆAKA. A barber who lived in Kāśī. (Chapter 29, Harivaṁśa).

KARṆANIRVĀHA. A sage who attained Svarga after observing correctly the duties of Vānaprastha. (Śloka 18, Chapter 244, Śānti Parva).

KARṆAPARVA. One of the Parvans of Mahābhārata. See under Mahābhārata.

KARṆAPRĀVARAṆA. A country of South India. The army of Duryodhana contained soldiers from this country. (Śloka 13, Chapter 51. Bhīṣma Parva).

KARṆAPRĀVARAṆA (S). An ancient tribe of people who inhabited the shores of the sea in the south. The one distinctive feature of this tribe was that their ears were extraordinarily long, drooping down to the feet. Sahadeva conquered and subdued this tribe. (Śloka 67, Chapter 31, Sabhā Parva). They once brought to Yudhiṣṭhira many valuable presents and paid their respects to him. (Śloka 19, Chapter 52, Sabhā Parva).

KARṆAPRĀVARAṆĀ. A follower of Skandadeva, (Chapter 46, Śloka 25, Śalya Parva).

KARṆAŚRAVAS. A sage who was a member of the court of Yudhiṣṭhira. (Śloka 23, Chapter 26, Vana Parva).

KARṆĀṬAKA. A country of South India. Mahābhārata says like this: "There are a few more countries to the south and they are: Drāviḍa, Kerala, Prācya, Muṣika, Vanavāsika, Karṇāṭaka, Māhiṣaka, Vikalpa and Mūṣaka." (Chapter 9, Bhīṣma Parva).

KARṆAVEṢṬA. A Kṣatriya King. He was the incarnation of an Asura named Krodhavaśa. (Chapter 67, Ādi Parva).

KARṆIKĀ. One of the eleven Devakanyakās who sang and danced in the Janmotsava of Arjuna. The others are: Menakā, Sahajanyā, Puñjikasthalā, Ṛtusthalā, Ghṛtācī, Viśvācī, Pūrvacitti, Ullocā, Pramlocā and Urvaśī. (Chapter 123, Ādi Parva).

KARṆIKĀRAVANA. A forest to the north of the mountain Sumeru. All the six seasons appear there at the same time and so this forest is always filled with flowers. (Chapter 6, Śloka 24, Bhīṣma Parva).

KARPARA, See under Ghaṭa.

KĀRPĀSIKA. A country in ancient India. The maids of this country served in the Rājasūya of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 51, Verse 8).

KĀRṢĀPAṆA (M). (KĀRṢIKAM). A measure of weight for gold and silver in ancient India.

KĀRṢṆI. A Deva Gandharva. Mahābhārata, Ādi Parva, Chapter 122, Verse 56 says that he participated in the celebrations connected with Arjuna's birth.

KARTĀ. A Viśvadeva, (Śloka 35, Chapter 91, Anuśāsana Parva).

KĀRTASVARA. An Asura. Once this Asura became world emperor. (M.B. Śānti Parva, Chapter 227, Verse 52).

KĀRTAVĪRYĀRJUNA (KĀRTAVĪRYA). A renowned King of the Hehaya dynasty.

1) *Genealogy.* From Mahāviṣṇu were descended in the following order: Brahmā—Atri—Candra—Budha—Purūravas — Āyus— Yayāti—Yadu—Sahasrajit— Śatajit—Ekavīra—(Hehaya)—Dharma—Kaṇi — Bhadrasena — Dhanaka—Kṛtavīrya—Kārtavīryārjuna.

2) *Hehaya Dynasty and Bhārgava Dynasty.* The Hehayas were Kṣatriyas and the Bhārgavas were Brāhmaṇas. The Bhārgava sages were the family preceptors of the Hehaya Kings. The Hehayas who were generous and charitable, used to give plenty of wealth to the Bhārgavas. Consequently in course of time, the Bhārgavas grew wealthy while the Hehayas gradually declined. In order to tide over their difficulty, the Hehayas decided to borrow some money from the Bhārgavas. But the Bhārgavas refused to oblige, on the plea that they had no money. The enraged Kṣatriyas (Hehayas) began to persecute the Bhṛgus (Bhārgavas). The Bhṛgus left for the Himālayas after burying all their treasures under the floor of their Āśramas. The Kṣatriyas pursued them and hunted them even there. At last a Brāhmaṇī who belonged to the Bhārgava race, gave birth to a sage named Aurva through her thigh. With his birth the Hehayas began to lead a less aggressive life. After the lapse of many years, the mighty Kārtavīryārjuna was born in the Hehaya dynasty and the mighty sage Jamadagni was born in the Bhṛgu dynasty. Both of them nourished their hereditary feud. With his capital in the city of Māhiṣmatī on the banks of the river Narmadā, Kārtavīryārjuna began his reign. (See under Aurva I).

3) *Thousand Hands of Kārtavīryārjuna.* Once when Kārtavīryārjuna was living in his capital Māhiṣmatī, the sage Nārada happened to come there. The King greeted him with due reverence and asked him what course of action was to be followed for attaining mokṣa (salvation) and at the same time for enjoying worldly pleasures. Nārada replied that by performing the rite known as "Bhadradīpa Pratiṣṭhā", both these objects could be achieved. Accordingly, Kārtavīrya went to the banks of the river Narmadā with his wife

and began the observance of Bhadradīpa Pratiṣṭhā. Kārtavīrya's guru was Dattātreya, the son of Atri. At the conclusion of the Yāga rites, Dattātreya who was pleased, asked Kārtavīryārjuna what boons he wished to have. Kārtavīrya with joined palms asked him many boons one of which was that he should have a thousand arms. Dattātreya granted him the boons, and Kārtavīrya who became proud of his new possession, ruled at Māhiṣmatī for 86,000 years. (Brahmāṇḍa Purāṇa, Chapter 44).

4) *Vāyu's Warning*. Kārtavīryārjuna who returned triumphant after receiving the boon from Dattātreya heard a mysterious voice warning him in the following words :—"You fool ! Don't you know that a Brāhmaṇa is superior to a Kṣatriya ? A Kṣatriya governs his subjects in alliance with the Brāhmaṇa". On hearing this, Kārtavīrya became angry. He understood that Vāyu, the divine messenger was behind the mysterious voice. He despised Vāyu and argued that a Kṣatriya was superior to a Brāhmaṇa. Vāyu gave him a warning that a Brāhmaṇa would curse Kārtavīrya. (M.B. Anuśāsana Parva, Chapter 152).

5) *Kārtavīrya cursed by the sage*. Once Agni (fire-god) approached Kārtavīrya and begged for food. The King allowed him to feed upon mountains and trees from any part of his Kingdom. So Agni began to devour the woods and hills. This led to the burning down of an Āśrama owned by a sage called Āpava. The enraged Sage came to know that Kārtavīryārjuna was responsible for the havoc and pronounced a curse that Paraśurāma would chop off all the thousand hands of Kārtavīryārjuna.

6) *Kārtavīryārjuna and Rāvaṇa*. In the course of his triumphal march, after conquering the whole world, Rāvaṇa once arrived with his forces on the bank of the river Narmadā. Enjoying the smooth flow of the crystal clear stream of the Narmadā and the pleasant sand banks in the river-bed, he spent a night there with his followers. Early next morning he took his bath in the river and setting up the idol of Śiva on the sand bank, began to worship it.

Just then Kārtavīryārjuna and his wives came to the place and began their water sports, a few yards down the river from the place where Rāvaṇa was sitting. As part of his amusements, Kārtavīrya stopped the flow of the river by making a dam with his thousand arms. This caused the level of the water to rise and Rāvaṇa with his materials of worship was submerged in the flood. Enraged at this disturbance to his worship, he sent two of his men down the river bank to find out what was happening. They traced the source of the trouble to Kārtavīryārjuna and his water-sports and reported the matter to their master. At once Rāvaṇa armed himself with his bow rushed to Kārtavīryārjuna and began a fierce fight. At last Rāvaṇa fell down under the heavy stroke of Kārtavīrya's mace and was bound in chains and imprisoned. He lay there for one year. Rāvaṇa's father sage Pulastya came to know of this and he went to Kārtavīrya's palace. He was received with due respect and at his request, Kārtavīrya released Rāvaṇa and after that they remained friends for life. (Uttara Rāmāyaṇa).

7) *Kārtavīrya and Reṇukā's Death*. One day when Paraśurāma was fourteen years old, his father sage Jamadagni went to the forest to fetch some Samits (sacrificial twigs). Jamadagni's wife, Reṇukā swept and cleaned the Āśrama and went to the river Revā to fetch water and Paraśurāma was left behind in the Āśrama. When she reached the river bank, she saw Kārtavīryārjuna indulging in amorous pleasures with his wives in the water. She waited unobserved on the bank for some time and after they had left the place, she stepped into the river. But since the water was muddy, she had to go to another place in the river to get clear water. There also she lingered for a few minutes, looking at the amorous amusements of Citraratha, King of Sālva, with his wives. It was only after they had departed that she was able to return to the Āśrama with water. Meanwhile Jamadagni who had returned to the Āśrama earlier was angry at her delay and was waiting impatiently for her arrival. As soon as she reached the Āśrama, the sage, in a fit of fury, ordered Paraśurāma to cut off her head and the latter obeyed him. (Brahmāṇḍa Purāṇa, Chapter 58).

8) *The Triumphal March of Kārtavīrya*. All the Kings in the world acknowledged the supremacy of Kārtavīrya. In Brahmāṇḍa Purāṇa, Chapter 16, we find that Kings of the Solar dynasty like Trayyāruṇa, Hariścandra, Rohitāśva and Cuñcu were defeated by Kārtavīryārjuna. In his golden chariot he went about defeating Devas, Yakṣas, Ṛṣis and others. He challenged even Viṣṇu. He insulted Indra in the company of Indrāṇī. (M.B. Vana Parva, Chapter 115).

Intoxicated by his successes, Kārtavīrya went to the sea-shore and challenged the ocean and began to destroy the animals in the sea by shooting them with his arrows. God Varuṇa appeared before him and asked him what he wanted. Kārtavīrya asked the god to name a man who had the capacity to fight with him. Varuṇa answered that Jamadagni's son Paraśurāma was the person who satisfied that condition. Kārtavīrya accepted the challenge and went in search of Paraśurāma. (M.B. Anuśāsana Parva, Chapter 29).

9) *Killing of Jamadagni*. Once Kārtavīrya went to hunt in the forest with his followers. They were roaming in the Vindhya forests in search of game. At noon after a refreshing bath in the clear waters of the river Narmadā when they were preparing to return, they saw Jamadagni's Āśrama. After asking his men to wait at the river-bank, Kārtavīrya went alone to the Āśrama. He paid his respects to the sage and after their usual greetings, Jamadagni asked him to call his followers also to the Āśrama. When all of them arrived the sage gave them a sumptuous feast. Kārtavīrya wondered how the sage managed to do it. They spent the night there and when they returned home next morning Kārtavīrya's minister Candragupta told him that he saw a cow in Jamadagni's Āśrama and that it was from that divine cow that the sage was able to get all the rare articles of food which he supplied to the guests. He also offered to get the cow from the sage. So the King sent Candragupta to the Āśrama to beg the cow from the sage for him. Candragupta accordingly went with a few followers to the Āśrama and begged for the cow. At that time Paraśurāma was not in the Āśrama. Jamadagni told them that the cow was Kāmadhenu's sister, Suśīlā and that it was not possible to give her. Candragupta tried to seize the cow by force but she suddenly vanished into the sky. The King's men tried to capture her calf. Jamadagni who

came forward to prevent them, was beaten to death by Candragupta. (Brahmāṇḍa Purāṇa, Chapters 67 to 70).

10) *Jamadagni's Restoration to Life.* Paraśurāma returned soon to the Āśrama with the disciple Akṛtavraṇa. At the sight of his father lying dead on the floor, Paraśurāma cried aloud. Reṇukā beat her breast twentyone times. Seeing this, Paraśurāma took a solemn vow that he would go round the world twenty-one times and extirpate the Kṣatriya Kings. The sage Śukra appeared there with Suśīlā who had vanished. After restoring Jamadagni to life Śukra went back.

11) *Death of Kārtavīryārjuna.* Paraśu Rāma who had turned himself into the very embodiment of Revenge, accompanied by Akṛtavraṇa, took his stand at the gates of the city of Māhiṣmatī and challenged Kārtavīryārjuna to a fight. Kārtavīrya came out with a huge army. In the terrible fight that followed, Paraśurāma himself with his axe (paraśu) chopped off all the thousand arms of Kārtavīryārjuna. All his sons were killed. Kārtavīrya himself fell down beheaded. This was the end of the pillar of Hehaya dynasty. (Brahmāṇḍa Purāṇa, Chapter 81).

12) *Kārtavīrya's sons.* Kārtavīrya had one hundred sons. All of them were killed in the battle by Paraśurāma. Their names, as given in Chapter 76 of Brahmāṇḍa Purāṇa, are given below :—

Nirmada, Rocana, Śaṅku, Ugrada, Dundubhi, Dhruva, Supārśī, Śatrujit, Krauñca, Śānta, Nirdaya, Antaka, Ākṛti, Vimala, Dhīra, Nīroga, Bāhuti, Dama, Adhari, Vidhura, Saumya, Manasvī, Puṣkala, Buśa, Taruṇa, Ṛṣabha, Ṛkṣa, Satyaka, Subala, Balī, Ugreṣṭa, Ugrakarmā, Satyasena, Durāsada, Vīradhanvā, Dīrghabāhu, Akampana, Subāhu, Dīrghākṣa, Vartulākṣa, Cārudaṁṣṭra, Gotravān, Manojava, Ūrdhvabāhu, Krodha, Satyakīrti, Duṣpradharṣaṇa, Satyasandha, Mahāsena, Sulocana, Raktanetra, Vakradaṁṣṭra, Sudaṁṣṭra, Kṣatravarmā, Manonuga, Dhūmrakeśa, Piṅgalocana, Avyaṅga, Jaṭila, Veṇumān, Sānu, Pāśapāṇi, Anuddhata, Duranta, Kapila, Śambhu, Ananta, Viśvaga, Udāra, Kṛti, Kṣatrajit, Dharmī, Vyāghra, Ghoṣa, Adbhuta, Purañjaya, Cāraṇa. Vāgmī, Vīra, Rathī, Govihvala, Saṅgrāmajit, Suparvā, Nārada, Satyaketu, Śatānīka, Dṛḍhāyudha, Citradhanvā, Jayatsena, Virūpākṣa, Bhīmakarmā, Śatrutāpana, Citrasena, Durādharṣa Vidūratha, Śūra, Śūrasena, Dhiṣaṇa, Madhu, and Jayadhvaja.

KĀRTTIKEYA. Skanda, the son of Śiva. For details see under Skanda.

KARUṆA. See under Dhanañjaya.

KARŪṢA I. A King of Kārūṣa. A lady of name Bhadrā was performing penance to get this King as her husband when Śiśupāla carried her away. (Śloka 11, Chapter 45, Sabhā Parva).

KARŪṢA II. One of the nine sons of Vaivasvata Manu. The other sons are : Ikṣvāku, Nābhāga, Dṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśunāga, Diṣṭa and Pṛṣadhra. (7th Skandha, Devī Bhāgavata).

KARŪṢA. III. A Yakṣa. This Yakṣa accompanied by his brothers performed penance on the shores of the river Kālindī, to propitiate Devī, taking in only air. Devī was pleased and appearing before him in person said "You will become the lord of Manvantara". (Skandhas 10 and 13, Devī Bhāgavata).

KĀRŪṢA I. The sixth son of Vaivasvata Manu. (M.B. Ādi Parva, Chapter 75).

KĀRŪṢA. II. An ancient land. (The King of this land used to suppress robbers and plunderers. He was present at Draupadī's Svayaṁvara. (M.B. Ādi Parva, Chapter 185).

KARŪṢA (M). A place in ancient India. Historians are of opinion that it is the Bundelkhaṇḍa of modern India. The sin of Brahmahatyā (killing of brahmins) of Indra was washed away by brahmins at this place. The place where Karīṣa (cowdung) from Indra fell was called Karīṣa and it gradually became Karūṣa. (See under Aṅgamalaja).

KARVAṬA. An ancient country of India. The King of this land was slain by Bhīmasena. (Chapter 30, Sabhā Parva).

KAŚERAKA. A Yakṣa. Mahābhārata, Sabhā Parva, Chapter 10, Verse 15 says that Kaśeraka continues to attend on Kubera as a member of his assembly.

KAŚERU. A lovely daughter of Tvaṣṭā, the Prajāpati. Narakāsura abducted Kaśeru when she was fourteen years old. She was one of the virgins married by Śrī Kṛṣṇa who won a victory over Narakāsura. (M.B. Sabhā Parva, Chapter 38, Dākṣiṇātya Pāṭha).

KAŚERUMĀN (KASERUMĀN). An Asura who was a Yavana. He was slain by Śrī Kṛṣṇa according to Mahābhārata, Vana Parva, Chapter 12, Verse 32.

KĀŚĪ I. (VĀRĀṆASĪ. BANARAS). (See under Divodāsa also).

1) *General.* One of the oldest and most popular sacred centres in India, Kāśī is reputed for its Viśvanātha temple of hoary traditions, according to one of which the Śivaliṅga in the temple was installed by Brahmā himself. (Hālāsya Māhātmya).

2) *Pilgrimage on foot to Kāśī.* Devotees from many parts of India go on pilgrimage to Kāśī on foot, bathe in the holy waters of the Gaṅgā and thus earn spiritual satisfaction and release from worldly attachments. The reason for the above is stated in the Agni Purāṇa as follows :—Once, at Kailāsa Śiva told Pārvatī that the temple at Kāśī was called 'Avimukta' (unreleased) as it never perished, and all Japa, tapa, homa and dāna made there never cease to give auspicious results. One should walk on foot to Kāśī and live there. Having gone there one should never leave the place. There are eight great tīrthas at Avimukta, i.e. Hariścandra tīrtha, Āvrātakeśvara tīrtha, Japyeśvara tīrtha, Śrī Parvatīrtha, Mahālayatīrtha, Bhṛgu tīrtha, Caṇḍeśvara tīrtha and Kedāratīrtha. These tīrthas extend to two yojanas to the east of the Kāśī temple and half-a-yojana to the west of it. The river Varaṇā is also there, and Vārāṇasī is at the centre of all these. Whatever is done at Vārāṇasī like bath, Japa, homa, worship of Devas, dāna, obsequies for the dead, oneself living there etc. is productive of devotion and salvation. (Agni Purāṇa, Chapter 112).

3) *References to Kāśī in the Mahābhārata.*

(i) Pāṇḍu once conquered Kāśī. (Bhīṣma Parva, Chapter 9).

(ii) Bhīma married Balandharā, daughter of the King of Kāśī. (Ādi Parva, Chapter 35, Verse 77).

(iii) Bhīmasena conquered Kāśī. (Sabhā Parva, Chapter 30, Verse 6).

(iv) Sahadeva conquered Kāśī. (Udyoga Parva, Chapter 50, Verse 31).

(v) In the war between the Pāṇḍavas and the Kauravas, the King of Kāśī fought on the side of the former. (Udyoga Parva, Chapter 196, Verse 2).
(vi) Arjuna conquered Kāśī. (Ādi Parva, Chapter 122, Verse 40).
(vii) Śrī Kṛṣṇa conquered Kāśī. (Droṇa Parva, Chapter 11, Verse 15).
(viii) Karṇa once conquered Kāśī on behalf of Duryodhana. (Karṇa Parva, Chapter 8, Verse 19).
(ix) Kāśī had been ruled by the Kings called Haryaśva. Sudeva, and Divodāsa. (Anuśāsana Parva, Chapter 30, Verses 12 to 15).
(x) King Vṛṣadarbha and Uśīnara had ruled over Kāśī. (Anuśāsana Parva, Chapter 30, Verse 9).
(xi) Bhīṣma conquered Kāśī during the Svayaṁvara of Ambā. (Anuśāsana Parva, Chapter 44, Verse 38).
(xii) The horse sent out in connection with Yudhiṣṭhira's Aśvamedha passed through Kāśī also. (Aśvamedha Parva, Chapter 83, Verse 14).
(xiii) For the origin of the name Kāśī see under Divodāsa.

KĀŚĪ II. An inhabitant-citizen-of Kāśī. (Bhīṣma Parva, Chapter 106, Verse 18).

KĀŚĪ III. A son of Kaviprajāpati. (Anuśāsana Parva, Chapter 85, Verse 133).

KĀŚIKA. A famous charioteer on the Pāṇḍava side (Udyoga Parva, Chapter 171, Verse 15).

KĀŚĪŚVARA TĪRTHA. A sacred place on the banks of river Ambumatī on the borders of Kurukṣetra. A bath in the river redeems one from all sins and raises one to Brahmaloka. (Vana Parva, Chapter 83, Verse 57).

KAŚMĪRA (KAŚMĪRAKAM). A state in North India, Kaśmīra was famous during the Mahābhārata period also. Once Arjuna conquered this state (Sabhā Parva, Chapter 27). People from the state had attended Yudhiṣṭhira's Rājasūya with many articles of presentation. Śrī Kṛṣṇa once defeated its ruler. (Droṇa Parva, Chapter 11, Verse 16). Paraśurāma also once defeated its ruler. (Droṇa Parva, Chapter 70, Verse 11).

KAŚMĪRAMAṆḌALAM. A particular place in Kaśmīra where once a conference of sages was held. (Vana Parva, Chapter 203). Besides all the prominent sages of North India, distinguished persons like Nahuṣa, Yayāti, Asi and Kaśyapa attended the conference. Rivers Jhelam and Chenab flow through this place, and it is a holy centre. Those who bathe here will become like sages.

KASTŪRĪGANDHĪ. Another name for Kālī (Matsyagandhī) or Satyavatī, the mother of Vyāsa. To know how she got this name, see under Satyavatī.

KĀŚYA I. A famous King of Kāśī ; father of Ambā, Ambikā and Ambālikā. He was also called Krodhavaśa. According to Chapter 171 of Udyoga Parva, Kaśya's real name was Senābindu.

KĀŚYA II. One of the great sages who visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 10).

KAŚYAPA I. Chief among the Prajāpatis.

1) *Kaśyapa—Son or Grandson of Brahmā ?* It is impossible to give a definite answer to this question. In Mahābhārata, Ādi Parva, Chapter 65, we see that six spiritual sons—Marīci, Aṅgiras, Atri, Pulastya, Pujaha and Kratu—were born to Brahmā. Kaśyapa was born as the son of Marīci and that all living beings in the world took their origin from Kaśyapa. According to this statement, Kaśyapa is the grandson of Brahmā. But in the 14th Sarga of Araṇyakāṇḍa in Vālmīki Rāmāyaṇa there is an account of the creation of all animate and inanimate objects in this world. According to a statement in that passage, we find that Kaśyapa was the youngest brother of Marīci, Atri, Pulastya and others. This means that Kaśyapa was the son of Brahmā. Therefore there is nothing wrong in regarding him either as the son or as the grandson of Brahmā. In the Purāṇas we find references to him in both ways.

2) *Original Gotra or Clan.* Mahābhārata, Śānti Parva, Chapter 297, verse 17 says that all living beings belong to the four original Gotras — the gotra of Aṅgiras, Kaśyapa gotra, Bhṛgu gotra and Vasiṣṭha gotra and that all the other gotras came into existence subsequently.

3) *Kaśyapa's wives.* Kaśyapa had 21 wives who were:— Aditi, Diti, Danu, Ariṣṭā, Surasā. Khaśā, Surabhi, Vinatā, Tāmrā, Krodhavaśā, Irā, Kadrū, Muni, Pulomā, Kālakā, Natā, Danāyus, Siṁhikā, Pradhā, Viśvā, and Kapilā. Of these, the 13 wives, Aditi, Diti, Kālakā, Danāyus, Danu, Siṁhikā, Krodhā, Pradhā, Viśvā, Vinatā, Kapilā, Muni and Kadrū, were the daughters of Dakṣa.

Of these the first wife Aditi had 12 sons. These 12 sons namely Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Aṁśa and Bhaga are called Ādityas (sons of Aditi). In the sixth Manvantara these 12 Ādityas belonged to the tribe known as Tuṣitas. (The present Manvantara is the seventh one). The 33 crores of Devas came into being from the twelve Ādityas.

The Daityas were born from Kaśyapa's second wife Diti. The chief Daityas are Hiraṇyakaśipu, Hiraṇyākṣa and Siṁhikā. All the other Daityas were born from them.

The Dānavas were the children of Danu, another wife of Kaśyapa. Dvimūrdhā, Śambara, Ayomukha, Śaṅkuśiras, Kapila, Śaṅkara, Ekacakra, Mahābāhu, Tāraka, Mahābala, Svarbhānu, Vṛṣaparvā, Pulomā, and Vipracitti are the famous Dānavas. The other Dānavas were the children of the people mentioned above.

Another wife of Kaśyapa, Surabhi gave birth to Aja, Ekapād, Ahirbuddhnya, Tvaṣṭā and Rudra and also the Ekādaśa Rudras namely:—Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī ,Raivata, Mṛgavyādha, Sarpa, and Kapālī. Vinatā gave birth to Garuḍa and Kadrū was the mother of the nāgas. The Purāṇas proclaim that all living beings that we see in the world today, sprang from Kaśyapa's offsprings by his different wives. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Chapter 29; Viṣṇu Purāṇa, Part I, Chapters 15-21; Mahābhārata, Ādi Parva, Chapters 16 and 65 and Agni Purāṇa, Chapter 18).

4) *Brahmā taught Kaśyapa cure for snake poison.* The serpents (Nāgas) were born to Kadrū, one of the wives of Kaśyapa. Once Kadrū asked her children to hang down like hair from the tail of Uccaiśśravas. They refused to do so. Kadrū became angry and cursed them that they would be burnt alive at Janamejaya's Sarpa Sattra (snake-sacrifice). After the curse, the Nāgas became dangerously venomous. At this stage, Brahmā taught Kaśyapa the art of curing snake-poison to protect other creatures that might be bitten by the Nāgas. Cure of snake-bite in this world dates from that time. (M.B. Ādi Parva. Chapter 20).

5) *Kaśy pa and Garuḍa.* Garuḍa is a mighty son of Kaśyapa by his wife Vinatā. Vinatā made a bet with her sister Kadrū. Kadrū won the bet. Vinatā became Kadrū's maid-servant as a result of the bet. To be relieved of this bondage Vinatā's son Garuḍa had to bring Amṛta from Devaloka and give it to Kadrū and her Nāga-sons. Garuḍa agreed and flew up to Heaven to fetch Amṛta.

On the way, he visited his father Kaśyapa who was performing penance on the Gandhamādana mountain. He asked his father to give him some food, as he was very hungry. Kaśyapa told him the following story:— "Long ago a sage named Vibhāvasu lived near this place. He and his younger brother named Supratīka began to quarrel over the sharing of their father's wealth. The elder brother transformed the younger brother into an elephant by a curse and the younger brother turned the elder into a tortoise by his curse. They are still living in yonder lake as elephant and tortoise and continue like enemies. If you eat both of them, you will be strong enough to fight against the Devas and get possession of Amṛta for yourself."

On hearing this, Garuḍa went to the lake and caught the elephant and tortoise in his claws and flew up into the sky. The mountains began to tremble and a whirlwind swept the Heavens when Garuḍa beat with his wings. He flew about here and there unable to find a convenient place to sit and enjoy his meal. On the way, his eye caught sight of a huge banyan tree spreading its branches far and wide, to a distance of 100 yojanas around it. When he perched on one of its branches with the elephant and tortoise, the branch broke and fell down. From that branch certain sages known as Bālakhilyas were hanging with their heads downwards. So, to prevent them from falling to the ground, Garuḍa lifted it in his beak and began to fly up again. Unable to find a suitable spot where he could deposit the branch with the sages, Garuḍa returned to his father again. At the request of Kaśyapa, the Bālakhilyas went to the Himālayas. He showed Garuḍa a vast, snow-clad mountain on which he could deposit the broken branch he was carrying. Garuḍa flew to that mountain and ate up the elephant and tortoise and thus gained strength to fight with the Devas for Amṛta. After that he proceeded to Heaven. (M.B. Ādi Parva, Chapters 29-31).

6) *Other Birth of Kaśyapa.* In Cākṣuṣa Manvantara, the sage Sutapas performed a penance along with his wife Pṛśni for 12,000 years. Lord Viṣṇu appeared to them and asked what boon they wished to ask. They prayed that the Lord should take birth as their son. Viṣṇu granted their prayer and was born as their son.

In the next Manvantara (the period of Vaivasvata Manu) Sutapas and Pṛśni were re-born as Kaśyapa and Aditi respectively. At that time also Mahāviṣṇu was born to Aditi as Vāmana. (See under Vāmana). In this birth, Kaśyapa had many other wives besides Aditi. Surasā was one of those wives. (Bhāgavata, 10th Skandha).

It was this Kaśyapa himself who was reborn as Vasudeva and Aditi became Devakī. Surasā was born as Rohiṇī, another wife. There is another reason for Kaśyapa and Aditi to take birth for the third time. Once Kaśyapa had prepared to perform a Yāga. All arrangements were complete. But the sacrificial cow alone was not available. Kaśyapa solved the problem by stealing a cow from Varuṇa's cattle-shed. Aditi and Surasā concealed it in the Āśrama. Enraged at the theft of his cow, Varuṇa complained to Brahmā. A curse was pronounced by Brahmā and Varuṇa that as a punishment for stealing and hiding the cow, Kaśyapa should be reborn as a cowherd and Aditi and Surasā should be reborn as the cowherd's wives. It was by this curse that Kaśyapa, Aditi and Surasā were reborn as Vasudeva Devakī and Rohiṇī respectively. (Devī Bhāgavata, 4th Skandha).

7) *Paraśurāma's gift of land to Kaśyapa.* Paraśurāma performed a Yāga after exterminating all Kṣatriya Kings. At that Yāga he gifted all the lands he had conquered till then to Kaśyapa. In Mahābhārata, Araṇya Parva, Chapter 117, there is a reference to this gift.

8) *Kaśyapa and Kerala.* After Paraśurāma went round the world eighteen times and exterminated the Kṣatriya Kings he performed a Yāga. At that Yāga he gave the whole earth as dakṣiṇā to Kaśyapa. After that, Kaśyapa drove away Paraśurāma from the earth to the south. Taking pity on Paraśurāma, the ocean gave him the region known as "Śūrpāraka". Kaśyapa seized Śūrpāraka also from Paraśurāma and gave it to Brāhmaṇas. Paraśurāma went to the forests after it. Later on, intermixture of castes took place in this region and anarchy prevailed there. At one time, Śūrpāraka sank down into Pātāla (lower world). Kaśyapa who saw this held the earth up, brought Kṣatriyas from the north and made them rulers of the country. (M.B. Śānti Parva, Chapter 49). This "Śūrpāraka" is believed to be Kerala.

9) *Other Details about Kaśyapa.*

(i) Kaśyapa arrived at the place of Arjuna's birth accompanied by other sages. (Mahābhārata, Ādi Parva, Chapter 122).

(ii) Kaśyapa flourished in Brahmā's assembly. (M.B. Sabhā Parva, Chapter 11).

(iii) Once there was a dispute between Virocana, the son of Prahlāda and Sudhanvā, the son of Aṅgiras. It was Kaśyapa who settled this dispute. (See the 5th Para under the word Aṅgiras).

(iv) Once Kaśyapa went on a pilgrimage in the company of Yudhiṣṭhira. (M.B. Vana Parva, Chapter 85).

(v) Once Brahmā gifted the entire earth to Kaśyapa at a Yajña. Bhūmidevī (Goddess of the earth) who was distressed at it, went to Pātāla and began to lament. At that time Kaśyapa propitiated the goddess by his austere penance. (M.B. Vana Parva, Chapter 114).

(vi) After Paraśurāma had given the entire earth to Kaśyapa, Kaśyapa drove away Paraśurāma from the earth. Paraśurāma then shot an arrow into the sea and converted that portion of the sea into land. (M.B. Droṇa Parva, Chapter 70, Verses 18 and 19).

(vii) When the war between Kauravas and Pāṇḍavas was in progress, Kaśyapa approached Droṇa and wanted him to bring the battle to a close. (M.B. Droṇa Parva, Chapter 190).

(viii) Kaśyapa was also present with other sages at the time of Skanda's birth. (M.B. Śalya Parva, Chapter 45).

(ix) Kaśyapa once gave some pieces of advice to Purūravas. (M.B. Śānti Parva, Chapter 73).
(x) In the 8th verse of Chapter 208 of Śānti Parva, in Mahābhārata, we find that Kaśyapa had another name Ariṣṭanemi.
(xi) Kaśyapa once related to Bhīṣma, the story of Mahāviṣṇu's Varāhāvatāra. (Incarnation as Boar). (M.B. Śānti Parva, Chapter 209, Verse 6).
(xii) Bhāṣā Bhārata says that gingelly seeds were first introduced into this world from sage Kaśyapa's body. (M. B. Anuśāsana Parva, Chapter 66, Verse 10).
(xiii) Kaśyapa explained to Vṛṣādarbhi, the evil of receiving pratigraha (presents). (M.B. Anuśāsana Parva, Chapter 93).
(xiv) Kaśyapa once spoke to Arundhatī about the weakness of his body. (M.B. Anuśāsana Parva, Chapter 93, Verse 65).
(xv) At another time, Agastya suspected that Kaśyapa had stolen his lotus. But Kaśyapa swore that he was innocent. (M.B. Anuśāsana Parva, Chapter 94).
(xvi) In Bhāṣā Bhārata it is said that Kaśyapa was one of the Sapta Gurus (seven Preceptors) of Kubera. The other six Gurus were—Vasiṣṭha, Atri, Gautama, Bharadvāja, Viśvāmitra and Jamadagni. M.B. Anuśāsana Parva, Chapter 150).
(xvii) In Bhāgavata we see that Kaśyapa and other sages were instrumental in bringing about the destruction of Yadu Vaṁśa. (For further details see under SĀMBA).

KAŚYAPA II. A serpent. In Mahābhārata, Ādi Parva, Chapter 122, we read that this serpent was present at the time of Arjuna's birth.

KĀŚYAPA I. (KAṆVA).

1) *General.* Two sages Kaśyapa and Kāśyapa are mentioned in the Purāṇas, and due to the close similarity in the names in some Purāṇas the two names are used one for the other. There is, therefore, considerable difficulty in distinguishing the one from the other and unerringly hitting upon the right person in certain contexts.

There is a very ancient sage the first cause or the original father of all living beings in the universe. He is described, in most of the Purāṇas, as the grandson of Brahmā and the son of Marīci. He was the husband of the original or first mothers of living beings, called Diti and Aditi. The interpretation that he was called Kaśyapa as he used to drink Kaśyam (liquor) is not founded on facts. No Purāṇa refers to him as a drunkard.

The sage called Kāśyapa was the foster father of Śakuntalā. The statement that he was called Kāśyapa as he was born in the dynasty of Kaśyapa is also not correct. Kaṇva was not born in the dynasty of Kaśyapa. The genealogy of Kāśyapa is as follows:

2). *Genealogy.* Descended from Viṣṇu thus: Brahmā—Atri — Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Puru—Janamejaya — Prācinvān — Pravīra — Namasyu—Vītabhaya—Śuṇḍu— Bahuvidha — Saṁyāti — Rahovādī — Raudrāśva — Matināra—Prītiratha—Medhātithi—Kaṇva (Kāśyapa).

Medhātithi was Kaṇva's father. (Śānti Parva, Chapter 208, Verse 27). According to the Agni Purāṇa a son called Kaṇva was born (Kāśyapa) to Medhātithi, son of King Prītiratha of the Puru dynasty. But, nothing about the family matters of Kaṇva is mentioned therein. In the Mahābhārata itself the name Kāśyapa is often used instead of Kaṇva. From the above facts it may be understood that Kaṇva was born as a prince, and that later on, he became a sage. Moreover, the Agni Purāṇa says that Santurodha, the brother of Kaṇva's father, was the father of Duṣyanta. According to that Kāśyapa and Duṣyanta were the sons of brothers, Kāśyapa being that of the elder one. For the time being the above are the only reasonable inferences, and the truth has to be found out by further researches. But, one thing is certain according to the genealogy, that Kāśyapa was born twenty generations after Kaśyapa.

3). *Kāśyapa and Takṣaka.* The story is told in the 2nd Skandha of Devī Bhāgavata and in the Ādi Parva of Bhārata that Takṣaka set out to bite King Parīkṣit and Kāśyapa to cure him of Takṣaka's poison, but that Takṣaka bribed Kāśyapa off his mission to save the King. But, the story as such is unfounded. It was Kaśyapa and not Kāśyapa whom Brahmā had taught the science of the treatment and cure of poison (see under Kaśyapa) and, therefore, it should be Kaśyapa whom Takṣaka bribed.

4). *Kaśyapa and Śakuntalā.* See under KAṆVA.

5). *Kāśyapa and Ṛṣyaśṛṅga.* Father of Ṛṣyaśṛṅga was one Kāśyapa; may be Kaśyapa or Kāśyapa. The greater possibility is for Kāśyapa to be the father. (See under ṚṢYAŚṚṄGA).

6). After a Yajña Viśvakarman made a land-gift to Kāśyapa once. (See under KAṆVA).

KĀŚYAPA II. Priest of Vasudeva; this Kāśyapa lived for years as a good friend of the Pāṇḍavas. He is considered to be a very distinguished ascetic. (Aśvamedha Parva, Chapter 16).

KĀŚYAPA III. Son of Sage Kaśyapa. This Kāśyapa was member of Indra's assembly. (Sabhā Parva, Chapter 7). He was present at the Yajña conducted by emperor Pṛthu.

KĀŚYAPA IV. An Agni, the son of Kaśyapa. Pāñcajanya was born from the five Agnis, Kāśyapa, Vasiṣṭha, Prāṇa, Aṅgiras and Cyavana, all of whom were sons of Kaśyapa. (Vana Parva, Chapter 220).

KĀŚYAPA V. A haughty Vaiśya once felled to the ground a brahmin youth called Kāśyapa by hitting him with his chariot. (See under Indra, Para 38).

KĀŚYAPA VI. Sons of Kaśyapa like Vibhāṇḍaka. Rājadharman, Viśvāvasu, Indra, Āditya and Vasu, other Devas and other living beings born in Kaśyapa's dynasty—all these are also called Kāśyapas.

KĀŚYAPADVĪPA (ISLAND). An island in the shape of a hare visible in the moon. (Bhīṣma Parva, Chapter 6, Verse 55).

KĀŚYAPĪ. (Earth). The earth came to be known as Kāśyapī as it had been given as a gift to Kaśyapa by Paraśurāma.

"The whole of the earth was given to Kaśyapa and thus it came to be called Kāśyapī". (Brahmāṇḍa Purāṇa, Chapter 89).

KATHAKA. A soldier of Skanda. (Śloka 67, Chapter 45, Śalya Parva).

KATHĀSARITSĀGARA. See under BṚHATKATHĀ.

KAṬHOPANIṢAD. See under NACIKETAS.

KAṬVĀKU (KHAṬVĀKU). A son of Vaivasvata Manu. Brahmāṇḍa Purāṇa states that he was an ancestor of Ikṣvāku.

In the beginning Manu, alias Vaivasvata, had a son named Kaṭvāku. He was the first of kings and he ruled

the world for a long time. On the banks of the river Sarayū he constructed a city called Ayodhyā. Ayodhyā was celebrated for its beauty and wise men proclaimed that it was more beautiful than the cities of the eight guards of the universe or the city of even Brahmā, the Creator.

KĀTYĀYANA I. A grammarian who wrote a commentary on Pāṇini's grammatical work entitled Aṣṭādhyāyī. He has also written Śrauta Sūtras and a book on "Dharma Śāstra".

KĀTYĀYANA. II. Kathāsaritsāgara says that "Kātyāyana" was another name of Vararuci.

KĀTYĀYANA. III. A great sage who flourished in Indra's assembly. We see a reference to him in Mahābhārata, Sabhā Parva, Chapter 7, Verse 19).

KĀTYĀYANĪ. One of the two wives of Yājñavalkya. After withdrawing completely from worldly activities, Yājñavalkya asked his wives to divide his worldly assets equally between them. But Maitreyī the other wife, being of a deeply spiritual nature, Kātyāyanī herself had to undertake the burden of all the material affairs. (Bṛhadāraṇyakopaniṣad).

KAUKUHAKA. An ancient country in South India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 60).

KAUKULIKĀ. An attendant of Skandadeva. (M.B. Śalya Parva, Chapter 46, Stanza 15).

KAUMODAKĪ. The club of Śrī Kṛṣṇa. It is mentioned in Mahābhārata, Ādi Parva, Chapter 224, Stanza 23, that this club was given to Śrī Kṛṣṇa by Varuṇa the god of water, at the time of the burning of the forest Khāṇḍava.

KAUṆAPA. A serpent born in the family of Vāsuki. This serpent was burnt to death in the Sarpa Sattra (sacrificial fire to kill serpents) of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 6).

KAUṆAPĀŚANA. A famous serpent born in the family of Kaurava. (M.B. Ādi Parva, Chapter 35, Stanza 14).

KAUṆḌINYA I. See under Mitrabheda.

KAUṆḌINYA II. A hermit who lived in the Palace of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Stanza 16). See under Dhṛṣṭabuddhi.

KAUṆḌINYA III. A hermit. This hermit had erected his hermitage in Hastimatīsabhramatīsaṅgama and lived there. Once due to excess of rain the river flooded and his hermitage was washed away. So the hermit cursed the river. "Let the river be dried up". Then he went to the realm of Vaikuṇṭha. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 145).

KAUṆIKUTSYA. A noble Brahmin. It is mentioned in Mahābhārata, Ādi Parva, Chapter 8, Stanza 25, that this Brahmin visited Pramadvarā who died of snake-bite.

KAURAVA(S).

1) *General Information.* Those who were born in the family of the famous King Kuru. Descended in the following order from Viṣṇu :— Brahmā—Atri—Candra Budha—Purūravas —Āyus —Nahuṣa —Yayāti—Pūru—Janamejaya—Prācinvān —Pravīra—Namasyu —Vītabhaya—Śuṇḍu—Bahuvidha —Saṁyāti —Rahovādī—Raudrāśva—Matināra—Santurodha —Duṣyanta—Bharata—Suhotra—Suhotā — Gala —Garda — Suketu — Bṛhatkṣetra—Hasti—Ajamīḍha—Ṛkṣa—Saṁvaraṇa — Kuru. This is the genealogy of Kuru. From Kuru the genealogy continues as follows :— Jahnu—Suratha — Vidūratha—Sārvabhauma —Jayatsena —Ravaya —Bhāvuka—Cakroddhata —Devātithi —Ṛkṣa —Bharata —Pratīca—Śantanu. Śantanu had two wives Gaṅgā and Satyavatī. Bhīṣma was born of Gaṅgā. Vyāsa was born to Satyavatī before her marriage. from the hermit Parāśara. After the marriage, from Śantanu, two sons Citrāṅgada and Vicitravīrya were born to her. A Gandharva killed Citrāṅgada. Bhīṣma brought the three daughters of the King of Kāśī, Ambā, Ambikā and Ambālikā as wives of Vicitravīrya, but on the way knowing that Ambā was in love with the King of Śālva, she was sent back. Ambikā and Ambālikā became the wives of Vicitravīrya. Shortly Vicitravīrya also died. With a view to continue the royal family, Satyavatī sent for Vyāsa, so that he might beget children of Ambikā and Ambālikā. At the time of coition Ambīkā closed her eyes to avoid seeing the uncouth face of Vyāsa. So she got as son Dhṛtarāṣṭra who was blind from birth. Seeing the ugly figure of Vyāsa Ambālikā turned pale and so the son born to her was pale in colour. He was called Pāṇḍu. From Dhṛtarāṣṭra, Duryodhana and his brothers were born and from Pāṇḍu were born the Pāṇḍavas. All members born in the family of Kuru were known as Kauravas. But later, the sons of Dhṛtarāṣṭra came to be known by the name 'Kauravas'.

2) *The origin of Kauravas.* (Duryodhana and his brothers). Dhṛtarāṣṭra married Gāndhārī the daughter of Subala the King of Gāndhāra. Once Vyāsa reached the palace weary with hunger and thirst. Gāndhārī gave Vyāsa food and drink. Vyāsa was pleased with her and told her that she might ask for any boon. She said that she wanted to get hundred sons from Dhṛtarāṣṭra. Vyāsa granted the boon. Gāndhārī became pregnant. Even after two years she did not deliver. She heard that Kuntī, the wife of Pāṇḍu had given birth to a child. Gāndhārī became sad. She crushed her womb and gave birth to a lump of flesh. Understanding this, Vyāsa came there and cutting the lump into hundred and one pieces kept them in ghee-pots. Advising Gāndhārī to keep the pots in secret, Vyāsa went to the Himālayas. The pots were broken at the proper time and hundred sons and a daughter came out. Besides them Dhṛtarāṣṭra had another son named Yuyutsu by a Vaiśya woman.

The hundred and one sons of Dhṛtarāṣṭra beginning with Duryodhana are the Kauravas.

3) *Names of the Kauravas.*

Duryodhana, Duśśāsana, Dussaha, Duśśala, Jalagandha, Sama, Saha, Vinda, Anuvinda, Durdharṣa, Subāhu, Duṣpradharṣaṇa, Durmarṣaṇa, Durmukha, Duṣkarṇa, Karṇa, Vikarṇa, Śala, Sattva, Sulocana, Citra, Upacitra, Citrākṣa, Cārucitra, Śarāsana, Durmada, Durvigāha, Vivitsu, Vikaṭānana, Ūrṇanābha, Sunābha, Nanda, Upananda, Citrabāṇa, Citravarmā, Suvarmā, Durvimoca, Ayobāhu, Mahābāhu, Citrāṅga, Citrakuṇḍala,, Bhīmavega, Bhīmabala, Vālaki, Balavardhana, Ugrāyudha, Suṣeṇa, Kuṇḍadhāra, Mahodara, Citrāyudha, Niṣaṅgī, Pāśī, Vṛndāraka, Dṛḍhavarmā, Dṛḍhakṣatra, Somakīrti, Anūdara, Dṛḍhasandha, Jarāsandha, Satyasandha, Sadāsuvāk, Ugraśravas, Ugrasena, Senānī, Duṣparājaya, Aparājita, Kuṇḍaśāyī, Viśālākṣa, Durādhāra, Dṛḍhahasta, Suhasta, Vātavega, Suvarcas, Ādityaketu, Bahvāśī, Nāgadatta, Ugraśāyī, Kavacī, Krathana Kuṇḍī, Bhīmavikrama, Dhanurdhara, Vīrabāhu, Alo,-lupa, Abhaya, Dṛḍhakarman, Dṛḍharathāśraya, Anādhṛṣya, Kuṇḍabhedī, Virāvī, Citrakuṇḍala, Pramatha,

Apramāthin, Dīrgharoman, Suvīryavān, Dīrghabāhu, Suvarmā, Kāñcanadhvaja, Kuṇḍāśin, Virajas, and Yuyutsu. Duśśalā (daughter). (Mahābhārata. Ādi Parva, Chapters 67 and 117). (For further details about the Kauravas see under Duryodhana and Duśśāsana).

KAURAVYA. A noble serpent which was born of Airāvata. (M.B. Ādi Parva, Chapter 218, Stanza 18).

KAUSALA (KAUŚALA). Skandadeva once changed the shape of his face to that of the face of goat. Then he got the name Kausala. (M.B. Vana Parva, Chapter 228, Stanza 4).

KAUSALYĀ I. A queen of King Daśaratha and mother of Śrī Rāma. Daśaratha had three wives Kausalyā, Kaikeyī and Sumitrā. Kausalyā gave birth to Śrī Rāma, Kaikeyī to Bharata and Sumitrā to Lakṣmaṇa and Śatrughna. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 16).

KAUSALYĀ II. Queen of the King of Kāśī. Ambā, Ambikā, and Ambālikā were daughters of this Kausalyā. Of these daughters Ambālikā also was called Kausalyā. After the death of Pāṇḍu she went to the forest with Ambikā. (M.B. Ādi Parva, Chapter 129).

KAUSALYĀ III. The queen of a Yādava King. She was the mother of the Yādava named Keśin. (Devī Bhāgavata, Skandha 9).

KAUSALYĀ IV. Wife of Puru, the son of King Yayāti. Janamejaya was born to Puru of his wife Kausalyā. (M.B. Ādi Parva, Chapter 95, Stanza 11).

KAUSALYĀ V. The queen of Janaka, the King of Mithilā. Once King Janaka decided to sell his palace and everything he possessed and to go abegging for alms. But his brave wife Kausalyā convinced her husband by her reasonable arguments that he should not venture to do so. Thus she prevented her husband from carrying out his decision.

KAUSALYA. A teacher, who belonged to the line of disciples of Vyāsa. Jaimini was the disciple of Vyāsa. Sumantu was the son of Jaimini. A son named Sutvā, was born to Sumantu. Sukarman was the son of Sutvā. Sukarman had two disciples Hiraṇyanābha. and Pauṣpiñji. Kausalya was another name of Hiraṇyanābha. (Viṣṇu Purāṇa, Aṁśā 3, Chapter 6).

KAUŚĀMBĪ. Four sons, Kuśāmba, Kuśanābha, Asūrtarajas and Vasu were born to Kuśa, the son of Brahmā, of his wife the princess of Vidarbha. According to the order of their father each prince built a city and began to rule over it. Kauśāmbī is the city built by Kuśāmba. Kuśanābha built the city of Mahodayapura ; Asūrtarajas, the city of Dharmāraṇya and Vasu the city of Girivraja. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 32). It is mentioned in Kathāsaritsāgara that the city of Kauśāmbī stood in the middle of the kingdom of Vatsa and that Udayana born of the family of the Pāṇḍavas had once ruled this country with Kauśāmbī as his capital.

KAUŚIKA I. (Viśvāmitra). See under Viśvāmitra.

KAUŚIKA II. A hermit who lived in the palace of Yudhiṣṭhira. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 83, that while going to Hastināpura, Śrī Kṛṣṇa met this hermit on the way.

KAUŚIKA III. A minister of Jarāsandha. It is mentioned in Mahābhārata, Sabhā Parva, Stanza 22, that he had another name Haṁsa also.

KAUŚIKA IV. While the Pāṇḍavas were leading forest life, the hermit Mārkaṇḍeya told the story of a noble Brahmin named Kauśika, to Dharmaputra. Once this Brahmin sat under a tree and performed penance. A small crane which sat on a branch of the tree passed excreta on the head of the Brahmin. He became angry and looked at the bird. Instantly the bird was reduced to ashes. The Brahmin sincerely repented and went to the countryside to live on alms. Once he reached the house of a Brahmin. The wife of the Brahmin came to the door and requested him to wait a bit. Immediately her husband arrived, and she, being engaged in looking after the needs of her husband forgot the Brahmin Kauśika, who became angry and spoke cruel words to her. She argued that the noblest deed was looking after one's husband and that it was not meet and right for Brahmins to get angry. She advised Kauśika to go to Mithilāpurī and to receive advice from the famous Dharmavyādha. Kauśika repented his rash nature, went to Dharmavyādha and received advice from him. He returned home and lived peacefully with his parents. (M.B. Vana Parva, ten chapters from 206).

Though a man of veracity, he finally had to go to hell, for the following reason. While he was engaged in penance in the forest some thieves came by that way with some stolen goods. The owners of the goods were chasing the thieves. Kauśika told them the way by which the thieves had gone. So at the end Kauśika was thrown into hell. (M.B. Karṇa Parva, Chapter 69).

KAUŚIKA V. A King of the Puru dynasty. Kapila was his father and Gṛtsapati was his brother. The four castes Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra originated from Gṛtsapati. (Agni Purāṇa, Chapter 278).

KAUŚIKA VI. A hermit. This ancient hermit lived in Kurukṣetra. His sons Svasṛpa, Krodhana, Hiṁsra, Piśuna, Kavi, Vāgduṣṭa, and Pitṛvarttī lived with hermit Garga for learning under him. Their names indicated their character. Their father died. The sons were in poverty. At this time rain ceased altogether. Garga asked his disciples to take his milch cow to the forest for grazing. Owing to hunger the brothers decided to kill and eat the cow. But the youngest said: "If you are bent on killing the cow, we had better make use of it as an offering to the Manes, and no sin will visit us."

All agreed to this and Pitṛvārttī killed the cow and began the sacrifice. Two elder brothers were employed in worshipping the gods and three were detailed to give offerings to the manes. One was asked to be the guest. Pitṛvarttī was the sacrificer. Remembering the ancestors with reverence he began the sacrifice in accordance with the rites. Thus the seven hermits ate the cow and told Garga that the cow was caught by a tiger.

In due course the seven of them died, and took rebirth as rude low-caste people in Dāśapura. Because of the sacrifice and offerings to the Manes they had the remembrance of their previous birth. So they feared god and took fast and vow at a holy bath and in the presence of a multitude cast off their lives and were born again as animals in Kālañjara hills. Because of their abstinence due to knowledge they cast off their lives by Prapatana (jumping down from the top of the mountain) and were born again as Ruddy geese, in the Mānasasaras when their names were Sumanas, Kusuma, Vasu, Citradarśī, Sudarśī, Jñātā and Jñānapāraga—names conforming to their character. The seven brothers became pure and sinless by their union with God the

Supreme Spirit. But three of them fell out of the union because of their desire. They saw the pleasurable life led by Aṇuha the King of Pāñcāla who was immensely wealthy with many beautiful wives. At the sight of this, one of the geese—the Brahmin Pitṛvartti, who performed the sacrifice of offering to the Manes because of his love for his father—wished to become a king. Seeing the two wealthy ministers who led luxurious lives, two of the ruddy geese wanted to become ministers. Accordingly Pitṛvartti was born as Brahmadatta the son of Vaibhrāja and the other two as sons of ministers with names Puṇḍarīka and Subālaka. Brahmadatta was anointed as King of Pāñcāla in the great city of Kāmpilya. That King was mighty, loving his father well, always desirous of giving offerings to Manes and harmonious with God, having the ability to read the hearts of every living being. He married Sannati the daughter of Sudeva. This woman in her previous birth was the cow of Garga. As this cow was used as offering to the Manes she got rebirth as a religious-minded woman and became the queen of Brahmadatta, who ruled over the kingdom well for a long time.

Once the King and the queen were walking in the garden when they saw two ants which were quarrelling with each other. They were husband and wife. After a time the quarrel ended and they grew more loving than before and the she-ant pressed closely against her husband. Brahmadatta hearing their conversation stood smiling. He could understand the language of every living being because of the merits of his previous births. When the King smiled his wife asked him for the reason. He described to his wife the quarrel of the ant-couple. The queen did not believe his words. She thought that the King had been making fun of her. She asked him how he learned the language of birds and beasts. But the King could not give an answer and he became thoughtful. The remaining four of the ruddy geese took rebirth as the sons of a poor Brahmin in the same city of Kāmpilya. They had the remembrance of previous births. Their names were Dhṛtimān, Sarvadarśī, Vidyācandra and Tapodhika, names befitting their character. They decided to perform severe penance to attain Supreme bliss, and were about to get away from the house when their father, the poor Brahmin cried bitterly, being helpless. They taught their father the following poem and advised him to recite the poem before the King the next morning, in order to get plenty of wealth.

"Noble Brahmins in Kurukṣetra
The seven foresters in Dāśapura
Deer in Kālañjara and in Mānasa
Ruddy geese, the same now are men."

Brahmadatta who was not able to give answer to the question of his wife, was about to go out from the palace for a walk with his wife and ministers, when the old brahmin made his appearance and recited the poem taught by his sons, to the King. When the King heard the stanza he remembered the previous births and fainted and fell down. The two ministers, Subālaka son of Bābhravya the author of the science of love and Puṇḍarīka son of Pāñcāla the author of the science of medicine and treatment, also remembered about their previous births and fell down with grief. The three of them lamented about their fall from the union with the Supreme Spirit. Brahmadatta gave that old Brahmin plenty of wealth and villages and sent him away contented. After anointing his son Viṣvaksena as King, Brahmadatta and his retinue went to Mānasasaras for penance. For a while they lived in the forest engaged in penance and then cast off their lives and entered the world of Supreme bliss. (Padma Purāṇa, Part 3, Chapter 10).

KAUŚIKA VII. A King. This king became a cock at night. His wife Viśālā was filled with grief at this transfiguration of her husband in the night. She told her grief to the hermit Gālava who told the queen about the previous birth of her husband as follows :— "In the previous birth he used to eat cocks to get strength. Knowing this Tāmracūḍa the king of fowls cursed him. "You shall become a cock during nights." That is why your husband has become a cock." According to the advice of the hermit the King began to worship Lord Śiva and he was liberated from the curse. (Skanda Purāṇa).

KAUŚIKĀ. (GOMATĪ). A river. The hermitage of Viśvāmitra stood on the bank of this river. The modern name of river Kauśikā is Kosī. The river Kosī flows through Bihar. Those who bathe in this river will obtain remission of sins. See under Gomatī. (M.B. Vana Parva, Chapter 84).

KAUŚIKĀCĀRYA. The king Ākṛti. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 21, that this King ruled over Saurāṣṭra and was known also by the name Kauśikācārya.

KAUŚIKAKUṆḌA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 142 that Viśvāmitra got his attainments in this place.

KAUŚIKĀŚRAMA. A holy place. It was at this place that Ambā, the daughter of King of Kāśī performed a severe penance. (M.B. Udyoga Parva, Chapter 156, Stanza 27).

KAUŚIKYARUṆĀSAṄGAMA. A holy place. It is stated in Mahābhārata, Vana Parva, Chapter 84 that if a man fasts in this place, the confluence of Kauśikī and Aruṇā rivers he will be absolved of all his sins.

KAUSTUBHA. A brilliant precious stone. It is mentioned in Agni Purāṇa, Chapter 3; Vālmīki Rāmāyaṇa Bālakāṇḍa Sarga 45, Stanza 39 and Mahābhārata, Ādi Parva that this precious stone floated up at the time of the churning of the sea of Milk. This jewel which originated from the ghee in the sea of Milk, was worn on the breast by Viṣṇu.

"This divine jewel called Kaustubha came up in the middle of ghee and stayed in the breast of Viṣṇu, spreading its rays everywhere." (M.B. Ādi Parva, Chapter 18, Stanza 37).

KAUTHUMI. Son of a Brahmin named Hiraṇyanābha. Once this Brahmin youth went to the hermitage of King Janaka and entered into a controversy with the Brahmins there. In the argument Kauthumi became angry and killed a Brahmin. From that day he became a leper. The sin of Brahmahatyā (murder of Brahmin) also followed him. Finally according to the advice of his father he worshipped the sun God, with Śrāvyasaṁjñakasūkta (a spell or incantation) and by the blessing of the Sun God he got deliverance from the sin of Brahmahatyā and the disease of leprosy. (Bhaviṣya Purāṇa, Brāhma Parva).

KAUṬILYA. See under Cāṇakya.

KAUTSA. A noble Brahmin scholar. He was present at the sarpa-sattra (sacrificial fire to kill serpents) of

Janamejaya. (M.B. Ādi Parva, Chapter 53, Stanza 6).

KAUTSYA (KAUTSA). A hermit who was the disciple of Varatantu. When he had completed his education he asked his teacher what gift he desired. The teacher said that he wanted fourteen crores of gold coins as gift. Kautsya approached the emperor Raghu. The emperor had just finished a sacrifice called Viśvajit and had emptied his treasury by giving away all the wealth he had as alms. Only pots made of wood were left as his wealth. When the emperor heard about the need of Kautsya he decided to conquer the capital city of Kubera. That night Kubera filled the treasury of Raghu by a shower of gold. The emperor Raghu gave Kautsya fourteen crores of gold coins. (Raghuvaṁśa).

KAVACA. A sage in the assembly of Indra. (M.B. Sabhā Parva, Chapter 7). He was one of the sages of the western part. (M.B. Śānti Parva, Chapter 208, Verse 30).

KAVACĪ. One of the sons of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Verse 103). In Mahābhārata, Karṇa Parva, Chapter 84, it is said that he was killed by Bhīmasena.

KĀVERĪ. A holy river in South India. Famous sacred places like Śrīraṅga and Kumbhakoṇa are on its banks. The Devī of the river lives in Varuṇa's assembly worshipping him. (Sabhā Parva, Chapter 9, Verse 20). The Skanda Purāṇa has the following story as to how Kāverī came down to earth :

Once Agastya propitiated Śiva at Kailāsa and sought the boon of some water for him to found a sacred place on earth. At the same time Kāverī also was worshipping Śiva. Śiva filled Agastya's bowl with Kāverī water. Agastya, on his way back from Kailāsa cursed the Rākṣasa called Krauñca and kicked the Vindhya mountain down. (See under Agastya). After overcoming various difficulties Agastya at last reached South India. He sat in meditation with the bowl of Kāverī water before him, and then, at the request of Indra, Gaṇapati, in the guise of a crow came and sat on the brink of the bowl and upset it. The water in the bowl flowed as a river, and that river is the present Kāverī. (Asurakāṇḍa, Skanda Purāṇa).

KAVI. I. A son of Vaivasvata Manu. Vivasvān was the son of Kaśyapa and Aditi. Vaivasvata Manu was the son of Vivasvān. Manu had sixteen sons who were— Manu, Yama, Yamī, Aśvinīkumāras, Revanta, Sudyumna, Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣa, Nariṣyanta, Nābhāga, Pṛṣadhra and Kavi.

KAVI II. There is a reference to a sage named Kavi who was the son of the sage Bhṛgu, in Mahābhārata, Ādi Parva, Chapter 66, Verse 42,. He was among the sages who stole the lotus of Agastya. (M.B. Anuśāsana Parva, Chapter 94, Verse 32).

KAVI III. An agni who was the fifth son of Bṛhaspati, is named Kavi. This agni is situated in the sea in the form of Baḍavāgni. This agni has two other names also—Udāha and Ūrddhvabhāk. (M.B. Vana Parva, Chapter 219, Verse 20).

KAVI IV. In Mahābhārata, Anuśāsana Parva, Verse 132, Chapter 85, we find that three persons, namely, Kavi, Bhṛgu and Aṅgiras took their birth from the sacrificial fire at the famous Yāga of Brahmā. Of them Brahmā made Kavi his own son. This Kavi had eight sons known as the Varuṇas. One of them was named Kavi and another was named Kāvya.

KAVI V. Ṛgveda, 1st Maṇḍala, 17th Anuvāka. 116th Sūkta refers to a blind sage named Kavi.

KAVIRĀJA. A Sanskrit poet who lived in India in the 12th Century A.D. His chief works are "Rāghavapāṇḍavīya" and "Pārijātaharaṇa". His real name was Mādhavabhaṭṭa.

KAVIṢA. A sage. There was a person named Kaviṣa among the sages who came to visit Śrī Rāma when he returned after his life in the forest. The sages who came there from the western country were, Vṛṣaṅgu, Kaviṣa, Dhaumya, Raudreya, Nārada, Vāmadeva, Saubhari, Aṣṭāvakra, Śuka, Bhṛgu, Lomaśa, and Maudgalya. (Uttara Rāmāyaṇa).

KĀVYA. Son of Kavi, one of the Prajāpatis. (Anuśāsana Parva, Chapter 85). Also, a synonym of Śukra.

KĀVYA (M). Agni Purāṇa, Chapters 390 to 400 contain a discussion on poetry, which is the basis for literary criticism in India. The above discussion in Agni Purāṇa, comprehends the forms and features of poetry, rasa (sentiment), style, the art of acting and the drama, and other matters related to poetry and art.

KĀVYAMĀTĀ. Mother of Śukra, the preceptor of the Daityas.[1] Kāvyamātā possessed extraordinary powers of penance. In the Devī Bhāgavata the following story is given; how she cursed Viṣṇu and how she made Viṣṇu and Indra powerless.

Once a fierce war was fought by the Devas and the Asuras in which the latter got defeated, and they sought the help of Śukrācārya. But, as the Devas enjoyed the support of Viṣṇu, Śukra could not do anything for the asuras, and he therefore advised them to get on somehow or other for some time. After that Śukra went to Kailāsa and performed penance, hanging head downwards, for a thousand years to secure rare and exceptional mantras. During this period the Devas again attacked the Asuras, who ran up to Kāvyamātā for succour, and she, by one glance, sent the Devas to long sleep. She reduced Viṣṇu and Indra also to a state of paralysis. Then Viṣṇu meditated upon the Sudarśana Cakra, which arrived immediately and with the Cakra he cut off Kāvyamātā's head. Sage Bhṛgu then appeared on the scene and brought back Kāvyamātā to life, and she, in furious rage cursed that Viṣṇu should take many births. As a result of the curse Mahāviṣṇu had to incarnate himself on earth many times. (Devī Bhāgavata, 4th Skandha).

KAVYAVĀHA (S). A group of Pitṛs. The Devī Bhāgavata, Skandhas 11 and 15 state that this group of Pitṛs were born from the drops of sweat which came out of the bodies of Dakṣa and others when they were fascinated by the charm of Sandhyā, the spiritual daughter of Brahmā.

KAYĀDHŪ. Wife of Hiraṇyakaśipu. Prahlāda was born to her.

KĀYAŚODHANATĪRTHA. A holy place in Kurukṣetra. According to Mahābhārata, Vana Parva,

1 Śukra is also known as Kāvya. Certain Purāṇas claim Śukra as the son of Bhṛgu, while certain others refer to him as the son of Kavi son of Bhṛgu. Pulomā was Bhṛgu's wife. But, the Purāṇas call the mother of Śukra Kāvyamātā. No mention is made about the wife of Kavi the son of Bhṛgu. Pulomā and Kāvyamātā are different persons. Therefore, Śukra might be the son of Bhṛgu by another wife, or he might be the son of Kavi.

Chapter 86, by taking a bath at this place the body would be purified.

KĀYAVYA. A Caṇḍāla. He was born to a Caṇḍāla woman as the son of a Kṣatriya. But the Caṇḍālas who were impressed by Kāyavya's moral conduct, made him the headman of the village. He taught others that all people should honour Brāhmaṇas and love their country. His political creed was that those who prospered by the ruin of a country were just like the worms living on a dead body. (M.B. Śānti Parva, Chapter 135).

KEDĀRA. A holy place in the interior of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, that those who bathe in this holy Bath would obtain the fruits of good actions. One of the twelve Liṅgas consecrated in important places, is in Kedāra.

KEKARALOHITA. A great serpent which once took sage Cyavana to Pātāla. Cyavana, after worshipping Śiva at Nakuleśvara tīrtha got into river Narmadā to take his bath when the nāga called Kekaralohita caught hold of him, dragged him and bit him. As the sage meditated upon Viṣṇu the poison did not affect him. The serpent released him from Pātāla as he was unaffected by poison. Cyavana went to the palace of Prahlāda accompanied by nāga damsels. On the request of Prahlāda Cyavana described to him the holy places on earth, and without any delay Prahlāda came to earth for hunting during which sojourn on earth he visited Naimiṣāraṇya. (Vāmana Purāṇa, Chapter 8).

KEKAYA. The Mahābhārata mentions another Kekaya, a King of the solar dynasty. He wedded two Mālava princesses from the elder of whom were born Kīcaka and Upakīcaka, and from the younger was born Sudeṣṇā, also called Kaikeyī. This Sudeṣṇā married Mātsya, the Virāṭa King. (Virāṭa Parva, Southern text, Chapter 16).

KEKAYA(M).

1) *General.* A Kingdom in ancient India. Kaikeyī, one of Daśaratha's wives, was a daughter of a Kekaya King.

2) *Origin.* The country got the name 'Kekaya' as it was ruled by King Kekaya. His genealogy is as follows. Descended from Viṣṇu thus :—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa — Yayāti — Anudruhyu—Sabhānara—Kālanara— Sṛñjaya — Uśīnara — Śibi—Kekaya. Śibi had four sons called Bhadra, Suvīra, Kekaya and Vṛṣādarpa. (Bhāgavata 9th Skandha).

Other details. (1) The King and the people of Kekaya were called the Kekayas.

(2) Five heroic Kekaya princes met with their death in fighting Droṇa. (Strī Parva, Chapter 25, Verse 25).

(3) Two Kekaya Princes, Vinda and Anuvinda fought on the Kaurava side. (Karṇa Parva, Chapter 13).

KERAKA. People of an ancient country in South India. It is mentioned in Mahābhārata, Sabhāparva, Chapter 31 that Sahadeva the son of Mādrī conquered the Kerakas and Kerala.

KERALA.

1) *General information.* A small country lying in the south-west corner of India. From the Purāṇas it could be understood that this country lying to the south of Gokarṇa upto Cape Comorin and to the west of Western Ghats had a very ancient history and civilization of its own.

2) *Origin of Kerala.* There are two statements, slightly different from each other, in the Purāṇas, about the origin of Kerala.

(1) For performing the funeral ceremony of the sons of Sagara whose ashes were lying in Pātāla (Nether world), Bhagīratha performed penance and brought the heavenly river Gaṅgā to the earth. (See under Gaṅgā). The river fell in North India and flowed in torrents to the sea and the surrounding regions were submerged in water. Among the places submerged, there was the important holy place and Bath of Gokarṇa also, lying on the west coast of India. Those hermits who lived in the vicinity of the temple at Gokarṇa, escaped from the flood and went to Mahendragiri and informed Paraśurāma of the calamity of the flood. Paraśurāma went with them to the sea-shore. Varuṇa did not make his appearance. The angry Paraśurāma stood in deep meditation for a little while. The weapons came to his hands. Varuṇa was filled with fear and he instantly appeared before Paraśurāma, who asked him to release the land swallowed by the sea. Varuṇa agreed. Paraśurāma sent his bow and arrow back to the sky. Then he took a winnowing basket (Śūrpa) and threw it at the sea. The sea retreated from the place up to the spot where the winnowing basket fell, and the portion of land including Gokarṇa which had been swallowed by sea was recovered. This land is called Kerala, which is known by the name 'Śūrpāraka' also. (Brahmāṇḍa Purāṇa, Chapters 98 and 99).

(2) Paraśurāma went round the world eighteen times and killed all the Kṣatriya Kings. After that he performed the sacrifice of Aśvamedha (horse sacrifice). In the sacrifice he gave all the lands as alms to Brahmins. Kaśyapa received all the lands for the Brahmins. After that he requested Paraśurāma to vacate the land. Accordingly Paraśurāma created new land by shooting an arrow at the sea, for his own use. "At the words of Kaśyapa, he made the sea retreat by shooting an arrow, thereby creating dry land." This land was Kerala. (M.B. Droṇa Parva, Chapter 70).

3) *Kerala and Pātāla* (*Nether world*). The ancient sages of the Purāṇas have grouped the worlds into three, the Svarga (heaven), Bhūmi (the earth) and the Pātāla (the nether world). The three worlds taken as a whole were divided into fourteen worlds. It does not appear that this grouping was merely imaginary. A keen observation of the Purāṇas would lead one to infer that the Himālayan plateau was considered as Devaloka-Svarga (heaven), the planes between the Himālaya and the Vindhya as Bhūloka (the earth) and the regions to the south of the Vindhya as Pātāla (the nether world), by the ancient people of India. The seven worlds of Pātāla such as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla might have been seven countries in this region. The following description which occurs in Devī Bhāgavata, Skandha 8, would substantiate this inference.

"Pātāla is below the earth. This Pātāla is a group of seven worlds one below the other, with names, Atala, Vitala, Sutala, Talātala, Rasātala and Mahātala. In all those worlds, there are several beautiful cities and

houses, palaces and castles, parks, gardens, open temples and halls, natural arbours etc. made by Maya. There live the Asuras, the Dānavas (a class of Asuras-demons) the nāgas (serpents) and others, with their families, with happiness and comfort. Chirping birds, pigeons, parrots, docile parrots etc. always play there with their inseparable mates. Trees bearing sweet fruits, plants covered with fragrant flowers, arbours with creepers growing thick, beautiful houses floored with white marble, and so many other things giving pleasure and comfort are seen there in plenty. In these things the Pātāla surpasses heaven. Daityas, Dānavas and the Nāgas (the Asuras and the serpents) are the dwellers of these worlds. They lead a happy and pleasant life with their families enjoying all sorts of comfort and luxury."

Pātāla, one of the seven divisions of the world is described as follows :

"This is the region of the Nāgas (the serpents). At the root-place of this region there is a particular place having an area of thirty thousand yojanas. Viṣṇu Kalā who has the attribute of 'tāmasa' (darkness) lives there under the name 'Ananta'. The real Ananta or Ādiśeṣa is the radiant embodiment of this Kalā. The daughters of the Nāga Kings are of fair complexion and very beautiful, with clean body. They use perfumeries such as sandalwood, aloewood, saffron, etc."

In this description, the words Daityas, Nāgas, Ananta, Sandalwood, aloewood etc. and the mention of natural beauty should be paid particular attention to. From the Rāmāyaṇa we can understand that the Āryas referred to the Drāviḍas as Asuras, Rākṣasas (Giants) etc. History says that the Nāgas were the early inhabitants of Kerala. The ancient word 'Ananta' denotes Trivandrum (Tiru-Ananta-puram). The temple of Śrī Padmanābha at Trivandrum answers to this description. The perfumeries such as sandalwood, aloewood (cidar) etc. are the wealth of Kerala. On the whole the description of Pātāla fits well with that of Kerala. So it is not wrong to infer that the description of Pātāla in the Purāṇas is entirely about Kerala in all its aspects.

4) *The Primitiveness of Kerala.* From the portions of Purāṇas given below it could be ascertained that Kerala had an independence of its own from the very ancient days.

(1) Among the Kings who attended the Svayaṁvara (marriage) of Śaśikalā, the daughter of the King of Kāśī, such as, the King of Kuru, King of Mādra, King of Sindhu, King of Pāñcāla, Kings of Karṇāṭaka, Cola and Vidarbha, there was the King of Kerala also. (Devī Bhāgavata, Skandha 3).

(2) When describing the various places in the Southern part of Bhārata, names such as Dramiḍa, Kerala, Mūṣika, Karṇāṭaka etc. occur in the Mahābhārata. So it is to be understood that when Vyāsa wrote Bhārata, there was the kingdom of Kerala and that it was separate from the country of Drāviḍa. (M.B. Bhīṣma Parva, Chapter 9).

(3) "Kārtavīryārjuna took his majestic seat in the midst of Cola, Kerala, Pāṇḍya and other Kings of the countries under the sea, who were standing round him to pay homage to him." (Brahmāṇḍa Purāṇa, Chapter 54).

(4) It is mentioned in Agni Purāṇa, Chapter 277, that a King named Gāndhāra was born in the dynasty of Turvasu the brother of Yadu, and that from Gāndhāra were born the powerful families of the Gāndhāras the Keralas, the Colas, the Pāṇḍyas and the Kolas.

(5) In Mahābhārata, Ādi Parva, Chapter 175, it is mentioned that the people of Kerala were considered as barbarians by the North Indians.

(6) In Bhāgavata, Skandha 10, it is mentioned that the Kings of Cola, Pāṇḍya and Kerala, from South India, had reached the capital city of Vidarbha to take part in the Svayaṁvara (marriage) of Rukmiṇī.

(7) Mention is made in Mahābhārata, Vana Parva, Chapter 254, Stanza 15, that in his conquest of the countries, Karṇa had conquered Kerala also.

(8) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 31, that Sahadeva, one of the Pāṇḍavas, conquered the Keralas and the Kerakas. It may be noted that the Kerakas are different from Keralas.

(9) Vālmīki mentions the countries which could be seen by the monkeys who were sent to the South by Sugrīva to search for Sītā.

Nadīṁ Godāvarīṁ caiva
Sarvamevānupaśyata /
Tathaivāndhrān ca Pauṇḍrān ca
Colān Pāṇḍyān ca Keralān. //

"You could see the river Godāvarī and beyond it the countries of Āndhra, Pauṇḍra, Cola, Pāṇḍya and Kerala."

This is a proof of the primitiveness of Kerala.

(10) The King of Kerala had given Yudhiṣṭhira, as presents, sandalwood, pearls, Lapis Lazuli etc. (M.B. Dākṣiṇātyapāṭha, Sabhā Parva, Chapter 51).

In several other Purāṇas also, mention about Kerala occurs.

5) *The ancient administration of Kerala.* Parimelazhakar, a Saṅga poet who was a great expounder of "Tirukkural", has stated that from the beginning of the world the three kingdoms, Cera, Cola and Pāṇḍya had existed. Though there is a bit of exaggeration in this statement, there are enough proofs to say that a long time before the birth of Christ, Kerala was under a systematic rule. In 'Tolkāppiyam' the first grammatical work in Tamil mention is made about the administration of Kerala. Megasthenes, a traveller of 4th century B.C. has stated about the rule of Kerala :

There were five councils called the Pañcamahāsabhās (the five great councils) to help the Cera Kings. It is stated that these councils were formed by the King Utiyan Cera of the Tṛkkaṇā fort. Besides these five councils there was an advisory Committee, of which, the priest of the King, the Chief Minister, Chief of the spies and the Chief Revenue officer (Kāviṭi) were members. For convenience of administration the country was divided into tarakkūṭṭas (groups of houses—villages) and and Nāṭṭukkūṭṭas (Districts—group of villages). Taras (villages) were ruled by four elders (Kāraṇavas). Four villages formed a Nālpāḍu (group) of four. Four Nālpādus formed a Kazhaka (a division of the country with a chief temple within it) and four Kazhakas formed a Peruṁkazhaka (greater Kazhaka). Peruṁkazhaka was also known as Tṛkkala. The assembly hall of tṛkkūṭṭa is called Koṭṭil. This hall was erected generally beside the temple. The chief officer of the temple was the chairman of the tṛkkūṭṭa (assembly of the people). When a tṛkkūṭṭa is assembled, sixtyfour elders of the "taras", the "accas" (officers) of Kazhakas,

the sixtyfour Taṇḍāns and sixteen Nālpādies had to be present. The Nālpādies were the chiefs of four taras. The accas, who were the Presidents, had to come clad in variegated silk, with waist-band of long cloth and wearing a small sword (Churikā). Till recently the Kazhakas of Aṇḍallūr, Rāmpallya, Kurvantaṭṭa, Turutti etc., and so many Nālpādus and taras and the elders thereof had been retaining and enjoying titles and distinctions of rank.

The Namboothiris (Brahmins) entered Kerala before the beginning of the Malayāla Era. With that, changes took place in the administration of Kerala. Certain edicts help us to ascertain the changes that took place in the administration. The edict of Vāzhappally of the 9th century by Rājaśekhara is an important one in this connection. This emperor of the Ceras who is considered to be a contemporary of Śrī Śaṅkarācārya had the title beginning with "Rājādhirāja Parameśvara Bhaṭṭāraka". (T.A.S. Vol. II, P. 8-14). The subject dealt with in the edict is the 'daily worship and settlement', in the temple of Tiruvoṭṭiyūr. It is stated in this edict that the people of Vāzhappally and the representatives of 18 Nādus or divisions had met in the temple and taken certain decisions.

The next one is the Kottayam Copper edicts known as the 'Tarisa Church Edicts.' This is a document granting the Tarisa Church in Quilon, the adjoining lands and some other institutions. This edict was granted by Ayyanaṭi tiruvaṭikal the ruler of the Nāṭu (division), for the Cera emperor. It is mentioned as "including the Temple Officer Vijayarākatevar", which means that Vijayarāka had been present on the occasion of granting the edict, as the representative of Emperor Sthāṇuravi. The Nāḍuvāzhis (local chiefs or rulers of division) were not empowered to take decision in very important matters. Titles, rights distinctions of rank etc. were granted by a council of Chief minister, Officers, Punnattalappati and Polakkūṭippati (two high officials). Vijayarākatevar, the Koil adhikāri, was the representative of the emperor at Mahodayapura. The supervising officials of temples were generally called the 'Koil adhikāri'. Normally the younger brothers of the Kings were appointed in this rank. These temple-officers were helped in their duties by the Division-rulers, people of the locality and the inferior officers in the temple. When the empire of Kulaśekhara declined, the family of Perumpaḍappu got this position of 'Koil adhikāri'. So the title 'Koil adhikāri' is added to the names of the princes of Cochin.

Another one is the Mampally Edicts. This is a deed of granting some lands free to the temple of Airūr, in the name of Ādiccan Umayamma of Tṛkkalayapuram, by Veṇāṭṭu Śrī Vallabhankota in M.E. 149. Even such an unimportant thing as the granting of free lands, had to be effected with the permission of Cera kings and their councils. (T.A.S. Vol IV, Page 9).

From these edicts it is clear that the administration of the temples was carried out by representatives elected by people. For each village temple there was an administrative council. These councils were controlled by Nāduvāzhis and Deśavāzhis (Divisional and Sub Divisional rulers who had Nair infantry (big or small as the case may be) at their disposal. The administrative assembly met either in the open hall at the main gate of the temple or on the stage for performances. The rights and authorities were in the hands of the general assembly of the people called Nāṭṭukkūṭṭa and the council of the temple officials. When the Namboothiris became powerful they became members of the council. With this change the Kings and Koil adhikāris became puppets in the hands of the Namboothiris. In the Rāmeśvaram edict of M.E. 278 it is mentioned that King Rāmavarma Kulaśekhara was punished with retribution for his 'hatred' of the Āryas. Finally the Nambūthiris (Malayāla Brahmins) became the landlords of the country.

6) *The people af ancient Kerala.* It is assumed that the ancient inhabitants of Kerala were Drāviḍas. But some historians have mentioned about the 'Proto Dravidians and the Pre Dravidians. The hill tribes such as Kāṇikkārs, Mutuvas, Mala Veṭas, Pulayas, Kuravas, Nāyāṭis, Malayarayas, Malayaṭis, Malappaṇḍāras, Malayūrālis, Mutuvans Pullāṭis etc. are said to have belonged to this group. They worshipped several things such as stone, banyan tree, elenji tree, Asclapia tree, Nīm tree Terminatia Bellarica, Borassus flabelliformis, cassia fistula, Ghosts, thunder, rain, the sun etc. They worshipped good ghosts for welfare, and bad ghosts to avoid misfortunes. They had images of Māṭa, Cātta, Cāvu, Maruta, Pettucāvu, Arukula, Preta, Vazhipiṇakki, Āyiramilli, Parakkuṭṭi, Kāttujāti, Malavāzhi, Māriṇi, Nāyāṭṭu Pe Maṅkāṭṭamma, Muniyappa, Veṭṭakkāran and so on. They worshipped in small bushes, open grounds or houses. They knew black magic such as cursing, giving poison in meals etc. These uncivilized people were very particular about cleanliness on the occasions of delivery, menstruation, death etc. They pleased bad ghosts by offering liquor, flesh and blood, and good ghosts with milk, ghee, honey etc. They buried dead bodies with a little raw rice meant for food at the time of entering the other world. They had collective worship. They sang songs at the time of worship using some primitive musical instruments. For each village there were elders who were priests and rulers. They erected stone huts in the burial place and buried the dead inside these in graves. These graves were called 'Pāṇḍukuzhy'. The Ūrālis, continue the custom of posting two stones at either end of the grave. The custom of burial prevailed more than cremation.

Nair, Nambūtiri, Īzhava, Christians, Muslims and such other castes came to Kerala from other places later.

7) *Ibn Batuta and Kerala.* Ibn Batuta who was born in the town of Ṭānjīr in Morocco in Africa in A.D. 1304 had travelled all over the Eastern countries then known. He had started from his house on a Haj Pilgrimage at the age of 22. He returned home only after 29 years, having travelled all over the known countries. He has written a book in Arabic about his travels of 29 years. One third of this thick volume is devoted for descriptions of his travels in India alone. Its name is 'Tuh Phattunannār'. He passed over the Hindu Kush in A.D. 1333 and entered India. In the midst of his travels throughout the length and breadth of India, he came to Kerala also. He says as follows about Kerala in his book:—

"Malabar is the country of Pepper. This country's length from Gokarṇa to Quilon is two months' journey. All the roads in this country are rendered cool and shady by asclapia trees. On the roads at intervals of half an

hour there are inns. Near the inn there will be a well and a person to give water. The non-Muslims are given water in pots. But water is poured into the hands of Muslims. Rice is served in plantain leaf and sauces are also served in the same leaf. Uncultivated and uninhabited land is not to be seen. Each house is situated in the centre of a cultivated area. The people of this country do not use animals to carry goods. Travelling is on foot. Only Kings use horses. There is a conveyance called mañcal (Palanquin). Slaves are used as Palanquin bearers. I have seen roads which could be used so fearlessly, only in Kerala and, no where else in the world. Capital punishment is given to one who steals even a coconut. The people of this country respect Muslims.

There are twelve kings in Malabar. None of them are Muslims. Many of them are powerful having an army of more than fifty-thousand soldiers. But there are no quarrels or clashes among them. The powerful do not have the desire to subjugate the less powerful. The inheritants of these kings are not sons, but nephews (sons of sisters). Besides the people of Kerala I have seen only the Muslims of the country of Salam on the banks of the Niger in Africa who have adopted the system of inheritance in the female line."

Ibn Batuta has given some minor descriptions about the towns of Maṅgalāpuram, Ezhumala, Kaṇṇūr Calicut, Pāliyam, Crāṅganūr and Quilon.

KESARA. A Mountain in Śākadvīpa (Śāka island). The air on this mountain was always filled with fragrance. (M.B. Bhīṣma Parva, Chapter 11, Stanza 23).

KESARĪ. A forest King who lived in the Mahā Meru. While Kesarī was living in the Mahāmeru, Brahmā cursed a celestial maid named Mānagarvā and changed her into a female monkey. She became the wife of Kesarī, under the name Añjanā. For a long time the couple had no children. Añjaña worshipped Vāyu Bhagavān (Wind-God) for a child.

Once during this period the gods and hermits went to Parama Śiva and requested him to beget a son to help Mahāviṣṇu who was about to incarnate as Śrī Rāma to kill Rāvaṇa. Śiva and Pārvatī instantly took the form of monkeys and entered the forest for play. They having not returned for a long time, the gods asked the wind-god to go in search of them. The wind god came in the form of a great storm and shook the whole of the forest. Still they did not come out. Pārvatī who was pregnant was ashamed to come out. With Śiva she got on an Aśoka tree and sat there. Seeing that tree alone standing motionless in the big storm Vāyu god approached the tree and looked up. Śiva and Pārvatī appeared before Vāyu. Pārvatī refused to take the foetus in the form of monkey to Kailāsa. As Śiva had instructed, Pārvatī gave the child in the womb to the wind-god. It was at this time that Añjanā had prayed to Vāyu for a child. Vāyu gave that child to Añjanā, who gave birth to it. That child was Hanūmān. Thus Hanūmān got the names, Añjanāputra (son of Añjanā), Vāyuputra (son of Vāyu), Kesariputra (Son of Kesarī) etc. (M.B. Vana Parva, Chapter 417).

KEŚAVA. See under *Kṛṣṇa*.

KEŚAYANTRĪ. An attendant of Skandadeva. (M.B. Śalya Parva, Chapter 46).

KEŚĪ I.

1). *General information.* An Asura. It is mentioned in Mahābhārata, Ādi Parva, Chapter 65 that forty Asuras or Dānavas were born to Kaśyapa, the son of Marīci, and the grandson of Brahmā, by his wife Danu, and that Keśī was one of them.

2). *Keśī and Indra.* Once a war broke out between the Devas and the Asuras. Disasters befell the Devas. Daityasenā and Devasenā, the daughters of Prajāpati were about to be carried away by Keśī. Daityasenā agreed to accompany him of her own accord, but Devasenā cried aloud. Hearing her cry Devendra reached the spot. A terrible fight ensued and finally the defeated Keśī ran away. (M.B. Vana Parva, Chapter 223).

3). *Keśī and Viṣṇu.* Once there was a fight which lasted for thirteen days, between Keśī and Viṣṇu. (M.B. Vana Parva, Chapter 134, Stanza 20).

KEŚĪ II. A follower of Kaṁsa. This Asura, on the instruction of Kaṁsa, went to Ambāḍi (Gokula) taking the form of a horse, to kill Śrī Kṛṣṇa. Śrī Kṛṣṇa killed Keśī. It is seen in the Bhāgavata (Malayālam) that Śrī Kṛṣṇa got the name Keśava because he had killed Keśī. (Skandha 10, Keśivadha).

KEŚĪ III. In Bhāgavata there is another Keśī who was the son of Vasudeva.

"Pauravī Rohiṇī Bhadrā
Madirā Rocanā Ilā /
Devakīpramukhā āsan
Patnya Ānakadundubheḥ."

Pauravī, Rohiṇī, Bhadrā, Madirā, Rocanā, Ilā and Devakī were the wives of Vasudeva.
From this statement made in Bhāgavata, Skandha 9, Chapter 24, it is clear that Vasudeva had a number of wives. Kausalyā, who was one of them, was the mother of Keśī. (Bhāgavata, Skandha 9, Chapter 24, Stanza 48).

KEŚINĪ I. A celestial woman. In Mahābhārata, Ādi Parva Chapter 65 it is stated that the twelve celestial maids, Alambuṣā, Miśrakeśī, Vidyutparṇā, Tilottamā, Aruṇā, Rakṣitā, Rambhā, Manoramā, Keśinī, Suratā, Surajā and Supriyā were born to Kaśyapa of his wife Pradhā.

KEŚINĪ II. The wife of Ajamīḍha, a King of the Puru dynasty. The three sons Jahnu, Vraja and Rūpiṇa were born to Ajamīḍha of his wife Keśinī. (Agni Purāṇa, Chapter 278).

KEŚINĪ III. A maid of Damayantī. When Nala reached Kuṇḍinapurī, as Bāhuka the charioteer of Ṛtuparṇa, Keśinī approached Bāhuka at the request of Damayantī and by various tests found out that Bāhuka was Nala. (M.B. Vana Parva, Chapters 74 and 75).

KEŚINĪ IV. A servant of Pārvatī. It is mentioned in Mahābhārata, Vana Parva, Chapter 231, Stanza 48 that once Pārvatī with her servant Keśinī praised Śiva.

KEŚINĪ V. Once there arose a quarrel between Sudhanvā, the son of Aṅgiras, and Virocana the son of Prahlāda, because both wanted to marry the same girl named Keśinī. Sudhanvā was a Brahmin whereas Virocana was an Asura, who argued that Asura was nobler than Brahmin and Sudhanvā said that it was the other way. Both wagered their lives and accepted Prahlāda as their judge. The decision of Prahlāda was

that the Brahmin was the nobler of the two. Because Prahlāda said the truth Sudhanvā did not kill Virocana. But Virocana had to wash the lfeet of Sudhanvā in the presence of Keśinī, fcet Sudhanvā married Keśinī in the presence of Virocana. (M.B. Udyoga Parva, Chapter 35).

KEŚINĪ. VI. A wife of King Sagara. This Keśinī was the daughter of the King of Vidarbha. The son Asamañjasa was born to Sagara of Keśinī. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 38).

KETAKĪ. (A flower). [Pandarnus odoratissimus] Though Ketakī is a flower which had been worn on Śiva's head, it is not worshipped for the following reason.

In Satyayuga Mahāviṣṇu performed intense penance on the Śveta island for the attainment of eternal happiness. Brahmā also performed penance at a beautiful place for the annihilation of desires. During their tapas Viṣṇu and Brahmā, for a rest, left their seats and walked about in the forest when they met each other. There arose a controversy between them about their respective greatness when Śiva, in the form of a Liṅga, appeared between the two contestants and told them that he, who first found out his (Śiva's) head or feet was greater than the other. Accordingly Viṣṇu went down and Brahmā went up on a tour of enquiry.

Though Viṣṇu went down deeper and deeper for a long time to find out Śiva's feet he failed in the attempt and so returned and sat at the place whence he started for the search. Brahmā went up a very long distance when he saw a Ketakī flower falling down from the sky. He took the flower in his hands and went to Viṣṇu and told him that he had found out Śiva's head and showed the Ketakī flower as proof of his discovery claiming that it was taken from Śiva's head. But Viṣṇu did not believe Brahmā and asked the Ketakī flower to bear witness to Brahmā's claim. The flower gave false evidence in favour of Brahmā. Śiva got angry at this false evidence of Ketakī and cursed it. The Ketakī lost its place among the best flowers from that day onwards.

KETU I. (KETUMĀN). A Dānava. He was the son of Kaśyapa (grandson of Brahmā and son of Marīci) by his wife Danu. This Asura, who exists in the shape of a planet had thirtythree brothers, i.e. Vipracitti, Śambara, Namuci, Pulomā, Asilomā, Keśī, Durjaya, Ayaśśiras, Aśvaśiras, Aśva, Śaṅku, Mahābala, Garga, Amūrdhan, Vegavān, Mānavān, Svarbhānu, Aśvapati, Vṛṣaparvan, Ajaka, Aśvagrīva, Sūkṣma, Tuhuṇḍa, Ekapāt, Ekacakra, Virūpākṣa, Harāhara, Nikumbha, Kapaṭa, Śarabha, Śalabha, Sūrya and Candramas. (Ādi Parva, Chapter 65).

But Ketu maintained closer relationship with Rāhu, a step-brother of his, being the son of Kaśyapa by another wife called Siṁhikā. Rāhu and Ketu are even today considered as inauspicious planets. Rāhu wears a half-moon and Ketu holds in his hands a sword and lamp. Amitaujas was Ketu reborn. (Ādi Parva, Chapter 67, Verse 11).

KETU II. A great sage of ancient India. He attained salvation by self-study. (Śānti Parva, Chapter 26, Verse 7).

KETU III. A synonym of Śiva. (Anuśāsana Parva, Chapter 17, Verse 38).

KETU IV. A King born in Bharata's dynasty. (Bhāgavata, 9th Skandha).

KETU V. (DHŪMAKETU). The following story is told in Viṣṇudharmottara Purāṇa about the birth of Dhūmaketu.

Noting that the population on earth had increased abnormally Brahmā created a damsel called Mṛtyu and asked her to kill people. At this command of Brahmā she began crying, and from her tear drops various kinds of diseases originated at the sight of which she took to penance. Then Brahmā appeared and blessed her saying that no one would die because of her at which she heaved a great sigh of relief from which was born Ketu or Dhūmaketu.

KETUMĀLA I. The grandson of Priyavrata, the son of Manu. Agnīdhra, a son of Priyavrata married Pūrvacitti. Nine sons were born to Agnīdhra of his wife Pūrvacitti. Ketumāla was one of them. His brothers were Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya. Kuru and Bhadrāśva.

In old age Agnīdhra divided his kingdom among his sons. Later, the portion given to Ketumāla came to be known as Ketumāla. (Bhāgavata, Skandha 5).

KETUMĀLA II. A holy place in Jambūdvīpa. (M.B. Vana Parva, Chapter 89).

KETUMĀLA III. (See under Ketumāla I). Ketumāla is the ninth division of Jambūdvīpa. The people of this part of the earth are equal to gods (Devas). The women are very beautiful. In Mahābhārata, Sabhā Parva it is stated that Arjuna conquered this land. Ketumāla is situated on the east of Mount Meru. In Mahābhārata, Bhīṣma Parva, Chapter 6, there is the description of Ketumāla.

KETUMĀN I. Ketu the Asura (demon). (See under Ketu I).

KETUMĀN II. A King who was a luminary in the council of Yudhiṣṭhira. He was a warrior on the side of the Kauravas and a friend of Śrutāyudha, the King of Kaliṅga. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 54, Stanza 77, that Bhīmasena killed this warrior in the battle of Bhārata.

KETUMĀN III. In the Mahābhārata, another Ketumān who had fought on the side of Pāṇḍavas, is stated. Dhṛtarāṣṭra had praised the valour of this warrior. (M.B. Droṇa Parva, Chapter 10, Stanza 44).

KETUMĀN IV. A palace in Dvārakā. It is mentioned in Mahābhārata, Dākṣiṇātya-pāṭha, Sabhā Parva, Chapter 38, that Sudattā, the wife of Śrī Kṛṣṇa lived in this palace.

KETUMĀN V. Antapāla (the guard of the boundary) of the west. At the beginning of the creation of the world Brahmā had appointed as guards of the boundaries, Sudhanvan in the east, Śaṅkhapāda in the south, Ketumān in the West and Hiraṇyaromaka in the North. (Agni Purāṇa, Chapter 19).

KETUMĀN VI. A King of the Puru dynasty. (See under Vaṁśāvalī).

KETUMĀN VII. In Bhāgavata we see a Ketumān who was the son of Dhanvantari, who gave Āyurveda to the world.

"Who was the deva who made the Āyurveda in days of old ? His son was Ketumān whose son was Bhīmaratha." (Bhāgavata, Skandha 9).

KETUMĀN VIII. Son of Ekalavya. In Mahābhārata, Bhīṣma Parva it is mentioned that this King of the

forest tribes fought on the side of Duryodhana and was killed by Bhīma.

KETUMATĪ. Mother of Prahasta, a minister of Rāvaṇa. Ketumatī had two sisters Sundarī and Vasudhā. These three were daughters of a Gandharva woman.

Giant Heti, the son of Brahmā married Bhayā and Vidyutkeśa was born to the couple. Sukeśa was born to Vidyutkeśa by his wife Sālakaṭaṅkā. Three sons Mālyavān, Sumālī and Mālī were born to Sukeśa by his wife Daivavatī. Sundarī, Ketumatī and Vasudhā the three beautiful sisters mentioned above, were married by the giants Mālyavān, Sumālī and Mālī respectively. Thus Ketumatī became the wife of Sumālī. To Sumālī and Ketumatī were born ten sons, Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhrāda, Prakvāta and Bhāsakarṇa and four daughters Vekā, Puṣpotkaṭā, Kaikasī and Kumbhīnasī. Most of the sons were ministers of Rāvaṇa. (Uttara Rāmāyaṇa).

KETUŚṚṄGA. A King of ancient India. (M.B. Ādi Parva, Chapter 1).

KETUVARMAN. A prince of the country of Trigarta. He was the youngest brother of Sūryavarmā, the King of Trigarta. When Arjuna led the sacrificial horse of the horse-sacrifice of the Pāṇḍavas, Ketuvarman accompanied Arjuna as a helper. (M.B. Aśvamedha Parva, Chapter 74).

KEVALA. A city of ancient India. It is mentioned in Mahābhārata, Vana Parva, Chapter 254, Stanzas 10 and 11 that Karṇa conquered this city.

KHA. This syllable has the meanings 'empty' and 'organ of sense'. (Agni Purāṇa, Chapter 348).

KHAḌGA. A warrior of Skandadeva. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 67).

KHAḌGABĀHU. See under Duśśāsana II.

KHAḌGĪ. See under Kalki.

KHAGA I. A nāga (serpent) born in the family of Kaśyapa. (M.B. Udyoga Parva, Chapter 103).

KHAGA II. A synonym of Śiva. (M.B. Anuśāsana Parva, Chapter 17, Stanza 67).

KHAGAMA. A Brāhmaṇa. In Mahābhārata, there is a story which describes how this Brahmin Khagama changed another Brahmin to a serpent by cursing him. The Brahmin Khagama and Sahasrapāt were friends. Once Sahasrapāt made a snake of grass and terrified Khagama at Agnihotra (Burnt offering in the holy fire) Khagama instantly cursed Sahasrapāt to become a serpent. Sahasrapāt requested for liberation from the curse. Khagama said that he would resume his original form on the day he saw Ruru the son of Pramati. From that day onwards Sahasrapāt roamed about in several countries in the form of a serpent.

Once Pramadvarā the wife of Ruru, died by snake-bite. Ruru cried over the death of his wife for a long time. According to the advice of a messenger from the Devas Ruru gave half of his life-time to his wife and she came to life again. But Ruru felt a bitter hatred against serpents and began their extermination. Once he met with Sahasrapāt. Instantly at the sight of Ruru, Sahasrapāt obtained his original form. (M.B. Ādi Parva, Chapter 11).

KHAGAṆA. A King born in the family of Śrī Rāma. He was the son of Vajranābha and the father of Vidhṛti. (Bhāgavata, Skandha 10).

KHAGODARA. See under Kahoḍa.

KHALĪ I. A synonym of Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 17, Stanza 43).

KHALĪ II. An Asura dynasty. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 155, Stanza 22, that Vasiṣṭha once destroyed an Asura dynasty called Khalī, with his effulgence.

KHALU. A river of ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 28).

KHANAKA. A messenger sent by Vidura, secretly to the Pāṇḍavas who were living in the wax-house. Vidura sent a message through Khanaka to the effect that Duryodhana had decided to set fire to the wax-house employing Purocana to do it on the 14th night of the dark lunar fortnight. (M.B. Ādi Parva, Chapter 147).

KHAṆḌAKHAṆḌĀ. A female attendant of Skanda. In Mahābhārata, Śalya Parva, Chapter 46, Stanza 20, mention is made about this woman.

KHAṆḌAPARAŚU. Śiva. A story occurs in Mahābhārata stating how Śiva got this name. The famous Dakṣa-yāga (sacrifice performed by Dakṣa) was performed at a time when the Nara Nārāyaṇas were engaged in penance in Badaryāśrama. Dakṣa did not invite his son-in-law Śiva. The angry Śiva sent his trident against Dakṣa. The trident destroyed the sacrifice of Dakṣa and then flew against the breast of Nārāyaṇa who was sitting in penance in Badaryāśrama. By the power of the trident the hair of Nārāyaṇa became of muñja (a grass) colour. From that day onwards Nārāyaṇa came to be known by the name Muñjakeśa. By a sound "hum", the hermit Nārāyaṇa deviated the trident, which reached the hands of Śiva, who got angry and approached Nārāyaṇa to kill him. Nara, who was close by took an arrow and reciting spells over it, released it to kill Śiva. Immediately the arrow changed to an axe. Śiva broke the axe. After this the axe became the weapon of Śiva. In Mahābhārata Śānti Parva, Chapter 49, Stanza 33, it is mentioned that this axe was given to Paraśurāma the disciple of Śiva. Thenceforward Śiva got the name Khaṇḍaparaśu. (Paraśu means axe). (Mahābhārata, Śānti Parva, Chapter 343. Stanzas 150-59, 167).

KHĀṆḌAVADĀHA.

1) *Introduction.* Long ago a King named Śvetakī began to perform a sacrifice of duration of 100 years. Many Brahmins took part in the sacrifice as priests conducting the rituals and ceremonies. These Brahmin priests began to depart after a few years turning blind due to the smoke coming out of the sacrificial fire. Thus the sacrifice was stopped for want of priests. Śvetakī was grieved at this and performed penance to Śiva for getting a priest. Śiva appeared before him and pointed out hermit Durvāsas as the priest. Śvetakī recommenced the sacrifice and under the supervision of Durvāsas the sacrifice was completed. But Fire god caught dysentery due to the continuous eating of oblations offered in the sacrificial fire for a long period. His face became pale, body became lean, and he had no taste for food. At last Fire-God went to Brahmā and complained about his disease. Brahmā said that in the forest of Khāṇḍava there lived so many creatures which were enemies of the devas (gods) and that by eating their fat the disease of Agni would be cured. Accordingly Agni came to the Khāṇḍava forest.

The serpent Takṣaka, a friend of Indra, lived in this forest with his wife and children. Indra knew that Agni had come to burn the Khāṇḍava forest and resolved to save Takṣaka at any cost. When Agni (fire) began to catch the forest, Indra had already begun rain. So it was not possible for Agni to consume the forest. Agni tried seven times to consume the forest and in all these seven attempts he failed. Agni again approached Brahmā, who told him that the Nara-Nārāyaṇas would take birth in the earth as Kṛṣṇa and Arjuna and that at that time it would be possible for fire to consume the forest Khāṇḍava.

2) *Kṛṣṇa and Arjuna in the forest of Khāṇḍava.* While the Pāṇḍavas were living in Indraprastha, once the hot season became so unbearable that Arjuna took Kṛṣṇa with him and went to the forest of Khāṇḍava. While they were playing in the river Yamunā with their wives Agni came there in the guise of an old Bráhmin and told them all that had happened and requested their help for eating the Khāṇḍava forest. Kṛṣṇa and Arjuna promised to help him in this affair.

3) *Preparation of weapons.* For the time being Kṛṣṇa and Arjuna were not having sufficient weapons. Agni (fire-god) thought of Varuṇa (the God of water) who instantly appeared. At the request of Agni Varuṇa gave Arjuna the famous bow 'Candradhanus' (Gāṇḍīva), a quiver which would never become empty of arrows and a chariot having a flag with the sign of monkey and to Śrī Kṛṣṇa the weapon of the discus. Varuṇa gave four white horses also with gold chains round their necks for drawing the chariot of Arjuna. With these weapons Kṛṣṇa and Arjuna got ready to help Agni. Śrī Kṛṣṇa became the charioteer of Arjuna.

4) *Burning the forest.* When Kṛṣṇa and Arjuna stood ready Agni began to consume the forest. Kṛṣṇa and Arjuna guarded the boundaries of the forest so that the inmates of the forest might not escape. The living creatures ran hither and thither finding no way to escape. Many died of suffocation. At that time the hermits who were dwellers of that forest ran to Indra and informed him of the great calamity. Indra instantly got ready to fight and save the forest. He covered the whole of the sky with clouds and a heavy rain was showered on the forest. Arjuna created a covering of arrows like an umbrella over the fire and saved him from the rain.

5) *The family of Takṣaka.* At this particular time Takṣaka had been away at Kurukṣetra. Aśvasena the son of Takṣaka was writhing with heat and pain. Seeing this his mother (wife of Takṣaka) swallowed him from tail to head. Then she ran to the boundary to throw the child into the outer region. Seeing this Arjuna got angry and cut at the head of Aśvasena. But at the nick of time Indra sent a storm and made Arjuna swoon and Aśvasena was saved. So Arjuna became furious and began to cut down every creature he saw. Arjuna, Kṛṣṇa and Agni together cursed Aśvasena that he would get refuge nowhere.

Aśvasena kept up his hatred of Arjuna. In the Bhārata battle, Aśvasena got on an arrow sent by Karṇa at Arjuna and knocked off the crown of Arjuna and returned. But due to the curse Karṇa did not receive him back.

6) *Deadly fight.* The serpents and hawks confronted Arjuna, who cut off their heads. Kṛṣṇa killed the Asuras with the weapon discus. Indra came to the battle-field riding on his elephant Airāvata. Kāla (Time), Kubera, Skanda, Aśvinīdevas and all the other Devas (gods), and Asuras (demons) helped Indra in the fight. But Kṛṣṇa and Arjuna came out victorious.

7) *The advent of Maya.* Meanwhile Kṛṣṇa and Arjuna called Indra and told him who they were and informed him that Takṣaka had gone to Kurukṣetra. Hearing this Indra blessed Kṛṣṇa and Arjuna and retreated from the battlefield. Agni began to consume the forest more vigorously than before. Because of the unbearable heat, Maya, the architect of the Asuras, came out of the house of Takṣaka and ran to Kṛṣṇa and Arjuna and entreated them to save him. Accordingly Arjuna saved him from the fire.

8) *The story of four birds which escaped from the fire.* In that forest a hermit named Mandapāla had erected his hermitage and lived there performing penance. He died and went to the world of ancestors. But there, the hermit did not attain any fruit of the penance he had performed. The hermit asked the Devas for the reason. They replied that it was because the hermit had no sons. The hermit came to the forest again to marry and beget sons. Mandapāla married a bird called Jaritā. Four sons named Jaritāri, Sārisṛkka, Stambamitra and Droṇa, were born to them. After this Mandapāla left Jaritā and her sons and went after another woman Lapitā.

Feathers were not yet grown on the body of Jaritā's four sons. The burning of the forest began before it. Jaritā and her sons were in a sorry plight. The mother could fly. But she did not think of leaving her young ones in danger. She decided to die in the fire folding the young ones under her wings. But her sons did not agree to it. They entreated her to fly away. Thus moments of tears passed by. At last Jaritā told them crying, "There is the hole of a rat closeby. The rat had been taken away by a kite. I will take you to that hole and close it. Then I shall go away and return when the fire is abated."

But the young ones did not agree to this. They loved to be killed by fire, rather than to be killed by rat. Finally at their request Jaritā flew away.

Mandapāla thought of his sons. He separated from Lapitā, and came to Agni and requested him to save his sons and Jaritā. Agni consumed the forest and neared the birds. The young birds requested Agni to save them. Agni Deva saved them. Mandapāla and Jaritā returned. That family lived for a long time in joy and happiness and finally attained the world of the gods. Agni returned to heaven after the burning of the forest of Khāṇḍava. (M.B. Ādi Parva, Chapters 233 to 346).

KHĀṆḌAVAPRASTHA. See under Indraprastha.

KHĀṆḌAVĀYANA. Paraśurāma gave all the countries conquered by him to Kaśyapa. Along with the lands he gave a golden dais also. The group of hermits called Khāṇḍavāyanas cut the dais into pieces and shared them with the permission of Kaśyapa. (M.B. Vana Parva, Chapter 117, Stanza 13).

KHĀṆḌIKYA. A Kṣatriya King. Keśidhvaja was the son of his paternal uncle. Both had learned well the ways of union with the divine life. Khāṇḍikya had become an expert in Karmayoga (the path of action) for becoming one with the divine life whereas Keśidhvaja tried to achieve oneness with divine life by Jñāna

Yoga (the path of knowledge or spiritual attainment). Each desired to subdue the other. Consequently Khāṇḍikya lost his kingdom and had to live in a forest with his priest and minister. (Bhāgavata, Skandhas 9 and 13).

Keśidhvaja who tried the path of knowledge to attain Absolution performed several sacrifices for that purpose and cut himself asunder from the bonds of action. Once, while he was performing a sacrifice, a tiger came to the place of sacrifice and killed the sacrificial cow. Then Keśidhvaja asked the priests who were conducting the sacrifice, what the atonement was for the death of the sacrificial cow. The priests sent the King to the hermit Kaśeru, who sent the King to the hermit Bhṛgu. Hermit Bhṛgu in his turn sent the King to the hermit Śunaka. But the matter did not end there. The hermit Śunaka could not dictate the atonement for the death of the sacrificial cow. So he sent the King to Khāṇḍikya who was living in the forest. The moment Khāṇḍikya saw Keśidhvaja he stood ready to kill him. But Keśidhvaja revealed everything to Khāṇḍikya, When he understood the situation Khāṇḍikya told him with sincerity the rites given in the Śāstras (Vedāṅgas) to atone the death of the sacrificial cow.

Keśidhvaja returned and completed the sacrifice. The one item of 'gift to the teacher' alone remained. So Keśīdhvaja came to the forest again. Khāṇḍikya raised the sword to cut him. Keśidhvaja said that he had come to give Gurudakṣiṇā to the teacher. Khāṇḍikya repented his rashness and requested Keśidhvaja to tell him the ways of cutting himself asunder from the bonds of sorrow and grief. Keśidhvaja advised him the ways to obtain eternal bliss. (Nārada Purāṇa).

KHANĪNETRA. The eldest son of Vivaṁśa, a King of the solar dynasty. It is mentioned in Mahābhārata. Aśvamedha Parva, Chapter 4, that this King was driven away from the country as he harassed the people.

KHARA I. A giant (Rākṣasa). Khara and Atikāya were the rebirths of Madhu and Kaiṭabha. For details see under Kaiṭabha and Atikāya.

1) *Birth and genealogy.* Mahābhārata mentions as follows about the birth of this giant:—Viśravas was born from Pulastya the son of Brahmā. Kubera was born from Viśravas. Kubera ruled over Laṅkā. Viśravas who had no one to help him once looked with anger at Kubera, who, understanding the wish of his father gave him three giantesses named Puṣpotkaṭā, Rākā and Mālinī as attendants. They attended on him faithfully and Viśravas was pleased with them. To Viśravas two sons named Rāvaṇa and Kumbhakarṇa were born by Puṣpot'aṭā, Vibhīṣaṇa was born by Mālinī and the twin sister and brother Śūrpaṇakhā and Khara were born by Rākā. By and by Khara became a famous archer. Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa performed penance to obtain boons and Khara and Śūrpaṇakhā stayed with them to serve them. (M.B. Vana Parva, Chapter 275).

2) *Other brothers.* Khara had two other brothers Dūṣaṇa and Triśiras. (Uttara Rāmāyaṇa).

3) *The slaughter of Khara.* While Śrī Rāma, Sītā and Lakṣmaṇa were staying in the forest of Daṇḍakāraṇya Śūrpaṇakhā the sister of Khara came there once and tried to get one of the brothers Śrī Rāma and Lakṣmaṇa as her husband. Lakṣmaṇa cut off her nose and ears. She went to Khara, Dūṣaṇa and Triśiras and lamented before them. The three of them immediately started with an army of fourteen thousand giants and fought with Rāma and Lakṣmaṇa, who killed every one of them. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Sargas 19 to 30).

KHARA II. Another giant who helped Rāvaṇa in the battle between Rāma and Rāvaṇa.

In Mahābhārata, Vana Parva, Chapter 285, Stanza 2, it is said that "Parvaṇa, Patana, Jambha, Khara, Krodhavaśa, Hari, Praruja, Aruja, Praghasa and others fought with Rāma.

KHARAJAṄGHĀ. A female attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 22).

KHARAKARMĪ. A female attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 26).

KHARĪ. A female attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 22).

KHAŚĀ. A wife of Kaśyapa Prajāpati. (Viṣṇu Purāṇa Aṁśa I, Chapter 15).

KHASA(M). A country in ancient India. (M.B. Droṇa Parva, Chapter 122, Stanza 41).

KHĀŚIRA. A place situated on the North East corner of Ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 68).

KHAṬVĀṄGA.

1) *General Information.* A King of the Ikṣvāku dynasty, known by the name Dilīpa also. Bhāgavata Skandha 9, states that Khaṭvāṅga was the son of the grandson of Kalmāṣapāda. Aśmaka was the son of Kalmāṣapāda, Mūlaka the son of Aśmaka and Khaṭvāṅga the son of Mūlaka.

Khaṭvāṅga who was a royal hermit once pleased God and understood how long he would live. From that day onwards he left all the work of administration in the hands of ministers and spent the remaining days in devotion and meditation. (Bhāgavata, Skandha 2).

2) *Particular details.* In Mahābhārata it is mentioned that Khaṭvāṅga was the son of the woman called Ilibilā and that he had the name Dilīpa also. Khaṭvāṅga was one of the sixteen famous Kings of Bhārata. The sixteen Kings were Marutta, Suhotra, Paurava, Śibi, Śrī Rāma, Bhagīratha, Khaṭvāṅga, (Dilīpa) Māndhātā, Yayāti, Ambarīṣa, Śaśabindu, Gaya, Rantideva, Bharata, Pṛthu and Paraśurāma. Khaṭvāṅga performed one hundred sacrifices. At the time of sacrifice he made golden roads. Even Indra came to the sacrifice. The Devas blessed Khaṭvāṅga on that day. See under Dilīpa. (M.B. Droṇa Parva, Chapter 61).

KHILA. There is an appendix to Mahābhārata called Khila. This Khila is known as Harivaṁśa also. This portion too was written by Vyāsa.

KHYĀTĀ. An attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 20).

KHYĀTI I. A daughter of Prajāpati Dakṣa. The hermit Bhṛgu married her. A daughter named Lakṣmī and two sons named Dhātā and Vidhātā were born to Bhṛgu by Khyāti. (Agni Purāṇa, Chapter 20).

KHYĀTI II. Daughter of Kuru, who was born of the family of Dhruva. Six sons, Aṅga, Sumanas, Svāti, Kratu, Aṅgiras, and Śibi were born to Kuru by his wife Āgneyī. (Viṣṇu Purāṇa, Aṁśa I, Chapter 13). Khyāti was a daughter born to them.

KĪCAKA. Brother-in-law of Mātsya, king of Virāṭa and son of Kekaya, king of the Sūtas,

1) *General information.* To Kekaya, king of the Sūtas was born of queen Mālavī, Kīcaka and other 105 sons younger to him called Upa-Kīcakas. Their only sister was called Sudeṣṇā. (Bhārata, Southern text, Page 1898). Kīcaka and Upa-Kīcakas took their birth from an aspect of Bāṇa, the eldest of the Asuras known as the Kālakeyas. (See Bhārata, Page 1893). Mātsya, the Virāṭa king wedded Sudeṣṇā; and from that day onwards, the brothers too lived in the Virāṭa palace. Kīcaka was the chieftain of Virāṭa's army, and he had, many a time, defeated in war King Suśarman of Trigarta. (Virāṭa Parva, Chapter 25, Verse 30).

2) *Kīcaka and Pāñcālī.* During their life incognito, the Pāṇḍavas lived in the Virāṭa palace after taking up various jobs. Pāñcālī, under the assumed name Mālinī, served Sudeṣṇā and her daughter Uttarā as their chaperon. Kīcaka fell in love with Pāñcālī at first sight. But, Pāñcālī resisted all his advances. Then, he sought the help of his sister Sudeṣṇā to bring round Pāñcālī to him somehow. Sudeṣṇā asked Kīcaka to be ready on the New Moon day with liquor and rice and promised to send Mālinī (Pāñcālī) to him. Ordered by Sudeṣṇā, she went to Kīcaka with his plate of food much against her will. Kīcaka caught hold of her, but she ran when the former caught her by the hair, felled her on the floor and kicked her. A Rākṣasa, who was deputed for Pāñcālī's security appeared on the scene in a trice and felled Kīcaka.

3). *Kīcaka's Death.* The very same night with tears in her eyes, Pāñcālī told Bhīma all about the indecent behaviour. He asked Pāñcālī to invite Kīcaka to a secret meeting at a specified place the next night, and promised her that he would remain concealed there and kill Kīcaka. Accordingly Bhīma concealed himself the next night in the dancing hall and, as requested by Pāñcālī, Kīcaka came to the hall at midnight to spend a few hours with Pāñcālī. Bhīma was lying there on a cot, and Kīcaka, mistaking him for Pāñcālī kissed him. Bhīma caught him in his iron grips and crushed him to death. The next morning, it was the fate of Kīcaka's brothers to lament over his death. The story also was spread that Kīcaka was killed by some Gandharva, the husband of Pāñcālī.

The Upa-Kīcakas removed the dead body of their brother to the burning ghat. Proclaiming that Pāñcālī, who was responsible for the death of their brother would also be burnt to death on the same pyre, the Upa-Kīcakas forcibly took her with them. Hearing the heart-rending cries of Pāñcālī Bhīma rushed to the spot and killed all the Upa-Kīcakas and saved Pāñcālī from death. In the presence of the Virāṭa king the cremation of Kīcaka and the Upa-Kīcakas took place. (Virāṭa Parva, Chapter 13 et seq).

KĪKAṬA. A King born in the dynasty of Priyavrata, son of Manu. He was one of the nineteen sons of King Bharata, the other eighteen being Kuśavarman, Ilāvarta, Brahmāvarta, Āryāvarta, Malaya, Bhadraketu, Sena, Indraspṛk, Vidarbha, Kapi, Hari, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Dramiḍa, Camasa and Karabhājana. (Bhāgavata, 5th Skandha).

KĪKAṬA (M). The country ruled by King Kīkaṭa. The following story is told in Devī Bhāgavata as to how an ass in this kingdom attained heaven.

There was once in Kīkaṭa a merchant who had an ass to carry his merchandise. Once the merchant was returning home from Bhadrācala with his ass loaded with bundles of costly Rudrākṣas. The old ass fell down dead on the way, the weight of the Rudrākṣa bundles having been too much for it, and immediately it assumed the form of Śiva and went to Kailāsa. Even if a man does not know what he is carrying, if he carries sacred things he will certainly attain salvation, like the ass that attained salvation in this case. (Devī Bhāgavata, 11th Skandha).

KILI (PARROT).

1) *Origin.* About the origin of Kilis (parrots) the following is stated in Canto 14, Araṇya Kāṇḍa of the Rāmāyaṇa.

Kaśyapa, the grandson of Brahmā and son of Marīci married the eight daughters of Dakṣaprajāpati, one of them being called Tāmrā. Tāmrā had five daughters called Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Śukas or Kilis (parrots) are the offsprings of Śukī.

2) *Parrots acquire talking faculty.* Lord Śiva agreed to beget a son to kill Tārakāsura, at the request of the Devas. The coitus between Śiva and Pārvatī for the purpose did not end even after a hundred years. Due to the pressure of the process the whole world shook, and when the world appeared to get destroyed the Devas asked Agnideva to persuade Śiva to stop. But, afraid of approaching Śiva Agni ran off and hid himself in the ocean. The Devas followed him, and animals in the water which were burning with the heat of Agni, told the Devas that Agni was hiding in the sea. But, Agni cursed them all to dumbness, and leaving the ocean hid himself on mount Mandara. The parrots revealed this secret, when Agni cursed them also and made their tongues fold inwards. The Devas and the parrots requested for redemption from the curse. Redemption was granted thus : "Though the tongue be turned inwards your sound will be melodious. Just like the voice of a child your (parrots') sound also will be sweet and wonderful."

From that day onwards parrots began talking and singing. (Kathāsaritsāgara, Lāvāṇakalambaka, Taraṅga 6 and Anuśāsana Parva, Chapter 85).

KIMPUNĀ. A river in Devaloka. It worships Varuṇa in his assembly. (Sabhā Parva, Chapter 9, Verse 20).

KIMPURUṢA.

1) *General.* A King called Agnīdhra was born in the dynasty of Priyavrata, son of Manu. He became lord of the Jambū island, and married an apsarā woman named Pūrvacitti. To them were born nine sons called Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kalva, Bhadrāśva and Ketumāla. Agnīdhra partitioned the kingdom among the nine sons. The land Kimpuruṣa ruled over was known as Kimpuruṣa or Kimpuruṣavarṣa. It lay to the south of Hemakūṭa mountain. It was here that Hanūmān spent his last days worshipping Śrī Rāma.

"The son of the wind God (Hanūmān) lives in the country called Kimpuruṣavarṣa in the worship of Śrī Rāma." (Bhāgavata, 5th Skandha).

According to the Sabhā Parva (Chapter 23, Verses 1,2) Kimpuruṣavarṣa guarded by the sons of Druma is situated to the north of the Himālayas facing the Dhavala mountain, and this country was once conquered by Arjuna.

2) *Other information.*
(i) Kimpuruṣas were the sons of Pulaha Prajāpati. (Ādi Parva, Chapter 66, Verse 8).
(ii) They witnessed Agastya drinking up the ocean dry. (Vana Parva, Chapter 104, Verse 21).
(iii) They guard the lotus ponds kept by Kubera to sport with his beloved ones. (Vana Parva, Chapter 15', Verse 9).
(iv) In his conflict with Rāvaṇa, Kubera left behind him Laṅkā and his Puṣpaka Vimāna, escaped towards the north and settled down on mount Gandhamādana with the help of the Kimpuruṣas. (Vana Parva, Chapter 275, Verse 33).
(v) Yakṣa women were their mothers. (Śānti Parva, Chapter 207, Verse 25).
(vi) They were present at the aśvamedha of Yudhiṣṭhira. (Aśvamedha Parva, Chapter 88, Verse 37).
(vii) Śuka Brahmarṣi reached Bhārata, crossing Kimpuruṣavarṣa. (Śānti Parva, Chapter 325).

KINDAMA. A great sage. Once sage Kindama and his wife were roaming in the forest in the form of deer. While hunting, King Pāṇḍu discharged his arrow against the he-deer. It assumed its original form as sage Kindama and told the King that it was wrong on his part to have hit him (the sage) while he was engaged in love play. "I am dying, but in future if you physically contact your wife you too will die." After saying so the sage fell down dead. Pāṇḍu could never have children of his own from his wives due to this curse. He forgot all about the curse once, embraced Mādrī and fell down dead. (Ādi Parva, Chapter 117).

KINDĀNA (M). A sacred place in Kurukṣetra. A holy dip here is productive of innumerable auspicious results.

KINDATTAKŪPA. A holy pond. He who sows gingelly seeds in the pond is redeemed from the three Ṛṇas (debts) i.e. Ṛṣi-Ṛṇa Pitṛ-Ṛṇa and Deva-ṛṇa. The first is to be redeemed by Brahmacarya (celibacy). the second by house-holder's life and the third by yajñas. (Vana Parva, Chapter 88).

KIÑJAPYA. A particular holy place in Kurukṣetra. A bath here is productive of innumerable auspicious results.

KIṄKAṆA. A King born in the lunar dynasty. Namroci, Kiṅkaṇa and Vṛṣṇi were the three sons of King Mahābhoja. (Bhāgavata, 9th Skandha).

KIṄKARA I. A Rākṣasa. Śakti, the son of Vasiṣṭha and King Kalmāṣapāda of the solar dynasty once quarrelled with each other, and the King cursed and turned Śakti into a Rākṣasa. At this juncture Viśvāmitra invoked Kiṅkara, a Rākṣasa attendant of his, into the body of Kalmāṣapāda, and induced by Kiṅkara, Kalmāṣapāda killed all the sons of Vasiṣṭha. (Ādi Parva, Chapter 175).

KIṄKARA II. Name of Kāla's stick. It is with this stick that Kāla kills living beings. "Like Kāla who holds the stick Kiṅkara". (Karṇa Parva, Chapter 56, Verse 122).

KIṄKARA (S). A race of Rākṣasas. After building the palace at Indraprastha for the Pāṇḍavas Mayāsura put 8000 Kiṅkaras for guarding the palace (Sabhā Parva, Chapter 3). These guards were able to remove the palace from one place to another. Yudhiṣṭhira, who started for the north to collect money is said to have met the Kiṅkaras on the Himālayas. (Aśvamedhika Parva, Chapter 65, Verse 6).

KIṄKINĪKĀŚRAMA. A holy place. A bath here will lift one to heaven. (Anuśāsana Parva, Chapter 25, Verse 23).

KINNARA(S). A sect of Devas all of whom hold Vīṇās in their hands. (Agni Purāṇa, Chapter 51).

KIRĀTA. An urban region in ancient India. (Bhīṣma Parva, Chapter 2, Verse 51).

KIRĀTĀRJUNĪYA. During the life in exile in the forest of the Pāṇḍavas, Arjuna performed penance to propitiate Śiva in the Himālayas. Disguised as a forest-hunter Śiva appeared on the scene and tested Arjuna's valour. Arjuna won in the test and was presented the Pāśupatāstra by Śiva. The story is told in Chapter 167 of the Vana Parva. (See under Arjuna).

KIRĪṬĪ I. A warrior of Skanda deva. (Śalya Parva, Chapter 45, Verse 71).

KIRĪṬĪ II. A synonym of Arjuna. (See under Arjuna).

KIRMĪRA. A fierce Rākṣasa, brother of Baka and friend of Hiḍimba. Having heard about the death of Baka at the hands of Bhīma, Kirmīra who was living in Kāmyaka forest planned a revenge against Bhīma. After being defeated in the game of dice the Pāṇḍavas came to the forest, and they confronted Kirmīra. In the duel with Bhīma, Kirmīra fell down dead. (Vana Parva, Chapter 11).

KĪRTI I. Daughter of Śuka Brahmarṣi, son of Vyāsa. Śuka wedded Pīvarī, the beautiful daughter of the Pitṛs. Four sons named Kṛṣṇa, Gauraprabha, Bhūri and Devaśruta and a daughter Kīrti were born to Śuka and Pīvarī. Kīrti was wedded by Prince Aṇu, son of King Vibhrama, and a son called Brahmadatta was born to them, who grew up to become a great scholar and an ascetic. On the advice of Nārada, King Brahmadatta ultimately abdicated the throne in favour of his son, performed penance at Badaryāśrama and attained salvation. (Devī Bhāgavata, 1st Skandha).

KĪRTI II. A daughter of Dakṣaprajāpati. Svāyambhuva Manu wedded his own sister Śatarūpā, and to them were born two sons called Priyavrata and Uttānapāda and two daughters called Prasūti and Ākūti. Dakṣaprajāpati married Prasūti, and they had twenty-four daughters who were : Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Siddhi, Kīrti, Khyāti, Satī, Sambhūti, Smṛti, Prīti, Kṣamā, Sannati, Anasūya, Ūrjā, Svāhā, and Svadhā. The first thirteen of the above twentyfive girls were married by Dharmadeva. The other eleven girls were married respectively by Bhṛgu, Śiva, Marīci, Aṅgiras, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha, Agni and Pitṛs. (Viṣṇu Purāṇa, Part 1, Chapter 7).

KĪRTI III. The Devī who is the basis and cause of all fame and reputation. (Vana Parva, Chapter 37, Verse 38).

KĪRTIDHARMA. A Kṣatriya hero, who was a supporter of Dharmaputra. (Droṇa Parva, Chapter 158, Verse 39).

KĪRTIMĀN I. The first son born to Vasudeva and Devakī. As a celestial voice had warned Kaṁsa that the eighth son of Devakī would kill him he had ordered that every child born to her should be taken to him. Accordingly the first-born son of Devakī was taken to him, but was returned to the parents as Kaṁsa thought

that he was not his enemy. He was brought up under the name Kīrtimān. Afterwards Nārada visited Kaṁsa and explained to him about his former birth, the object of Kṛṣṇa's incarnation etc. This information so angered Kaṁsa that he got Vasudeva and Devakī chained in prison. Moreover he brought back the first-born son of Devakī and dashed him to death on a stone. Thus ended the life of Kīrtimān.

KĪRTIMĀN II. Mahāviṣṇu mentally created a son called Virajas, and Kīrtimān was his son. A son called Kardama was born to Kīrtimān. (Śānti Parva, Chapter 59, Verse 90).

KĪRTIMĀN III. A Viśvadeva (universal deva). (Anuśāsana Parva, Chapter 91, Verse 31).

KĪRTIMUKHA. A Śiva gaṇa born out of the matted hair of Śiva with three faces, three tails, three legs and seven hands. The Lord at first asked him to live on corpses, but later on, in appreciation of his valour granted him the boon that if anyone saw the Lord without thinking first about Kīrtimukha, he would meet with his down-fall. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 50).

KĪRTISENA. Son of the brother of the Nāga chief Vāsuki. He made a love-marriage with Śrutārthā daughter of a brahmin, and a child was born to them. (Kathāsaritsāgara, Kathāpīṭhakalambaka).

KĪRTISENĀ. A heroine who has firmly established her reputation in Sanskrit literature. An exceptionally good woman, Kīrtisenā was the daughter of a merchant called Dhanapāla in Pāṭalīputra, and was married by another merchant called Devasena. Once Devasena left the country for purposes of trade, and during his absence from home the mother-in-law of Kīrtisenā shut her up in a dark room. But, with the help of an iron rod, which fortunately came to her hands she made a hole in the room at night, and through it escaped from captivity. Hungry and thirsty, Kīrtisenā travelled a long distance in the forest, and at night climbed a tree and rested thereon. Presently a Rākṣasa woman with her children came to the foot of the tree.

During this period the King of Vasudattapura was suffering from pain in the head because a bug entered his ear and multiplied there in numbers. All the physicians gave up the case as incurable. But, the Rākṣasī at the foot of the tree advised the following cure for the King's illness to her children :—"Anoint the King's head with ghee and make him lie in the sun at noon. After that insert a small tube into his ear, and keep the other end of the tube in a pot full of water. Then the bugs will come out from the ear into the water, and the King will be cured of his illness.

Kīrtisenā, who heard this medical advice from her seat on top of the tree disguised herself as a physician, went to the palace and cured the King of his troubles. In her disguise, she continued to live in the palace as a friend of the King. Shortly, her husband Devasena, came there and they were happily reunited. The King gave them costly presents. (Kathāsaritsāgara, Madanamañjukālambaka, Taraṅga 3).

KIṢKINDHĀ. An ancient kingdom of the monkeys in South India. This kingdom is mentioned both in the Rāmāyaṇa and the Mahābhārata.

During the Rāmāyaṇa period a monkey King called Ṛkṣarāja was the ruler of Kiṣkindhā. He was childless. Once upon a time a son called Bāli was born to Aruṇīdevī by Indra, and another son called Sugrīva was born to her by Sūrya. (See under Aruṇa). Both the boys were brought up in the Āśrama of sage Gautama. When they grew up, Indra handed them over to Ṛkṣarāja, and thus Bāli and Sugrīva came to Kiṣkindhā. After the death of Ṛkṣarāja, Bāli became King of Kiṣkindhā and Sugrīva lived in the service of his brother. At that time there was a very mighty Asura called Dundubhi. Finding no one fit to fight with, he challenged Varuṇa. Varuṇa directed him to Himavān, whose peaks he rent asunder, and played with. Then Himavān told Dundubhi that he was of a peaceful nature and that Bāli would be a match for him (Dundubhi). Accordingly Dundubhi fought with Bāli and got killed. Bāli cast away the corpse of Dundubhi. The blood oozing out from the nose of Dundubhi fell on the body of sage Mataṅga who was engaged in penance on the peak Ṛsyamūka. By means of his divine powers, the sage found out the origin of the blood contaminating his body, and cursed that Bāli would die the moment he set foot on the mountain.

Dundubhi's son Māyāvī was enraged at the death of his father. He went to Kiṣkindhā to take revenge on Bāli, but got defeated by the latter in fighting. Māyāvī took to his heels; Bāli followed him, and Sugrīva followed his brother. Māyāvī took refuge in a cave followed by Bāli, and Sugrīva waited at the mouth of cave. Even after one year neither Bāli nor Māyāvī emerged out of the cave, but Sugrīva saw blood coming out of the cave and heard Māyāvī roaring. Taking it for granted that Bāli was killed, Sugrīva closed the mouth of the cave, returned to Kiṣkindhā, and at the instance of his subjects assumed kingship.

But, Bāli forced open the cave, hurried back to his kingdom, and interpreting the action of Sugrīva as one purposely done to usurp the throne, drove Sugrīva away and took for himself Sugrīva's wife. Thus Bāli became again King of Kiṣkindhā.

There is a mountain called "Bāli-kerā-mala"—mountain prohibited to Bāli—in the eastern region of the former princely kingdom of Travancore. Is it in any way connected with Ṛsyamūkācala ?

Sugrīva founded a new kingdom at Ṛsyamūka mountain. Mainda, Dvivida, Hanūmān and Jāmbavān were the ministers of Sugrīva. It was while Sugrīva was thus living on Ṛsyamūkācala that Rāma and Lakṣmaṇa came that way in the course of their search for Sītā. In accordance with the agreement made between Sugrīva and Rāma, the latter killed Bāli and crowned Sugrīva as the King of Kiṣkindhā. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, and Mahābhārata, Vana Parva, Chapter 280).

During the triumphal tour of Sahadeva in the South he fought against Kiṣkindhā, and after seven days' fighting the monkeys saw Sahadeva off with a present of costly gems.

"Sahadeva fought against the monkey chiefs like Mainda, Dvivida etc. for seven days, but neither of them got exhausted, and the monkey chiefs, with affection and gratitude asked Sahadeva to depart with gems." (Sabhā Parva, Chapter 31).

During this period nothing was heard of Sugrīva, Hanūmān and Jāmbavān in Kiṣkindhā. Might be Sugrīva was no more. Hanūmān, after the death of Śrī

Rāma, lived in Gandhamādana in Kimpuruṣavarṣa. (Bhārata and Bhāgavata, 10th Skandha). From the story of Prasena it may be seen that Jāmbavan left Kiṣkindhā and lived in another cave with his sons and other relations. It was the other two ministers of Sugrīva, Mainda and Dvivida, who were ruling Kiṣkindhā when Sahadeva went there. The power and prestige of Kiṣkindhā had begun to set by then, and in course of time Kiṣkindhā ceased to exist but in name.

KIṢKINDHĀGUHĀ. A mountainous region in Dhavaḍ district in South India. Certain scholars hold the view that this was the actual Kiṣkindhā.

KĪṬAKA. A King born from an aspect of the Asura called Krodhavaśa. (Ādi Parva, Chapter 67, Verse 60).

KITAVA(S). An ancient tribe of people. They once visited Yudhiṣṭhira with many presents. (Sabhā Parva, Chapter 51, Verse 12).

KOHALA. A Brahmin scholar. It is stated in Mahābhārata, Ādi Parva, Chapter 53, Stanza 4, that this Brahmin was present at the 'Sarpa Sattra' (sacrifice to kill serpents) of Janamejaya. Once Bhagīratha gave this hermit as alms one lakh of cows with calves. (M.B. Anuśāsana Parva, Chapter 138, Stanza 27).

KOKA. (Cakravāka bird). Ruddy Goose. To know the Purāṇic story about the origin of this bird (Ruddy goose) see under 'Arayanna' (Swan).

KOKĀMUKHA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 153, that those who bathe in this holy bath will get the faculty of remembering their previous births.

KOKANADA I. A Kṣatriya King of ancient India. It is mentioned in Mahābhārata, Sabhā Parva, that at the time of the regional conquest of Arjuna, this King fell at his feet and sought refuge.

KOKANADA II. A warrior of Skanda. (M.B. Sabhā Parva, Chapter 27).

KOKAVAKA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9).

KOKILA. See under Diṇḍika.

KOKILAKA. A warrior of Skanda. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 73).

KOLAGIRI. A mountain of South India. (Mahābhārata Sabhā Parva). Sahadeva conquered the people of this mountain.

KOLĀHALA A famous Asura. In the battle between the Devas and the Asuras carried on by Subrahmaṇya, this Asura confronted Mālyavān and was killed. (Padma Purāṇa; Part IV, Chapter 13).

KOLAŚVRŪPA (KOLATTUNĀḌU). After the decline of the second Cera empire in Kerala, several royal families such as Perumpaṭappu, Neḍuvirippu, Kolasvarūpa, Veṇāṭu etc. came into power. Some details regarding the family of Kolasvarūpa are given below.

In 'Kerala Māhātmya', it is given that Paraśurāma had made a Soma-Kṣatriya, as King of Cirakkal or Kolattunāḍu. According to 'Keralotpatti' it was Ceramān Perumāl who did this. Logan says that Kolasvarūpa came into being from the children born to the last Perumāl of the Veṇāṭu family. In the edicts Vīrarāghavapaṭṭaya or Jūtaśāsana no mention is made about Kolattunāḍu. Both the families of Veṇāṭu and Kolattunāḍu, from very early times had observed the customary rites of taint, pollution, defilement etc. It is said in 'Keralamāhātmya' that Paraśurāma had enthroned the sons of two sisters in both the kingdoms. But no documents are available to prove that there was any connection between the two families till the 5th century M.E. (Malayālam Era). i.e.14th century A.D. See under Kollavarṣa.

KOLIKA (KOKILA). This is the name of a rat. Kokila is a character in the story known as Biḍālopākhyāna, told by Nārada to Dhṛtarāṣṭra. Once a cat began to perform penance holding up both of its hands, on the bank of the Gaṅgā. After a long time birds and rats began to come very close to it believing that it would not hurt them. They made the cat their leader. The wicked cat daily ate a rat secretly. Thus the body of the cat grew stronger day by day and there appeared a steady decrease in the number of the rats. Among them there was a wise rat called Kokila. He understood the deceit played by the cat. So proclaiming independence he and his fellows ran away and saved themselves. (M.B. Udyoga Parva, Chapter 160).

KOLISARPA. A tribe. Formerly this tribe was of Kṣatriya Caste. A Brahmin once cursed them and made them Śūdras. (M.B. Anuśāsana Parva, Chapter 33, Stanza 22).

KOLLAGIREYA. An ancient country in South India. It is stated in Mahābhārata, Aśvamedha Parva, Chapter 83, that Arjuna conquered this country.

KOLLAVARṢA. (MALAYĀLAM ERA). Several opinions have been brought forward about the starting of the Malayālam Era. There is great controversy as to the causes of starting this new era. The opinion of Śaṅkuṇṇi Menon is as follows. The King Udayamārtaṇḍavarmā called together at Quilon, an assembly of the learned men and astronomers of the time, in Kalivarṣa 3926 (A.D. 825) and made astronomical researches and taking into account the movements and positions of the various planets in the solar system, started a new era beginning with the month of Ciṅṅam (August-September). This new era commenced on the 15th of August 825 A.D. All the learned men and scholars of the time welcomed this Malayālam era. The neighbouring kingdoms also recognized this new era. Reckoning of dates based on this Malayālam Era is seen in the 'Madura and Tinnevelly Stone-edicts and copper edicts.' On the fifth day of Ciṅṅaṁ of the first year of M.E., five royal families of Travancore met together and took a decision that the festival days of the temples should be reckoned according to the Malayālam Era. The controversy is not about the starting of the new Era, but the reasons for starting the new era.

Logan says that the Malayālam Era was started in commemoration of the conversion of Ceramān Perumāl to Islam and his pilgrimage to Mecca. But there is impropriety in thinking that the Hindu subjects of a King would commemorate the conversion of their King into Islam religion. Some say that the new era was started to commemorate the erection of a Śaivite temple. Another argument is that a new era was started in memory of the exhortation of Śrī Śaṅkarācārya to the Brahmins of Quilon, to do away with the irregularities seen in the Hindu religion. The period of Śaṅkarācārya has not yet been decided definitely. The opinion accepted by scholars on this subject is that of K.B. Pathak, according to whom Śaṅkarācārya lived from 787 to 819 A.D. If this is accepted as true, the exhortation made in 825 A.D. should be by somebody else and the Malayā-

lam Era should have been established for some ot her reasons.

Another opinion is that the new era was established to commemorate the independence given to the two Kolattiri Kings (North and South) by the Perumāl. The North Kolattiri family should have begun the new era on the first day of Kanni (the second month) and the South Kolattiri family on the first day of Ciṅṅaṁ (the first month). (Because in Malabar area, the era commences on the first day of Kanni.). Another opinion that is prevalent is that Kollavarṣa was started to commemorate the erection of the two towns of Quilon (North and South). But even two centuries before A.D. 825 the town of South Quilon had become famous. So it is an objection to this argument. Some are of opinion that a new era was started in commemoration of Śaṅkaravijaya (the victory of Śaṅkara) due to the fact that the Brahmins of the north and the south alike accepted the teachings of Śaṅkarācārya. But it is difficult to believe that the northerners and the southerners accepted the teachings of Śaṅkarācārya on a particular date and issued a declaration to that effect and started a new era. Some connect the starting of the New Era with the 'Tiruvoṇam' a grand festival of the Malayālees. But it cannot be believed that a national festival was started by a single man. According to Logan it would appear that the grand festival of Tiruvoṇam was started to commemorate the journey of Perumāl to Mecca. But the conversion episode is more likely to be considered as a blasphemy and the Kings and people of Malayāla land are not likely to commemorate it. Prof. Sundaran Pillai has cut all the arguments given above and brought forward a new theory. His inference is that the new Era is the transformation of an old era known as Saptarṣivatsara (year of the seven sages) or Śāstrasaṁvatsara (scientific year) which prevailed throughout India and is still in force in Kaśmīra. In A.D. 897 Saptarṣi-Vatsara was 4972 and it was known as merely 72, and that if all the hundreds are taken away, the remaining figure will be the same as that of the Kollavarṣa. That is, at the expiry of each century the Saptarṣivatsara begins as one, two and so on. But the Saptarṣivatsara begins in the month of Meṭam (9th month) whereas Kollavarṣa begins in Ciṅṅam. He explains this difference also. His opinion is that the Nambūtiri Brahmins took some time to reach the country of Malayāla from North Indian countries and they had been using their Saptarṣivatsara up to the time of their arrival in Malayāla and after their arrival they adopted some slight modifications in the era according to the requirements of the new settlement, and renewed the Saptarṣivatsara. Gopala Iyer, the great exponent of the Vedānta philosophy, says as follows about Kollavarṣa in his 'Chronology of Ancient India' : "Kaliyuga and Kollavarṣa commenced in B.C. 1176." But Kollavarṣa is divided into groups of recurring thousands. This has a close connection with Saptarṣi Vatsara, which also might have commenced in B.C. 1176. The year mentioned above completed 2000 by A.D. 824. The third recurring thousand begins in A.D. 825, under the name Kollavarṣa.

Princent, Buchanan and Burnell are the three memorable western scholars who have expressed their opinions about Kollavarṣa. Princent connected Kollavarṣa with Paraśurāma. Buchanan said that the Malayālees have a recurring of every millennium. Burnell has stated in his book "South Indian Paleography", that the theory of recurring Millennium is wrong.

An astronomer who was a contemporary of the King who established the Malayālam era has stated in his work called 'Śaṅkaranārāyaṇīya' (a manuscript in Palm leaves) that an astronomical movement was reckoned and a new era was started at Quilon. This palm leaf manuscript is kept in the Manuscripts Library at Trivandrum.

KOṄKAṆA. An ancient country of South India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 60).

KOPAVEGA. A hermit. This hermit had served Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Stanza 16).

KOṢĀ. A river. It is stated in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 27, that the water of this river was used for drinking by the ancient people of Bhārata.

KOŚAKĀRA. See under Niśākara II.

KOSALA I. The King and the people of the country of Kosala are called by the name Kosala.

KOSALA II. One of the wrestlers of Kaṁsa. The famous wrestlers of Kaṁsa were Cāṇūra, Muṣṭika, Kūṭa, Śala, Kosala and others.

KOSALA.

1) *General information.* A wealthy and prosperous country on the banks of the river Sarayū. Ayodhyā was the Capital of this kingdom. This city was built by Manu, the father of Ikṣvāku. This city was twelve yojanas long with a breadth of three yojanas. It is understood from Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 5 that during the time of Daśaratha this city was modified to such an extent as to be on a par with any modern city.

2) *Other details.* (1) Bhīmasena once conquered Uttara Kosala (north Kosala). (M.B. Sabhā Parva, Chapter 30).

(2) Sahadeva during his regional conquest, subdued Dakṣiṇa Kosala (South Kosala). (M.B. Sabhā Parva, Chapter 31, Stanza 12).

(3) Śrī Kṛṣṇa once conquered the country of Kosala. (M.B. Droṇa Parva, Chapter 21, Stanza 15).

(4) Abhimanyu, the son of Arjuna, killed the King of Kosala in the battle of Bhārata.

(5) Karṇa once conquered this country for Duryodhana. (M.B. Karṇa Parva, Chapter 8, Stanza 19).

(6) During the time of the battle of Bhārata a King named Kṣemadarśī ruled over Kosala. (M.B. Śānti Parva, Chapter 82, Stanza 6).

(7) At the time of the Svayaṁvara (marriage) of Ambā, Bhīṣma defeated the King of Kosala. (M.B. Anuśāsana Parva, Chapter 44, Stanza 38).

(8) Arjuna who led the horse for sacrifice conquered the country of Kosala. (M.B. Aśvamedha Parva, Chapter 83).

(9) Those who bathe in the holy bath of Ṛṣabha tīrtha in Kosala, will obtain the fruits of giving one thousand cows as alms. (M.B. Vana Parva, Chapter 85, Stanza 10).

KOŚALA (S). The Kṣatriyas of the country of Kośala. These Kośalas once fled to the southern countries

fearing Jarāsandha. (M.B. Sabhā Parva, Chapter 14, Stanza 27).

KOṢṬHAVĀN. A mountain. It is stated in Mahābhārata, Aśvamedha Parva, Chapter 43 that this mountain was the overlord of many other mountains.

KOṬARĀ. An attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 14).

KOṬARAKA. A serpent born in the family of Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 12).

KOṬIKĀSYA (KOṬIKA). A King who was the follower of J.yadrat a. While the Pāṇḍavas were living in the Kāmyaka forest once they went out leaving Pāñcālī alone in the hut. At that time Jayadratha the King of Sindhu, the son of Vṛddhakṣatra came there and saw Pāñcālī. He sent his follower Koṭikāsya to entice Pāñcālī, who did not succumb to temptation. At last Jayadratha carried Pāñcālī away by force.

This Koṭikāsya was the son of Suratha and was the King of Trigarta. (M.B. Vana Parva, Chapter 265).

KOṬILIṄGA. This word was added to the names of the members of the Koṭuṅṅallur royal family. Especially, Kuñjikuṭṭan Tampurān is denoted by the name 'Koṭiliṅgeśvar.' in some of his poetic works. The word 'Koṭiliṅga' is the Sanskrit form of the Dravidian word Koṭuṅṅallūr. This city was the Capital of the Cera Kings.

KOṬĪŚA. A serpent born in the family of Vāsuki. (M.B. Ādi Parva, Chapter 57, Stanza 5).

KOṬITĪRTHA. A holy bath. It is mentioned in Mahābhārata, Vana Parva, Chapter 82, that those who bathe in this holy bath will get the fruits of performing the horse sacrifice.

KOṬṬUVĀ. (Yawning, Gape). In Devī Bhāgavata, Skandha 6, there is a story explaining how the living beings began to yawn. After getting boons from Brahmā, Vṛttrāsura swallowed Indra. The Devas were filled with fea and approaching Bṛhaspati they represented their grievance. According to the instruction of Bṛhaspati the Devas caused Vṛttrāsura to gape. After opening the mouth he found it difficult to shut, and the mouth remained open. In the meanwhile Indra jumped out of Vṛtra through the mouth. Gape came into existence from that time. (For details see under the word Vṛtra.

KRAMAJIT. A Kṣatriya King who was a constant follower of Dharmaputra. (M.B. Sabhā Parva, Chapter 4, Stanza 28).

KRAMAPA. A son born to Pulaha by his wife Kṣamā. Kramapa had a brother named Sahiṣṇu. (Agni Purāṇa Chapter 20).

KRAMAPĀṬHA. A method of teaching the Vedas. It is due to the insistence on strict adherence to this method of teaching that even after thousands of years variations have not crept into the original texts of the Vedas which form the earliest literature. There is a portion called 'word study' (Pada Pāṭha) in the Vedas (the scripture). Every word in the Veda is separated from its prefixes and suffixes. The second step is Kramapāṭha or the study of joining prefixes and suffixes to each word got by the first step. Next step is Jaṭāpāṭha in which words are combined with their prefixes and suffixes. To guard against the creeping in of mistakes in this step, the next step which is known as Ghanapāṭha is taught. In this step the first step of Padapāṭha and the second step of Krama pāṭha are mixed together and intermingled from beginning to end and end to beginning. There are rules to make combined words by using prefixes and suffixes. These rules are called Prātiśākhya. Because the Vedas are taught in this way with so much attention and care, their texts have never been subjected to changes and variations.

KRATHA I. A Kṣatriya King. He was the rebirth of an Asura called Krodhavaśa. (M.B. Ādi Parva, Chapter 67, Stanza 61). See under Jyāmagha.

KRATHA II. A King defeated by Bhīmasena during his regional conquest. (M.B. Sabhā Parva, Chapter 30, Stanza 7).

KRATHA III. A hermit. In Mahābhārata, Udyoga-Parva, Chapter 83, Stanza 27 it is stated that this hermit visited Śrī Kṛṣṇa on his way to Hastināpura.

KRATHA IV. There was a warrior named Kratha on the side of the Kauravas. (M.B. Droṇa Parva, Chapter 120, Stanza 10).

KRATHA V. A warrior of Skandadeva. (M.B. Śalya Parva, Chapter 45, Stanza 70).

KRATHA VI. A Yakṣa. (Demi-God). When Garuḍa reached the world of Devas he had to fight with this Yakṣa. (M.B. Ādi Parva, Chapter 32, Stanza 18).

KRATHA VII. An Asura (demon). It is stated in Mahābhārata, Ādi Parva, Chapter 67 Stanza 57 that this Asura was born as King Sūryākṣa on the earth in his re-birth.

KRATHA VIII. Name of a son of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 116, Stanza 11).

KRĀTHA I. A f mous King in Ancient India. The following details about this King are found found in the Mahābhārata.

(1) He was the rebirth of an Asura called Rāhu, the son of Siṁhikā. (M.B. Ādi Parva, Chapter 67, Stanza 40).

(2) Krātha attended the Svayaṁvara (marriage) of Draupadī. (M.B. Ādi Parva, Chapter 186, Stanza 15).

(3) Śrī Kṛṣṇa defeated Krātha at the city of Jāruthi. (M.B. Vana Parva, Chapter 12, Stanza 30).

(4) In the battle of Bhārata this King attacked Abhimanyu. (M.B. Droṇa Parva, Chapter 46, Stanza 26).

(5) In the battle of Bhārata Krātha killed the prince of Kaliṅga, and a King from the mountain killed Krātha. (M.B. Karṇa Parva, Chapter 85, Stanza 15).

KRĀTHA II. A King of the Puru dynasty. (M.B. Ādi Parva Chapter 94, Stanza 58).

KRĀTHA III. A captain of the army of monkeys. (M.B. Vana Parva, Chapter 283, Stanza 19).

KRĀTHA IV. A warrior of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 70).

KRĀTHA V. A famous serpent. At the time of the death of Balabhadra this serpent came there to lead his soul to Pātāla (nether world). (M.B. Mausala Parva, Chapter 4, Stanza 16).

KRĀTHA(M). An ancient country in India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 21 that Bhīṣmaka the King of Vidarbha had conquered this country.

KRATU.

1) *General information.* One of the six mental sons of Brahmā. Marīci, Aṅgiras, Atri, Pulastya, Pulaha and Kratu were the mental sons of Brahmā. (M.B. Ādi Parva, Chapter 65). Kratu is described as one of the 21 Prajāpatis (lords of emanation).

2) *Some details.* (1) It is stated in Mahābhārata, Ādi Parva, Chapter 65, Stanza 9, that the hermits called Bālakhilyas were the sons of Kratu.

(2) Kratu was present at the birth-celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 52).

(3) Kratu came to save the Rākṣasas from the Rākṣasa sattra, (A great sacrificial fire meant for the Rākṣasas (giants) to jump into and die by themselves) performed by the hermit Parāśara. (M.B. Ādi Parva, Chapter 189, Stanza 9).

(4) Kratu was a luminary in the councils of Brahmā and Indra. (M.B. Sabhā Parva, Chapter 7, Stanza 17).

(5) Kratu was present at the Birth celebration of Skandadeva. (M.B. Śalya Parva, Chapter 45, Stanza10).

(6) There is a group of hermits called 'Citraśikhaṇḍins, of which Kratu is a member. (M.B. Śānti Parva, Chapter 335, Stanza 27).

(7) By the blessings of Śiva, Kratu got a thousand sons. (M.B. Anuśāsana Parva, Chapter 14, Stanza 87).

(8) Kratu went to visit Bhīṣma who was lying on the bed of arrows awaiting death in the beginning of Uttarāyaṇa of the year. (M.B. Anuśāsana Parva, Chapter 26, Stanza 4).

KRAUÑCA I. An Asura. In Vāmana Purāṇa, Chapter 57 it is mentioned that this Asura was killed by Subrahmaṇya.

KRAUÑCA II. A mountain. There is a story about this mountain. Long ago there lived an Asura named Krauñca. He was leading a wicked life and was haughty and arrogant. Once Agastya went to Kailāsa and worshipped Śiva. Kāverīdevī also was standing close by, worshipping Śiva. God Śiva appeared before Agastya and told him that he might ask for any boon. He requested for the power to push down Vindhya by kicking and to establish a holy Tīrtha (bath) on the earth. Śiva granted the boons. For making the tīrtha Śiva turned Kāverī into a river and placed her in the water-pot of Agastya. As Agastya was returning from Kailāsa with Kāverī in his water-pot, Krauñca the Asura took the shape of a mountain and hindered his way. The Asura caused a heavy rain too. Agastya wandered through the forest without finding the path for days. At last he realized the cause. He took a few drops of water from his waterpot and with chanting of Mantras and meditation threw the drops at the Asura with the curse that he would stand there for ever as a mountain. He said that he would be liberated from the curse when pierced by the arrow of Subrahmaṇya, the son of Śiva. From that day onwards Krauñca the Asura had been standing there as a mountain. That mountain was called 'The mountain of Krauñca.' (Skanda Purāṇa, Asura Kāṇḍa).

There is another statement in Harivaṁśa, Chapter 18, that the mountain Krauñca was the son of the mountain Maināka, the son of Menā.

Subrahmaṇya fought a terrible battle with the Asuras. Many died. Bāṇāsura, the son of Mahābali, fled from the battlefield and hid himself inside the mountain Krauñca. Subrahmaṇya cleft the mountain into two with the arrow given by Agni (Fire-god). Thus Krauñcāsura was liberated from the curse. (M.B. Śalya Parva, Chapter 46).

In 'Meghadūta' Kālidāsa mentions about the cleavage in the mountain Krauñca. In Mahābhārata, Vana Parva, Chapter 225, Stanza 33, mention is made that through this cleavage swans and vultures fly to Mahāmeru. (For the story of how Paraśurāma cleft the Krauñca mountain see under Paraśurāma).

KRAUÑCA III. (A kind of snipe). A bird.

KRAUÑCADVĪPA. (ISLAND OF KRAUÑCA). One of the Saptadvīpas (seven islands). The seven islands are Jambūdvīpa, Plakṣadvīpa, Śālmalīdvīpa, Kuśadvīpa, Krauñcadvīpa, Śākadvīpa and Puṣkaradvīpa. (Devī Bhāgavata Skandha 8). Krauñcadvīpa is described as follows in Mahābhārata, Bhīṣma Parva, Chapter 12:—In this island there are the mountains Krauñca, Vāmanaka, Andhakāra, Maināka, Govinda, Nibiḍa, and Viṣkambha. The various countries in this island are Kuśala, Manonuga, Uṣṇa, Prāvaraka, Andhakāraka, Munideśa, Dundubhisvana etc.

KRAUṀCANIṢŪDANA. A holy place on the banks of river Sarasvatī. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 160 that he who bathes in this place would get a Vimāna.

KRAUÑCAPADĪ. A holy place. He who makes oblations of balls of boiled rice in this place will obtain remission of sin of Brahmahatyā (sin incurred by killing a Brahmin). (M.B. Anuśāsana Parva, Chapter 25, Stanza 42).

KRAUÑCĀRUṆAVYŪHA. Another name of Krauñcavyūha (strategic disposition of an army). Dhṛṣṭadyumna formed the Krauñcāruṇavyūha. (Mahābhārata, Bhīṣma Parva, Chapter 50).

KRAUÑCAVYŪHA. A strategic formation of the army in the shape of Krauñca bird (snipe). In the battle of Bhārata, Bhīṣma made the formation of Krauñca. (M.B. Bhīṣma Parva, Chapter 75). The Krauñca disposition has eight strategical positions, the face, eyes, head, neck, stomach, left flank, right flank and thighs. In the disposition formed by Bhīṣma, Droṇa stood at the face, Aśvatthāmā and Kṛpa stood at the eyes, Hārdikya at the head and Śūrasena at the neck. The King of Prāgjyotiṣa stood at the stomach of the formation. The Tuṣāras, Yavanas, Śakas and Cūpuvas guarded the right flank. Śṛtāyus and Bhūriśravas kept the thighs.

KRAUÑCĪ. A daughter born to Kaśyapaprajāpati by his wife Tāmrā the daughter of Dakṣa. Five daughters, Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī were born of Tāmrā. From Krauñcī, were born the owls, the Bhāsas from Bhāsī, the hawks and vultures from Śyenī, the swans and ruddy geese from Dhṛtarāṣṭrī and Narā, the mother of Vinatā from Śukī. (Vālmīki Rāmāyaṇa, Sarga 14).

KRAVYĀDA (S). A particular group of the Manes or the deified ancestors that receive the souls of the deceased. Mention is made about the Kravyādas in Mahābhārata, Śānti Parva, Chapter 269, Stanza 15.

KRIYĀ. One of the daughters of Dakṣa. Dharmadeva married her and three sons Daṇḍa, Naya and Vinaya were born to him of Kriyā. (Viṣṇu Purāṇa, Aṁśa I, Chapter 7).

KṚKAṆEYU. (KAKṢEYU). One of the ten sons whom King Raudrāśva of the Puru dynasty begot of the Apsaras called Miśrakeśī. (Ādi Parva, Chapter 94, Verse 10).

KṚMI I. A King of the royal dynasty of Aṅga. King Uśīnara had five wives named Nṛgā, Narā, Kṛmī, Daśā and Dṛṣadvatī, and of them were born respective-

ly the sons Nṛga, Nara, Kṛmi, Suvrata and Śibi. (Agni Purāṇa, Chapter 227).

KṚMĪ II. A wife of Uśīnara. (See under Kṛmi I).

KṚMI III. A Kṣatriya dynasty. (Udyoga Parva, Chapter 74, Verse 13).

KṚMI IV. A river. (Bhīṣma Parva, Chapter 9, Verse 17).

KṚMIBHOJANA (M). One of the twentyeight hells. (See Naraka under Kāla I).

KṚMILA. A king born in the Puru dynasty. There was a king in the dynasty called Bāhyāśva, who had five sons called Sṛñjaya, Bṛhadiṣu, Mukula, Kṛmila and Yavīnara. In later years they became famous as Pāñcālas. (Agni Purāṇa, Chapter 278).

KṚMĪŚA. A hell known as Kṛmibhojana also. (See under Kāla I.)

KRODHA I. A famous Asura born to Kaśyapa by his wife Kālā. (M.B. Ādi Parva, Chapter 65, Stanza 35).

KRODHA II. It is stated in Bhāgavata that Krodha was born from the eye-brow of Brahmā. There is a story about this Krodha in the 'Jaimini-Aśvamedha Parva'. Once, while the hermit Jamadagni was performing sacrificial offerings to the Manes, Krodha came there and secretly put poison in the pudding prepared from the milk of the sacrificial cow. Even though the hermit knew this he did not get angry. Seeing this, Krodha became afraid of the hermit and approaching him said "Oh, hermit ! I thought that the Bhārgavas (those born of the family of Bhṛgu) would get angry quickly. Now I understand that it is wrong." Jamadagni pardoned him and said : "But you have to appease the anger of the Manes". The Manes cursed him that he would have to take birth as a mongoose. But he was given remissiom that he would be liberated from the curse, when he narrated the story of the Brahmin Uñcchavṛtti at the palace of Dharma in the presence of Śrī Kṛṣṇa. Thus Krodha regained his former form.

KRODHAHANTĀ. A famous Asura. He was born to Prajāpati Kaśyapa by his wife Kālā. The notorious Vṛtrāsura was the brother of Krodhahantā. (M.B. Ādi Parva, Chapter 65).

KRODHANĀ. An attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 6).

KRODHANA. A hermit of great importance in the palace of Indra. (Mahābhārata, Sabhā Parva, Chapter 7, Stanza 11).

KRODHAŚATRU. A famous Asura who was born to Prajāpati Kaśyapa of his wife Kālā. (M.B. Ādi Parva, Chapter 65, Stanza 35).

KRODHAVARDHANA. An Asura. In Mahābhārata, Ādi Parva, Chapter 67, Stanza 46, it is mentioned that in later ages this Asura was reborn under the name Daṇḍadhara.

KRODHAVAŚA. A follower of Indrajit. In the battle between Rāvaṇa and Śrī Rāma this Asura made himself invisible and attacked the monkeys. By the help of Vibhīṣaṇa, who was an expert in the art of vanishing, the monkeys killed Krodhavaśa in the battle. (M.B. Vana Parva, Chapter 269).

KRODHAVAŚĀ. Wife of Prajāpati Kaśyapa. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14). The Asuras who were born to Krodhavaśā are also called Krodhavaśas. Most of these Krodhavaśas were employed to guard the lotus-lake of Kubera. (M.B. Vana Parva, Chapter 154). Bhīmasena once entered the lotus-lake of Kubera and plucked the "Saugandhika" flower. The Krodhavaśas ran to Kubera to inform him of this theft. It is stated in Mahābhārata, Vana Parva, Chapter 285, Stanza 2 that these Krodhavaśas were present in the army of Rāvaṇa.

KROŚANĀ. A female attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 17).

KROṢṬĀ. A son of Yadu. Sahasrada, Payoda, Kroṣṭā, Nīla and Ājika were the five sons of Yadu. (Harivaṁśa, Chapter 38).

KṚPA I. A King in ancient India. He never ate flesh. (Anuśāsana Parva, Chapter 115, Verse 64).

KṚPA II. (KṚPĀCĀRYA).

1). *Genealogy.* Descended from Viṣṇu thus : Brahmā-Atri—Candra —Budha —Purūravas —Āyus—Nahuṣa—Yayāti —Puru —Janamejaya —Prācinvān —Pravīra—Namasyu—Vītabhaya—Śuṇḍu—Bahuvidha—Saṁyāti—Rahovādī —Raudrāśva —Matināra —Santurodha—Duṣyanta—Bharata—Suhotā—Gala—Garda—Suketu—Bṛhatkṣetra—Hasti—Ajamīḍha—Nīla—Śānti—Suśānti—Puruja—Arka—Bhavyāśva—Pāñcāla—Mudgala. A daughter called Ahalyā was born to Mudgala. Maharṣi Gautama married her. To Gautama was born Śatānanda, to him Satyadhṛti, to him Śaradvān and to Śaradvān was born Kṛpācārya. The Purāṇas refer to the generation preceding Gautama only in the maternal line. It is said in verse 2, Chapter 130 of the Ādi Parva, that Śaradvān was the son of Gautama. According to Agni Purāṇa, Bhāgavata etc. Śaradvān, father of Kṛpa was the son of the great-grand son of Gautama and grandson of Śatānanda. (Agni Purāṇa, Chapter 278).

2) *Birth of Kṛpa.* Though born in a family of Sages Śaradvān evinced more interest in Dhanurveda. He performed penance in the forest, with bow and arrows deposited by his side. As his penance gathered intensity the Devas got alarmed. To break his penance Indra deputed the Devatā called Jānapadī to the earth and she appeared before Śaradvān and danced, dressed only in one piece of cloth. Emission occurred to him. But, wisdom dawned on him immediately and leaving behind him the bow, arrows and deer skin he quitted the place.

The semen discharged by him fell on the arrow which broke into two giving birth to a male child and a female one.

3) *Kṛpa in the Palace.* One of the attendants of King Śantanu, who had come to the forest to hunt, saw the children and took them to the King. The King felt Kṛpā (pity) for them and brought them up in the palace and as they were thus brought up due to his Kṛpā they came to be called Kṛpa and Kṛpī. (Ādi Parva, Chapter 130).

4) *Kṛpa's mastery of Dhanurveda.* While living in the forest engaged in penance Śaradvān, with his divine power understood that the two children forsaken by him were growing up in the palace. He went to the palace and told the king details about the children. He also lived there in secret and taught Kṛpa everything contained in the four branches of Dhanurveda and the various usages in archery. Gradually Kṛpa became an ācārya (master) in Dhanurveda. Not only the Pāṇḍavas the Kauravas, the Yādavas and the Vṛṣṇis but also kings, who came from various regions of the country learned archery at the feet of Kṛpa. (Ādi Parva, Chapter 130, Verse 23).

5) *Kṛpa at the trial of skill in archery of the Kauravas and the Pāṇḍavas.* When the training of the Kauravas and the Pāṇḍavas in archery was over, a test was arranged for them. Spectators crowded to see it. Droṇa, Kṛpa, Somadatta, Bālhīka, Bhīṣma and Vidura and other great ones took their seats in the stadium. Arjuna and Karṇa entered the arena for contest when Kṛpa intervened and said that Arjuna was the youngest son of Kuntī but Karṇa should specify his parentage. At this Karṇa stood stunned, and it was then that Duryodhana declared Karṇa to be the King of Aṅga. (Ādi Parva, Chapter 136).

6) *Activities of Kṛpa upto the great war.* (i) He attended the Rājasūya yajña of Yudhiṣṭhira. (Sabhā Parva, Chapter 34, Verse 8).

There he acted as the custodian of money and distributed dakṣiṇās (monetary presents). (Sabhā Parva, Chapter 35, Verse 7).

(ii) It was he who instructed the spies deputed by Duryodhana as to how to detect the Pāṇḍavas during their life incognito. (Virāṭa Parva, Chapter 29). He also detailed to Duryodhana the various aspects of politics.

(iii) Kṛpa once told Duryodhana that he was powerful enough to annihilate the Pāṇḍava army within two months. (Virāṭa Parva, Chapter 193).

7) *Kṛpa in the war.* (i) On the first day of the war he fought with Bṛhatkṣetra. (Bhīṣma Parva, Chapter 45).

(ii) In the fight with Cekitāna he fell down and fainted. (Bhīṣma Parva, Chapter 84, Verse 31).

(iii) He wounded Sātyaki. (Bhīṣma Parva, Chapter 101, Verse 40).

(iv) Fought a duel with Sahadeva. (Bhīṣma Parva, Chapter 110, Verse 12).

(v) He fought with Arjuna and Bhīma. (Bhīṣma Parva, Chapter 113, Verse 114).

(vi) Fought with Dhṛṣṭaketu. (Droṇa Parva, Chapter 14, Verse 33).

(vii) Fought with Vārdhakṣemi. (Droṇa Parva, Chapter 25, Verse 41).

(viii) His flag floated in the air and could be seen from anywhere in the battlefield. (Droṇa Parva, Chapter 105).

(ix) He killed the body-guards of Abhimanyu. (Droṇa Parva, Chapter 42, Verse 38).

(x) Fighting with Arjuna he fainted and fell down. (Droṇa Parva, Chapter 147 Verse 9).

(xi) During the fight he ridiculed Karṇa. (Droṇa Parva, Chapter 158, Verse 13).

(xii) He advised Aśvatthāmā to prevent Duryodhana from confronting Arjuna. (Droṇa Parva, Chapter 150, Verse 77).

(xiii) In the battle that ensued he defeated Śikhaṇḍī. (Droṇa Parva Chapter 169, Verse 39).

(xiv) When Droṇa fell down dead he fled from the battle-field. (Droṇa Parva, Chapter 193, Verse 12).

(xv) He was defeated by Sātyaki. (Droṇa Parva, Chapter 20 Verse 53).

(xvi) He killed Suketu, son of Citraketu. (Karṇa Parva, Chapter 54, Verse 28).

(xvii) Defeated Yudhāmanyu. (Karṇa Parva, Chapter 61, Verse 55).

(xviii) He killed the Kalinda prince. (Karṇa Parva, Chapter 85, Verse 6).

(xix) He advised Karṇa to enter into a compromise with the Pāṇḍavas. (Śalya Parva, Chapter 4).

(xx) He ran away from the battlefield to Dvaipāyana lake (Śalya Parva, Chapter 30, Verse 9).

(xxi) Yudhiṣṭhira came to the lake with an army and Kṛpa ran away from there. (Śalya Parva, Chapter 30, Verse 60).

(xxii) He appointed Aśvatthāmā chief of the army on the suggestion of Duryodhana. (Śalya Parva, Chapter 65, Verse 43).

(xxiii) He fought during the night along with Aśvatthāmā. (Sauptika Parva, Chapter 5, Verse 35).

(xxiv) He killed the soldiers who ran away from the Pāṇḍava camp. (Sauptika Parva, Chapter 8, Verse 106).

(xxv) He set fire to the camp of the Pāṇḍavas. (Sauptika Parva, Chapter 8, Verse 109).

(xxvi) He cried at the pitiable condition of Duryodhana. (Sauptika Parva, Chapter 9, Verse 10).

(xxvii) He went to Hastināpura after telling Dhṛtarāṣṭra and Gāndhārī that both the Kauravas and the Pāṇḍavas would be ruined. (Strī Parva, Chapter 11, Verse 21).

8). *End of Kṛpa.* The great war ended. Duryodhana and others were killed and, when Dhṛtarāṣṭra left for the forest with Gāndhārī, Kṛpa desired to accompany them. But, Dhṛtarāṣṭra did not permit it. Yudhiṣṭhira, as advised by Dhṛtarāṣṭra, put up Kṛpa with him. (Āśramavāsika Parva, Chapter 16, Verse 5). Before the Pāṇḍavas set out on their great journey Yudhiṣṭhira appointed Kṛpa as the preceptor of Parīkṣit, the son of Arjuna. (Mahāprasthāna Parva, Chapter 1, Verse 4). During his last days Kṛpa went into the forest for penance and there he breathed his last. (Śānti Parva, Chapter 296, Verse 14).

9) *Synonyms for Kṛpa.* Ācārya, Ācāryasattama, Bharatācārya. Brahmarṣi, Śāradvata, Śāradvataputra, Gautama, Kṛpa.

KṚPĪ. (See Para 2 under Kṛpa II).

Later history. Kṛpī was brought up in the palace of King Śantanu. She was duly married by Droṇācārya and a son called Aśvatthāmā was born to them. (Ādi Parva, Chapter 130). Kṛpī lamented very much over the death of Droṇa in the great war. (Strī Parva, Chapter 23, Verse 33).

The terms Śāradvatī and Gautamī are used as synonyms of Kṛpī in the Mahābhārata.

KṚŚA. I. A friend of sage Śṛṅgī. Since Kṛśa underwent a lot of sacrifices for the protection of dharma (righteousness) his body became very Kṛśa (lean). Hence he was called Kṛśa. It was Kṛśa, who told Śṛṅgī about King Parīkṣit who had once thrown a dead snake round his (Śṛṅgī's) father's neck. (Ādi Parva, Chapters 41 and 42).

KṚŚA II. A prominent serpent born in the Airāvata family. The serpent was reduced to ashes at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 11).

KṚŚA III. A great sage endowed with divine powers. He was also present in the company of sages who visited Bhīṣma on his arrow-bed. (Anuśāsana Parva, Chapter 26, Verse 7).

KṚŚADRATHA. Son of Titikṣa, brother of the famous emperor Śibi. (Bhāgavata, 9th Skandha).

KṚŚAKA. A nāga born in the Kaśyapa dynasty. (Udyogaparva, Chapter 106, Verse 15).

KṚŚĀNU. The sage who stood guard over Soma at the Yajña conducted by sage Kutsa. (Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112).

KṚŚĀŚVA I. The Prajāpati called Kṛśāśva married Jayā and Suprabhā the daughters of Dakṣaprajāpati and to both were born fifty sons each. All the sons were really arrows called Saṁhāra. Viśvāmitra, by the power of penance made these hundred sons (arrows) of Kṛśāśva his own. It was these arrows, which Viśvāmitra gave to Śrī Rāma and Lakṣmaṇa. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Cantos 21 and 26).

KṚŚĀŚVA II. A king of the solar dynasty. (Bhāgavata, 9th Skandha).

KṚŚĀŚVA III. A King who served Yama in his court. (Sabhā Parva, Chapter 8, Verse 17).

Once he came down to earth in Indra's Vimāna to witness Arjuna, in the company of Uttara, the Virāṭa prince, fight during the lifting of cows. (Sabhā Parva, Chapter 56).

KṚṢEYU. A King born in the Puru dynasty. (See under PURUVAMŚA).

KṚṢĪVALA. An ancient sage who lived in Indra's court. (Sabhā Parva, Chapter 7, Verse 13).

KṚṢṆA (ŚRĪ KṚṢṆA). Born in the Yādava dynasty as the son of Vasudeva and Devakī, Śrī Kṛṣṇa was the ninth of the ten incarnations of Mahāviṣṇu.

1) *Genealogy.* Descended from Viṣṇu thus :—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa— — Yayāti— Yadu— Sahasrajit — Śatajit — Hehaya—Dharma—Kunti— Bhadrasena—Dhanaka — Kṛtavīrya — Kārtavīryārjuna — Jayadhvaja — Tālajaṅgha — Vītihotra— Ananta — Durjaya — Yudhājit — Śini — Satyaka—Sātyaki (Yuyudhāna)—Jaya—Kuṇi—Anamitra—Pṛśni — Citraratha — Vidūratha — Śūra — Śinibhoja—Hṛdīka—Śūrasena—Vasudeva—Śrī Kṛṣṇa.

Ten sons called Vasudeva, Devabhāga, Devaśravas, Ānaka, Sṛñjaya, Kākānīka, Śyāmaka, Vatsa, Kāvūka and Vasu were born to King Śūrasena by his wife Māriṣā. Of those ten sons Vasudeva married Devakī, the sister of Kaṁsa. He had also a second wife called Rohiṇī and she was the mother of Balabhadrarāma.

2) *Śrī Kṛṣṇa's former births.* Owing to a curse of Varuṇa, Kaśyapaprajāpati was born on earth as Vasudeva and his (Kaśyapa) wives Aditi and Surasā were born as Devakī and Rohiṇī. (See under Kaśyapa and Aditi). Like this Śrī Kṛṣṇa also had previous births. Once upon a time from the heart of Brahmā was born the Prajāpati called Dharma, who was very truthful and wedded to righteous living according to the injunctions of the Vedas. He wedded the ten daughters of Dakṣaprajāpati, and four sons called Hari, Kṛṣṇa Nara and Nārāyaṇa were born to him. Hari and Kṛṣṇa turned out to be great Yogins, and Nara and Nārāyaṇa ascetics. Naranārāyaṇas performed penance to please Brahmā for a thousand years at Badarikāśrama in the valley of the Himālayas. Celestial women, whom Indra had deputed to break their penance, approached them and requested them to take them (celestial women) as their wives. Ascetic Nārāyaṇa who got angry at the celestial women's request was about to curse them when sage Nara intervened and pacified him. Then sage Nārāyaṇa told them thus :—"You must protect my Vrata (penance) in this life. In that case, in the next birth I shall satisfy your desire. In the 28th Dvāparayuga I will be incarnating on earth on behalf of the Devas. Then you also may be born as princesses. I shall incarnate as Kṛṣṇa in the Yadu dynasty and marry all of you. (Bhāgavata, 4th Skandha).

Accordingly sage Nārāyaṇa was born as Śrī Kṛṣṇa in the Yadu dynasty, and sage Nara was born as Arjuna to be his companion.

The curse of Bhṛgu the great sage also contributed to Mahāviṣṇu's incarnating himself as Śrī Kṛṣṇa. Once in a war which lasted for 100 years between the Devas and the Asuras most of the latter were killed. Then Śukra, preceptor of the Asuras went to Mount Kailāsa to secure exceptional weapons, and the Asuras took refuge under Kāvyamātā, the mother of Śukra. Devendra sought Mahāviṣṇu's aid, and he cut off Kāvyamātā's head with his Cakra (discus). Bhṛgu was enraged at this killing of a woman. He cursed that Mahāviṣṇu should be born as man. Owing to various reasons like the above Mahāviṣṇu happened to be born as man in the Yādava dynasty, as the son of Vasudeva. (Devī Bhāgavata, 5th Skandha).

3) *Vasudeva's wedding.* To Śūrasena, the Yādava King of Mathurāpurī was born a son called Vasudeva, and Devakī was born as the grand-daughter of Devaka, the brother of Ugrasena, another Yādava King. Devakī was the sister of Kaṁsa. Devakī was given in marriage to Vasudeva with a dowry of twelve bhāras (a particular weight) of gold and a chariot. Kaṁsa acted as charioteer in the wedding procession during which a celestial voice addressed Kaṁsa as follows :—'Asyāḥ tvām aṣṭamagarbho hantā' (Her eighth son will kill you). As soon as he heard the celestial voice Kaṁsa stood up in the chariot ablaze with rage. He caught hold of Devakī by her hair and raised his sword to cut her throat. All the conciliatory words of Vasudeva failed to pacify Kaṁsa. Then Vasudeva promised to hand over to Kaṁsa all the children born to Devakī immediately after their birth. Accordingly Kaṁsa left them alone.

4) *First-born son of Vasudeva.* The first-born child of Vasudeva was duly handed over to Kaṁsa. But, he returned the child to its parents as, according to the celestial voice the first-born child was not to be his enemy. Vasudeva and Devakī brought it up under the name Kīrtimān. On one of those days Nārada visited Kaṁsa and told him about his previous life, the object of Kṛṣṇa's incarnation etc. Then it was that Kaṁsa realised how fatal to him was the existence of Vasudeva and Devakī, and he hurried up to them and killed the child by dashing its head against a rock. He also kept them chained in prison.

5) *Kaṁsa's excitement.* The information imparted by Nārada upset Kaṁsa much. He shut his father Ugrasena in prison and himself became King. He deputed Asuras like Pralamba, Cāṇūra, Tṛṇāvarta, Muṣṭika, Ariṣṭa, Keśī, Dhenuka, Agha, Vivida and Pūtanā to harass the Yādavas, the Andhakas and the Vṛṣṇis. After the death of Kīrtimān, Devakī, in the prison, delivered five sons. (See under Kaṁsa. Para 2 for the previous history of the first six sons of Devakī). Kaṁsa killed all the five children also as soon as they were born.

6) *Birth of Śrī Kṛṣṇa.* The Asuras killed in the old Devāsura war were later born as cruel and evil Kings on earth. The burden of such Kings having become too much for her, goddess Earth, in the guise of a cow complained about it to Brahmā who took her to Śiva who too could not find a solution to the problem posed by Bhūmidevī. So, all of them accompanied by the Devas approached Mahāviṣṇu and prayed for the redress of their grievance. Mahāviṣṇu sent them back comforted by the assurance that he would be born as the son of Vasudeva and Devakī to solve the problem. He also arranged the Devas to be born as Gopas and the Apsarā women as Gopikās on earth for his assistance.

Devakī conceived for the 7th time, and it was an aspect of Ananta. Mahāviṣṇu instructed Māyādevī thus : "You go to the earth and transfer the child in Devakī's womb to that of Rohiṇī, the second wife of Vasudeva and after that, at the very time of my birth you should be born as daughter of Yaśodā, wife of Nandagopa. You would be worshipped by the world in various names like Ambikā, Nārāyaṇī, Caṇḍikā, Durgā, Bhadrakālī etc. The child transferred by you to the womb of Rohiṇī will become known as Saṅkarṣaṇa, Balabhadra and Rāma.

Accordingly Māyādevī transferred the child in Devakī's womb to that of Rohiṇī, and it was given out that the seventh child of Devakī was aborted in the womb.

Devakī conceived for the eighth time, and on Aṣṭamī day in the month of Siṁha (Leo, August-September) when the Brāhma stars were collected on the same day was Śrī Kṛṣṇa born. Mahāviṣṇu incarnated himself as Kṛṣṇa with the conch, the discus, the club and the lotus flower in his four hands. Vasudeva saluted the marvellous child, and the chain that bound himself and Devakī broke asunder, and the new-born child spoke thus to Vasudeva :—"In Svāyambhuva Manvantara the Prajāpati called Sutapas with his wife Pṛśni meditated upon me for 12,000 years, and when I appeared to them and asked them to choose any boon they prayed for my being born as their son. In the next life Sutapas was born as Kaśyapa and Pṛśni as Aditi, and I incarnated in the form of Vāmana (Dwarf) as their son. Afterwards Kaśyapa and Aditi took various births, and I too took various births as their son. Now also, Kaśyapa and Aditi, are born as Vasudeva and Devakī. Just at this time a daughter has been born to Nandagopa and Yaśodā at Gokula. You shall take me over there and replace me with the child born at Gokula." After having told Vasudeva the above facts Kṛṣṇa assumed the form of an ordinary child and lay by the side of its mother. At mid-night when the guards at the prison house were deep in sleep the doors of the prison opened by themselves. Vasudeva with the child Kṛṣṇa, started for Gokula and on his way the river Yamunā changed its course for him to proceed. The doors of Yaśodā's house were open. Owing to the divine prowess of Māyādevī, the child of Yaśodā, everybody in the house went into deep sleep. Vasudeva placed Kṛṣṇa by the side of Yśodaā and returned home with her child. As soon as he had thus returned the prison-guards woke up and reported to Kaṁsa about the delivery of a child by Devakī. Kaṁsa rushed to the house, caught hold of the child and was about to dash it against the rock when lo ! the child slipped free of his hands and rose in the sky wherefrom it spoke as follows :—

Oh ! unrighteous and cruel Kaṁsa ! thy prowess is not to be exhibited against women. Thy killer is born on earth, and search for him everywhere. (Śiva Purāṇa, Chapter 1).

7) *Colour of Śrī Kṛṣṇa and Balabhadrarāma.* Śrī Kṛṣṇa was dark in colour and Balabhadra white. There is a story in the Mahābhārata to explain this difference in their colour. The Devas informed Mahāviṣṇu of their decision to incarnate themselves on earth for the annihilation of the evil and cruel people. Pleased at their decision Viṣṇu plucked from his head a black hair and also a white hair and threw them on the ground, and he said that the black hair would enter Devakī and be born as Kṛṣṇa while the white one would enter Rohiṇī and be born as Balabhadra. Accordingly Kṛṣṇa became of the colour of the cloud (black) and Balabhadra white in colour. (Ādi Parva, Chapter 199, Verse 31).

8) *The incidents during the childhood of Śrī Kṛṣṇa.*

(1) *Pūtanāmokṣa (Salvation to Pūtanā).* Pūtanā, a Rākṣasī and one of the assassins deputed by Kaṁsa to search out and kill Kṛṣṇa, went to Kṛṣṇa's house disguised as a Gopa woman and fed him on her breasts. But the child extracted her life also with her breast-milk, and she assumed her original form and fell down dead.

(2) *Śakaṭāsura killed.* Kaṁsa next deputed the Asura called Śakaṭa to kill Kṛṣṇa. He approached the sleeping Kṛṣṇa in the form of a cart and raised great sound. Kṛṣṇa jumped awake and kicked the cart into hundreds of pieces. (See under Śakaṭa).

(3) *Killed Tṛṇāvartāsura.* Tṛṇāvarta, son of Tārakāsura, at the behest of Kaṁsa went to Ambāḍi in an invisible (formless) manner. Yaśodā was then breast-feeding child Kṛṣṇa, and the child appeared to gradually increase in weight. Yaśodā tried to lay the child on the bed, but had to lay him on the ground as it was too heavy for her to lift up to the bed. At once, Tṛṇāvarta, in the form of a whirl-wind, rose up to the sky carrying Kṛṣṇa along with him. Ambāḍi (Gokula) was chokingly filled with clouds of dust ; the Gopālas cried out. But, Śrī Kṛṣṇa clasped round the Asura's neck and rested, and on account of the child's weight he could not rise any more. The child hardened its hands around the Asura's throat and he got killed and fell down with a thud on a rock. Yaśodā hurriedly took the child in her hands and covered it with kisses. (See under Tṛṇāvarta).

(4) *Naming.* During this period the famous sage Garga visited Kṛṣṇa at Ambāḍi, and he informed Vasudeva and Devakī of the actual facts relating to Kṛṣṇa. The son of Rohiṇī was brought there, and the sage named him Rāma, and Yaśodā's child Kṛṣṇa, and blessed them. Thenceforth Rāma and Kṛṣṇa grew up in Ambāḍi as the apple of the people's eyes. (See under Garga).

(5) *All the worlds in Kṛṣṇa's mouth.* The Gopikās once saw Kṛṣṇa eating mud and informed Yaśodā of it, and she, in great anger, opened the child's mouth to look for the sand when she saw there all the worlds including herself and she closed her eyes in great alarm. (Bhāgavata 10th Skandha).

(6) *Kṛṣṇa drags Ulūkhala.* (*Mortar*). Yaśodā was once breast-feeding Kṛṣṇa when she noticed milk flowing out of the boiling pan, and she put the child on the floor and went to attend to the boiling milk. Angry at this Kṛṣṇa broke the milk-pot by throwing a stone at it. Yaśodā then tried to bind the child to the mortar with a cord. But, any number of cords could not reach round the child's waist. At this trouble of his mother Kṛṣṇa decided to oblige her and then the first cord itself sufficed to bind him round the mortar. But, Kṛṣṇa then began running, dragging the mortar behind him. Dragging the Ulūkhala behind him he passed through a narrow gap between two trees. The trees were shaken and at once the trees rose up in the sky as two Devas. The two trees were actually Nalakūbara and Maṇigrīva, the sons of Vaiśravaṇa, both of whom had been cursed into the form of trees by Nārada. (See under Nalakūbara).

(7) *Vatsāsura killed.* Śrī Kṛṣṇa and Balabhadrarāma were one day, engaged in sports along with the Gopālas on the banks of river Kālindī. At that time an Asura sent by Kaṁsa got into the ranks of the cows disguised as a cow. Śrī Kṛṣṇa understood it; Balabhadra also pointed out the new 'cow' to him. Then Kṛṣṇa leisurely went towards the herd of cattle, lifted the new 'cow' by its legs and tail and dashed it against a peepal tree. The peepal tree and the one next to it were broken, and thus ended the life of Vatsāsura.

(8) *Baka killed.* On another occasion Kaṁsa deputed Bakāsura, brother of Pūtanā to kill Kṛṣṇa. He assumed the form of a bird, and lay there on the road with his fierce mouth wide open. The Gopālas were terror-stricken. But, Kṛṣṇa entered the cave-like mouth of the bird leaving his companions behind. The Asura closed his mouth, and the Gopālas cried out in fear and agony. But, Śrī Kṛṣṇa stirred round and round within Baka's stomach and he was forced to vomit Kṛṣṇa out. Along with Kṛṣṇa he vomited blood and died. (See under Baka).

(9) *Killed Aghāsura.* Aghāsura, brother of Baka and Pūtanā, deputed by Kaṁsa to kill Kṛṣṇa assumed the form of a serpent and with its mouth opened like a cave lay on the road used by the Gopālas. The stench that emanated from its mouth vitiated the atmosphere. The Gopālas including Kṛṣṇa and Balabhadra entered the serpent's mouth, and immediately its entire body shook and it vomited blood. Life escaped through its broken stomach. The Gopālas came out of it and fell down unconscious. But, at the very sight of Kṛṣṇa they regained consciousness. (See under Agha).

(10) *Brahmā placed in ridiculous situation.* On another occasion Brahmā saw Mahāviṣṇu, in the assumed form of man, playing on the banks of the Kālindī along with Balabhadra and his companions. To test whether God possessed powers in the assumed form of man also Brahmā carried away the cattle of the Gopālas. The Gopālas were naturally upset at the disappearance of their cows. After consoling them Kṛṣṇa searched for the cattle on the heights of mount Govardhana and in the forest. But, the cattle were to be found nowhere, and when Kṛṣṇa returned to the banks of the Kālindī the Gopālas too had disappeared. Divining the reason for the whole affair by his divine powers, Kṛṣṇa created both the Gopālas and the cows with his divine powers. One year passed by thus, and one day Kṛṣṇa and his companions with their cattle went to the top of Govardhana. Brahmā was alarmed to find Kṛṣṇa with the artificially created Gopālas and the cattle, and while he was looking at them the colour of all of them began changing and within minutes they put on the form of Viṣṇu. Moreover, he saw another Brahmā and Brahmaloka. Upset and alarmed by the whole phenomenon he sang the praises of Mahāviṣṇu at which his illusion was lifted and he saw the actual Kṛṣṇa, the Gopālas and the cattle.

(11) *Dhenukāsura killed.* There lived in the Kadalī forest on the banks of the Kālindī an Asura called Dhenuka with his followers. The forest was thick with palm trees. Out of fear of the Asura nobody dared to travel in the forest. Śrī Kṛṣṇa and Balabhadra having heard the story about Dhenuka one day went to the forest with their companions. Balabhadra shook down a lot of the palm fruits ; the Gopālas loudly cheered him. The Asura rushed forth challenging them when Kṛṣṇa and Balabhadra thrashed him to death.

(12) *Suppressed Kāliya.* There lived in Kālindī a fierce serpent called Kāliya with his wife and relations. The trees on the banks of the river were withered and had dried up on account of the poisonous breath emitted by the serpent. One day the Gopālas and their cattle drank water in the Kālindī and fell down dead. Then Kṛṣṇa climbed a tree on the banks of the river and jumped into its waters and Kāliya rushed forward to him with his hoods spread out. Kṛṣṇa stepped on the hoods and danced thereon. Kāliya vomited blood, got exhausted and prayed to Kṛṣṇa for mercy. At the instance of Kṛṣṇa the serpent with its family emigrated to the Ramaṇaka island. (See under Kāliya).

(13) *Kṛṣṇa swallows fire.* When Kṛṣṇa came out of the waters after having suppressed Kāliya and taking with him the gem presented by Kāliya, the Gopālas covered Kṛṣṇa with embraces. People of Ambāḍi came to the banks of the Kālindī looking out for the children. As the sun had set by now the Yādavas spent the night there, when a wild fire enveloped them, and they cried out to Kṛṣṇa. Kṛṣṇa swallowed the entire fire. (Bhāgavata, 10th Skandha).

(14) *Killed Pralamba.* While the Gopālas were playing once under the shade of a giant peepal tree called Bhāṇḍīraka an Asura known as Pralamba joined their games disguised as a Gopāla. Kṛṣṇa and Balabhadra understood the trick. They made all the others take the following pledge, i.e. that all of them would beat one another, and the vanquished should carry about the victor on his head. The beating began, and the Gopa called Śrīdāman defeated Kṛṣṇa. Vṛṣabha defeated Bhadrasena and Balabhadra defeated Pralamba. According to the pledge Śrī Kṛṣṇa carried on his shoulders Śrīdāman, Bhadrasena carried Vṛṣabha and Pralamba carried Balabhadra. But, Pralamba rose up to the skies with Balabhadra, who broke the former's head, and Pralamba fell down dead in his actual form as an Asura.

(15) *Again in wild fire.* The Gopālas were once again caught in wild fire at the Muñja forest on the banks of the Kālindī. They cried out in great fear when Kṛṣṇa went to them and asked them to remain standing with eyes closed. They obeyed him, and he swallowed the fire as though it were nectar. The Gopālas were aston-

ished to find themselves safe when they opened their eyes. (Bhāgavata, 10th Skandha).

(16) *Blessed the wives of Brahmins.* Kṛṣṇa and his companions one day travelled a long way along the banks of the Kālindī. They felt very hungry and Kṛṣṇa advised them to request for food at brahmin houses. They begged for food the wives of brahmins, and the wives happy at Kṛṣṇa's presence there, came with food. Kṛṣṇa blessed them. (Bhāgavata, 10th Skandha).

(17) *Theft of clothes.* Kṛṣṇa once picked up the clothes of the Gopa women who were bathing in the Kālindī and climbed to the top of a tree with the clothes and played on his flute. The Gopa women came out of the river and saluted Kṛṣṇa with folded hands. He then returned the clothes to them. (Bhāgavata, 10th Skandha).

(18) *Mount Govardhana used as Umbrella.* Indra is the rain-God. The people of Ambāḍi used to perform yajña every year in favour of Indra for rain-fall. Kṛṣṇa opposed the custom saying that Mount Govardhana was the house-hold deity of the people of Ambāḍi and it was enough for them to worship the mountain. The people of Ambāḍi, therefore, offered the Yajña they had arranged that year for Indra to Govardhana. Angered at this Indra let loose heavy rains on Ambāḍi. Kṛṣṇa uprooted and held Mount Govardhana like an umbrella lest the people should suffer from the heavy rains, and they took shelter under it. The rain did not stop even after seven days. Yet, due to Kṛṣṇa's kindness the people did not suffer any hardships. Beaten at his own game, Indra sang the praises of Kṛṣṇa. Devasurabhi (cow of the Devas) came and saluted Kṛṣṇa and anointed him, as the Indra of the Gopālas. The Devas addressed him 'Govinda' meaning, he who protects the cattle. (Bhāgavata, 10th Skandha).

(19) *Nandagopa abducted by Varuṇa.* Once after having observed Ekādaśīvrata Nanda bathed in the river Kālindī. At the instance of Varuṇa a Deva abducted and took him to the abode of Varuṇa. People of Ambāḍi were distressed at the disappearance of Nandagopa. Kṛṣṇa and Balabhadra dived into the Kālindī and rose up at Varuṇālaya. Varuṇa told them that he had abducted Nandagopa so that he might see Viṣṇu in person, and requested to be pardoned. Meanwhile the people of Ambāḍi, who came to Kālindī saw all the worlds reflected in it. Kṛṣṇa and Rāma returned to Ambāḍi with their father, Nandagopa. (Bhāgavata, 10th Skandha).

(20) *Rāsakrīḍā.* At the advent of the spring the melody of Kṛṣṇa's flute rendered the Gopa women love-lorn. He went to Vṛndāvana with his flute, and all the Gopa women, both married and unmarried followed him. Kṛṣṇa made a futile attempt to send them back to their houses. But, the love-sick Gopa women did not. Suddenly Kṛṣṇa disappeared from among them, and the Gopa women mad with love roamed about Vṛndāvana with Rādhā calling "O Kṛṣṇa ! Kṛṣṇa !" Suddenly Kṛṣṇa appeared before them. He entered the waters of the Kālindī with them and satisfied them. Śrī Kṛṣṇa thus explained Bhaktiyoga to the world. (Bhāgavata, 10th Skandha).

(21) *Python swallowed Nandagopa.* One day the Gopas performed Maheśvara Pūjā (worship) in Devī forest, and they spent the night without going to sleep on the banks of the Kālindī. A python from somewhere began swallowing Nandagopa. Though the Gopas tried their best the snake did not loosen its grip on Nandagopa. Then Kṛṣṇa gave it a kick and the snake transformed itself into a Deva called Sudarśana. He was a Vidyādhara, who had been converted into a python by the curse of sage Aṅgiras. (See under Sudarśana).

(22) *Killed Ariṣṭāsura.* (*Vṛṣāsura*). During this period Ariṣṭāsura, a follower of Kaṁsa, came to Ambāḍi disguised as an ox, and people got terror-stricken at the sight of the fierce ox. Kṛṣṇa engaged himself in a duel with the ox (Ariṣṭa) and killed it. (See under Ariṣṭa).

(23) *Killed Keśī.* Kaṁsa then sent an Asura called Keśī to Ambāḍi. He approached Kṛṣṇa in the guise of a horse into whose mouth the latter thrust his hand, which began growing in size with the result that the Asura vomited blood and expired ; Kṛṣṇa got the name Keśava as he killed Keśī. (Bhāgavata, 10th Skandha).

(24) *Killed Vyomāsura.* Vyomāsura, son of Mayāsura was the last of the Asuras deputed by Kaṁsa to kill Kṛṣṇa. He joined the company of the Gopas disguised as a goat. Kṛṣṇa dragged him into a cave and killed him there. (Bhāgavata 10th Skandha).

9) *Śrī Kṛṣṇa quits Ambāḍi.* When all the attempts of Kaṁsa to do away with Kṛṣṇa failed he resorted to another trick. Kaṁsa invited Śrī Kṛṣṇa and Balabhadra, feigning great affection, to witness the dhanur yajña (worshipping the bow) being held at Mathurāpurī, the capital of the country. The invitation was sent through Akrūra, a great devotee of Kṛṣṇa. He went to Ambāḍi with a chariot and delivered to Kṛṣṇa and Balabhadra Kaṁsa's invitation to them for the fourteen days' dhanur yajña. The Gopas and Gopīs shed tears at the prospect of Kṛṣṇa leaving Ambāḍi. But, Kṛṣṇa and Balabhadra took leave of them and started for Mathurāpurī in the chariot brought by Akrūra. On their way to Mathurā they bathed in the Kālindī and when they dived in its waters Akrūra saw the Viśvarūpa (Cosmic form of Kṛṣṇa). After the bath they continued their journey when Akrūra informed Kṛṣṇa in secret, about all the evil tactics of Kaṁsa and requested him to kill the latter. (Bhāgavata, 10th Skandha).

10). *Rāma and Kṛṣṇa in Mathurāpurī.*

(1) *Rajakavadha* (*the washerman is slain*). Rāma and Kṛṣṇa duly reached Mathurāpurī, and in the evening they went out for a stroll in the city to view its beauties when they saw a washerman carrying the washed clothes of Kaṁsa. They asked him for some of the clothes but the washerman not only refused them the clothes but also ridiculed them calling them cattle-breeders. Śrī Kṛṣṇa thrashed the washerman on the spot and distributed the clothes among the children who had gathered there, himself wearing a yellow cloth from the stock and giving a blue one to Balabhadra.

(2) *Kañcukakāra* (*tailor*) *given salvation.* Next, they saw a tailor who used to stitch shirts, turbans etc. for Kaṁsa. He presented costly shirts and turbans to Rāma and Kṛṣṇa. Kṛṣṇa gave him salvation and distributed the clothes to the Gopas with him.

(3) *Sudāman presents garlands.* Then Kṛṣṇa and Rāma entered the house of Sudāman who gave them each a garland. Kṛṣṇa blessed him.

(4) *Straightened the hunch-back Trivakrā.* Rāma and Kṛṣṇa continued their walk when they saw a female hunch-back coming opposite to them with a beautiful vessel filled with aṅgarāga (fragrant things like sandal-

wood, musk etc. reduced into a paste to be smeared on the body). She told them that she was the maid-in-attendance of Kaṁsa ; her name was Trivakrā and the aṅgarāga in the vessel was for the use of Kaṁsa. She felt pure love for Kṛṣṇa and gave him the aṅgarāga along with the vessel. Rāma and Kṛṣṇa smeared their bodies with it. Kṛṣṇa stepped on her feet and with his right hand raised her chin upwards and she was cured of her hunch. Her love for Kṛṣṇa knew no bounds and she begged him to spend the night in her house. Kṛṣṇa promised to oblige her on another occasion and continued the walk.

(5) *Kṛṣṇa broke the bow.* Rāma and Kṛṣṇa continued their walk into the Yajña hall of Kaṁsa. A big bow was seen there, and Kṛṣṇa broke it with his left hand before the guards could approach him. With the broken pieces of the bow he killed the soldiers sent by Kaṁsa to take him and Rāma into custody. They again continued their walk. The sun set, and though they lay down to sleep thoughts about the underhand dealings of Kaṁsa kept them sleepless.

(6) *Kṛṣṇa killed the fierce elephant.* That night Kṛṣṇa dreamt many an inauspicious dream. The next morning Kaṁsa set up an arena for pugilistic combats. Yādava chiefs like Nandagopa, many other important persons in Mathurā and Kaṁsa took their seats on the dais. Famous pugilists like Cāṇūra, Muṣṭika, Kūṭa, Śala and Kosala also entered the scene. Kaṁsa had stationed a fierce elephant called Kuvalayāpīḍa on the way Rāma and Kṛṣṇa had to take to enter the arena for pugilistic competition. The mahout prompted the elephant to catch hold of Kṛṣṇa, and in the fight that ensued with the animal Kṛṣṇa killed it and gave one tusk of it to Rāma. Kṛṣṇa beat the mahout also to death with the tusk. After this they entered the scene.

(7) *Kaṁsa killed.* The pugilistic competition started. Cāṇūra fought against Kṛṣṇa and Muṣṭika against Rāma and both Cāṇūra and Muṣṭika were killed. Rāma and Kṛṣṇa killed three other famous pugilists too, who confronted them following the death of Cāṇūra and Muṣṭika. Thereupon the remaining pugilists ran away into the forest. Kaṁsa, burning with anger, jumped up from his seat roaring, "Annihilate the Gopālas, kill Nandgopa, drown Ugrasena, the friend of our enemies, in the Kālindī" etc. Responding to Kaṁsa's war-cry Śrī Kṛṣṇa jumped into the former's sofa and pushed him down. Kṛṣṇa jumped on to the back of Kaṁsa and killed him. Balabhadra killed with his iron club the eight brothers of Kaṁsa who rushed against Kṛṣṇa. After consoling the women, who lamented over the death of Kaṁsa and others Śrī Kṛṣṇa got their dead bodies duly cremated. Rāma and Kṛṣṇa released Vasudeva and Devakī and Ugrasena immediately from prison. Ugrasena was crowned King of Mathurā.

(8) *Farewell to the people of Ambāḍi.* Rāma and Kṛṣṇa saluted Nandagopa and Yaśodā, and entrusted to them their clothes and bows for safe custody. Then saying that they would return after strengthening the Yadu dynasty, Rāma and Kṛṣṇa sent their parents and the other Gopas home. (Bhāgavata, 10th Skandha).

11) *Education of Rāma and Kṛṣṇa.*

(1) After bidding adieu to the people of Ambāḍi, Vasudeva, on the advice of sage Garga sent Rāma and Kṛṣṇa for their studies to the Āśrama of the great sage Sāndīpani. During their education at the Āśrama Kṛṣṇa and Kucela became intimate friends. One day, at the instance of the wife of their preceptor, Kṛṣṇa and Kucela went into the forest to gather firewood. In the heavy rain and storm that followed they lost their track and wandered about in the forest. The next day the preceptor brought them back from the forest. Kṛṣṇa learned the sixty-four arts and dhanurveda (science of archery) at the feet of Sāndīpani. (Bhārata, Southern Text, Page 802 ; Sabhā Parva, Chapter 38).

(2) *Gurudakṣiṇā (Preceptor's fees).* When Rāma and Kṛṣṇa completed their studies they asked the preceptor as to what he wanted by way of tuition fee, and the guru wanted to get back his son, who was, years ago, drowned in Prabhāsa tīrtha. Accordingly Rāma and Kṛṣṇa went in their chariot to Varuṇa at the sea coast. Varuṇa told them that it was the Asura called Pañcajana, who lived in the sea in the form of a conch, who had killed their preceptor's son. Śrī Kṛṣṇa entered the sea and killed the Asura. But, the child was not to be seen inside the conch. Blowing this conch, which in later years became famous as Pāñcajanya, Rāma and Kṛṣṇa went to Yama's abode, who on being told about the object of their visit returned the child to Rāma and Kṛṣṇa. They presented the child to their preceptor. He blessed them and they returned to Mathurāpurī.

12) *Upto Kṛṣṇa's return to Dvārakā.*

(1) *Message through Uddhava.* Rāma and Kṛṣṇa who returned to Mathurāpurī after their studies at Sāndīpani's Āśrama thought about the people of Ambāḍi. It was a long time since they had heard about them. So Kṛṣṇa sent a massage to Ambāḍi by his minister Uddhava. After duly delivering the message Uddhava stayed at Ambāḍi four or five months after which he returned to Mathurā with the presents given to Kṛṣṇa by Nandagopa, Yaśodā and the other Gopas.

(2) *Visited Trivakrā.* Kṛṣṇa had promised to visit the house of Trivakrā at the time he cured her of her hunch, and she had been for long awaiting Kṛṣṇa. But only now he got the opportunity to fulfil his promise. He accepted her hospitality at her house and thus ended her grief.

(3) *Interested himself in the Pāṇḍavas.* By this time Pāṇḍu had died. The Pāṇḍavas and Kuntī, sister of Kṛṣṇa's father were living at Hastināpura along with the Kauravas. They were victims to all sorts of miseries. Hearing about the sad plight of the Pāṇḍavas Kṛṣṇa deputed Akrūra to Hastināpura to enquire about them. Kuntīdevī, with tears in her eyes, told Akrūra about the injustice being done against the Pāṇḍavas by the Kauravas and the continuous attempts being made to kill Bhīma. Akrūra visited important persons like Vidura, Dhṛtarāṣṭra etc. Akrūra exhorted Dhṛtarāṣṭra, who had succeeded Pāṇḍu as King, to mete out equal justice to Kauravas as well as to the Pāṇḍavas. Akrūra returned to Mathurā and gave a report to Kṛṣṇa about his visit to the Pāṇḍavas.

(4) *The Jarāsandha war.* Asti and Prāpti, wives of Kaṁsa complained about the killing of their husband by Kṛṣṇa to their father Jarāsandha, King of Magadha. Jarāsandha, aided by such famous Kings as Sālva, Kaliṅga, Cedirāja, Dantavaktra and Śiśupāla besieged Mathurāpurī with a big army. Yādava leaders like Kṛṣṇa, Balabhadra, Uddhava, Akrūra and Kṛtavarman met the enemies in battle in which many kings got

killed. Balabhadra met Jarāsandha in duel, but let him off on the request of Kṛṣṇa. But, Jarāsandha, supported by Bāṇāsura and others besieged Mathurā again and again. When Balabhadra attempted to kill Jarāsandha, a celestial voice declared that it was not possible for the former to kill Jarāsandha, and the war, therefore, ended for the time being.

(5) *Kṛṣṇa and Balabhadra meet Paraśurāma.* The continuous war with Jarāsandha reduced the financial resources of the Yādavas and to replenish their treasury Śrī Kṛṣṇa and Balabhadra started for mount Gomantaka the repository of gems and on their way they saw Paraśurāma engaged in penance under a peepal tree. Paraśurāma told them that there was a kingdom at the foot of the Gomantaka called Karavīra ruled by King Sṛgālavāsudeva and advised them to kill him and collect enough money and gems. Kṛṣṇa and Balabhadra did so and reached Pravarṣaṇagiri with money and gems so collected. There Garuḍa brought back to Kṛṣṇa his crown which had been, sometime back, stolen away by Bāṇāsura. Kṛṣṇa and Rāma returned to Mathurāpurī.

Since Sṛgālavāsudeva had been killed by Kṛṣṇa and Rāma, Jarāsandha attacked Mathurāpurī again, for the eighteenth time. Though during all the wars Jarāsandha was defeated, by that time the Yādava power had been weakened much and so Kṛṣṇa ultimately decided to leave Mathurā and found another kingdom somewhere else. Kṛṣṇa had two reasons to come to this decision. Firstly, Jarāsandha was the father-in-law of his uncle Kaṁsa. Next, it was Jarāsandha's object to conquer Mathurāpurī for Kaṁsa's sons. Taking into consideration the above two objects of Jarāsandha, Kṛṣṇa and Rāma voluntarily quitted Mathurā with the Yādavas and went and lived in the city built for them by Viśvakarman on an island called Dvārakā in the western sea. (See under Kuśasthalī). (Bhāgavata, 10th Skandha).

13) *Kṛṣṇa killed Kālayavana.* King Kālayavana wanted to conquer Mathurāpurī for which purpose he performed penance and secured from Śiva the boon that none of the Yādavas would be able to kill him. Kṛṣṇa had shifted to Dvārakā, somewhat dejected by the thought that Kālayavana could not be killed because of the protection accorded by Śiva's boon.

Another thing also happened at this juncture. King Mucukunda, son of Māndhātā had on the request of Indra gone to Devaloka and defeated the Asuras in war. Indra asked him to choose his reward for this service and Mucukunda wanted to be shown a place for him to sleep as he had not slept for a long time. Indra, accordingly showed him a cave on earth and told him that he who disturbed him in sleep would be reduced to ashes by his very look. Mucukunda went to sleep in that cave.

Kālayavana approached Kṛṣṇa to kill him and the latter, pretending to be in fear of Kālayavana, ran before him. Kālayavana followed Kṛṣṇa, who entered the cave where Mucukunda was sleeping and he followed Kṛṣṇa into the cave also. Kālayavana, mistaking Mucukunda for Kṛṣṇa, kicked him violently whereupon he jumped up from sleep and looked at Kālayavana, who was reduced to ashes. Then Kṛṣṇa appeared before Mucukunda. who praised the former. On the advice of Kṛṣṇa he performed penance at Badarikāśrama and attained salvation. (Bhāgavata, 10th Skandha).

14) *Śrī Kṛṣṇa escaped from fire.* Balabhadra and Kṛṣṇa started for Dvārakā carrying all the riches of Kālayavana. They met Jarāsandha on their way and took to their heels. Jarāsandha followed them to the heights of Mount Pravarṣaṇa where they disappeared. Jarāsandha set fire to the four sides of the mountain when Rāma and Kṛṣṇa escaped secretly from the fire to Dvārakā. Jarāsandha returned to Magadha believing that both his antagonists were burned to death. (Bhāgavata, 10th Skandha).

15) *Wedding of Rāma and Kṛṣṇa.*

(1) *Balabhadra-Revatī.* Balabhadra married Revatī, daughter of King Ānarta of Kuśasthalī, former name of Dvārakā.

(2) *Kṛṣṇa-Rukmiṇī.* King Bhīṣmaka of Vidarbha had five sons the eldest of whom was Rukmī. His sixth child was a daughter and she was named Rukmiṇī. Stories about Kṛṣṇa kindled in Rukmiṇī love for him. Rukmī, who hated Kṛṣṇa, wanted to give his sister in marriage to Śiśupāla. Rukmiṇī sent through a brahmin a message about the affair to Dvārakā. On the day of Rukmiṇī's Svayaṁvara Rāma and Kṛṣṇa also went to Kuṇḍinapurī, capital of Vidarbha. and Kṛṣṇa. in the presence of all Kings, carried Rukmiṇī away in his chariot. The Kings who, under the leadership of Rukmī, attacked Kṛṣṇa were routed. A son called Pradyumna was born to Kṛṣṇa by Rukmiṇī. (See under Pradyumna).

(3) *Kṛṣṇa-Jāmbavatī.* Prasena, brother of the Yādava King Satrājit, went ahunting wearing on him the gem called Syamantaka presented to the latter by the Sun-god. Jāmbavān saw a lion carrying off the gem after killing Prasena. He killed the lion, recovered the gem from it and gave it to his children to play with. A rumour was spread that it was Kṛṣṇa who had killed and stolen the gem. Kṛṣṇa searched for the gem in the forest and found it out in the cave of Jāmbavān. In the duel that ensued between Jāmbavān and Kṛṣṇa the former was defeated. He recognised Kṛṣṇa to be the Lord, and presented Syamantaka and also his daughter Jāmbavatī to Kṛṣṇa and Jāmbavatī thus became Kṛṣṇa's wife. (See under Syamantaka).

(4) *Śrī Kṛṣṇa-Satyabhāmā.* Śrī Kṛṣṇa returned Syamantaka to Satrājit and he, in return, gave his daughter Satyabhāmā in marriage to Kṛṣṇa. Though Syamantaka was given to Kṛṣṇa by way of dowry he did not accept it. (Bhāgavata, 10th Skandha).

(5) *Śrī Kṛṣṇa-Kālindī.* The happy news that the Pāṇḍavas had escaped from the lac palace and were living at Khāṇḍavaprastha took some time to reach Kṛṣṇa, who had been pained to know that they were burned to death in the palace. As soon as Kṛṣṇa knew that the Pāṇḍavas were safe at Khāṇḍavaprastha he went to them along with Yādava chiefs like Sātyaki and others. It was then that the fire-god Vahni, requested Arjuna for the Khāṇḍava forest for his food and Arjuna consented to it. It was Kṛṣṇa who drove Arjuna's chariot in his fight with Indra at the burning of the forest by Agnideva. (See under Khāṇḍavadāha). Arjuna saved Maya from the Khāṇḍava fire and Maya, in return for the kindness, built a palace for the Pāṇḍavas at Indraprastha. Kṛṣṇa also lived there for a few days. One day while Kṛṣṇa was strolling on the banks of the Kālindī in the company of Arjuna they saw a woman, who told them that her name was Kālindī and that

she would marry none but Kṛṣṇa. Kṛṣṇa then took her as his wife. (See under Kālindī). After staying at Indraprastha for three or four months Kṛṣṇa returned to Dvārakā with Kālindī. (Bhāgavata, 10th Skandha).

(6) *Śrī Kṛṣṇa-Mitravindā.* The King of Avantī had married Rājādhidevī, sister of Kṛṣṇa's father and they had two sons called Vinda and Anuvinda and a daughter Mitravindā, who had fixed in her mind Kṛṣṇa as her husband. Kṛṣṇa, who was present at her Svayaṁvara carried her off on his chariot to Dvārakā.

(7) *Śrī Kṛṣṇa-Satyā.* King Nagnajit of Kosala, father of Satyā, had seven oxen like elephants in strength. The King proclaimed that his daughter would be married to the person who would tie down the oxen. Various Kings attempted the task but failed. Ultimately Arjuna and Kṛṣṇa went to Kosala and Kṛṣṇa assumed seven forms and tied down the oxen with cords. The seven oxen at once fell down. Kṛṣṇa took Satyā for his wife.

(8) *Śrī Kṛṣṇa-Kaikeyī (Bhadrā).* Kṛṣṇa married Kaikeyī, the daughter of Śrutakīrti, sister of Kṛṣṇa's father.

(9) *Śrī Kṛṣṇa-Lakṣmaṇā.* Lakṣmaṇā, daughter of King of Madra chose Kṛṣṇa at her Svayaṁvara and she became Kṛṣṇa's wife.

(10) *Kṛṣṇa-16000 women.* Brahmā had given the boon to the 16000 daughters of Narakāsura in their previous birth that Viṣṇu would marry them in their next birth. While even the Devas were suffering on account of Narakāsura, Śrī Kṛṣṇa along with Satyabhāmā mounted Garuḍa, went to Prāgjyotiṣa, the kingdom of Narakāsura, defeated him in fight and released his 16000 daughters from captivity. He returned with them to Dvārakā, assumed the guise of 16000 men and married those 16000 girls. He built a palace for each of his 16000 wives. (For details see under Narakāsura).

16) *Kṛṣṇa's 16008 wives.* The eight women, i.e. Rukmiṇī, Jāmbavatī, Satyabhāmā, Kālindī, Mitravindā, Satyā, Kaikeyī (Bhadrā) Lakṣmaṇā and the 16000 daughters of Narakāsura constituted Kṛṣṇa's harem. (The 16000 daughters of Narakāsura are not mentioned by name in the Purāṇas). (See under Sudattā and Ketumān IV.)

17) *Gave Salvation to Ghaṇṭākarṇas.* Ghaṇṭa and Karṇa were two demon brothers. Kṛṣṇa met them at Badarikāśrama where he had gone after his marriage with Rukmiṇī, to perform penance to Śiva for a child. Kṛṣṇa offered salvation to the two demon brothers, Ghaṇṭa and Karṇa.

18) *Fight between Kṛṣṇa and Arjuna.* (See under Gālava).

19) *Killed Murāsura.* (See under Mura).

20) *Killed Narakāsura.* (See under Naraka).

21) *Plucked away Pārijāta.* During the period when Narakāsura was having his own ways on the earth and when he took away by force Indra's royal umbrella and the ear-rings of Aditi, the Devamātā, Indra sought Kṛṣṇa's help to suppress the Asura. Kṛṣṇa along with Satyabhāmā, mounted Garuḍa, went and killed the Asura and restored the royal umbrella to Indra and the ear-rings to Aditi. On their way back home Kṛṣṇa, as desired by Satyabhāmā, plucked by its roots the Pārijāta from Devaloka at which Indra fought Kṛṣṇa, but got defeated. The Pārijāta was brought to Dvārakā and planted in front of Satyabhāmā's palace. It is stated that Pārijāta was thus brought and planted by Kṛṣṇa to alleviate the grief caused to Satyabhāmā by the return by Kṛṣṇa of Syamantaka to Satrājit. (Bhāgavata, 10th Skandha).

22) *Kṛṣṇa's sons and grand-children.* Ten sons were born to each of the eight chief wives—from Rukmiṇī to Lakṣmaṇā—of Kṛṣṇa. Names of the chief among those eighty sons are given below.

(1) *Of Rukmiṇī*—Pradyumna, Cārudekṣṇa, Sudekṣṇa, Cārudeha, Sucāru, Cārugupta, Bhadracāru, Cārucandra, Aticāru, Cāru.

(2) *Of Jāmbavatī*—Sāmba, Sumitra.

(3) *Of Satyabhāmā* — Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Havirbhānu, Śrībhānu, Pratibhānu.

(4) *Of Kālindī*—Śruta.

(5) *Of Mitravindā*—Vṛkahaṁsa.

(6) *Of Satyā*—Bhānucandra.

(7) *Of Bhadrā*—Saṅgrāmacitta.

(8) *Of Lakṣmaṇā*—Praghoṣa.

A daughter called Rukmāvatī was born to Rukmī, brother of Rukmiṇī. Pradyumna married Rukmāvatī and Aniruddha was their son. It was this Aniruddha, who wedded Uṣā. Cārumatī, the daughter of Rukmiṇī was married by the son of Kṛtavarman. (Bhāgavata, 10th Skandha).

23) *Kṛṣṇa tested Rukmiṇī* While Śrī Kṛṣṇa was once having a chat with Rukmiṇī he wanted to test her love for him. So he told her that he was penniless and helpless and was hiding from his enemies there at Dvārakā and that he would only be really glad if she married some other powerful King. Kṛṣṇa had not completed his sentences when Rukmiṇī fell down unconscious. Kṛṣṇa then consoled her. (Bhāgavata, 10th Skandha).

24) *Kṛṣṇa fought with Bāṇa.* See under Bāṇa

25) *Kṛṣṇa killed Pauṇḍraka.* See under Pauṇḍraka.

26) *Nṛga given salvation.* See under Nṛga.

27) *Śrīkṛṣṇa blessed Pāñcālī at the time of her Svayaṁvara* (See under Pāñcālī).

28) *Subhadrā given in marriage to Arjuna.* Arjuna had to go on a pilgrimage for one year as atonement for having got into the palace where Yudhiṣṭhira was spending the days with Pāñcālī. It was during this period of his pilgrimage that Arjuna married Subhadrā, who was the younger sister of Kṛṣṇa due to whose cleverness alone Arjuna got her as his wife. (For details see under Subhadrā).

29) *Kṛṣṇa got the club called Kaumodakī and he saved Maya.* See under Khāṇḍavadāha.

30) *Kṛṣṇa with the Pāṇḍavas.* The rest of Kṛṣṇa's life was intimately connected with the history of the Pāṇḍavas. Important roles played by Kṛṣṇa during the period up to the great war, are summarised below.

(1) He conducted Yajña continuously for many years for the protection of Dharma (righteousness). (Sabhā Parva, Chapter 8, Verse 16).

(2) Permitted Yudhiṣṭhira to perform Rājasūya yajña. (Chapter 14, Sabhā Parva, M.B.).

(3) Along with Bhīma and Arjuna, he went to Mathurā in the guise of a brahmin and killed Jarāsandha. (See under Jarāsandha).

(4) He crowned Sahadeva, son of Jarāsandha, as King of Mathurā. (Sabhā Parva, Chapter 24, Verse 43).

(5) He gave a lot of money as donation at the

Rājasūya Yajña of Yudhiṣṭhira. (Sabhā Parva, Chapter 33, Verse 13).
(6) He was presented with ear-rings by Bhūmidevī (goddess Earth). (Sabhā Parva, Page 808, Southern text).
(7) He killed Śiśupāla. (See under Śiśupāla).
(8) He made the clothes of Pāñcālī unending when Duryodhana tried to strip her naked in the royal assembly. (See under Pāñcālī).
(9) He fought Sālva and Saubha. (See under Sālva and Saubha).
(10) He once took Subhadrā and Arjuna to Dvārakā. (Vana Parva, Chapter 22; Verses 47, 48).
(11) He consoled the Pāṇḍavas at the Kāmyaka forest. (Vana Parva, Chapter 183, Verse 16).
(12) He ate the bit of a leaf of greens from Pāñcālī's vessel and was pleased with her. (See under Pāñcālī).
(13) Attended the wedding of Abhimanyu at Upaplavyanagara and gave a lot of money to Dharmaputra. (Virāṭa Parva, Chapter 72, Verse 24).
(14) He sent to the court of King Virāṭa a messenger, who explained to him the corrupt ways of the Kauravas and the righteousness of the Pāṇḍavas. (Udyoga Parva, Chapter 1).
31) *Tested by Nārada.* Nārada wanted to know how Kṛṣṇa managed to satisfy all his 16008 wives. For this purpose he visited their houses and Nārada was wonder-struck to find Kṛṣṇa engaged in conversation with his wives in all the houses he visited. (Bhāgavata, 10th Skandha).
32) *Kṛṣṇa blessed Kucela.* See under Kucela.
33) *The story of Santānagopālam.* See para 7 (d) under Arjuna.
34) *Kṛṣṇa feigned sleep.* The Kauravas refused to part with half the kingdom to the Pāṇḍavas, who had returned from their exile in the forest. Both the sides began preparations for war. Duryodhana went to Dvārakā to invite Kṛṣṇa to his side, and seeing him at a distance Kṛṣṇa feigned sleep and lay down there. Duryodhana occupied a stool at the head of Kṛṣṇa's bed. Arjuna, who also came to seek his help, stood with folded hands at Kṛṣṇa's feet. It was Arjuna whom Kṛṣṇa first saw on waking up. But Duryodhana told him that it was he who had come first. Kṛṣṇa was in a fix, and he had to promise to help both the sides. He promised his entire army to one side and his personal help, himself without any weapons with him, to the other side, and Arjuna was asked to make his choice first as he was younger than Duryodhana. Arjuna chose Kṛṣṇa without arms and Duryodhana with his infantry. Kṛṣṇa agreed to act as Arjuna's charioteer.
35) *As messenger of peace in Kaurava assembly.* Dharmaputra requested Kṛṣṇa to find out means to avoid war somehow or other and Kṛṣṇa sent a message to Dhṛtarāṣṭra through Sañjaya but nothing came out of it. Ultimately Kṛṣṇa himself decided to visit the Kauravas for which purpose he went first to Dvārakā in his chariot with Sātyaki. On his way Kṛṣṇa held talks with many a great sage. From Dvārakā he returned to Hastināpura where he visited and consoled Kuntī at Vidura's house. He had his supper also there. The next day he attended Duryodhana's court and strongly pleaded for the Pāṇḍavas. But Duryodhana and others ridiculed him and even attempted to take him captive. Śrī Kṛṣṇa at once exhibited his Viśva-rūpa (Cosmic form). The Kauravas were frightened to witness Brahmā on Kṛṣṇa's forehead, Śiva on his chest, Āditya-Vasu-Rudras in his mouth etc. Śrī Kṛṣṇa granted the blind Dhṛtarāṣṭra divine eyes to see this Viśvarūpa and he sang the praise of Kṛṣṇa. Kṛṣṇa returned to the Pāṇḍavas after advising Karṇa to fight on the Pāṇḍava side in the impending war. (Udyoga Parva).
36) *Kṛṣṇa in the great war.* The parts Kṛṣṇa played during the Kuru-Pāṇḍava war are briefly given below.
(1) The Kaurava and the Pāṇḍava armies were gathered at Kurukṣetra in full battle array and Arjuna, at the sight of the thousands of relations in the opposite camp, became a prey to a great delusion and sat down. Kṛṣṇa then enthused him to fight by giving him advice, which came later to be known as the great Gītā. The Gītā contains the Sāṅkhya, Yoga, the characteristics of the wise people and the unwise, description about yajñas, greatness of knowledge, characteristics of Sāṁkhya and niṣkāmakarma, yogins, jñānayoga etc. (Bhīṣma Parva, Chapters 26-42).
(2) At the commencement of the battle, Kṛṣṇa blew aloud his conch Pāñcajanya. (Bhīṣma Parva, Chapter 25, Verse 15).
(3) Kṛṣṇa rushed forward with his Cakrāyudha to kill Bhīṣma, who then praised Kṛṣṇa. (Bhīṣma Parva, Chapter 65).
(4) He prompted Arjuna to kill Bhīṣma. (Bhīṣma Parva, Chapter 106, Verse 33).
(5) He received on his chest the Vaiṣṇavāstra shot by Bhagadatta against Arjuna. (Droṇa Parva, Chapter 29, Verse 13).
(6) Consoled Arjuna, who was lamenting over the death of Abhimanyu. (Droṇa Parva, Chapter 72).
(7) Consoled Subhadrā, who was sunk in sorrow at the loss of her son. (Droṇa Parva, Chapter 77).
(8) Consoled the crying Pāñcālī and Uttarā. (Droṇa Parva, Chapter 78).
(9) Took Arjuna in a dream to Śiva and got Śiva's blessing for him. (Droṇa Parva, Chapter 80).
(10) He looked after the horses in the battle-field. Droṇa Parva, Chapter 100).
(11) Prompted Arjuna to kill Duryodhana. (Droṇa Parva, Chapter 102).
(12) Kṛṣṇa created illusory darkness and prompted Arjuna to kill Jayadratha. (See under Jayadratha).
(13) He lifted the darkness after Jayadratha was killed by Arjuna. (Droṇa Parva, Chapter 146).
(14) As it was not proper for Arjuna and Karṇa to be fighting with each other at mid-night he deputed Ghaṭotkaca to fight Karṇa. (Droṇa Parva, Chapter 173).
(15) He consoled Dharmaputra, who was grieving over the death of Ghaṭotkaca. (Droṇa Parva, Chapter 153).
(16) He prompted Arjuna to kill Karṇa. (Karṇa Parva, Chapter 60).
(17) Withdrew Arjuna from confrontation with Karṇa on the pretext of attending to Dharmaputra, who had been wounded. (Karṇa Parva, Chapter 64).
(18) A sudden dispute arose between Dharmaputra and Arjuna, who drew his sword to kill the former. And Kṛṣṇa reconciled them by relating the story of Vyādha and Kauśika (For the story see under Valāka).

(19) Arjuna got ready to commit suicide: Kṛṣṇa dissuaded him from the attempt. (Karṇa Parva, Chapter 70).
(20) Kṛṣṇa again prompted Arjuna to kill Karṇa.
(21) In the fierce battle that ensued between Arjuna and Karṇa, Kṛṣṇa pressed down the platform of the chariot when the latter shot the nāgāstra (the serpent arrow). The arrow flew off with Arjuna's crown. (Karṇa Parva, Chapter 90).
(22) Arjuna killed Karṇa after which Kṛṣṇa prompted Dharmaputra to kill Śalya. (Śalya Parva, Chapter 7).
(23) Kṛṣṇa prompted Bhīma to kill Duryodhana in an illusory battle. (Śalya Parva, Chapter 58).
(24) As requested by Yudhiṣṭhira Kṛṣṇa left the battle-field for Hastināpura and returned after consoling Dhṛtarāṣṭra and Gāndhārī. (Śalya Parva, Chapter 62).
(25) Kṛṣṇa cursed Aśvatthāmā who released arrows against pregnant women. (See under Aśvatthāmā).
(26) Asked Bhīṣma to instruct Yudhiṣṭhira on dharma (righteousness). (Śānti Parva, Chapter 51).
(27) He granted the boon to Bhīṣma lying on the bed of arrows that he would not feel hunger and thirst and that his intellect would function powerfully as long as he was discoursing on dharma. (Śānti Parva, Chapter 52).
(28) He related to Arjuna the root meaning of his various names. (Śānti Parva, Chapter 341).
(29) He explained to sages and Bhūmidevī some profound doctrines about God and the world. (Anuśāsana Parva, Chapter 167).
(30) He gave permission to Bhīṣma to die. (Anuśāsana Parva, Chapter 167).
(31) Consoled Gaṅgādevī who grieved over the death of Bhīṣma. (Anuśāsana Parva, Chapter 168).
(32) He once again revealed the doctrine of the Gītā in the form of discussions between Siddhamaharṣis and Kaśyapa. (Āśramavāsika Parva, Chapter 16).
(33) After the great war was over he went to Dvārakā with Subhadrā and Sātyaki with the consent of Yudhiṣṭhira. (Āśramavāsika Parva, Chapter 57, Verses 54-58).

37) *Śrī Kṛṣṇa again at Dvārakā.* When Kṛṣṇa returned to Dvārakā, Sage Uttaṅka visited him. The sage was told details about the Kauravas and the Pāṇḍavas by Kṛṣṇa. He detailed to the sage spiritual principles too and showed him his Viśvarūpa (Cosmic form). Kṛṣṇa participated in festival held by the Yādavas on the Raivata mountain. Afterwards when he went to Dvārakā he told his father Vasudeva details about the war. He himself performed the obsequies of Abhimanyu. (Aśvamedha Parva).

38) *Killed Haṁsaḍibhakas.* See under Ḍibhaka.

39) *Kṛṣṇa brought back Parīkṣit to life.* Kṛṣṇa again went to Hastināpura. There Uttarā, wife of Abhimanyu, delivered, but the child was born dead as the arrow of Aśvatthāmā had hit her womb. Kṛṣṇa brought the dead child back to life on the request of Kuntī. It was this child, who became later famous as Parīkṣit. (Aśvamedha Parva, Chapter 66).

40) *The evening of Kṛṣṇa's life.*

(1) *The curse of Gāndhārī.* Most of the heroes and distinguished archers like Duryodhana had been killed in the great war, and Gāndhārī overwhelmed with grief and anger at the death of her sons lamented over them loudly. She realised that Kṛṣṇa was the cause of all the destruction and cursed him as follows:—
"If I have gained any powers by my loyal and devout service to my husband, O! Kṛṣṇa I curse you on the strength of that power. Since you forsook relations like the Kauravas and the Pāṇḍavas who quarrelled with each other, you also will have to witness the killing of relations. Thirtysix years from today your relations, ministers and sons will be killed, and you too will be killed by a hunter in the forest. Your women-folk also will cry as we women cry now." (Strī Parva, Chapter 25).
The curse of Gāndhārī that the Yādava dynasty would be annihilated after thirtysix years was fulfilled. In the thirtysixth year another curse also befell the dynasty which contributed further to its annihilation.

(2) *Curse of the sages.* The sages Viśvāmitra, Kaṇva and Nārada came to Dvārakā once. Some Yādavas brought Sāmba dressed as a pregnant woman before the sages and asked them derisively what child, whether male or female, would Sāmba give birth to. Angry at this insult, the sages said that the 'pregnant woman' would deliver an iron rod, which would become instrumental for the destruction of the Yādava dynasty. Kṛṣṇa who was told about the curse said that it was as it was destined to be. Next day Sāmba delivered an iron rod. The Yādavas filed it into powder and threw the powder into the sea. Śrī Kṛṣṇa enforced prohibition of liquors in Dvārakā with the object of avoiding any untoward incidents in Dvārakā. It was declared that those who produced liquor would be hanged to death along with their families. (Mausala Parva, Chapter 1).

(3) *Evil omens.* Signs of the destruction of the Yādavas began appearing. Agents of Kāla visited house after house. Rats multiplied in numbers everywhere in the land, and they began gnawing the nails and hairs of people enjoying sleep. Sheep howled like jackals. Asses were born from cows and cats from mules. Dogs cohabited with rats. The Cakrāyudha (Discus) given to Kṛṣṇa by Agnideva at the time of Khāṇḍavadāha disappeared into the sky while the Yādavas were looking on. Thus symptoms of an all-round destruction were witnessed.

(4) *Destruction of the Yādavas.* Śrī Kṛṣṇa, Balabhadra, Uddhava and others were about to go on a pilgrimage, and the Yadus, the Vṛṣṇis and the Andhakas began manufacturing and drinking liquor. They also began to quarrel with one another. The powder of the iron rod thrown into the sea was washed ashore and it grew up like arrow-like grass. The Yādavas fought with one another and many were killed. Kṛṣṇa got terribly angry at the death of Sātyaki, Pradyumna and others. He plucked a handful of grass and it transformed itself into an iron rod with which he beat to death those around him. Then all the people plucked up the grass which turned into iron rods. They fought amongst themselves with the iron rods and all of them got killed.

(5) *Death of Rāma aad Kṛṣṇa.* During this period Balabhadra went and seated himself under a tree in deep meditation. Kṛṣṇa stood near him. Dāruka and Babhru also arrived there. Kṛṣṇa deputed Dāruka to Hastināpura to inform Arjuna about the annihilation of the Yādava race. Then Kṛṣṇa went to the palace and consoled the women-folk there. When he told them that Arjuna would come and take care of them, his wives

shed tears. Kṛṣṇa then took leave of Vasudeva and returned to Balabhadra. Kṛṣṇa saw even at a distance a white serpent coming out of Balabhadra's mouth and moving away to Pātāla through the sea. The serpent which was the soul of Balabhadra was duly received by the prominent Nāgas in Pātāla. Kṛṣṇa roamed about the forest for some time and then lay down on the ground immersed in Yoga with his feet raised up. An Asura called Jara, who saw Kṛṣṇa's raised feet from a distance mistook the same for a deer and shot it with his arrows. Kṛṣṇa expired at once and rose up in the guise of Viṣṇu to Vaikuṇṭha. (Mausala Parva).

(6) *Reason for Kṛṣṇa's foot being hit by arrow.* Durvāsas once went to Dvārakā and enquired who was there to put him up as a guest. Kṛṣṇa invited him to his palace and treated him as a very honoured guest. He began creating trouble there by breaking vessels, eating only very sparsely at times but eating all that he saw at other times. Kṛṣṇa and Rukmiṇī put up with the vagaries of the sage quite patiently. One day the sage expressed a desire to taste pudding, and accordingly Kṛṣṇa and Rukmiṇī cooked it and served it to the sage. After tasting some pudding he asked Kṛṣṇa to smear his whole body with the balance of it and Kṛṣṇa did so except the bottom of his feet. The sage asked him why he did not smear the nether surface of his feet with the pudding to which Kṛṣṇa humbly answered that he did not like doing so. Durvāsas smeared Rukmiṇī's body with what remained of the pudding. He yoked Rukmiṇī to the chariot and rode off swiftly in it. On the way he whipped Rukmiṇī. Kṛṣṇa ran after the chariot so that he might be of service to the sage. After he had gone some distance the sage jumped out of the chariot and ran through the forest. Ultimately he turned round to Kṛṣṇa and told him as follows :— "Oh ! Kṛṣṇa ! I am pleased with your service. Let Rukmiṇī have the first place among your wives. She will not be affected by old age. And, you will never meet with death by being hit at those parts of your body which have been smeared with the pudding."

When Kṛṣṇa and Rukmiṇī returned to the palace the vessels which Durvāsas had broken were found to be in a more glittering condition than of old. Their welfare and happiness were also increased. Kṛṣṇa died hit by the arrow of the hunter on the lower surface of his feet as he had not smeared that part of the body with the pudding left over by Durvāsas. (Anuśāsana Parva, Chapter 159), (There is another story to the effect that Jara, the hunter, was Bāli (whom Śrī Rāma had killed) reborn, and he killed Kṛṣṇa in retaliation for his former death).

(7) *After Kṛṣṇa's death.*

(i) Arjuna came to Dvārakā and cremated Kṛṣṇa. (Mausala Parva, Chapter 7, Verse 31).

(ii) After his death Kṛṣṇa, lives in the guise of Nārāyaṇa in the divine sphere. (Svargārohaṇa Parva, Chapter 5, Verses 24-26).

(iii) Anointed queens like Rukmiṇī and Jāmbavatī and some other wives of Kṛṣṇa entered his funeral pyre and ended their lives. (Mausala Parva, Chapter 7, Verses 73 and 74).

(iv) While Arjuna was leading the remaining wives of Kṛṣṇa away from Dvārakā forest-dwellers attacked them on the way. But the women, to escape from their clutches, ran off and jumped into the river Sarasvatī and died in its waters. Their souls entered heaven (Svargārohaṇa Parva, Chapter 6, Verse 25).

(8) *Names of Kṛṣṇa.*

(a) *Used in Mahābhārata.* Acyuta, Adhideva, Adhokṣaja, Ādideva, Aja, Amadhya, Anādi, Anādimadhyaparyanta, Anādinidhana, Anādya, Ananta, Andhakavṛṣṇinātha, Asita, Ātman, Avyakta, Avyaya, Bhojarājanyavardhana, Bhūteśvara, Bhūtapati, Bhūtātman, Bhūteśa, Cakradhara, Cakradhārī, Cakragadābhṛt, Cakragadādhara, Cakragadāpāṇi, Cakrapāṇi, Cakrāyudha, Dāśārha, Dāśārhabhartā, Dāśārhādhipati, Dāśārhakulavardhana, Dāśārhanandana, Dāśārhanātha, Dāśārhasiṁha, Dāśārhavīra, Dāmodara, Devadeva, Devadeveśa, Devadeveśvara, Devakīnandana. Gadāgraja, Garuḍadhvaja, Gopāla, Gopendra, Gopījanapriya, Govinda, Haladharānuja, Hari, Hṛṣīkeśa, Janārdana, Kaṁsakeśiniṣūdana, Kaṁsaniṣūdana, Kaustubhabhūṣaṇa; Keśava, Keśihā, Keśihantā, Keśiniṣūdana, Keśisūdana, Mahābāhu, Pītavāsas, Ramānātha, Rāmānuja Śaivyasugrīvavāhana, Śambhu, Śaṅkhacakragadādhara, Śaṅkhacakragadāhasta, Śaṅkhacakragadāpāṇi, Śaṅkhacakrāsipāṇi, Śārṅgadhanurdhara, Śārṅgadhanvā, Śārṅgagadāpāṇi, Śārṅgagadāsipāṇi, Śārṅgī, Śauri, Śūlabhṛt, Sūlī, Saṅkarṣaṇānuja, Sarvadāśārhahartā, Sarvanāgaripudhvaja, Sarvayādavanandana, Satya, Suparṇaketu, Tārkṣyadhvaja, Tārkṣyarakṣaṇa, Trailokyanātha, Triyuga, Vāsudeva, Vasudevaputra, Vrajanātha, Vṛṣṇiśārdūla, Vṛṣṇiśreṣṭha, Vṛṣṇikulodvaha, Vṛṣṇinandana, Vṛṣṇipati, Vṛṣṇipravara, Vṛṣṇipuṅgava, Vṛṣṇisattama, Vṛṣṇisiṁha, Vṛṣṇijīva, Vṛṣṇyandhakapati, Vṛṣṇyandhakottama, Yādava, Yādavaśārdūla, Yādavaśreṣṭha, Yādavāgrya, Yādavanandana, Yādaveśvara, Yaduśārdūla, Yadūśreṣṭha, Yadūdvaha, Yadupuṅgava, Yadusukhāvaha, Yadūttama, Yaduvaṁśavivardhana, Yogeśvara, Yogīśa, Yogī.

(*b*) *Synonyms of Kṛṣṇa in Amarakośa.*

Viṣṇur Nārāyaṇaḥ Kṛṣṇo Vaikuṇṭho Viṣṭaraśravāḥ/
Dāmodaro Hṛṣīkeśaḥ Keśavo Mādhavaḥ Svabhūḥ//
Daityāriḥ Puṇḍarīkākṣo Govindo Garuḍadhvajaḥ/
Pītāmbarocyutaḥ Śārṅgī Viṣvakseno Janārdanaḥ //
Upendra Indrāvarajaḥ Cakrapāṇiścaturbhujaḥ /
Padmanābho Madhuripur Vāsudevas Trivikramaḥ//
Devakīnandanaśśauriḥ Śrīpatiḥ Puruṣottamaḥ/
Vanamālī Balidhvaṁsī Kaṁsārātir Adhokṣajaḥ//
Viśvambharaḥ Kaiṭabhajid Vidhuś Śrīvatsalāñchanaḥ.

(Viṣṇu, Nārāyaṇa, Kṛṣṇa, Vaikuṇṭha, Viṣṭaraśravas, Dāmodara, Hṛṣīkeśa, Keśava, Mādhava, Svabhū, Daityāri, Puṇḍarīkākṣa, Govinda, Garuḍadhvaja, Pītāmbara, Acyuta, Śārṅgī, Viṣvaksena, Janārdana, Upendra, Indrāvaraja, Cakrapāṇi, Caturbhuja, Padmanābha, Madhuripu, Vāsudeva, Trivikrama, Devakīnandana, Śauri,Śrīpati, Puruṣottama, Vanamālī, Balidhvaṁsī, Kaṁsārāti, Adhokṣaja, Viśvambhara, Kaiṭabhajit, Vidhu, Śrīvatsalāñchana.).

KṚṢṆĀ I. Another name for Pāñcālī. (See under Pāñcālī).

KṚṢṆĀ II. A river in South India.

KṚṢṆĀ III. Another name for Durgā. (Virāṭa Parva, Chapter 6, Verse 9):

KṚṢṆĀ IV. A female attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 22).

KṚṢṆADEVA. See under Dīnanātha.

KṚṢṆADVAIPĀYANA. Vyāsa. (See under Vyāsa).

KṚṢṆAKARṆĪ. A female attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 24).

KṚṢṆAKEŚA. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 61).

KṚṢṆĀNANDA. A Sanskrit poet who li ed in the 13th century A.D. He is the author of Sahṛdayānanda Kāvya which contains fifteen cantos. The theme is the story of Nala.

KṚṢṆĀÑJANA. Capital city of Nirṛti, one of the eight Guardians of the quarters. (Devī Bhāgavata, 8th Skandha).

KṚṢṆĀNUBHAUTIKA. A great sage. He visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 11).

KṚṢṆAPARVATA. A mountain in Kuśa island very dear to Viṣṇu. (Bhīṣma Parva, Chapter 12, Verse 4).

KṚṢṆĀTREYA. A great sage of ancient India. It is said that this sage grasped the whole of Āyurveda and practised it by the strength of his penance (M.B. Śānti Parva, Chapter 210, Verse 21).

KṚṢṆAVARTMAN. Another name for Agni. Agni was addressed by this word at the serpent yajña by Āstīka. (M.B. Chapter 55, Verse 10).

KṚṢṆAVEṆĪ. A sacred river in South India. A bath in the Devakuṇḍa in this river (Jātismarahrada) will kindle in one remembrance about previous life. (Sabhā Parva, Chapter 9, Verse 20). Agni is supposed to originate from this hrada. (Vana Parva, Chapter 222, Verse 26).

KṚTA. I. A King of Janaka's dynasty. He was the son of Vijaya and father of Śunaka. (Bhāgavata, 9th Skandha). Kṛta had seven beautiful daughters who, because of a sense of non-attachment and renunciation, forsook their father's home for the cremation ground even while they were mere children. They lay down there declaring that they had left their bodies as food for the birds; and birds and wild beasts ate up their beautiful bodies. Because of this life of renunciation, they attained salvation. (Kathāsaritsāgara, Madanamañjukālambaka, Taraṅga 2).

KṚTA II. A Viśvadeva (Universal Deva). (Anuśāsana Parva, Chapter 91, Verse 31).

KṚTACETAS. A great sage of ancient days. (Vana Parva, Chapter 26, Verse 22).

KṚTADHVAJA. A King of Janaka's dynasty. (See under Vaṁśāvali).

KṚTADYUTI. Queen of King Citraketu. Though the King had many wives he had no children. He pleased Aṅgiras by means of his austerities and due to the latter's blessing Kṛtadyuti delivered a son. But, her co-wives poisoned the child to death at which both Citraketu and Kṛtadyuti fell down unconscious. Though Aṅgiras and Nārada appeared on the scene and tried their best to console the King and the queen they refused to be comforted. Then Aṅgiras returned to them the soul of the dead child. The soul saluted them and spoke as follows:— "Oh elders, during various births I had been the son of various parents. And, you please point out to me the particular parent as whose son I am to live just now." Nobody had any answer to this question, and the child went on its own way.

Afterwards Citraketu and Kṛtadyuti went round the earth as great devotees of the Almighty, and during this perambulation Citraketu came to the presence of Śiva on whose thigh Pārvatī was sitting then. Citraketu felt ashamed at the sight and questioned Pārvatī about her action whereupon she cursed and turned Citraketu into an Asura. The well known Vṛtrāsura was Citraketu thus reborn. Kṛtadyuti ended her life following the curse upon her husband. (Bhāgavata, 6th Skandha).

KṚTAGHNA. See under Dhanaśarman.

KṚTĀGNI. A King of the Yadu dynasty. Descended from Yadu thus: Sahasrajit—Śatajit—Hehaya—Dharma—Kunti—Bhadrasena— Dhanaka — Kṛtāgni. Kṛtāgni was the brother of Kṛtavīrya, who was the father of Kārtavīryārjuna. Kṛtavīrya had three brothers called Kṛtāgni, Kṛtavarman and Kṛtaujas. (Kṛtāyus).

KṚTAKṢAṆA. A King of Videha, who was a member in Yudhiṣṭhira's court. He made a present of fourteen thousand horses to Yudhiṣṭhira. (Sabhā Parva).

KṚTAMĀLĀ. The river in which Mahāviṣṇu first appeared as fish. (See under Matsyāvatāra).

KṚTAPARVĀ. A King of the Yādava dynasty. (See under Yādava Vaṁśa).

KṚTAŚAUCAM. A holy centre in Kurukṣetra. He who bathes here will derive the benefits of conducting a Puṇḍarīka Yajña. (Vana Parva, Chapter 83, Verse 21).

KṚTAŚRAMA. A great sage, who had distinguished himself in the court of Yudhiṣṭhira. He lived a life of renunciation as a Vānaprastha and attained heaven. (Śanti Parva, Chapter 244, Verse 18).

KṚTĀŚVA. A great sage of ancient days. He was the son-in-law of Dakṣaprajāpati. Dakṣa had sixty daughters by his wife Vīraṇī, thirteen of whom were wedded to Kaśyapa, ten to Dharma, twenty-seven to Candra, two to Bhṛgu, four to Ariṣṭanemi, two to Kṛtāśva and two to Aṅgiras. (Devī Bhāgavata, 7th Skandha).

KṚTAUJAS. See under KṚTĀGNI.

KṚTAVĀK. A great sage, who was an admirer of Yudhiṣṭhira. (Vana Parva, Chapter 26, Verse 24).

KṚTAVARMĀ. A King of the Vṛṣṇi dynasty. In the previous generation of Vṛṣṇi also a Kṛtavarman is noticed. The genealogy of both is given below.

1) *Genealogy.* Descended from Viṣṇu thus : Brahmā Atri—Candra—Budha —Purūravas—Āyus —Nahuṣa—Yayāti—Yadu—Sahasrajit—Śatajit—Hehaya—Dharma Kunti—Sadājit—Dhanaka.

Dhanaka had four sons called Kṛtavīrya, Kṛtāgni, Kṛtavarman and Kṛtaujas, and one of the four was the first Kṛtavarman.

The dynasty continues again fromKṛtavīrya--Kṛtavīrya-Kārtavīryārjuna —Madhu —Vṛṣṇi —Yudhājit — Śini—Satyaka—Sātyaki (Yuyudhāna) —Jaya—Kaṇi—Anamitra—Pṛśni—Citraratha — Vidūratha—Śūra—Śini —Bhoja—Hṛdīka—Kṛtavarman.

Hṛdīka had four sons, viz. Devavāha, Gadādhanvan, Kṛtavarman and Śūra. And, Sūra begot of his wife, Māriṣā ten sons, i.e. Vasu, Devabhāga, Devaśravas, Ānaka, Sṛñjaya, Kākānīka, Śyāmaka, Vatsa, Kavūka and Vasudeva. Śrī Kṛṣṇa was the son of Vasudeva. The Kṛtavarman referred to below was the brother of Kṛṣṇa's grand-father.

2) *Kṛtavarman and Syamantaka.* King Satrājit had in his possession the famous gem called Syamantaka. The King's brother Prasena, went for hunting with this jewel on him. A lion killed Prasena, and Jāmbavān killed the lion and got the gem. A scandal was circulated to the effect that Śrī Kṛṣṇa had stolen the gem. But, Kṛṣṇa got back the gem from Jāmbavān and handed it over

to Satrājit, who in turn, gave his daughter Satyabhāmā in marriage to Kṛṣṇa. Though Satrājit wanted to give the gem—Syamantaka—to Kṛṣṇa as dowry, the latter did not accept it.

Akrūra and Kṛtavarman were bosom friends, and they incited another Yādava King Śatadhanvā, to grab the Syamantaka. Śatadhanvā killed Satrājit and took possession of the gem. Hearing about this murder Śrī Kṛṣṇa and Balabhadrarāma set out to kill Śatadhanvā, who, in great alarm, started for north after entrusting the gem to Akrūra and Kṛtavarman. His horse died at Mithilāpurī and he began running. Balabhadra and Kṛṣṇa ran after him, caught and killed him. But, they did not get the Syamantaka.

Now Akrūra and Kṛtavarman began their penance at Kāśī. Seven years passed thus when famine broke out in Dvārakā. When once upon a time famine stalked Kāśī the king had brought Śvaphalka, father of Akrūra, over to Kāśī, and there was no more famine in the country. Therefore, when famine broke out in Dvārakā the Yadavas thought the presence of Śvaphalka's son, Akrūra would dispel the famine. Accordingly Akrūra was recalled to Dvārakā, and along with him returned Kṛtavarman also. Śrī Kṛṣṇa and Balabhadra decided that Syamantaka should be kept by Akrūra himself.

3) *Other information relating to Kṛtavarman.*

(i) He was a very famous archer. (Ādi Parva, Chapter 67, Verse 81).

(ii) He was a great devotee of Śrī Kṛṣṇa. (M.B. Ādi Parva, Chapter 63, Verse 105).

(iii) He was present at the Svayaṁvara of Pāñcālī. (Ādi Parva, Chapter 185, Verse 18).

(iv) He had once gone to Khāṇḍavaprastha with presents to Subhadrā. (Ādi Parva, Chapter 220, Verse 31).

(v) He was a member in the court of Yudhiṣṭhira. (Sabhā Parva, Chapter 4, Verse 30).

(vi) He was one of the seven Mahārathas in the Vṛṣṇi dynasty, the other six being Śrī Kṛṣṇa, Cārudekṣṇa, Śaineya, Cakradeva, Pradyumna and Sāmba.

(vii) He was present at the marriage of Abhimanyu at Upaplavyanagara (Virāṭa Parva, Chapter 72, Verse 21).

(viii) The Pāṇḍavas invited him to war against the Kauravas. (Udyoga Parva, Chapter 4, Verse 12).

(ix) As demanded by Duryodhana he contributed an Akṣauhiṇī (a particular division of army) to the Kaurava forces (Udyoga Parva, Chapter 7, Verse 32).

(x) As ordered by Sātyaki he stationed himself at the city gates to protect Kṛṣṇa. (Udyoga Parva, Chapter 130, Verse 10).

(xi) On the first day of the great war he fought a duel with Sātyaki. (Bhīṣma Parva, Chapter 45, Verse 12).

(xii) Abhimanyu wounded him. (Bhīṣma Parva, Chapter 47, Verse 10).

(xiii) He was posted at the head of the Krauñcāruṇavyūha set up by Bhīṣma. (Bhīṣma Parva, Chapter 75, Verse 17).

(xiv) Bhīmasena defeated him. (Bhīṣma Parva, Chapter 82, Verse 61).

(xv) Sātyaki wounded him. (Bhīṣma Parva, Chapter 104, Verse 16).

(xvi) A duel was fought between him and Dhṛṣṭadyumna. (Bhīṣma Parva, Chapter 110, Verse 9).

(xvii) He fought with Arjuna, Bhīma and Sātyaki. (Bhīṣma Parva, Chapter 113, and Droṇa Parva, Chapter 14).

(xviii) He attacked Abhimanyu and killed his horse. (Droṇa Parva, Chapter 48, Verse 32).

(xix) He fell down and swooned in the fight with Arjuna. (Droṇa Parva, Chapter 92 Verses 16-33).

(xx) Afterwards hé fought with Yudhāmanyu and Uttamaujas. (Droṇa Parva, Chapter 92, Verse 27).

(xxi) On another occasion he defeated Śikhaṇḍī and Bhīma. (Droṇa Parva, Chapter 114, Verse 59).

(xxii) He defeated Yudhiṣṭhira also in fighting. (Droṇa Parva, Chapter 165, Verse 24).

(xxiii) Following the death of Droṇa he ran away from the battle-field. (Droṇa Parva, Chapter 139, Verse 13).

(xxiv) He fainted on the field in fight with Dhṛṣṭadyumna. (Karṇa Parva, Chapter 54). When he regained consciousness he met Duryodhana at Dvaipāyanasaras and induced him to fight. Dharmaputra followed him with the army.

(xxv) He also was present with Aśvatthāmā when he attacked those who were asleep during night. (Sauptika Parva, Chapter 5, Verse 38).

(xxvi) It was he, who set fire to the camp of the Pāṇḍavas. (Sauptika Parva, Chapter 8, Verse 109).

(xxvii) He returned home after informing Dhṛtarāṣṭra about the death of Duryodhana, on the termination of the great war. (Strī Parva, Chapter 11, Verse 21).

(xxviii) He was present along with Kṛṣṇa at the Aśvamedha yajña conducted by Yudhiṣṭhira. (Āśvamedhika Parva, Chapter 66, Verse 3).

(xxix) He was killed in the club-fight by the Yādavas. Mausala Parva, Chapter 3, Verse 28).

(xxx) After death he joined the Marudgaṇa and secured eternal fame. (Svargārohaṇa Parva, Chapter 5, Verse 13.)

4) *Synonyms for Kṛtavarman.* Ānartavāsī, Bhoja, Bhojarāja, Hārdikya, Hṛdīkātmaja, Mādhava, Sātvata, Vārṣṇeya, Vṛṣṇisiṁha.

KṚTAVEGA. A very holy Rājarṣi. He was a member in the court of Yama. (Sabhā Parva, Chapter 89).

KṚTAVĪRYA I. Father of the famous Kārtavīryārjuna (For genealogy see under Kārtavīrya). He got a Soma Yajña conducted by the sages of the family of Bhṛgu and gave away a lot of wealth to people of Bhṛgu's family (Ādi Parva, Chapter 177, Verse 18). Kṛtavīrya was a member of the court of Yamarāja. (Sabhā Parva, Chapter 8, Verse 9).

KṚTAVĪRYA II. Father-in-law of king Ahaṁyāti of the solar dynasty. He had a daughter called Bhānumatī. (Ādi Parva, Chapter 95, Verse 15).

KṚTAYUGA. There are four Yugas (Eras) called Kṛta, Tretā, Dvāpara and Kali yugas. (For the set up etc. of the Yugas see under Manvantara).

In the first Yuga, i.e. Kṛta yuga, people will be quite righteous. As the Yugas change righteousness will fade out in increasing measure till the world will be filled with unrighteousness and evil by the time it is Kaliyuga. When Kaliyuga is completed Mahāviṣṇu will incarnate himself as Kalki and wipe out unrighteousness and establish Kṛtayuga once again.

KṚTĀYUS (KṚTAUJAS). A brother of Kṛtāgni. (See under KṚTĀGNI).

KṚTEYU. A king born in the Aṅga dynasty.

KṚTI I. A Sage who belonged to the order of the disciple of Vedavyāsa. Jaimini was the disciple of Vyāsa, and Sumantu the son of Jaimini. Sumantu had a son called Sutvā, and Sukarmā was the son of the latter. He had two disciples called Hiraṇyanābha alias Kausalya and Pauṣpiñji. Kṛti was a disciple of Hiraṇyanābha, and he composed twentyfour Saṁhitās for the Sāmaveda and taught them to his disciples. (Viṣṇu Purāṇa, Part 3, Chapter 6).

KṚTI II. A saintly King who flourished in the court of Yamarāja. (Sabhā Parva, Chapter 8, Verse 9).

KṚTI III. A Viśvadeva (universal deva). (Anuśāsana Parva, Chapter 91, Verse 35).

KṚTI IV. A synonym of Mahāviṣṇu. (Anuśāsana Parva, Chapter 149, Verse 22).

KṚTI V. A King of Sūkaradeśa. He presented hundred elephants to Yudhiṣṭhira. (Sabhā Parva, Chapter 52, Verse 25).

KṚTI VI. A son of Nahuṣa. Nahuṣa had five other sons called Yati, Yayāti, Saṁyāti, Āyati and Viyati. Kṛti was the sixth son and the youngest of the lot.

KṚTTIKĀ I. When Subrahmaṇya was born the Devas deputed six mothers to breast-feed him, and they are called Kṛttikās. Certain Purāṇas hold the view that six faces were caused to Subrahmaṇya as he had to feed on six breasts at the same time while others opine that six mothers were deputed to feed him as he was born with six faces. Again, according to certain Purāṇas it was Pārvatī, who deputed the Kṛttikās. The child came to be known as Kārttikeya also as it was fed by the Kṛttikās. (Skanda Purāṇa, Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 37 and Kathāsaritsāgara, Lāvāṇakalambaka, Taraṅga 6).

After having fed Skanda the Kṛttikās entered into the sphere of the stars. (Vana Parva, Chapter 236, Verse 11). The star into which the Kṛttikās entered is called the Kṛttikā star. Nārada said once that if one feeds brahmins with ghee and pudding on Kārttika day one may ascend to Devaloka. (Anuśāsana Parva, Chapter 64, Verse 5).

KṚTTIKĀ II. A holy place. He who bathes here will derive the benefits of performing an Atirātra Yajña. (Vana Parva, Chapter 84, Verse 51).

KṚTTIKĀṄGĀRAKA. A holy centre. He who bathes here and observes fast for two weeks will be absolved from sins. (Anuśāsana Parva, Chapter 25, Verse 22).

KṚTTIKĀŚRAMA. A holy centre. One who bathes here and worships the Pitṛs will be absolved from sins. (Anuśāsana Parva, Chapter 25, Verse 22).

KṚTTIVĀSEŚVARA. See under Śiva.

KṚTVĪ. Kṛtvī alias Kīrtimatī was the daughter of sage Śuka. Aṇuha, born in the family of Ajamīḍha, married Kṛtvī, and Brahmadatta was their son.

KṚTYĀ (KṚTYAKĀ) I. A Rākṣasī who is born when the black arts as enunciated in the Atharvaveda are practised to annihilate enemies. Kṛtyā may appear in male form too. Some of the activities of Kṛtyā are given below.

(1) *Carried off Duryodhana.* While the Pāṇḍavas were living in exile in the forest, Duryodhana and others went in a procession to the forest. Though Duryodhana was taken into captivity in the forest by a Gandharva, Arjuna saved him out of fraternal consideration for him. Duryodhana returned to Hastināpura. Now the question was whether half of the kingdom should be given to the Pāṇḍavas or not. Śakuni and others advised Duryodhana to give it, but the latter remained adamant against it. Dhṛtarāṣṭra decided to end his life and for the purpose spread darbha grass on earth and sat thereon. The Asuras heard about these developments and created a Kṛtyā by mantras. The Kṛtyā took Duryodhana to Pātāla where the Asuras advised him against any compromise with the Pāṇḍavas. On the other hand they wanted him to intensify his hatred against the Pāṇḍavas, and they assured him all support. After that Kṛtyā took Duryodhana back to Hastināpura. (Vana Parva, Chapter 252).

(2) *Kṛtyā born under the name Madana.* Devendra once prevented the Aśvinīdevas from drinking Soma juice. (Devas drink a liquid-liqueur extracted from the soma creeper, during yajñas, and that is called Somapāna). Aggrieved at the orders of Indra the Aśvinīdevas wandered about the world in the course of which they approached sage Cyavana of the Bhārgava family. They restored sight to the blind Cyavana, who, in return, assured them that he would see to it that they got the right of drinking soma juice. Cyavana began a Yajña and Indra came for Somapāna. The sage invited the Aśvinīdevas also for Somapāna. Indra prevented them from doing so, and the sage opposed him. Then Indra drew his Vajrāyudha against Cyavana. The sage made Indra's hands paralysed. Further, he raised from the Yājñic fire a Kṛtyā which appeared in male form under the name Madana. Sharp molar teeth hundred yojanas long, other teeth each ten yojanas long, hands ten thousand yojanas long and as big as mountains, round eyes like the Sun and Moon, mouth spitting fire—such was Madana, the Kṛtyā, a really terrible being. Frightened at the sight of the terrible being Indra permitted the Aśvinīdevas to drink Soma.

(3) *Kṛtyā against Ambarīṣa.* Ambarīṣa once began the Ekādaśī Vrata and the Devas deputed Durvāsas to obstruct it somehow or other. Durvāsas came to Ambarīṣa, who requested him to return after bath. But, though the vrata was over the sage did not return and Ambarīṣa fed the Devas with the offerings (havis). Immediately after that Durvāsas returned and complained that what he was given was the left-overs of the havis, By means of black art he created a Kṛtyā, who charged against Ambarīṣa's throat. Ambarīṣa prayed and the Sudarśana Cakra of Viṣṇu appeared and killed the Kṛtyā and drove Durvāsas round the three worlds. At last the sage sought refuge with Ambarīṣa himself and thus saved himself. (Bhāgavata, 9th Skandha).

(4) *Kṛtyā opposed Śrī Kṛṣṇa.* While Kṛṣṇa was ruling Dvārakā, Pauṇḍrakavāsudeva was the King of Kārūṣa. Once he sent a messenger to ask Kṛṣṇa to go and bow down before him as he was the real Vāsudeva. Enraged at this insolent demand Kṛṣṇa cut off Pauṇḍraka's head with the Sudarśana Cakra. The dead King's son, Sudakṣiṇa, to gather power enough to fight Kṛṣṇa went to Kāśī and performed penance to please Śiva. Śiva appeared and taught him the method of creating Kṛtyā. Accordingly he created from fire, a Kṛtyā, who dashed against Kṛṣṇa roaring like hell. Kṛṣṇa used the Sudarśana Cakra, which burnt to death not only the Kṛtyā, but also Sudakṣiṇa.

(5) *Kṛtyā against Prahlāda.* To change the nature of Prahlāda, a great devotee of Viṣṇu, his father Hiraṇyakaśipu deputed Asura preceptors. But, severe punishments like poisoning, throwing into fire etc. did not succeed in changing the devotee's character. At last, the preceptors raised Kṛtyā from fire. The Śūlam, which Kṛtyā thrust against the throat of Prahlāda was broken into hundreds of pieces. Kṛtyā then got angry and turned against the preceptors, who had sent her against Prahlāda. The preceptors fell down unconscious on the verge of death. But, Prahlāda touched their bodies and they became alive again. (Viṣṇu Purāṇa, Part 1, Chapter 18).

KṚTYĀ II. A river. Indians used to drink water from this river. (Bhīṣma Parva, Chapter 9 Verse 18).

KRŪRĀ (KRODHĀ). A daughter of Prajāpati Dakṣa. She became the wife of Kaśyapa. A large number of Asuras were born to her. They all were very cruel and were called Krodhavaśas. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 32).

KRŪRA. A country in Ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 65).

KṢA (क्ष). This letter means (1) Kṣatriya (2) field (3) Narasiṁha (the lion-man incarnation of Viṣṇu) (4) Hari (Viṣṇu) (5) Protector of temples and gate keeper. (6) Lightning (7) Destruction (8) A demon.

KṢAMĀ. Wife of Prajāpati Pulaha. Three sons Kardama, Urvarīyān and Sahiṣṇu were born to Pulaha of his wife Kṣamā. (Viṣṇu Purāṇa, Aṁśa 1, Stanza 10).

KṢAMAKA. A King of the Puru dynasty. (Agni Purāṇa, Chapter 278).

KṢATRADEVA. The son of Śikhaṇḍī. He was a famous archer. Bhagadatta wounded the right hand of Kṣatradeva in the Bhārata-battle. He fought with Lakṣmaṇa and Droṇa. Lakṣmaṇa killed him. (M.B. Udyoga Parva, Chapters 57 and 171; Bhīṣma Parva, Chapter 95; Droṇa Parva, Chapters 14, 21 and 23; Karṇa Parva, Chapter 6).

KṢATRADHARMAN. A son of Dhṛṣṭadyumna. The teacher Droṇa killed him. (M.B. Droṇa Parva, Chapter 125, Stanza 66).

KṢATRAÑJAYA. A son of Dhṛṣṭadyumna. Droṇa killed him. (M.B. Droṇa Parva, Chapter 10, Stanza 53).

KṢATRAVARMAN. A son of Dhṛṣṭadyumna. He fought with Jayadratha in the battle of Bhārata. Droṇa killed him. (M.B. Droṇa Parva, Chapter 186).

KṢATRIYA. See under Cāturvarṇya.

KṢATTĀ I. Vidura.

KṢATTĀ. II. See under the word Varṇa.

KṢEMĀ. A celestial maid. This celestial maid took part in the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 66).

KṢEMA. A King in Ancient India. Mention is made in Mahābhārata, Ādi Parva, Chapter 67, Stanza 65, that this King was the rebirth of the Asura Krodhavaśa. In the Bhārata-battle this King took the side of the Pāṇḍavas and was killed by Droṇa. (M.B. Droṇa Parva, Chapter 21, Stanza 53).

KṢEMADARŚĪ. A King of Kosala. There is a story in the Mahābhārata stating how the hermit Kālakavṛkṣīya saved this King from the trap laid by his favourites. The treasury-keeper spent the money of the King lavishly on himself. The subjects began to consider how to inform the King about this. Finally the hermit Kālakavṛkṣīya began to travel throughout the country with a crow kept in a cage. As if the crow was speaking, the hermit began to tell the past, present and future fortunes of the people. The crow became famous and people began to have faith in the crow. Once Kālakavṛkṣīya and the crow reached the palace and under the pretence that the crow was speaking, the hermit disclosed all the secret dealings of the treasury-keeper. The servants of the King stealthily put the crow to death that night. When the King knew this he made Kālakavṛkṣīya the minister and the country began to prosper. (M.B. Śānti Parva, Chapter 82).

On another occasion the treasury of the King Kṣemadarśī became empty. At this time King Janaka had come to war with this King. According to the sincere advice of Kālakavṛkṣīya the King married the daughter of King Janaka. From that day onwards his country became prosperous. (M.B. Śānti Parva, Chapter 106).

KṢEMADHANVĀ. A famous archer who fought on the side of the Kauravas. This archer led Duryodhana in the battlefield. (M.B. Bhīṣma Parva, Chapter 17, Stanza 27).

KṢEMADHŪRTI. I. A Kṣatriya King of Ancient India. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 64 that this King was born from a portion of the Asura called Krodhavaśa. The King ruled over the country called Kulūta. In the battle of Bhārata he fought on the side of the Kauravas and was killed by Bhīmasena. (M.B. Karṇa Parva, Chapter 12, Stanza 44).

KṢEMADHŪRTI II. A King who took the side of the Kauravas. This King who was the brother of Bṛhantaka, fought with Sātyaki in the Bhārata battle. (M.B. Śalya Parva, Chapter 21, Stanza 8).

KṢEMADHŪRTI III. A warrior. He fought with Bṛhatkṣatra and died in the fight. (M.B. Droṇa Parva, Chapter 107, Stanza 6).

KṢEMAGIRĪ. Another name of Bhadrakālī (a goddess). In Agni Purāṇa, Chapter 12, it is mentioned that Āryā, Durgā, Vedagarbhā, Ambikā, Bhadrakālī, Bhadrā, Kṣemyā and Naikabāhū are also synonyms of Bhadrakālī.

KṢEMAKA I. A Rākṣasa (giant). In Brahmāṇḍa Purāṇa, Chapter 2, it is mentioned that this Rākṣasa had lived in Kāśī and that the King Divodāsa killed this Rākṣasa and built a city there.

KṢEMAKA II. A serpent (Nāga) born to Kaśyapaprajāpati of his wife Kadrū. (M.B. Ādi Parva, Chapter 53, Stanza 11).

KṢEMAKA III. A King who was a luminary in the palace of Yudhiṣṭhira. Mention is made in Mahābhārata, Udyoga Parva, Chapter 4, Stanza 24, that the Pāṇḍavas had sent invitation to this King for the battle of Bhārata.

KṢEMAMŪRTI. A son of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Stanza 100).

KṢEMAṄKARA. A King who was the friend of Jayadratha. This King ruled over the country of Trigarta. Nakula killed this King. (M.B. Vana Parva, Chapters 265 and 275).

KṢEMAŚARMĀ. A warrior who fought on the side of the Kauravas. Kṣemaśarmā stood and fought at the neck of the Garuḍavyūha (the formation of the army

into the shape of an eagle) made by Karṇa. (M.B. Droṇa Parva, Chapter 20, Stanza 6).

KṢEMAVĀHA. A warrior of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 66).

KṢEMAVṚDDHI. The minister of King Sālva. He was both minister and general of the army at the same time. Sāmba, the son of Śrī Kṛṣṇa defeated Kṣemavṛddhi. (Mahābhārata, Vana Parva, Chapter 16).

KṢETRA (S). Sacred spots. In Malayālam it means Temples also.

1) *General information.* The temples of India are reflections of the outward form or body of man. As the soul lives in the body of man, God dwells in the temples. The stone, rock, marble, metals etc. are equal to the bones of the body of a man.

2) *Two types of temples.* Temples are of two types. One type is the Grāmadevatā temples. These are temples in which goddess Bhadrakālī is consecrated and worshipped for the protection of villages and cities. The second type is of special temples. These are temples specially meant for a particular god or goddess. Thus there are temples for Viṣṇu, Śiva, Gaṇapati and so on.

3) *Grāmadevatā temples.* Worship of Bhadrakālī existed in India from very early times. When Mohanjodaro and Harappa were excavated idols of Devī (goddess) more than 4000 years old, were obtained from there. During the prevalence of Buddhism in India the goddesses Yakṣī and Hāritī were worshipped in India. Later when Hinduism was revived these goddesses took their places in it as the goddesses of Hindu Purāṇas and epics. The Kālī temples of Ujjayinī and Calcutta are famous. In the Cidambara temple also the main deity is Kālī. The legend is that Paramaśiva defeated Kālī in a dance. In Mysore Cāmuṇḍī (Kālī) is worshipped as chief goddess or family goddess. Kāmākṣī in Kāñcī, Mīnākṣī in Madura (South India), Mūkāmbikā in North Karṇāṭaka and so on are the gentle and peaceful forms of Kālī.

4) *Devas (gods).* In many of the temples in South India, Munīśvaran and Karuppan are the grāmadevatās (village gods). In some places Bhairava also is worshipped as grāmadevatā. In certain other places Vīran, Irulan, Kāreṭṭi, Noṇḍi and Pañcaruli are worshipped. Śāstā or Ayyappan has a prominent place among the village gods. Importance is attached to Śāstā or Ayyappan mostly in Kerala and Tamil Nāḍu.

KṢETRAPĀLA. Kṣetrapāla is consecrated on the South East corner of the temple, for protecting the villages and cities. This is a large image with three eyes. There are figures which are Sāttvika, Rājasa and Tāmasa (having the attributes goodness, ostentatiousness and sloth). In some places figures having two or four or eight hands are seen. It is presumed that this deity is a portion of Śiva. It is stated in Agni Purāṇa, Chapter 51 that Kṣetrapālas should be figures having trident in the hand.

KṢĪRASĀGARA. Sea of Milk. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 102, that Brahmā drank too much of Amṛta and vomited. From the vomit the cow Surabhi came into being. The milk of Surabhi flowed and collected into a sea. This sea is called the milk-sea or Kṣīrasāgara.

KṢĪRAVATĪ. A holy bath. Those who bathe in this holy bath will obtain the fruits of performing the sacrifice of Vājapeya. (M.B. Vana Parva, Chapter 84).

KṢĪRIN. A tree in the family of the Uttara Kurus. This tree has six tastes. Milk flows ceaselessly from this tree. It is said that from the fruit of this tree we could get cloth, ornaments etc. (M.B. Bhīṣma Parva, Chapter 7).

KṢITIKAMPANA. A captain of the army of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 59).

KṢUDRAKA. There was a country known as Kṣudraka in Ancient India. Those who inhabited this country were called Kṣudrakas. It is stated in Mahābhārata, Sabhā Parva, Chapter 52 that the Kṣudrakas had brought gifts to Dharmaputra. In the battle of Bhārata Duryodhana protected Śakuni with the help of the Kṣudrakas. (Bhīṣma Parva, Chapter 51, Stanza 16). It is stated in Mahābhārata, Bhīṣma Parva, Chapter 19 that the Kṣudrakas attacked Arjuna at the behest of Bhīṣma. Many Kṣudrakas were killed when Paraśurāma exterminated the Kṣatriyas. (M.B. Droṇa Parva, Chapter 70).

KṢUPA I. A Prajāpati. There is a story about the birth of this Prajāpati in Mahābhārata. Once Brahmā wished to perform a sacrifice. But he could not get suitable priest as the performer of the sacrifice. So Brahmā decided to create a befitting person as Ṛtvik (the priest who does the rituals of the sacrifice) and he got pregnant in his head. After a thousand years he sneezed and a Prajāpati came out of the head of Brahmā. That Prajāpati was Kṣupa. He made Kṣupa his Ṛtvik. (Mahābhārata, Śānti Parva, Chapter 122). Rudra Bhagavān made him Prajāpati (the Lord of all subjects).

KṢUPA II. A King who was the son of Prasandhi, and the grandson of Vaivasvata Manu. He was the father of Ikṣvāku. In Mahābhārata, Sabhā Parva, Chapter 8, it is mentioned that Kṣupa stayed in the Palace of Yama after his death. In Mahābhārata, Śānti Parva, Chapter 166 it is stated that this King had received a sword directly from Vaivasvata Manu. Kṣupa was not in the habit of eating flesh. (M.B. Anuśāsana Parva. Chapter 159, Stanza 67).

KṢURAKARṆĪ. An attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Stanza 25).

KUBERA.

1) *Genealogy.* Descended from Viṣṇu thus : Brahmā—Pulastya—Viśravas—Kubera.

2) *Birth.* Pulastya Prajāpati wedded Māninī alias Havirbhū, daughter of sage Tṛṇabindu, and a son called Viśravas was born to them, Viśravas married Ilibilā alias Daivavarṇinī, daughter of Bharadvāja. Rāvaṇa Kumbhakarṇa and Vibhīṣaṇa were the sons of Viśravas by another wife. (Refer to the genealogy of Rāvaṇa). Viśravas was childless for long, and the above mentioned four sons were the fruits of the boon granted him by Brahmā, whom he pleased by austerities. (For details see under Viśravas, Para 1).

3) *Kubera's attainment of eminence.* Once during Kṛtayuga the Devas went to Varuṇa, and after performing a Yajña for Kubera they told him thus: "In future you live in the ocean itself as deva of all rivers, and let the ocean and the rivers obey you. As in the case of the moon you too will experience waxing and waning." From that day onwards Kubera became the lord of

oceans, rivers, streams etc. and all of them together gave him immense wealth. Śiva became a particular friend of Kubera. (Śalya Parva, Chapter 47).

4) *Kubera in Laṅkā.* Afterwards Kubera performed penance for ten thousand years in water with head submerged, to please Brahmā. Yct, Brahmā did not appear. Then he performed penance standing on one foot in the centre of Pañcāgni. Brahmā appeared and asked him to choose any boon. Kubera requested that he might be made a lokapālaka (protector of the universe) and the custodian of wealth, and Brahmā responded by supplying Kubera the treasures Śaṅkha nidhi and Padmanidhi and also the Puṣpaka Vimāna as vehicle. He was also appointed one of the Aṣṭadikpālakas. (Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera and Īśa are the eight protectors of the eight regions). Kubera's city is called Mahodaya.

Kubera felt really happy and told his father Viśravas about his new status and dignity. The father also blessed the son. Kubera requested his father to get a city built for him to live in, and his father asked him to settle down in Laṅkā built by Maya on top of the mountain Trikūṭa in the middle of the south sea. From that day onwards Kubera took his abode in Laṅkā. (It was originally built for Indra).

5) *Old history of Laṅkā.* Once upon a time when Brahmā was repeating the Vedas he felt hungry. He was annoyed that at that untimely hour he should have felt hungry, and from his angry face emerged the Rākṣasa called Heti. From his hunger emerged the Yakṣa called Praheti. The Rākṣasa turned out to be an unrighteous being, and the Yakṣa a righteous person. Heti married Bhayā, daugher of Kāla, and a son Vidyutkeśa was born to them, who wedded Sālakaṭaṅkā, daughter of Sandhyā. To them were born a child, whom they forsook in the valley of mountain Manthara and went their own. way. Śiva and Pārvatī came that way just then, saw the forsaken child and blessed it. At once the child became a youth. Śiva named him Sukeśa, and he married Devavatī, the daughter of a Gandharva called Maṇimaya. To them were born three sons called Mālyavān, Sumālī. and Mālī. Thanks to the blessings of Śiva all of them became youths as soon as they were born. By means of penances they secured from Brahmā the boon to conquer the three worlds.

They then returned to their father. They did not relish the advice of their father to lead a righteous life. They went round the three worlds harassing people. Maya built for them the city called Laṅkā on the top of the Mountain Trikūṭa.

There is a story about the origin of Trikūṭa. Once a controversy arose between Vāsuki and Vāyubhagavān as to who was the greater of the two. To prove that he was greater than Vāyu, Vāsuki enveloped with his body mountain Mahāmeru so that Vāyu (wind) could not enter it, and Vāyu tried to blow off the mountain with the result that a dust storm concealed the whole world from view. The Devas took refuge in Viṣṇu, who pacified Vāsuki, and he then unwound one coil round the mountain. Vāyu took advantage of the opportunity and swept off one peak of the mountain to the South into the sea, and that peak is Trikūṭa.

Mālyavān, Sumālī and Mālī settled down in Laṅkā, and they married Sundarī, Ketumatī and Vasudhā, the three daughters of Narmadā, a Gandharva woman. Seven sons called Vajramuṣṭi, Virūpākṣa, Durmukha, Suptaghna Yajñakośa, Matta and Unmatta and a daughter called Nalā were born to Mālyavān and Sundarī. Ten sons called Prahasta, Akampa, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhrāda, Prakvāta and Bhāsakarṇa and four daughters called Vekā, Puṣpotkaṭā, Kaikasī and Kumbhīnasī were born to Sumālī and Ketumatī. Four sons called Anala, Anila, Aha and Sampāti (these four were the ministers of Vibhīṣaṇa) were born to Mālī and Vasudhā.

When the harassments of the Rākṣasas became unbearable the Devas sought protection from Śiva, and Indra detailed to him about the unrighteous actions of Mālyavān, Sumālī and Mālī. Śiva directed the Devas to Viṣṇu, who set out, to fight against the Rākṣasas. Mālī cut at Garuḍa, and Viṣṇu killed him (Mālī) with his Sudarśana Cakra. The other Rākṣasas retreated to Laṅkā. As their presence in Laṅkā was dangerous to the Devas, Viṣṇu directed the Sudarśana Cakra to go to Laṅkā every day and kill the Rākṣasas in groups. The Cakra began its work, and the remaining Rākṣasas escaped to Pātāla. Laṅkā became thus deserted and Kubera took his abode there. The Yakṣas, born from the hunger of Brahmā roamed about without a leader and ultimately settled down in Laṅkā under the leadership of Kubera. (Uttara Rāmāyaṇa).

6) *Kubera left Laṅkā.* The other sons of Viśravas like Rāvaṇa returned with boons from Brahmā for the conquest of the earth, and the first thing Rāvaṇa did was to drive away his brother Kubera from Laṅkā. He also took by force the Puṣpaka Vimāna of Kubera, who cursed Rāvaṇa thus: "This will never be your vehicle, but will become that of his, who kills you."

Kubera, with the Yakṣas, Kinnaras etc. went north and settled on mount Gandhamādana. (Vana Parva, Chapter 275).

7) *Kubera's sabhā.* The assembly hall of Kubera is 100 yojanas in length and 100 yojanas wide. High walls surround the city. In the centre of the city is a beautiful mansion studded with gems where Kubera sits surrounded by thousands of women. Māruta Deva carrying fragrance from Kalpavṛkṣa worships him. Gandharva and Apsarā women entertain Kubera with music. Miśrakeśī, Rambhā, Menakā, Urvaśī, Citrasenā, Śucismitā, Ghṛtācī, Puñjikasthalā, Viśvācī, Sahajanyā, Pramlocā, Vargā, Saurabheyī, Samīcī, Budbudā, and Latā are the chief among them. Maṇibhadra (Māṇibhadra), Dhanada, Āśveta, Bhadra, Guhyaka, Kaśeraka, Gaṇḍakaṇḍu, Pradyota, Mahābala, Ka, Tumburu, Piśāca, Gajakarṇa, Viśāla, Varāhakarṇa, Tāmroṣṭha, Halakakṣa, Halodaka Haṁsacūḍa, Śaṅkhāvarta, Hemanetra, Vibhīṣaṇa, Puṣpānana, Piṅgalaka, Śoṇitoda, Pravālaka, Vṛkṣabāṣpaniketa, Cīravāsas and Nalakūbara are the chief members in the court of Kubera. Śiva, a good friend of Kubera, very often visits him. Gandharvas and sages like Viśvāvasu, Hāhā, Hūhū, Parvata, Tumburu and Śailūṣa live in Kubera's assembly. Nārada told Dharmaputra that the Kuberasabhā was thus always sweet and pleasant. (Sabhā Parva, Chapter 10).

8) *Fight between Kubera and Rāvaṇa.* Kubera got secret information that the Devas and the brahmins had decided jointly to complain to Mahāviṣṇu about their unbearable harassment by Rāvaṇa. He sent a messenger to his brother Rāvaṇa warning him to lead a more righteous life. Rāvaṇa got so much enraged at the

advice of his brother that he cut the messenger into pieces and served as food to the Rākṣasas.

Rāvaṇa mobilised his army against Kubera and the Devas, and decided first to attack Kubera. At the head of a huge army led by heroes like Mahodara, Prahasta, Mārīca, Śuka, Sāraṇa, Vajradaṁṣṭra, Dhūmrākṣa, Virūpākṣa, Yūpākṣa, Mahāpārśva, Matta, Unmatta, Vikaṭa, Suptaghna, Yajñāntaka, Makarākṣa, Kumbhakarṇa, Atikāya and Akṣakumāra, Rāvaṇa marched to Alakāpurī where a fierce battle ensued between Rāvaṇa's and Kubera's armies. Many Yakṣas were killed by Rāvaṇa's army, and the Yakṣa hero Maṇicara killed a large number of Rākṣasas. As a last resort Rāvaṇa thrashed Maṇicara on the head with a club and this turned the hair on his head to one side. From that day Maṇicara came to be known as Pārśvamauli (head turned to one side). In the fight that followed between Kubera and Rāvaṇa the former fell down unconscious. But, the Yakṣas brought two Vimānas and carried Kubera to the palace. Rāvaṇa plundered Kubera's palace and carried off to Laṅkā a lot of costly gems and other wealth. (Uttara Rāmāyaṇa)

9) *Kubera became a Chameleon.* King Marutta once performed a Maheśvara yajña to which were invited Indra, Varuṇa, Kubera and Kāla. While the yajña was progressing Rāvaṇa came that way with his army. Indra and the others, in great fear, ran away and escaped disguised in various forms, Kubera assuming the form of a chameleon. After resuming his own form Kubera gave the Chameleon the gift to change its colour. It was further blessed that to the onlookers it would seem that there was gold on its cheeks. (Uttara Rāmāyaṇa).

10) *Kubera cursed Virūpākṣa.* Kubera had a yakṣa called Virūpākṣa as Manager, and he was in charge of Kubera's treasures also. Virūpākṣa had employed a gigantic yakṣa to look after the treasures outside the capital. One day a brahmin called Pāśupata came in search of treasures to Alakāpurī. He knew a very peculiar art, viz. he would go about with a lamp lighted with 'the ghee of men' (oily substance extracted from human body) and the lamp would tumble down from his hands on earth exactly on spots where treasures lay hidden. Pāśupata tried to unearth Kubera's treasures by the above means, and Virūpākṣa who got scent of the brahmin's activities got him killed. Since a brahmin (Pāśupata) was killed the sin of brahmahatyā affected the Yakṣa community, and angered at this Kubera cursed Virūpākṣa into a man, and he was born on earth as the son of a brahmin. Virūpākṣa's wife complained about this curse to Kubera, who told her that she would be born as a daughter of the maid-servant of the brahmin as whose son her husband was born, and that he (son) would marry her. Kubera, further told her that association with her would redeem Virūpākṣa from the curse and that both of them would return to him. Accordingly she lay as a human child at the gates of a brahmin maid-servant, who took it to her master. The child and the brahmin's son grew up together in his father's house, and in due course they were wedded to each other. They felt so happy as though at a reunion after a long separation. First the brahmin boy and after him his wife expired, and they returned to Alakāpurī. (Kathāsaritsāgara)

11) *Kubera and emperor Pṛthu.* While emperor Pṛthu was ruling the land in the best interests of his subjects, mountains, trees, Devas, Asuras, Saptarṣis, Rākṣasas etc. came to the earth and sang his praises, and as ordered by the emperor the earth turned itself into a cow and they milked her. It was Kubera who served as calf when the Rākṣasas began to milk the cow. (Droṇa Parva, Chapter 69, Verse 24).

The Devas crowned Pṛthu as emperor, and, on that occasion imperial symbols were presented to him. The throne was presented by Kubera; the royal umbrella by Varuṇa; the crown by Indra and the sceptre by Yama. (Bhāgavata, 4th Skandha Chapter 15, Verses 14 and 15).

12) *Kubera cursed Tumburu.* The Yakṣa called Tumburu once displeased Kubera, who cursed him into a Rākṣasa. He was to be redeemed from the curse on his death at the hands of Śrī Rāma. Tumburu, who was born as Virādha, the Rākṣasa in Daṇḍakāraṇya attacked Rāma and Lakṣmaṇa during their stay in exile in the forest and was killed by them. He was cremated in the forest. He resumed his former form as Tumburu and returned to Kubera's palace. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Canto 4).

13) *Kubera became Piṅgalākṣa.* Kubera once looked with jealousy at Pārvatī seated on the left thigh of Śiva, and therefore, he became blind in one eye. When Pārvatī regained her equanimity she turned that eye of Kubera into yellow in colour so that he might always remember the incident. Henceforth Kubera came to be known as Ekapiṅgala.

14) *Agastya cursed Kubera.* Kubera also was invited to the chanting of mantras held by the Devas at Kuśāvatī. Kubera was on his way to Kuśāvatī with Maṇimān when the latter spat on the head of Agastya, who was performing penance on the banks of river Kālindī. Agastya cursed them thus:—"Oh Kubera, your attendant Maṇimān has insulted me. Therefore, he himself and the army will be killed by a man. You will grieve over their death. But, you will be absolved from this curse at the sight of the man, who had killed Maṇimān and his army."

Bhīmasena, who went to mount Gandhamādana in search of the Saugandhika flower could kill Maṇimān and his soldiers because of this curse of Agastya. After killing Maṇimān, Bhīma saw Kubera in person, and the latter got absolved from the curse. (Vana Parva, Chapter 161).

15) *Other information about Kubera.* (i) He comforted the Pāṇḍavas once during their life in exile in the forest. (Vana Parva, Chapter 161, Verse 41).

(ii) During the war with Rāvaṇa when Śrī Rāma fainted on the field, it was the water, purified by mantras, which Kubera sent through the Yakṣa, Guhyaka, which brought Rāma back to consciousness. (Vana Parva, Chapter 289, Verse 9).

(iii) Kubera once cursed the Yakṣa called Sthūṇakarṇa. He went to live in forest. Ambā the woman became a male by getting the penis of Sthūṇakarṇa. (See under Ambā and Sthūṇakarṇa).

(iv) Śukrācārya once gave Kubera a lot of wealth. (Bhīṣma Parva, Chapter 6, Verse 23).

(v) A King called Mucukunda once fought with Kubera. (Śānti Parva, Chapter 74, Verse 4). See under Mucukunda.

(vi) Śukra once carried off all the wealth of Kubera, who complained to Śiva about it. Śiva, in anger, raised his śūla, when Śukra stood on its top and pressed it down. Śiva threw Śukra off, but he fell into the palms of Śiva who threw him again. Śukra then entered the stomach of Śiva and roamed about there finding no path to get out. Śiva waited with the śula to kill Śukra the moment he came out of his (Śiva's) stomach. Śukra came out as Śiva's son, and Pārvatī prevented Śiva from killing Śukra on the plea that it was not proper to kill one's own son. Śukra thus escaped and Kubera lost some of his wealth. (Śānti Parva, Chapter 289).

(vii) On another occasion Kubera entertained sage Aṣṭāvakra. (Anuśāsana Parva, Chapter 19, Verse 37).

(viii) Kubera should be installed in temples as seated on a goat with club in his hand. (Agni Purāṇa, Chapter 51).

(ix) The name of Kubera's wife was Bhadrā. (Ādi Parva, Chapter 198, Verse 6).

(x) Kubera is called Naravāhana also as he rides in a vehicle drawn by men. He is also called Rājarāja, as he is King of Kings. (Ādi Parva, Chapter 275, Verses 1-3).

(xi) Viśravas got angry with Kubera, and from that day he deputed three Rākṣasa girls to serve his father. (Vana Parva, Chapter 275, Verses 1-3).

xii) *Synonyms for Kubera used in Mahābhārata.* Alakādhipa, Dhanada, Dhanadeśvara, Dhanagoptā, Dhanādhipa, Dhanādhipati, Dhanādhyakṣa, Dhaneśvara, Dhanapati, Dhaneśa, Draviṇapati, Gadādhara, Guhyakādhipa, Guhyakādhipati, Kailāsanilaya, Naravāhana, Nidhipa, Paulastya, Rājarāja, Rājarāṭ, Rākṣasādhipati, Rākṣaseśvara, Vaiśravaṇa, Vittagoptā, Vittapati, Vitteśa, Yakṣādhipa, Yakṣādhipati, Yakṣapati, Yakṣapravara, Yakṣarāṭ, Yakṣarāja, Yakṣarākṣasabhartā, Yakṣarakṣodhipa.

xiii) Kubera's garden is called Caitraratha, his son Nalakūbara, his capital Alakā and his mountain-seat Kailāsa.

xiv) Kubera once did tapas for hundred years when Śiva appeared and granted him the boon that he would become King of the Yakṣas. (Padma Purāṇa, Ādikhaṇḍa Chapter 16).

KUBERATĪRTHA. A holy place on the banks of the river Sarasvatī. Once the Devas appeared to Kubera at this tīrtha and granted him overlordship of wealth, friendship of Śiva, Deva-hood and rulership of the world. The Marudgaṇas crowned him King. He got the son Nalakūbara also there. The place, thus important in many ways came to be reputed as Kuberatīrtha in later years. (Śalya Parva, Chapter 97).

KUBHĀ. A river mentioned in the Ṛgveda. Kubhā, Sindhu, Suvāstu, Vitastā, Asiknī, Paruṣṇī, Vipāśā, Śatadrū, Sarasvatī and Yamunā are the important rivers referred to in the Ṛgveda.

KUBJĀ. An ugly woman about whom the following story is told in Chapter 126, of Uttarakhaṇḍa in Padma Purāṇa.

Kubjā became a widow in her very childhood, and she spent eight years in observing auspicious ceremonies. As she took the 'Māgha bath' every year she attained salvation. This was the period when Sunda and Upasunda were harassing the world, and to destroy them Kubjā incarnated as Tilottamā and hooked them by her excellent beauty. They fought each other for her hand and got killed. Brahmā was pleased at this and granted Kubjā a place in Sūryaloka.

KUBJĀMRAKA. A holy place. A visit to this place is as good as offering a gift of a thousand cows. The visitor will also attain heaven. (Vana Parva, Chapter 84, Verse 40).

KUCELA. Sudāman, better known as Kucela was a brahmin class-mate of Śrī Kṛṣṇa at the Āśrama of sage Sāndīpani. One day Sāndīpani's wife deputed Kucela and Kṛṣṇa to collect fire-wood from the forest, and they had to stay the whole night there as they could not find out the way back to the āśrama due to heavy rain, thunder etc. After their education was over these two thick friends left the āśrama and went their different ways in life.

Śrī Kṛṣṇa became the lord of Dvārakā, and Kucela a house-holder with many children, and starvation gripped the family. One day, at the instance of his wife, Kucela started for Dvārakā to visit Kṛṣṇa with a packet of rice flakes as a present to him. Kṛṣṇa received his old classmate most cordially, and ate one handful of rice flakes from the packet brought by Kucela. Rukmiṇī prevented him from a second helping of the flakes. After spending some time most happily with his old friend, Kucela started homewards. Only on his way back did he think that Kṛṣṇa had not given him any monetary help. But, by the time he reached home his old dilapidated house had converted itself into a beautiful mansion, and his wife and children were in great happiness. Śrī Kṛṣṇa's blessings thus converted poor Kucela into a very rich person. (Bhāgavata, 10th Skandha).

KUHA. A prince of the Sauvīra kingdom. He was a follower of Jayadratha. (Vana Parva, Chapter 265, Verse 11).

KUHARA. A King of Kaliṅga. He was born from an aspect of the Asura called Krodhavaśā. (Ādi Parva, Chapter 67, Verse 65).

KUHŪ. Daughter of Aṅgiras, one of the Prajāpatis. To Aṅgiras, by his wife Smṛti were born four daughters called Sinīvālī, Kuhū, Rākā and Anumati. (Viṣṇu Purāṇa, Part 1, Chapter 10).

KUJA. Kuja is an individual belonging to the Devagaṇa. His weapon is called Śakti. He wears the akṣamālā. (Rudrākṣa garland).

KUJṚMBHA. A very powerful and valiant Rākṣasa who possessed an iron rod named Sunanda. He had earned the boon that the rod would lose its power only on contact with women. He lived underground in a thick forest on the banks of the river Nirvindhyā. Once he abducted Mudāvatī, the beautiful daughter of Vidūratha, King of Vaiśālī. At last Vatsapri, the son of Bhalandana made Mudāvatī touch the iron rod of the Asura, which became powerless because of the touch of a woman, and then he (Vatsapri) killed the Asura. Vatsapri then married Mudāvatī. (Mārkaṇḍeya Purāṇa, Chapter 116).

KUKARDAMA. A wicked monarch of Piṇḍārakadeśa. He had to be born in Pretayoni (womb of a ghostess) due to his many sins, and once he came to the āśrama of Kahoḍa, and the sage recognised him as his former disciple and absolved him from his ghosthood. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 139).

KUKKURA I. A King of the Lunar dynasty, the founder of the Kukkura dynasty.

KUKKURA II. A noble sage who distinguished himself in Dharmaputra's court. (Sabhā Parva, Chapter 4, Verse 19).

KUKKURA (M). An urban region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 42).

KUKKUṬIKĀ. A female attendant of Skanda. (Bhīṣma Parva, Chapter 46, Verse 15).

KUKUDMIN. A son, Ānarta, was born to King Śaryāti, the son of Vaivasvata Manu. Revata, the famous Rājarṣi, who ruled from his capital at Kuśasthalī island, was the son of Ānarta. Ānarta had hundred sons, the eldest being Kukudmin, and also a daughter called Revatī. (Devī Bhāgavata, 7th Skandha).

KUKURA I. (KUKŪRA). A King of the Vṛṣṇi dynasty. From Vṛṣṇi the descendants are in the following order :—Yudhājit—Śini— Satyaka — Sātyaki (Yuyudhāna)—Jaya — Kuṇi — Anamitra — Pṛśni — Citraratha—Kukura. As Kukura was a very reputed King his successors were also called Kukuras. The Kṣatriyas of this dynasty were subject to the orders of Śrī Kṛṣṇa. (Udyoga Parva, Chapter 28). Members of the Kukura and Andhaka dynasties became drunkards, and at last quarrelled with one another and died. (Mausala Parva, Chapter 3).

KUKURA II. A serpent born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 10).

KUKURA (M). An urban region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 60).

KUKṢI I. To Svāyambhuva Manu the son of Brahmā were born two sons called Priyavrata and Uttānapāda by his wife Śatarūpā, and Kardama Prajāpati married the daughter of Priyavrata. And, to them were born three sons called Samrāṭ, Kukṣi and Virāṭ. (Agni Purāṇa, Chapter 18).

KUKṢI II. A well known Asura King. An aspect of this Asura was later reborn as King Pārvatīya. (Ādi Parva, Chapter 67, Verse 56).

KULĀCALA. (KULAPARVATA). Kulaparvatas are seven in number, Viz. Mahendra, Malaya, Sahya, Śuktimān, Ṛkṣavān, Vindhya, Pāriyātra. (Bhīṣma Parva, Chapter 9, Verse 11).

KULADHARMA. The moral and ethical codes of conduct, especially with reference to family life. Arjuna told the following about Kuladharmas to Kṛṣṇa at Kurukṣetra.

In the decline of a family, its time-honoured usages perish; with the perishing of such rites impiety overtakes the entire family.

With the growth of impiety even the noble women become unchaste, and if women become corrupt, mixture of castes ensues.

Hell is verily the lot of the family and family-destroyers through caste admixture; for, their ancestors fall deprived of balls of rice and libations.

The ever-lasting caste virtues and the family merits get ruined because of the chaos in the caste system.

We have heard that hell is verily the long-lasting abode of the men whose family religious practices have been broken. (Bhīṣma Parva, Chapter 25 and the Gītā).

KULAMPUNĀ. A river which ought to be daily remembered. (Anuśāsana Parva, Chapter 165, Verse 20).

KULAMPUNA. A holy place. A bath here brings about sanctification of the entire family. (Vana Parva, Chapter 83, Verse 104).

KULATTHA. A holy centre in ancient India. (Bhīṣma Parva, Chapter 9, Verse 66).

KULIKA. A prominent serpent born of Kadrū. (Ādi Parva, Chapter 65, Verse 41).

KULYA. A Ṛṣi who belonged to the line of disciples of Vyāsa. (Bhāgavata, 12th Skandha).

KUMĀRA I. Skanda or Subrahmaṇya. (For details see under Skanda).

KUMĀRA II. A King in ancient India. He was invited by the Pāṇḍavas to help them in the great war. He was defeated by Droṇa. (Udyoga Parva, Chapter 4, Verse 24).

KUMĀRA III. A sage reputed as Sanatkumāra. (For details see under Sanatkumāra).

KUMĀRA IV. One of the prominent sons of Garuḍa.

KUMĀRA V. An urban region in ancient India. King Śreṇimān of Kumāra was defeated by Bhīma during his triumphal tour. (Sabhā Parva, Chapter 30, Verse 1).

KUMĀRA (S). Sanaka, Sanandana, Sanatkumāra and Sanatsujāta were the sons of Brahmā endowed with eternal youthfulness. They are known as the Kumāras.

KUMĀRADĀSA. A Sanskrit poet of the 7th century A.D. His chief work is the great poem called Jānakīharaṇam consisting of twenty cantos.

KUMĀRADATTA. Guardian of the mother of the Vaiśya called Mūṣika. (See under Mūṣika).

KUMĀRADHĀRĀ. A river which has its source in Brahmasaras. Those who bathe in the river will become intelligent and wealthy. (Vana Parva, Chapter 84, Verse 149).

KUMĀRAKA. A prominent serpent born in the Kauravya dynasty. It was burnt to death at the serpent yajña of King Janamejaya. (Ādi Parva, Chapter 57, Verse 13).

KUMĀRAKOṬI. A holy place. A visit to the place is as good as offering a gift of a thousand cows. (Vana Parva, Chapter 2, Verse 117).

KUMĀRAVANA (M). The place where King Sudyumna got changed into a woman. When once Sanaka and other sages went to Kumāravana to see Śiva he was seated there with Pārvatī on his lap. Seeing the sages Pārvatī got angry and cursed that men who entered the forest in future would be turned into women. King Sudyumna went to hunt in the forest ignorant of this curse, and as soon as he set foot in the forest he was turned into a woman. Purūravas was the son born to this woman by Budha. (Devī Bhāgavata, 1st Skandha).

KUMĀRAVARṢA. A place near mount Raivataka. (Bhīṣma Parva, Chapter 11, Verse 26).

KUMĀRĪ I. A princess of the Kekaya kingdom. She was the mother of Pratiśravas, and wife of Bhīmasena, a King of the Puru dynasty. (Ādi Parva, Chapter 95, Verse 43).

KUMĀRĪ II. In verse 31, Chapter 23 of the Vana Parva, it is stated that certain maidens were born from the body of Skanda. They were called Kumārīs and they used to eat unborn children in the womb of their mothers.

KUMĀRĪ III. Wife of the serpent called Dhanañjaya. (Udyoga Parva, Chapter 117, Verse 17).

KUMĀRĪ IV. A river in ancient India. (Bhīṣma Parva, Chapter 9, Verse 36).

KUMĀRĪ V. A river in the Śāka island. (Bhīṣma Parva, Chapter 11, Verse 32).

KUMĀRĪPŪJĀ. It is a special item in Navarātripūjā. According to the definition 'Kumārikā tu sā proktā dvivarṣā yā bhavediha', Kumārī is a two-year old female child. To worship such a child is Kumarīpūjā, and it should be conducted accompanied by sumptuous feasts and presentation of clothes etc. There are no hard and fast rules as to how many Kumārīs should be worshipped and as to the manner and method of the worship. The same Kumārī may be worshipped during all the days of the Pūjā, or every day one more girl may be worshipped like this:—one girl on the first day, two on the second day and so on. Or it may be in the order 4, 6, 8 etc or 4, 8, 12, 16 etc. Even if the daily number be nine it is in order. There is no rule that Kumārīs alone should be worshipped; any one of the navakanyakās would do. A girl two years old is called Kumārī, three years old Trimūrti; four years old Kalyāṇī; five years old Rohiṇī; six years old Kālī; Seven years old Caṇḍikā; eight years old Śāmbhavī; nine years old Durgā and ten years old Subhadrā. These girls are called Navakanyakās. But, a child less than two years of age should not be worshipped, because it will not be fully sensitive to taste, smell etc. Also, age alone does not render Kumārīs suitable for worship. They should be absolutely free from ulcers, leprosy, ugliness, squint-eyes, dwarfishness, lameness, bad odour, stigma of low birth etc. For the achievement of special objects a Brahmin child should be worshipped; for victory, a Kṣatriya child and for profit, a Vaiśya or a Sūdra child should be worshipped. The Brahmin may worship brahmin children; the Kṣatriya, Brahmin and Kṣatriya children; the Vaiśya, Brahmin, Kṣatriya and Vaiśya children; and the Śūdra, Brahmin, Kṣatriya, Vaiśya and Śūdra children. (Devī Bhāgavata, 3rd Skandha).

KUMBHA I. One of the three sons of Prahlāda, the other two being Virocana and Nikumbha. (Ādi Parva, Chapter 65, Verse 19).

KUMBHA. II. Son of Kumbhakarṇa, whose wife Vajrajvālā bore him two sons called Kumbha and Nikumbha. Both of them were very powerful, and Kumbha, in the Rāma-Rāvaṇa war defeated the army of monkeys on various occasions. Many of the ministers of Sugrīva tried to defeat Kumbha. Aṅgada, son of Bāli also could not stand up to him. Then Sugrīva fought against Kumbha and flung him into the sea when the water in it rose up to the level of mount Vindhya. Kumbha came ashore from the sea roaring but was fisted to death by Sugrīva. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Canto 76).

KUMBHAKA I. A warrior of Skanda. (Śalya Parva, Chapter 45, Verse 75).

KUMBHAKA II. (Nikumbhaka). A very reputed sage. If he visited any place at dusk he left it only after a thousand years. He visited Kāśī once when King Divodāsa was ruling the state after having killed the Rākṣasa called Kṣemaka, who had lived like a king there. Kumbhaka lived in a forest in Kāśī with his disciples. Prosperity reigned supreme within a radius of three Yojanas from where the sage lived. Neither wild beasts nor famine infested the area.

Once a fierce famine broke out in Kāśī, and the failure of rain caused great havoc. Finding it impossible to feed the cows their keepers went with their live-stock every morning to Kumbhaka's place where summer had not yet even peeped in, and after feeding their cows there, they returned home in the evening. But, one evening they led back with them the cows used by the sage for his Pūjās. When the sun set, as usual the sage sat before the sacred fire for Pūjā. But, the cow had not come. With his divine vision he found out the reason for the absence of the cow. He cursed that the region where the keepers of the cows lived be turned into a desert, and the kingdom of Kāśī became a desert place, whereupon king Divodāsa went to the banks of the Gomatī and founded a new kingdom there. (Brahmāṇḍa Purāṇa Chapter 2).

KUMBHAKARṆA.

1) *Genealogy.* Descended from Viṣṇu thus: Brahmā—Pulastya—Viśravas—Kumbhakarṇa.

2) *Birth.* Pulastya, one of the Prajāpatis married Havirbhū (Māninī) and a son called Viśravas was born to them.

Rāvaṇa and Kumbhakarṇa were born to Viśravas of Puṣpotkaṭā, and Vibhīṣaṇa was born to him of Rākā, and Khara and Śūrpaṇakhā were born to him of Mālinī. The above version is based on verses—1 to 8 in Chapter 275 of the Vana Parva. But, according to Uttara Rāmāyaṇa, Rāvaṇa, Vibhīṣaṇa and Kumbhakarṇa were born to Viśravas of his wife called Kaikasī. According to the Agni Purāṇa, Puṣpotkaṭā and Kaikaśi were one and the same.

3) *Former births of Kumbhakarṇa.* Rāvaṇa and Kumbhakarṇa were originally the two Devas called Jaya and Vijaya. Viṣṇu appointed them as gate-keepers at Vaikuṇṭha. Once they stopped sages like Sanaka and others at the gates, and the latter cursed Jaya and Vijaya into Rākṣasas. When they complained about the curse to Viṣṇu he promised to welcome them back to Vaikuṇṭha after they had lived three births as Rākṣasas. Accordingly Jaya was born as Hiraṇyākṣa and Vijaya as Hiraṇyakaśipu, both of them Asuras. Mahāviṣṇu incarnated himself as a Boar and killed Hiraṇyākṣa and as Narasiṁha he killed Hiraṇyakaśipu. Hiraṇyākṣa and Hiraṇyakaśipu were reborn as Rāvaṇa and Kumbhakarṇa respectively. Mahāviṣṇu, during his incarnation as Śrī Rāma killed both Rāvaṇa and Kumbhakarṇa. Rāvaṇa was reborn as Śiśupāla and Kumbhakarṇa as Dantavaktra. Both of them were killed by Mahāviṣṇu during his incarnation as Śrī Kṛṣṇa. Thus the Deva called Vijaya, on account of the curse of Sanaka and other sages, passed through three lives as Hiraṇyakaśipu, Kumbhakarṇa and Dantavaktra and finally reached Vaikuṇṭha. (Bhāgavata, 7th Skandha).

4) *Kumbhakarṇa secured boons.* Kumbhakarṇa spent his childhood with his brothers at the āśrama of his father on mount Gandhamādana. Kubera was at the zenith of his glory at that time, having been crowned king of the Yakṣas, and also having got the Puṣpaka Vimāna. The reputation of Kubera kindled jealousy in Kumbhakarṇa and his brothers. They too performed penance in the forest on one foot for a thousand years. But, Brahmā did not appear. They continued the penance without eating any food. Khara and Śūrpaṇakhā stayed there serving their brothers. Even after the second thousand years Brahmā did not appear. Then Rāvaṇa cut off his ten heads and made offerings of them to Brahmā. Then Brahmā appeared. Brahmā restored his heads to Rāvaṇa

and he was granted the boon that he would not be killed by anybody but a man. The Devas shuddered at the gift to Rāvaṇa, and feared about the future in case Kumbhakarṇa too got such a boon. At their request Sarasvatī danced on his tongue at the time of Kumbhakarṇa's request for a boon. Kumbhakarṇa wanted NIRDEVATVAM (Absence of all Devas). But by a slip of the tongue (caused by Sarasvatī) what he asked for was nidrāvatvam (sleep). Brahmā granted him nidrāvatvam ; he said that Kumbhakarṇa would sleep for six months of the year continuously. Vibhīṣaṇa got the boon that he should remember righteousness in danger and use the Brahmāstra without any training in its use. The brothers returned home after securing the boons, and, after driving off Kubera, the lord of Laṅkā, Rāvaṇa and his brothers took their abode there. (Vana Parva, Chapter 275 and Uttara Rāmāyaṇa).

5) *Death of Kumbhakarṇa.* Kumbhakarṇa played a very important part in the Rāma-Rāvaṇa war. Prominent warriors on the side of Rāma, like Sugrīva, his ministers and Lakṣmaṇa fought with him. But, none of them could kill him. At last, Śrī Rāma's arrows killed him. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Chapter 67).

Kumbhakarṇa is not to be viewed merely and purely as an evil character. His advice to Rāvaṇa on various occasions shows noble traits of his character. When Śrī Rāma with his army of monkeys appeared on the other side of the ocean Rāvaṇa held a conference of his brothers, ministers and others at which Kumbhakarṇa spoke as follows:—"You abducted Sītā without consulting us, and we would not therefore be responsible for the consequences of that action of yours. But, it is not proper that the younger brother should keep away when danger faces the elder one, and on that principle here I am ready to fight Rāma."

These weighty words of Kumbhakarṇa throw considerable light on the character of Kumbhakarṇa. (Vālmīki Rāmāyaṇa, Yuddhakāṇḍa, Chapter 12).

KUMBHAKARṆĀŚRAMA. A holy place. He who visits this place will enjoy the respect of others. (Vana Parva, Chapter 84, Verse 157).

KUMBHĀṆḌA. Minister of Bāṇāsura. Citralekhā, companion of Uṣā, the daughter of Bāṇa was the daughter of Kumbhāṇḍa. (See under UṢĀ). (Bhāgavata, 10th Skandha).

KUMBHĀṆḌAKODARA. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 69).

KUMBHARETAS (RATHAPRABHU, RATHADHVĀNA). Bharadvāja, the first son of Śaṁyu married Vīrā, and an Agnideva was born as their son. This Agni is known by the names Kumbharetas, Rathaprabhu and Rathadhvāna. (M.B. Vana Parva, Chapter 220, Verse 9).

KUMBHAŚRAVAS. An attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 26).

KUMBHAVAKTRA. A warrior of Skandadeva. (Śalya Parva, Chapter 45, Verse 75).

KUMBHAYONI I. Agastya. (See under Agastya).

KUMBHAYONI II. A Deva woman who danced in Indrasabhā when Arjuna came to Indraloka. (Vana Parva, Chapter 43, Verse 30).

KUMBHĪNADĪ. Daughter of Sumālī the Rākṣasa, by Ketumatī. She was abducted by the King of Mathurā called Madhupa. Rāvaṇa killed him. (See under Madhupa).

KUMBHĪNASA. An asura and a notorious philanderer. (Anuśāsana Parva, Chapter 39, Verse 7).

KUMBHĪNASĪ I. Wife of Aṅgāraparṇa, a great Gandharva. When Arjuna was about to kill Citraratha Kumbhīnasī requested Yudhiṣṭhira to save her husband, and he was accordingly set free. (For details see under Aṅgāraparṇa).

KUMBHĪNASĪ II. A daughter born to Viśvāvasu of Analā. A Rākṣasa called Madhu abducted and made her his wife. The famous Lavaṇāsura was their son.

KUMBHĪPĀKA (M). One of the twentyeight narakas (hells). It is intended for the cruel folk, who kill for food harmless animals and birds. Since such cruel folk are roasted in Kumbhī fire the hell came to be known by this name. Big vessels full of boiling oil are kept there and the servants of Yama push the sinners into them. One who had killed an animal will be kept in the boiling oil for as many years as the number of hairs the animal killed by him had on its body. (Devī Bhāgavata, 8th Skandha; also see under Pitṛtīrtha).

KUMUDA I. A prominent serpent. (Ādi Parva, Chapter 35, Verse 15).

KUMUDA II. A prominent monkey, who was an attendant of Sugrīva. (Vana Parva, Chapter 289, Verse 4).

KUMUDA III. A great elephant born in the dynasty of Supratīka. (Udyoga Parva, Chapter 99, Verse 15).

KUMUDA IV. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 12).

KUMUDA V. One of the five attendants given by Brahmā to Skanda. (Śalya Parva, Chapter 45, Verse 39).

KUMUDA VI. A warrior who fought with Skandadeva. (Śalya Parva, Chapter 45, Verse 56).

KUMUDA VII. A synonym of Mahāviṣṇu. (Anuśāsana Parva, Chapter 149, Verse 76).

KUMUDA VIII. There are four mountains supporting Mahāmeru on its four sides, and Kumuda is one of those four mountains, Mandara, Merumandara and Supārśva being the other three. According to the 8th Skandha of the Devī Bhāgavata there are other tweny mountains on the four sides of Mahāmeru, viz. Kuraṅga, Kuraga, Kuśumbha, Vikaṅkata, Trikūṭa, Śiśira, Pataṅga, Rucaka, Nīla, Niṣadha, Śitivāsa, Kapila, Śaṅkha, Vaidūrya, Cārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and Nārada.

KUMUDĀDI. One of those Vedic scholars, who belonged to the line of Vyāsa's disciples. His forte was the Atharvaveda. Jaimini was a reputed disciple of Vyāsa. His son, Sumantu, taught his disciple Kabandha the Atharvaveda. Kabandha divided it into two between Devadarśa and Pathya. Medhā, Brahmabali, Śautkāyani and Pippalāda were the disciples of Devadarśa, and Jābāli, Kumudādi and Śaunaka were the disciples of Pathya. (Viṣṇu Purāṇa, Part 3, Chapter 6).

KUMUDĀKṢA. A prominent serpent. (Ādi Parva, Chapter 35, Verse 15).

KUMUDAMĀLĪ (KUMUDAMĀNĪ). One of the four attendants given by Brahmā to Skanda, the other three being Nandisena, Ghaṇṭākarṇa and Lohitākṣa. All the four were very powerful, as swift and speedy as

wind and noted for their sexual energy. (Śalya Parva, Chapter 45, Verse 25).

KUMUDODARA. A particular region in the Śāka island. (Bhīṣma Parva, Chapter 11, Verse 25).

KUMUDVATĪ I. Wife of King Vimarśana of Kirātadeśa. Kumudvatī requested him one day, to put a stop to his cruelties against the people. His reply was as follows :—"Oh ! dear wife, don't feel sorry. In my past life I was a dog and, starved almost to death. I went to the gates of the Śiva temple at Pampāpura. It was Caturdaśī day, and thousands of people had gathered there, and I stood there looking at the Śivaliṅga. Then someone cried out, 'Beat the dog to death', and though, in mortal terror, I ran thrice about the temple, people beat me to death. Since, although only by accident, I had run thrice around the temple, I was born as a King in the present life. I cherish the greatest devotion for Lord Śiva; but, as inherent tendencies do not die out so easily I possess certain characteristics of the dog and that is why I commit the present cruelties."

On hearing her husband's past history Kumudvatī wanted to know about her past also, and Vimarśana said thus : "In the past life you were a she-dove. Once you sat on the top of a Pārvatī temple with a piece of flesh in your beak. Then another dove tried to snatch it from you, and with it you flew thrice round the temple. But, the other dove killed you and flew away with the piece of flesh. Since you flew around the Pārvatī temple thrice you are now born as a queen." Vimarśana told her this also that in the next birth she would be born as the daughter of King Sṛñjaya, as the daughter of the King of Kaliṅga in her third rebirth, as the daughter of the King of Magadha in her fourth birth, as the daughter of King Daśārṇa in her fifth birth, as the daughter of Yayāti in her sixth birth, as the daughter named Vasumatī of the King of Vidarbha in her seventh birth, and that ultimately she would attain salvation. Vimarśana in his next birth would likewise be born as the Sindhu King, as the King of Saurāṣṭra in his third birth, as the King of Gāndhāra in his fourth birth, as King of Avantī in his fifth birth, as King Ānarta in his sixth birth, as King of the Pāṇḍyas in his seventh birth, and that ultimately he too would attain salvation. Thus Vimarśana taught his wife that both of them would ultimately attain salvation as they had gone round the temple. (Śiva Purāṇa, Caturdaśīmāhātmya).

KUMUDVATĪ II. Wife of Kuśa, son of Śrī Rāma. Kuśa lost the ornaments on his hands in water once while he was sporting in the river. Angry at the loss Kuśa was about to shoot his arrows at the Sarayū when the nāga called Kumuda not only returned to him his lost ornaments but also gave Kumudvatī as wife to him. (Ānanda Rāmāyaṇa).

KUNADĪKA. A warrior of Skanda deva. (Śalya Parva, Chapter 45, Verse 58).

KUṆḌA. A very erudite Brahmarṣi. He was present at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 53, Verse 8).

KUNDA. One of the five attendants given by Dhātā to Skandadeva, the other four being Kusuma, Kumuda, Ḍambara and Āḍambara. (Śalya, Parva, Chapter 45, Verse 38).

KUṆḌABHEDĪ. A son of Dhṛtarāṣṭra; Bhīma killed him. (Droṇa Parva, Chapter 127, Verse 60).

KUṆḌADANTA. A Videha brahmin, Kuṇḍadanta gave up his worldly possession for the attainment of spiritual knowledge, and sought the help of sage Kadamba. Finding that he had not yet completely mastered the senses Kadamba sent him to Ayodhyā, where he lived with Śrī Rāma, and Vasiṣṭha taught him the necessary texts on the subject so that he attained spiritual knowledge. (Yogavāsiṣṭha).

KUṆḌADHĀRA I. A son of Dhṛtarāṣṭra. He is known as Kuṇḍodara also. Bhīmasena killed him. (Bhīṣma Parva, Chapter 88, Verse 23).

KUṆḌADHĀRA II. A serpent worshipping Varuṇa in his court. (Sabhā Parva, Chapter 9. Verse 9).

KUṆḌADHĀRA III. A cloud. None of the Devas condescended to bless a poor brahmin, who once performed penance in the forest when a cloud called Kuṇḍadhāra appeared and told him that, if the Devas would permit, he (cloud) would bless him. Immediately the Deva called Māṇibhadra requested the cloud to bless the brahmin. The cloud did so and the brahmin attained salvation. (Śānti Parva, Chapter 271).

KUṆḌAJA (KUṆḌABHEDĪ. A son of Dhṛtarāṣṭra; Bhīma killed him. (Bhīṣma Parva, Chapter 96, Verse 26).

KUṆḌALA I. A serpent born in the Kaurava dynasty. It was burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 16).

KUṆḌALA II. An urban region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 63).

KUṆḌALAPURUṢA. See under Sāmudrika Śāstra.

KUṆḌALĪ I. One of the children of Garuḍa. (Udyoga Parva, Chapter 101, Verse 9).

KUṆḌALĪ II. A river the water of which was drunk by the Indians. (Bhīṣma Parva, Chapter 9, Verse 21).

KUṆḌALĪ III. A son of Dhṛtarāṣṭra, also kuown as Kuṇḍāśī. He was killed by Bhīma. (Bhīṣma. Parva, Chapter 96, Verse 24).

KUṆḌALĪ IV. A synonym of Śrī Kṛṣṇa. (Anuśāsana Parva, Chapter 149, Verse 110).

KUNDĀPARĀNTA. An urban area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 49).

KUṆḌĀRIKĀ. A female attendant of Skandadeva. (Śalya Parva, Chapter 46, Verse 15).

KUṆḌĀŚĪ. See under Kuṇḍalī III.

KUṆḌIKA. Great-grandson of King Kuru of the lunar dynasty, and son of Dhṛtarāṣṭra. (Ādi Parva, Chapter 94, Verse 58).

KUṆḌINA. The capital of ancient Vidarbha. Damayantī was born and brought up in this city. (See under Damayantī).

KUṆḌĪVIṢA. An urban region in ancient India. (Bhīṣma Parva, Chapter 50, Verse 50).

KUṆḌĪVṚṢA. An urban region in ancient India. (Bhīṣma Parva, Chapter 56, Verse 9).

KUṆḌODARA I. A son of Dhṛtarāṣṭra. Bhīma killed him. (Bhīṣma Parva, Chapter 88, Verse 23).

KUṆḌODARA II. A prominent serpent. (Ādi Parva, Chapter 35, Verse 16).

KUṆḌODARA III. Sixth son of King Janamejaya. The King had eight sons, Viz. Dhṛtarāṣṭra, Pāṇḍu, Bālhīka, Niṣadha, Jāmbūnada, Kuṇḍodara, Padāti and Vasāti. (Ādi Parva, Chapter 94, Verse 57).

KUNIGARGA. A reputed sage. By severe austerities he increased his spiritual powers, created a girl by his mental power, and afterwards entered into Samādhi. The girl, who did not relish the idea of marriage, began penance in solitude, and she grew old. In the Mahābhārata she is known as Vṛddhakanyā (Old Virgin). In the evening of her life she longed to give up her material body and to attain salvation. At this juncture Nārada told her that salvation was not for unmarried women. She, therefore, gave half the power of her penance to a young man called Śṛṅgavān and lived as his wife for one single night. She thus attained salvation (Śalya Parva, Chapter 52).

KUṆINDA. A noble brahmin. He presented a divine conch to Yudhiṣṭhira at his Rājasūya Yajña. (Sabhā Parva, Chapter 51, Southern text).

KUÑJA. A reputed sage. Once he enjoyed the company of Pramlocā, the celestial woman. (See under Pramlocā).

KUÑJALA I. A warrior of Skanda. (Śalya Parva. Chapter 45).

KUÑJALA II. A wise parrot which lived on the banks of the river Narmadā. The Padma Purāṇa (Chapter 85, Bhūmikhaṇḍa) has the following to say about the parrot.

Kuñjala, the wise parrot, had a wife and four sons called Ujjvala, Samujjvala, Vijvala and Kapiñjala. These brothers used to feed themselves on sweet fruits etc. on the planes, mountains and other places. They also used to carry tasty fruits to their parents. The four brothers thus led a happy life in every way. (See under Subāhu).

KUÑJARA I. A great monkey. Añjanā mother of Hanūmān was the daughter of Kuñjara. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa; Canto 66, Verse 9).

KUÑJARA II. A well-known serpent. (Ādi Parva, Chapter 35, Verse 15).

KUÑJARA III. A prince of the Sāuvīra country. He was a follower of Jayadratha, and was killed by Arjuna. (Vana Parva, Chapter 271).

KUNTAKA (KUNTALA). A Sanskrit poet who flourished in the eleventh century A.D. He was a contemporary of Abhinavagupta, and a critic who maintained that the 'life' of real poetry was Vakrokti (expressing ideas in an artistically round-about way instead of in a blunt and plain manner).

KUNTALA. The King of the country Kuntala. Kuntala was a Kingdom in ancient South India. The King of the country was called Kuntala and the people were known as Kuntalas. (Sabhā Parva, and Bhīṣma Parva).

KUNTĪ (PṚTHĀ). Wife of King Pāṇḍu and the mother of the Pāṇḍavas, Kuntī is a noble heroine in the Mahābhārata.

1) *Birth.* Kuntī was the sister of Śrī Kṛṣṇa's father Vasudeva. Her real name was Pṛthā. Vasudeva and Pṛthā were the children of King Śūrasena of the Yādava dynasty. King Kuntibhoja was the son of Śūrasena's sister. He had no issues. Śūrasena had promised to give the daughter first born to him as the adopted daughter of Kuntibhoja, and accordingly his first-born daughter Pṛthā was given to Kuntibhoja, and Kuntī was brought up in his palace. From that day onwards Pṛthā came to be known as Kuntī. (Ādi Parva, Chapter 111).

Kuntī, Mādrī and Gāndhārī were born from aspects respectively of the three celestial women Siddhi, Kṛti and Mati. (Ādi Parva, Chapter 67, Verse 160).

2) *Kuntī and the mantra.* To treat brahmins who came to the court of Kuntibhoja with worshipful offerings etc. was the duty of Kuntī. Once sage Durvāsas visited Kuntibhoja, and as he knew that the sage was easily annoyed Kuntī was specially deputed for his service, and she served him to the utmost. One day, to test Kuntī, he asked her to be ready with his food by the time he took his bath, and he took practically no time to return after bath and sit for meals. By that time Kuntī had managed to cook his food, which she placed before him in a plate. The food was too hot and steaming, and the sage meaningfully looked at the back of Kuntī. Realising the meaning of the look, Kuntī turned her back to the sage for him to place the plate of food thereon. The sage placed it accordingly on her back and began eating. Though her back was really burning she showed no sign of it. Pleased at her behaviour the sage taught her a mantra and blessed her to the following effect.

"Repeating this mantra you invoke whichever Deva you like and thanks to his favour you will get children. (Kathāsaritsāgara, Lāvāṇakalambaka, Taraṅga 2 and Bhārata (Malayālam) Chapter 111).

3) *Kuntī tested the mantra.* After the departure of Durvāsas from the palace, Kuntī developed an irresistible desire to test the efficacy of the mantra. and one day she invoked Sun-god with the mantra. Thereupon Sūrya approached her in the guise of a brahmin youth. Kuntī got alarmed. Owing to disinclination to become an unmarried mother Kuntī could not make up her mind to welcome the brahmin youth. But, Sūrya deva argued that his coming could not be in vain, and Kuntī had to yield. She requested Sūrya for a son adorned with helmet, ear-rings etc. (Vana Parva Chapter 207 Verse 17).

Sūrya assured Kuntī that even though a child was born to her from him, that will not affect her virginity and departed. Kuntī delivered a son in due course of time in secret. She locked up the child in a box and floated it in the Yamunā. An old charioteer called Adhiratha picked up the child from the river and brought it up as though it were his own son. That boy grew up to become the famous Karṇa. (Ādi Parva, Chapter 112).

4) *Kuntī's wedding.* In due course Kuntibhoja celebrated Kuntī's Svayaṁvara and she chose King Pāṇḍu of the lunar dynasty as her husband, and Pāṇḍu took her to Hastināpura in all pomp and glory. (Ādi Parva, Chapter 112).

5) *Kuntī's wedded life.* Pāṇḍu married another wife also called Mādrī, and all the three of them led a very happy life. During one of those days Pāṇḍu went a hunting in the forest and arrowed to death sage Kindama, who was making love with his wife in the forest, both of them having assumed the forms of deer. The sage cursed Pāṇḍu with death the moment he touched his wives, and grief-stricken at the curse he told his wives about it and decided to take to Sannyāsa. But, the wives told him that they would commit suicide in case he took to Sannyāsa. Ultimately Pāṇḍu went to Śataśṛṅga with his wives, and there he began the performance of penances.

After some time Pāṇḍu asked his wives to become mothers by some noble persons. But, Kuntī and Mādrī did not agree to it. Then Kuntī told Pāṇḍu about the

boon she had got from Durvāsas, and with his permission she bore three sons called Dharmaputra, Bhīma and Arjuna respectively from the three Devas, Dharma, Vāyu and Indra. As it had been ordained that the fourth and fifth children would bring sorrows and pain to the parents Kuntī satisfied herself with three children (Ādi Parva, Chapter 122, Verses 77, 78).

But, as Pāṇḍu desired that Mādrī also should have children by Kuntī's mantra she used the remaining mantra and two sons, Nakula and Sahadeva from the Aśvinīdevas were born to her.

6) *Kuntī widowed.* During a winter when the forest was fragrant with flowers, Pāṇḍu forgot all about the Sage's curse and indulged in sexual joys with Mādrī, and immediately he expired. Kuntī and Mādrī competed with each other to end their life in the funeral pyre of their husband. But, as the sages and other relations insisted that one of them should live to bring up the children, Mādrī alone ended her life, and Kuntī returned to Hastināpura with the five children. (Ādi Parva, Chapter 125).

7) *Kuntī at Hastināpura.* At Hastināpura differences cropped up between the Pāṇḍavas and the Kauravas. Kuntī and the five Pāṇḍavas removed themselves to the 'Lac palace' built at Vāraṇāvata. When the palace was gutted by fire Kuntī and her sons escaped through a secret tunnel to the forest, and Bhīma carried the worn out Kuntī on his shoulders. In the forest the Rākṣasa woman Hiḍimbī, requested Kuntī to permit Bhīma to become her husband, and Kuntī advised Bhīma to beget a child by Hiḍimbī, and thus was born Ghaṭotkaca. At the city named Ekacakrā, Vyāsa consoled Kuntī. There the brahmins complained to Kuntī about the depredations of Bakāsura. Kuntī got Baka killed by Bhīma and asked the brahmins to keep the matter secret. On the advice of a brahmin who came there accidentally Kuntī and others visited the Pāñcāla kingdom, and there Arjuna, having defeated all the Kings present at Pāñcālī's Svayaṁvara wedded her. The Pāṇḍavas who returned with Pāñcālī at dusk time were asked by Kuntī to enjoy that day's bhikṣā (Alms received) together among themselves. Accordingly Pāñcālī became the wife of all the five Pāṇḍavas. Vidura, at the court of the Pāñcāla King saluted Kuntī and presented to her various varieties of gems. Kuntī and Vidura talked about the painful incidents of the past, and Vidura escorted the Pāṇḍavas back to Hastināpura.

Arjuna led a solitary life in the forest for one year, and then returned to Hastināpura with Subhadrā whom he had married meanwhile. Kuntī received Subhadrā heartily. In the game of dice with Duryodhana, Dharmaputra was defeated, and the Pāṇḍavas again started for their life in the forest. During this period Kuntī lived in Vidura's house. Meanwhile Śrī Kṛṣṇa one day visited Kuntī, and she told Kṛṣṇa about the fate of her sons with tears in her eyes. Duryodhana refused to give half of the kingdom to the Pāṇḍavas, who returned after twelve years' life in exile in the forest and one year's life incognito. Śrī Kṛṣṇa prompted the Pāṇḍavas to war with the Kauravas, and both the parties began preparations for war. (Ādi Parva, from Chapter 135 to Sabhā and Vana Parvans and Udyoga Parva, upto Chapter 137).

8). *Kuntī before Karṇa.* War clouds grew thick and fast, and Kuntī at Vidura's house got restless. Her heart trembled at the disasters of war as described by Vidura. She went alone to the banks of the Gaṅgā where just then Karṇa was engaged in Japa with his hands raised and face turned to the east. Kuntī waited for some time after which they began to talk. With tears in her eyes Kuntī told Karṇa that he was her son and implored him to return to the Pāṇḍava side to which Karṇa replied as follows : "Oh ! noble lady, that is quite impossible. I have vowed to kill Arjuna. I will not kill the other four Pāṇḍavas. You shall always have five sons alive. If Arjuna were to be no more I would be there for you in his stead."

Kuntī shuddered at those terrible words of Karṇa, and thus did both of them part with each other. (Udyoga Parva, Chapters 145 and 146).

9) *Last days of Kuntī.* The great war ended. Thousands of warriors on the Kaurava side like the mighty Karṇa were no more. On the Pāṇḍava side also many were killed. Though the Pāṇḍavas won the war their hearts no more enjoyed peace or happiness. Kuntī suffered as though caught in a wild fire. She asked the Pāṇḍavas to perform the obsequies for Karṇa also. When she let out the secret that Karṇa was her first-born child Dharmaputra burst into tears. Kuntī consoled Subhadrā and Uttarā who were lamenting over the death of Abhimanyu. She requested Śrī Kṛṣṇa to cremate the dead son of Uttarā.

Then Kuntī went to Gāndhārī, who stood there bathed in tears. Grief-stricken, Dhṛtarāṣṭra and Gāndhārī started for the forest. Holding Gāndhārī's hand in hers Kuntī led the way. The Pāṇḍavas prevented their mother from going, but she did not yield. She advised Dharmaputra to have a special eye on Sahadeva, not to forget Karṇa's name and not to show any displeasure towards Bhīma and Pāñcālī. But, the Pāṇḍavas wanted to follow their beloved mother into the forest. Pāñcālī and Subhadrā stationed themselves behind Kuntī, who shed copious tears at the sight. Dhṛtarāṣṭra and Gāndhārī, who also felt deeply pained at the sight tried their best to dissuade Kuntī from following them to the forest. But, Kuntī consoled her sons and daughters-in-law by means of sympathetic words and followed Dhṛtarāṣṭra and Gāndhārī to the banks of the Gaṅgā, where all of them lived together. The Pāṇḍavas felt acutely the absence of their mother at home. They went to the forest and paid their respects to Kuntī on the banks of the Gaṅgā. Kuntī embraced Sahadeva with tears in her eyes. Though Yudhiṣṭhira and Sahadeva wanted to stay with Kuntī in her service she did not allow that. Kuntī, Dhṛtarāṣṭra and Gāndhārī performed penance in the forest near the Gaṅgā, taking food only once in a month. The three of them died there in a wild fire. (Āśramavāsika Parva, Chapter 37, Verse 31). Their relations inmersed their bones in the Gaṅgā and performed the necessary obsequies. (Strī, Śānti, Āśramavāsika and Āśvamedhika Parvans).

10) *Kuntī in Devaloka.* Kuntī, Mādrī and Pāṇḍu went to Devaloka. (Svargārohaṇa Parva, Chapter 5, Verse 15).

KUNTI II. A particular region in ancient India. The warriors there were known as Kuntis. (Sabhā Parva, Chapter 34, Verse 11).

KUNTI III. An urban area in ancient India. (Sabhā Parva, Chapter 14, Verse 27).

KUNTI IV. A King born in the Yayāti dynasty.

KUNTIBHOJA.

1) *General.* A King of the Yadu dynasty; son of the sister of Śūrasena, who was the father of Vasudeva and grandfather of Śrī Kṛṣṇa. (For genealogy see under Śrī Kṛṣṇa). Kuntibhoja was also the foster-father of Kuntī, the daughter of Śūrasena. (See Para 1, under Kuntī 1).

2) *Other information.* (i) Sahadeva, during his triumphal march over the southern kingdoms subjugated Kuntibhoja. (Sabhā Parva, Chapter 31, Verse 16).

(ii) He participated in the Rājasūya Yajña of Yudhiṣṭhira. (Sabhā Parva, Chapter 34, Verse 12).

(iii) The son of Kuntibhoja also became famous under the same name, and Purujit was the son of this Kuntibhoja. Both of them were uncles of the Pāṇḍavas. (Karṇa Parva, Chapter 6, Verse 22).

(iv) On the first day of the Kurukṣetra war Kuntibhoja and his sons fought with Vinda and Anuvinda. (Bhīṣma Parva, Chapter 45, Verse 72),

(v) It was Kuntibhoja who occupied the netrasthāna (eye-position) of the Krauñcavyūha set up by Dhṛṣṭadyumna. (Bhīṣma Parva, Chapter 50, Verse 47).

(vi) Kuntibhoja and Śatānīka occupied the Pādasthāna (foot position) of the Makaravyūha on the Pāṇḍava side. (Bhīṣma Parva, Chapter 75, Verse 11).

(vii) He possessed a noble and high-bred horse. (Droṇa Parva, Chapter 23, Verse 46).

(viii) In the great war he fought with Alambuṣa. (Droṇa Parva, Chapter 16, Verse 183).

(ix) Ten of his children were killed by Aśvatthāmā. (Droṇa Parva, Chapter 96, Verse 18).

KUPAṬA. An Asura son of Kaśyapa by Danu. (Ādi Parva, Chapter 65, Verse 26).

KURAṄGA. One of the mountains which encircle Mahāmeru. (Devī Bhāgavata, 8th Skandha).

KURAṄGAKṢETRA. A holy place. He who bathes here and observes fast for three nights will attain salvation. (Anuśāsana Parva, Chapter 25).

KURAÑÑU. (The Malayālam word for monkey). Kaśyapa, the grandson of Brahmā and son of Marīci married eight daughters of Dakṣaprajāpati and one of them Krodhavaśā delivered ten daughters. Monkeys and lions were born from Harī, one of those ten daughters. Thus they are brothers, and both are called 'hari'. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Canto 14, Verse 24).

KURAPARVATA. One of the mountains which encircle Mahāmeru. (Devī Bhāgavata, 8th Skandha).

KŪRCĀMUKHA. One of the sons of Viśvāmitra. They were Brahmavādins, (expounders of Brahman) (Anuśāsana Parva, Chapter 4, Verse 53).

KŪRMA. I. A prominent serpent, son of Kadrū. (Ādi Parva, Chapter 65, Verse 41).

KŪRMA II. (Turtle). The second incarnation of Mahāviṣṇu. (See under Avatāras).

KŪRMAPURĀṆA. One of the eighteen Purāṇas. (See under Purāṇas).

KURU I. A King called Kuru was born in Dhruva's dynasty.

Genealogy. Descended from Viṣṇu thus : Brahmā—Svāyambhuva Manu—Uttānapāda—Dhruva— Śiṣṭi — Ripu—Cākṣuṣa (Cākṣuṣa Manu)—Kuru.

King Kuru was the grandfather of the reputed Vena and the great grandfather of emperor Pṛthu. Aṅga was the father of Vena. Not much is said about this Kuru in the Purāṇas. Kuru had ten brothers called Puru, Ūru, Śatadyumna, Tapasvī, Satyavāk, Śuci, Agniṣṭhu, Adhiratha, Sudyumna and Abhimanyu. Kuru had by his wife Ātreyī seven sons called Aṅga, Sumanas Svāti, Kratu, Aṅgiras, Gaya and Śibi, and to Aṅga was born by his wife Sunīthā the son, who became reputed as Vena. Pṛthu was Vena's son. Pṛthu had five sons called Antardhāna, Vādī, Sūta, Māgadha, Pālita. To Antardhāna was born of his wife Śikhaṇḍinī a son called Havirdhāna, to whom were born by his wife Dhiṣaṇā six sons called Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. The above is the only information available about this Kuru dynasty in the Purāṇas. (Viṣṇu Purāṇa, Part 1, Chapter 13),

KURU II. Two sons, i.e. Uttānapāda and Priyavrata were born to Svāyambhuva Manu of his wife Śatarūpā. One King Kuru born in the dynasty of Uttānapāda has been referred to above, i.e. Kuru I. Another King Kuru is noticed in Priyavrata's dynasty. To Priyavrata were born of his wife Barhiṣmatī fourteen sons called Agnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Ghṛtapṛṣṭha, Sava, Hiraṇyaretā, Medhātithi, Vītihotra, Kavi, Ūrjaspati, Uttama, Tāmasa and Raivata. To Agnīdhra by his wife Pūrvacitti were born nine sons called Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla. One King Kuru appears among them; but nothing more than the fact that he married a woman called Nārī is known about him. (Viṣṇu Purāṇa).

KURU III. A King, the brother of Rantideva. (See under Rantideva).

KURU IV.

1) *Genealogy and birth.* The very famous King Kuru was born in the Puru dynasty. His genealogy is given hereunder. Descended from Viṣṇu thus : Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Puru - Janamejaya - Prācinvān - Pravīra - Namasyu - Vītabhaya - Śuṇḍu - Bahuvidha - Saṁyāti-Rahovādī - Raudrāśva - Matināra - Santurodha - Duṣyanta - Bharata - Suhotra - Suhotā - Gala - Garda - Suketu - Bṛhatkṣatra - Hasti - Ajamīḍha - Ṛkṣa - Saṁvaraṇa - Kuru.

To Kuru were born four sons called Parīkṣit, Sudhanus, Jahnu and Niṣadhāśva. The genealogy of the Kuru Kings is as follows : Sudhanus-Cyavana - Kṛti - Uparicaravasu - Bṛhadratha - Kuśāgraja - Ṛṣabha - Puṣpavān - Juhu.

Jarāsandha was another son of Bṛhadratha. Jarāsandha had four sons called Soma, Sahadeva, Turya and Śrutaśru. From Jahnu, the following sons were born :—Suratha - Vidūratha - Sārvabhauma - Jayatsena, - Ravīya - Bhāvuka - Cakroddhata - Devātithi - Ṛkṣa - Bhīma and Pratīca. Pratīca had three sons called Devāpi, Śantanu and Bālhīka. Śantanu is known as Mahābhiṣak also. Dhṛtarāṣṭra and Pāṇḍu were the successors of Śantanu, and they came to be known as Kauravas also as they belonged to the dynasty of Kuru. But, since the sons of Pāṇḍu were born of Devas they may not be called Kauravas.

2) *Other Information.* (1) Kurukṣetra became holy

and sanctified on account of Kuru's tapas. (Ādi Parva, Chapter 94, Verse 80).

(ii) While Kuru was once ploughing a land in Kurukṣetra Indra appeared there, and they had a talk. (Śalya Parva, Chapter 53 Verse 6).

(iii) While Kuru was once performing a yajña at Kurukṣetra, the river Sarasvatī went there under the name Sureṇu (Oghavatī) and watered the land. (Śalya Parva, Chapter 38, Verses 26 and 27).

KURU V. One of the sages who visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 8).

KURU VI. A son born to Saṁvaraṇa of Tapatī. The boy, following his naming and other consecratory rites, grew up like fire in which was offered havis (ghee). At the age of ten he became omniscient. At the age of sixteen he married Saudāminī, daughter of Sudāman. (Vāmana Purāṇa, Chapter 21).

KURUJĀṄGALAM (KURU). A kingdom in ancient India of which Hastināpura was the capital. This kingdom acquired the name Kurujāṅgala from Kuru. (Ādi Parva, Chapter 94, Verse 49).

KURUJIT. A king born in King Janaka's dynasty. Aja was his father and Ariṣṭanemi his son. The genealogy from Janaka to Kurujit is as follows : Janaka—Vīrada—Nandivardhana — Suketu — Devarāta — Bṛhaddhṛta—Mahāvīra —Dhṛtaketu—Haryaśva—Maru—Pratisvaka-Kraturatha — Devamīḍha — Vidhṛta — Mahādhṛta—Kṛtirāta — Mahāromā—Svarṇaromā—Prastharomā — Sīradhvaja (Janaka, the father of Sītā)—Kurudhvaja—Dharmadhvaja—Kṛtadhvaja—Keśiketu— Bhānumān—Śakradyumna—Śuci—Vanadhvaja — Ūrjaketu—Aja—Kurujit. (Bhāgavata, 9th Skandha).

KURUKṢETRA.

1). *General.* Made famous by the Mahābhārata, Kurukṣetra is a sacred place situated to the south of the river Sarasvatī and north of Dṛṣadvatī. People who live in this region really live in heaven. (Araṇyakāṇḍa, Chapter 83, Verse 4).

According to Pulastya even those who come into contact with the dust blown by the wind from this place meet with auspicious end.

2). *Other details.* (i) Takṣaka lived on the banks of the river Ikṣumatī in Kurukṣetra (Ādi Parva, Chapter 31, Verse 139).

(ii) Kurukṣetra became a sacred place as king Kuru did tapas there. (Ādi Parva, Chapter 14, Verse 50).

(iii) Two sons called Citrāṅgada and Vicitravīrya were born to Śantanu of Satyavatī. Once while hunting in a forest Citrāṅgada met a Gandharva, whose name also was Citrāṅgada. The Gandharva got angry that a man bore his name and so he killed Citrāṅgada. The incident took place at Kurukṣetra (Ādi Parva, Chapter 101, Verses 8 and 9).

(iv) Sunda and Upasunda, who conquered all the worlds lived in Kurukṣetra (Ādi Parva, Chapter 209, Verse 27).

(v) Before the Khāṇḍava forest was burnt down Takṣaka left the place and went to Kurukṣetra and lived there. (Ādi Parva, Chapter 226, Verse 4).

(vi) During their life of exile in the forest the Pāṇḍavas visited Kurukṣetra (Vana Parva, Chapter 5, Verse 1).

(vii) King Māndhātā once conducted a yajña within the boundaries of Kurukṣetra. (Vana Parva, Chapter 126, Verse 45).

(viii) The reputed sage Mudgala lived here. (Vana Parva, Chapter 260, Verse 3).

(ix) Once a fierce fight took place here (Kurukṣetra) between Bhīṣma and Paraśurāma. Paraśurāma wanted Bhīṣma to accept Ambā, daughter of the King of Kāśī as his wife.

(See under AMBĀ).

(x) Bhīṣma lay wounded on the bed of arrows here. (Bhīṣma Parva, Chapter 119, Verse 92).

(xi) Kurukṣetra had been formerly known as Samantapañcaka. Since King Kuru made this place holy it came to be known as Kurukṣetra thereafter.

(xii) It was at Kurukṣetra that the Pāṇḍavas and the Kauravas waged a fierce war and it was here that Śrī Kṛṣṇa taught Arjuna the Gītā. (Bhīṣma Parva, Chapter 258, Verse 42).

(xiii) Emperor Sudarśana, son of Agni, who was famous for his hospitality, lived here. (Anuśāsana Parva, Chapter 2, Verse 40).

KURUPĀÑCĀLA (M) The combined name for Kuru and Pāñcāla in ancient India. (Bhīṣma Parva Chapter 9, Verse 56).

KURUṬA. A Sage mentioned in Ṛgveda. He is also known as Ṛjrāśva. (For details see under Ṛjrāśva).

KURUTĪRTHA. A sacred place to the south of Taijasatīrtha in Kurukṣetra. He who takes a bath here will enter Brahmaloka. (Vana Parva, Chapter 83, Verse 166).

KURUVAṀŚA. See under KURU.

KURUVARṆAKA. An urban area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 56).

KURUVARṢA (M) The country ruled over by Kuru came to be called Kuruvarṣam.

KURUVINDA. An urban area in ancient India. The people of Kuruvinda were called Kuruvindas. (Bhīṣma Parva, Chapter 87, Verse 9).

KUŚA I. A great sage of ancient India. He was as effulgent as burning fire. The famous Sage Viśvāmitra was born in Kuśa's dynasty. (For genealogy etc see under Viśvāmitra).

KUŚA II. One of the two sons of Śrī Rāma, the other, being Lava.

1). *Birth.* To Sītā forsaken by Rāma a son called Lava was born while she was living at the āśrama of Vālmīki. One day Sītā took Lava to the stream to bathe him, and Vālmīki, who did not know about it was upset not to see the child in the āśrama. He feared that it might have been eaten up by some animal, and fearing that Sītā might die when she missed the child he created a child with Kuśa grass and laid it where Lava was lying before. When Sītā returned to the āśrama with Lava after their bath Vālmīki explained the whole situation to Sītā. Since the second child was created with Kuśa grass he was called Kuśa, and he was made the second son of Sītā (Uttara Rāmāyaṇa and Kathāsaritsāgara, Alaṅkāravatīlambaka, Taraṅga 1).

2) *Kuśa went to Ayodhyā.* Śrī Rāma decided to conduct an Aśvamedha yajña. It was ordained that the emperor, who conducted a yajña should have his wife. As Sītā had been abandoned, Rāma had no wife for the purposes of the yajña. It was laid down that in the absence of the wife a statue of hers may be made with palāśa wood. But, Vasiṣṭha decreed that a statue of Sītā might be made with gold. The yajña was to be held in the Naimiṣa forest. During the triumphal tour of Śatrughna with the yājñika horse he reached the banks of the river Tamasā near the āśrama of Vālmīki where

Lava and Kuśa captured the horse. Śatrughna could not defeat Lava and Kuśa, and they routed the additional force also which arrived under the leadership of Lakṣmaṇa to help Śatrughna. Then Vālmīki intervened and the horse was returned to Śatrughna. Afterwards, Vālmīki, Sītā and Lavakuśas also attended Śrī Rāma's yajña where Lava and Kuśa recited the poem Rāmāyaṇa composed by Vālmīki. Rāma recognised the boys and they were made to live in Ayodhyā. Thus did Kuśa visit Ayodhyā.

The Kathāsaritsāgara tells the following story about Kuśa's visit to Ayodhyā.

Vālmīki duly performed the thread-wearing ceremony of Lava and Kuśa and taught them, even in their very childhood, all arts and sciences including the secrets about divine arrows. The boys one day killed a deer in the āśrama and worshipped with its flesh the liṅga, which Vālmīki used to worship daily, and as a result of that the sage became ill. Sītādevī requested for penance for the action of her children, and Vālmīki said that Lava should bring golden lotus flowers from Vaiśravaṇa's pond and flowers of Kalpakavṛkṣa from his garden, and that Lava and Kuśa together should worship the Śivaliṅga with those flowers. Lava then went to mount Kailāsa and after killing many yakṣas collected the flowers. On his way back he rested for some time at the foot of a tree. Just then Lakṣmaṇa, who was on the look-out for a human being for the naramedha (human sacrifice) of Śrī Rāma, also reached the spot. He decided to take Lava captive with him, and they fought with each other for some time. At last Lakmaṇa took Lava captive by using mohanāstra (arrow which makes the opponent unconscious) and took him to Ayodhyā. Sītā was pained that Lava had not returned yet, and Vālmīki with his divine vision understood the reason for his absence. He deputed Kuśa to Ayodhyā to bring back with him Lava somehow or other. When Kuśa reached Ayodhyā, Śrī Rāma was conducting the Aśvamedha yajña, and Kuśa, successfully confronting a number of people, got into the yajña ground. In the combat that ensued between Kuśa and Lakṣmaṇa the latter was defeated, as he could not defeat Kuśa due to the greatness of Vālmīki. When Śrī Rāma asked Kuśa who he was he replied that he was the brother of Lava and that he had heard from his mother Sītā that both of them were the sons of Śrī Rāma. Rāma was overjoyed to hear that and he covered the boys with kisses. Sītā also was brought down from the āśrama of Vālmīki, and all of them lived very happily. (Kathāsaritsāgara, Alaṁkāravatīlambaka, Taraṅga 1).

3). *Kuśa's reign.* Following the demise of Lakṣmaṇa Śrī Rāma divided the country between Kuśa and Lava. A city called Kuśāvatī was built in the Kosala Kingdom and Kuśa was crowned King thereof. Thirtytwo out of the sixtyfour akṣauhiṇīs of the kings of the solar dynasty, four out of the eight ministers and half of the movable property were allotted to Kuśa. Lava was crowned king of north Kosala where a city called Śarāvatī was built for him, and the other half of the army, ministers etc. became his share. While Kuśa and Lava were ruling the country thus, Śrī Rāma immolated himself in the depths of the river Sarayū (Uttara Rāmāyaṇa).

4). *Kuśa's successors.* Descended from Śrī Rāma thus: Kuśa—Aditi—Niṣadha—Nabhas—Puṇḍarīka—Kṣemadhanvā — Devānīka — Ṛkṣa—Pāriyātra—Vindorala—Vajranābha — Khagaṇa — Vīdhṛti — Hiraṇyanābha—Puṣya — Dhruva — Sudarśana— Agnipūrṇa—Śīghra—Maru. The solar dynasty was annihilated at the advent of Kaliyuga (Bhāgavata, 9th Skandha).

KUŚA III. A king born in the Kuru dynasty. To Kuru, who built Kurukṣetra was born a son called Sudhanvā, and to him was born Suhotra, who became the father of Cyavana. Suhotra begot of another wife Girikā seven sons called Bṛhadratha, Kuśa, Yadu, Pratyagraha, Bala, Matsyakāla and Vīra. Kuśa was one of the seven sons. (Agni Purāṇa, Chapter 78).

KUŚABINDU. An urban region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 56).

KUŚACĪRĀ. A river the water of which Indians of ancient days used to drink. (Bhīṣma Parva. Chapter 9, Verse 24).

KUŚADHĀRĀ. A river the water from which Indians used to drink. (Bhīṣma Parva, Chapter 9, Verse 24).

KUŚADHVAJA I. A brahmin, son of Bṛhaspati. Penniless and poor, the brahmin once sought the help of King Sālva. The miserly king did not give him anything. Thereafter he began worshipping Bhagavatī with the object of making some money. While meditating upon Bhagavatī a girl emerged out of his mouth. She was named Devavatī. When she came of age an asura called Śambhu desired to marry her; but Kuśadhvaja did not agree to the proposal. Enraged at the refusal Śambhu killed Kuśadhvaja while the latter was asleep one night. But Devavatī cursed and reduced the asura into ashes. Then she took herself to penance to secure Mahāviṣṇu as her husband when Rāvaṇa happened to come there, and he tried to make her his wife. But, she repelled all his attempts at which he caught hold of her by the hair. She escaped by cutting her hair. She then immolated herself in burning fire. It was this Devavatī, who was, in her next life, born as Sītā, daughter of King Janaka (Uttara Rāmāyaṇa).

KUŚADHVAJA II. Brother of King Janaka, father of Sītā. He lived on the banks of the river Ikṣumatī. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 70). See under JANAKA I.

KUŚADHVAJA III. A King. The following story about him is quoted from the Skanda Purāṇa.

Kuśadhvaja was a monkey in his former birth, and as he had then performed the auspicious action of swinging Śiva in a cradle throughout day and night, in the next birth he was born as King Kuśadhvaja. One day the King abducted the daughter of the Sage Agniveśa when she was bathing. The Sage cursed the King into the form of a vulture. He was promised redemption from the curse that he would regain his human form on the day on which he helped Indradyumna.

KUŚADVĪPA. One of the the seven islands. Kuśa island is rich in pearls. (Bhīṣma Parva, Chapter 13). Jambū, Plakṣa, Śālmalī, Kuśa, Krauñca, Śāka and Puṣkara are the seven islands (Saptadvīpas). Śālmalī island has double the area of Plakṣa. Each island, in this order, is twice as large as the preceding one. (Devī Bhāgavata, 8th Skandha).

Kuśa island encircles the sea of Surā (Wine.) Jyotiṣmān was the chief over the island. He had seven sons called Udbhida, Veṇumān, Vairatha, Lambana, Dhṛti, Prabhākara and Kapila. The Subcontinents, are called by their names. In Kuśa island, along with Daityas and

Dānavas, Men, Devas, Gandharvas, Kinnaras and Kimpuruṣas live. There are four castes of people there called Damis, Śuṣmis, Snehas and Mandehas, all of them leading righteous lives. The above four castes form the Brahmin, Kṣatriya, Vaiśya and Sūdra people in the island. There are six mountains there called Vidruma, Hemaśaila, Dyutimān, Puṣpavān, Kuśeśaya and Harimandira. There are also seven rivers there called Dhūtapāpā, Śivā, Pavitrā, Sammati, Vidyut, Ambhā and Mahī. These rivers annihilate sins. There are also other small rivers there. There is a Kuśastamba (a cluster of Kuśa grass) in the island. The stamba which glows like fire illuminates the island by its light and lustre. (Bhāgavata). The Kuśa island is encircled by the Ghṛta ocean. (Viṣṇu Purāṇa Part II, Chapter 4).

KUŚĀDYA. A Kingdom in ancient India. (Bhīṣma Parva, Chapter 9, Verse 44).

KUŚALA. A holy place near mount Krauñca. (Bhīṣma Parva, Chapter 12, Verse 21).

KUŚALAVA(S). Kuśa and Lava, the two sons of Sītā. (For details see under Kuśa).

KUŚALYA. A holy place in ancient India. (Bhīṣma Parva, Chapter 9, Verse 4).

KUŚĀMBA I. The third son of Uparicaravasu. Kuśāmba is also known of Maṇivāha. Vasu had five sons called Bṛhadratha, Kuśāmba, Māvella, Yadu and Rājanya.

KUŚĀMBA II.

1) *General.* A son of Kuśa. The city he built was called Kauśāmbī. (See under Kuśa).

2) *Other information.* (i) Kuśāmba had a daughter called Cārvaṅgī, who was married by Bhadraśreṇya, the solar King. (Brahmāṇḍa Purāṇa, Chapter 2).

(ii) Two sons, Śakra and Gādhi were born to Kuśāmba and to Gādhi was born a daughter, Satyavatī. Viśvāmitra was Gādhi's son. (Brahmāṇḍa Purāṇa, Chapter 57).

This statement is not quite correct. Certain other Purāṇas maintain that Gādhi, the father of Viśvāmitra was the son of Kuśanābha, who was the son of Kuśika and brother of Kuśāmba. (See under Kuśanābha).

KUŚANĀBHA. A son born to Kuśa of Vaidarbhī. (For Genealogy see under Viśvāmitra). Sage Kuśa had four sons, namely Kuśāmba, Kuśanābha, Asūrtarajasa and Vasu, and Kuśanābha built Mahodayapura and lived there. One hundred daughters were born to him of his wife Ghṛtācī. Vāyubhagavān once asked the girls to marry him at which proposal they laughed at him in derision. He cursed them and made them hunch-backed ugly women, and Kuśanābha felt very sorry about this cruel fate of his daughters.

To Somadā, daughter of a Gandharva woman called Ūrmilā, had been born a son, Brahmadatta, due to the mental power of the sage Cūli. Kuśanābha gave in marriage his hundred daughters to Brahmadatta, and they were cured of their hunch at the touch of Brahmadatta and became their previous beautiful selves.

Kuśanābha conducted the yajña called Putrakāmeṣṭi, and Kuśa, who was so pleased by the yajña blessed him to have a son called Gādhi. Viśvāmitra was the son of this Gādhi. Viśvāmitra had also a sister Satyavatī, whom Ṛcīka wedded. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Cantos 32-35).

KUŚAPLAVA (KUŚAPLAVANAM). A holy place. He who bathes and spends three nights there will derive the benefits of an aśvamedha yajña. (Bhīṣma Parva, Chapter 12, Verse 21). It was here that Ditidevī, wife of Kaśyapa did tapas for a son who would be equal to Indra. Again it was here that Indra entered into the womb of Diti and cut into pieces the child in the womb. Kuśaplava became famous because of the above happenings. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 46).

KUŚASTAMBA. A sacred centre in the Kuśa island. He who bathes here attains a place in heaven surrounded by Deva women. See under Kuśadvīpa. (Anuśāsana Parva, Chapter 25, Verse 28).

KUŚASTHALĪ. The ancient name of Dvārakāpurī; an island. It was emperor Revata, son of Ānarta, the grandson of Vaivasvata Manu, who first built a city in Kuśasthalī and ruled the country. Their genealogy: Descended from Viṣṇu thus: Brahmā—Marīci—Kaśyapa—Vivasvān—Vaivasvata Manu—Śaryāti (Śayyāti)—Ānarta—Revata. Certain Purāṇas state that it was Ānarta, who first built forts at Kuśasthalī. It would not be incorrect to say that Ānarta built forts in this city first founded by his son Revata. The city was sunk in the sea after a few years. Afterwards the region remained as a forest for long years. It was later on that Śrī Kṛṣṇa built Dvārakā there. Following Kṛṣṇa's death the Yādava dynasty got annihilated and the region was again swallowed by the ocean. Dvārakā is believed to have been an island situated in the sea to the west of Gujarat. Even today there is a place called Dvārakā on the coast of India to the west of Gujarat. (Devī Bhāgavata, 7th Skandha and Bhāgavata, 10th Skandha).

KUŚĀŚVA. An Ikṣvāku King son of King Sahadeva and father of King Somadatta. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 47).

KUŚAVĀN. A deep region in the lake called Ujjānaka near Mānasa lake. (Vana Parva, Chapter 130, Verse 18).

KUŚĀVARTA I. Son of King Ṛṣabha, Kuśāvarta had nineteen brothers, viz. Bharata, Ilāvarta, Brahmāvarta, Āryāvarta, Malaya, Bhadraketu, Sena, Indraspṛk, Vidarbha, Kīkaṭa, Kavi, Hari, Antarīkṣa, Prabuddha, Pippalāyana, Āvirhotra, Dramiḍa, Camasa and Karabhājana. (Bhāgavata, 5th Skandha).

KUŚĀVARTA II. A holy place in ancient India. (Anuśāsana Parva, Chapter 25, Verse 13).

KUŚAVATĪ. A city in Devaloka, where the Devas once conducted a mantra yajña. It was on his way to participate in this yajña that Agastya cursed Kubera and his attendant Maṇimān. (Vana Parva, Chapter 161, Verse 54).

KUŚEŚAYA. One of six great mountains in the Kuśa island. Durdharṣa, Dyutimān, Puṣpavān, Kuśeśaya, Kumuda and Hari are the six mountains. (Bhīṣma Parva, Chapter 12, Verses 10 and 11).

KUSĪDA I. A sage belonging to the order of Vyāsa's disciples. (Bhāgavata 12th Skandha).

KUSĪDA II. To live on the interest of money lent to others. Agriculture, breeding of cows, commerce and Kusīda are the professions ordained for brahmins in emergency. (Agni Purāṇa, Chapter 152).

KUŚIKA I. A very famous monarch in the Puru dynasty. He was the grandfather of Viśvāmitra and father of Gādhi.

1) *Genealogy.* Descended from Mahāviṣṇu thus; Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Puru - Janamejaya - Prācinvān - Pravīra - Namasyu - Vītabhaya - Śuṇḍu - Bahuvidha-Saṁyāti - Rahovādī - Raudrāśva - Matināra - Santurodha - Duṣyanta - Bharata - Suhotra - Bṛhatputra - Ajamīḍha - Jahnu - Balākāśva - Kuśika.

2) *Indra as son.* Kuśika began tapas for a son who would be equal to Indra and could not be killed by others. Pleased with his tapas Indra voluntarily took birth as Kuśika's son. Gādhi was that son; in fact he was an incarnation of Indra. (Śānti Parva, Chapter 49).

KUŚIKA II. A sage who came to see Pramadvarā who died of snake poison (Ādi Parva, Chapter 8, Verse 25). On his way to Hastināpura he saw Śrī Kṛṣṇa. (Udyoga Parva, Chapter 83, Verse 27).

KUŚIKĀŚRAMA. A holy āśrama on the banks o. the river Kośi where the sage called Kuśika is believed to have lived. (Vana Parva, Chapter 84, Verse 131).

KŪṢMĀṆḌAKA. A prominent serpent. (Ādi Parva, Chapter 35, Verse 11).

KUSTUMBURU. A Rākṣasa in Kubera's court. (Sabhā Parva, Chapter 10, Verse 16).

KUSUMA. One of the five attendants given to Skandadeva by Dhātā. Kunda, Kusuma, Kumuda, Ḍambara and Āḍambara were the five attendants. (Śalya Parva, Chapter 45, Verse 39).

KUŚUMBHAPARVATA. One of the mountains around Mahāmeru. (Devī Bhāgavata, 8th Skandha).

KUSUMBHI. A forest near Dvārakā. (Sabhā Parva, Chapter 38).

KŪṬA. One of the pugilists deputed by Kaṁsa to kill Śrī Kṛṣṇa and Balarāma when they went to Mathurā to witness the dhanuryajña. Cāṇūra, Muṣṭika, Śala and Kosala were the other prominent pugilists deputed by Kaṁsa for the purpose. (Bhāgavata, 10th Skandha).

KUTAPA. After-noon, considered to be auspicious for performing obsequies. The offerings made to Pitṛs at Kutapa are the best. (Ādi Parva, Southern text, Chapter 93).

KUṬHARA. A prominent nāga. He was present among the nāgas, who went to receive Balabhadra when he went, in the form of nāga, into the sea. (Mausala Parva, Chapter 4, Verse 15).

KUṬHĀRA. A nāga born in Dhṛtarāṣṭra's family. It was burned to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 15).

KUṬILĀ. See under Pārvatī.

KUTSA. Son of a Rājarṣi called Ruru. Kutsa is mentioned with reference to Indra in many places in the Ṛgveda.

KUṬṬĀLA (M). Seat of a famous Śiva temple in South India, originally a Viṣṇu temple. There is a story about its conversion into the present Śiva temple as follows :—

Agastya, on his journey to the south, reached Tirukkutralam (Kuṭṭālam) in the Tirunelveli Zilla on the southern borders of Tamil Nadu. The temple there was dedicated to Viṣṇu, and the Vaiṣṇavas (devotees of Viṣṇu) prevented Agastya from entering the temple with ashes on his forehead. At once he transformed himself into a devotee of Viṣṇu, and was permitted entry into the temple. As Viṣṇu wanted to show the world that he and Śiva were one and the same, and also the greatness of Agastya, the idol of Viṣṇu was all on a sudden changed into a Śiva Liṅga. Since then the temple has remained a Śiva Temple. (Skanda Purāṇa).

KUVALAYĀPĪḌA. Name of the elephant posted at the gates of Mathurāpurī to kill Śrī Kṛṣṇa and Balabhadrarāma, who went there to witness the dhanuryajña. But, they killed the elephant.

Raṅgadvāraṁ samāsādya
Tasmin nāgamavasthitam /
Apaśyat Kuvalayāpīḍaṁ
Kṛṣṇo s mbaṣṭhapracoditam

(Bhāgavata, Daśama Skandha, Chapter 48, Verse 2).

KUVĪRĀ. A river. (Bhīṣma Parva Chapter 27).

KUYAVA. An asura referred to in the Ṛgveda. (Ṛgveda, Maṇḍala 1, Anuvāka 15, Sūkta 104).

L

LA (ल) This letter means the Creator. (Chapter 348, Agni Purāṇa).

LABDHANĀŚA. See under Pañcatantra.

LAGHUPATANA. A crow, a character of the story-book, 'Pañcatantra'. (See under Pañcatantra).

LAJJĀ. One of the thirteen daughters of Dakṣaprajāpati. The other daughters were, Śraddhā, Lakṣmī, etc. (Chapter 7, Aṁśa 1, Viṣṇu Purāṇa).

LĀKṢĀGṚHA. The house of lac (a kind of red dye). (See for details under Arakkillam).

LAKṢAṆĀ I. Daughter of Duryodhana. Wife of Sāmba. (See for details under Sāmba).

LAKṢAṆĀ II. A celestial maiden. This maiden took part in the birth day celebrations of Arjuna. (Śloka 62, Chapter 122, Ādi Parva, M.B.).

LAKṢAṆĀ (LAKṢMAṆĀ) III. One of the eight queens of Śrī Kṛṣṇa. Lakṣaṇā was the daughter of Bṛhatsena, King of Madra. (Sṛṣṭi Khaṇḍa, Padma Purāṇa). Śrī Kṛṣṇa got ten sons of her some of whom are Praghoṣa, Gātravān, Siṁha and Bala. (10th Skandha, Bhāgavata).

LAKṢMAṆA. Son born to Daśaratha of Sumitrā.

1) *Short history.* Since details about Lakṣmaṇa are included in the story under 'Rāma' only a short description is given below :

Daśaratha, King of Ayodhyā had three wives, Kausalyā, Kaikeyī and Sumitrā. To obtain children Daśaratha performed a sacrifice named Putrakāmeṣṭi requesting the great sage Ṛṣyaśṛṅga to officiate at the ceremony. At the close of the ceremony a divine person rose up from the sacrificial fire with a pot of pudding and all the three wives became pregnant by eating the same. Kausalyā gave birth to Śrī Rāma, Kaikeyī to Bharata and Sumitrā to Lakṣmaṇa and Śatrughna. Lakṣmaṇa was an incarnation of Ananta and so Rāma and Lakṣmaṇa had more attachment to each other.

Viśvāmitra once took Rāma and Lakṣmaṇa to the forests to give protection to the sages against the demons who gave them trouble. In the course of that Viśvāmitra took them to the Svayaṁvara held at the court of Janaka and Śrī Rāma married Sītā and Lakṣmaṇa married Ūrmilā.

When the coronation of Śrī Rāma was about to take place, Kaikeyī demanded of Daśaratha, on the strength of the two boons granted to her on a previous occasion, to send Śrī Rāma to the forests for fourteen years and crown Bharata her son as King. Daśaratha was compelled to accede to her request and so Śrī Rāma went to the forests. Sītā and Lakṣmaṇa accompanied him. Lakṣmaṇa during the fourteen years of their exile followed his brother Rāma like a shadow. Lakṣmaṇa cut off the breasts and nose of Śūrpaṇakhā, the demoness who made amorous overtures to them. Lakṣmaṇa acted promptly and bravely when the notorious trio, Khara, Dūṣaṇa and Triśiras attacked them and he was responsible for the slaughter of the three. Rāvaṇa, coming to know of that, carried away Sītā to Laṅkā.
Grief-stricken, Rāma and Lakṣmaṇa roamed about in the forests searching for Sītā. At last they came to Sugrīva with whom they made an alliance. Rāma and Lakṣmaṇa got back for Sugrīva his kingdom of Kiṣkindhā and Sugrīva in return helped Rāma and Lakṣmaṇa to fight Rāvaṇa. Accompanied by an army led by Sugrīva Rāma and Lakṣmaṇa went to Laṅkā and defeating Rāvaṇa took back Sītā to Ayodhyā. Śrī Rāma was crowned King and Lakṣmaṇa helped his brother in his duties. When there arose a scandal about Sītā from the people, Śrī Rāma asked Lakṣmaṇa to take Sītā away to the forest and leave her there. In the Aśvamedha conducted by Śrī Rāma, Lakṣmaṇa led the sacrificial horse and the horse was blocked and captured by Lava and Kuśa and Lakṣmaṇa fought against them.
When the purpose of the incarnation of Rāma was over, god of Death in the garb of a sage approached Śrī Rāma for a private talk. Rāma and the sage were closeted in a room and Lakṣmaṇa was asked to keep watch over the door with instructions not to allow anybody inside. After some time sage Durvāsas came there and Lakṣmaṇa entered the room to give his brother the information of his arrival. Rāma was angry and abandoned Lakṣmaṇa and, feeling repentant later, Śrī Rāma jumped into the river and drowned himself before a huge crowd of weeping subjects. Lakṣmaṇa immediately ended his life by drowning himself at the same place where his brother did so.
2) *Birth.* Lakṣmaṇa was born on the day of Āśleṣā in the lagna of Karkaṭaka. (Śloka 15, Chapter 18, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

LAKṢMAṆA II. A very brave son of Duryodhana. He was a great archer. The Mahābhārata gives the following information about him.
(i) In the great battle Abhimanyu defeated this Lakṣmaṇa. (Śloka 32, Chapter 73, Bhīṣma Parva).
(ii) Lakṣmaṇa fought against Kṣatradeva. (Śloka 49, Chapter 14, Droṇa Parva).
(iii) Abhimanyu killed him in the battle-field. (Śloka 17, Chapter 46, Droṇa Parva).
(iv) After the great war when once, at the request of Kuntī and Gāndhārī, Vyāsa by his yogic powers arrayed the dead warriors for Kuntī and Gāndhārī to see, this Lakṣmaṇa was also among them. (Śloka 11, Chapter 32, Āśramavāsika Parva).

LAKṢMAṆĀ. One of the queens of Śrī Kṛṣṇa. (Chapter 33, Sabhā Parva, Dākṣiṇātyapāṭha).

LAKṢMĪ I. Consort of Mahāviṣṇu.
1) *Origin.* Devī originated from the left side of Paramātmā (Supreme Being). The beautiful Devī by a command from the Supreme Being divided herself into two enchanting damsels both equal in figure, splendour, age, majesty, adornment and love. One of these was Lakṣmīdevī and the other Rādhādevī. That born of the left was Ramā and that of the right, Rādhā. Rādhā wedded herself to the two-handed Śrī Kṛṣṇa and Lakṣmī also wanted the same person and so Bhagavān himself became two, Śri Kṛṣṇa from the left side as a two-handed person and as four-handed Viṣṇu from the right side. (9th Skandha. Devī Bhāgavata).
2) *Different incarnations of Lakṣmī.* Lakṣmī had many incarnations and she had been on earth in different forms at different times. They are given below:
(i) *Birth from the ocean of milk.* Once the Devas became aged and afflicted with rugosity and grey hairs by a curse of Durvāsas. Indra lost his majesty and was ousted from Svarga. Svargalakṣmī deserted Devaloka and went to Vaikuṇṭha and merged with Mahālakṣmī.
The Devas were greatly aggrieved on account of this plight of theirs and they went to Satyaloka and appealed to Brahmā to find a solution to their difficulties. Brahmā was helpless in the matter and so they all together went to Vaikuṇṭha and represented their grievances before Mahāviṣṇu. Viṣṇu smiled and told Mahālakṣmī thus : "You go and be born as Kṣīrasāgarakanyakā using a part of your inherent power and do give relief to the Devas." Accordingly when the Devas conducted the churning of the ocean of milk (Kṣīrābdhimathana) Mahālakṣmī, the goddess of beauty, wealth and prosperity arose from the ocean as Kṣīrasāgarakanyakā (Daughter of the ocean of milk) and blessed the Devas and put a Vanamālā (garland of wild flowers) on Mahāviṣṇu. The Devas got back all their lost wealth and prosperity and they, on going to Devaloka, worshipped Lakṣmīdevī properly. (9th Skandha, Devī Bhāgavata).
(ii) Mahālakṣmī was born as a mare. (See under Ekavīra, Para 2).
(iii) Mahālakṣmī was born as the Tulasī plant (Holy Basil. (See under Tulasī.)
(iv) Mahālakṣmī was born as Sītā and Vedavatī. (See under Sītā).
(v) *Other births* : Mahālakṣmī was born as a daughter to the sage Bhṛgu of Khyāti. When Mahāviṣṇu incarnated as Sūrya, Lakṣmī rose up from the lotus. When Viṣṇu became Paraśurāma, Lakṣmī became the earth. When Mahāviṣṇu incarnated as Śrī Rāma, Lakṣmī became Sītā and when Viṣṇu was born as Kṛṣṇa Lakṣmī became Rādhā. Thus whenever and wherever Mahāviṣṇu changed his form, Mahālakṣmī also changed hers to form part of the changed life. (Chapter 9, Aṁśa 1, Viṣṇu Purāṇa).
3) *Mahālakṣmī cursed Viṣṇu.* Once Mahālakṣmī cursed Mahāviṣṇu, her husband, that his head would drop off from his body. (See under Cital).
4) *Two forms of Lakṣmī.* Mahālakṣmī has two forms, Viṣṇu-priyā Lakṣmī and Rājyalakṣmī. The former is the embodiment of chastity and virtuousness. The latter goes about courting Kings. Rājyalakṣmī is fickle and unsteady. This Lakṣmī enters all places where virtue and charity are found and as soon as these two vanish

from any place Rājyalakṣmī will also vanish from that place.

5) *Lakṣmī in cow-dung.* The people of Bhārata consider cow dung as very sacred and there is a story in the 82nd Chapter of Anuśāsana Parva as to how cow-dung became so sacred :

Once a herd of cows was grazing in a large grassy ground when Lakṣmī happened to pass that way. Mahālakṣmī was pleased at the cows and bade them ask for any boon they wanted. The cows were prosperity incarnate and contented and they rejected the offer of Lakṣmī and when pressed again by her, said that they would like to have prosperity deposited in their dung also. Mahālakṣmī did so and so even today it is believed that the cowdung is embedded with prosperity.

6). *Other details* :

(i) Lakṣmī stays in the court of Kubera. (Śloka 19, Chapter 10, Sabhā Parva).

(ii) Mahālakṣmī is installed in temples as an idol carrying a lotus in her right hand and a Bilva fruit in her left hand. (Chapter 50, Agni Purāṇa).

(iii) Lakṣmīdevī stays in the court of Brahmā also. (Śloka 41, Chapter 11, Sabhā Parva).

LAKṢMĪ II. A daughter of Dakṣaprajāpati. She was married to Dharmadeva. (Śloka 14, Chapter 66, Ādi Parva).

LAKṢMĪDĀSA. A Sanskrit poet who was the author of Śukasandeśa.

1). *Birth.* He was born in the former state of Cochin in Kariṅgāmpilly Mana. This Mana (house) was near the temple of Tṛppūtamaṅgala in Vellārappilly in Cochin (Kaṇayannūr taluk). The Kariṅgāmpilly Mana was bearing the position of Taliyātiri in the village of Irāṇikkula. It is over two hundred years since that Mana became extinct. (The houses of Namboothiri brahmins are called Manas).

2) It is believed that the famous 'Śukasandeśa' was written in 112 M.E. There is one set of historians who hold that it was written in 666 A.D. But the famous scholar and poet Ullūr states with authority that it was written in the 10th or 11th century A.D.

3) *Stories about this poet.* As usual there are legends regarding this poet also. That the poet was a very dull boy in his childhood and that he became bright and brilliant by the blessings of his guru is one legend. After writing his Śukasandeśa the poet went on a pilgrimage in South India. One night he came to a brahmin's house but was not given any food or a place to sleep. He slept in an open veranda on the outside. He was lying awake when he heard his 'Śukasandeśa' being read inside by a few people. At a stage they were not able to follow the import of a verse when Lakṣmīdāsa shouted the meaning from outside. A door opened and a voice enquired in Tamil "Are you Kariṅgāmpilly ?" When he said yes they were extremely happy and took him inside and treated him with respect.

4) *Works.* No major work other then Śukasandeśa has been found. Two small poems are available.

Śukasandeśa has been written on the model of the famous Meghasandeśa of Kālidāsa. Many commentaries on this have come to light; of these the one written by Mānavedan Rāja of Kozhikode Palace named Vilāsinī is the best. Other commentaries named Varavarṇinī, Cintātilaka and Vyākṛti are also worth mentioning.

LĀLĀBHAKṢAM. A hell. (See under Kāla I).

LALĀMA. A division among horses. The white patch on the forehead of a horse is also called Lalāma and so horses with lalāma are called Lalāmas. (Śloka 13, Chapter 13, Droṇa Parva).

LALĀṬĀKṢA. A country of ancient India. The King of this country was present at the yajña of Yudhiṣṭhira with very many valuable presents. (Śloka 17, Chapter 51, Sabhā Parva).

LALITĀ. See under PUṆḌARĪKAMUKHA.

LALITA. A Gandharva. This Gandharva was born by a curse and by observing a vrata called Kāmadā Ekādaśī he obtained relief from the curse and became Gandharva again. (Uttara Khaṇḍa, Padma Purāṇa).

LALITAKA. An ancient holy place of Bhārata. If one bathes in a sacred pond there, one will be free from sins. (Śloka 34, Chapter 84, Vana Parva).

LALITTHA. A country of ancient Bhārata. The people of the place were called Lalitthas. They fought on the side of the Kauravas in the great battle. Lalitthas boasted that they would kill Arjuna in the big battle. The King of the Lalitthas attacked Abhimanyu. Arjuna killed them all in the battle. (Śloka 47, Chapter 5, Karṇa Parva).

LAMBĀ. A daughter of Dakṣaprajāpati. Asiknī wife of Dakṣaprajāpati got a hundred daughters and ten of them were married to Dharmadeva. Lambā was one of them. (Chapter 15, Aṁśa 1, Viṣṇu Purāṇa).

LAMBANĪ. A follower of Subrahmaṇya. (Śloka 18, Chapter 46, Śalya Parva).

LAMBAPAYODHARĀ. A follower of Subrahmaṇya. (Śloka 21, Chapter 46, Śalya Parva)

LAMPĀKA. A place of Purāṇic fame. In the great epic battle the people of Lampāka fought on the side of the Kauravas. They attacked Sātyaki and he destroyed the Lampākas. (Śloka 42, Chapter 121, Droṇa Parva).

LAṄGALĪ. A celebrated river of Purāṇic fame. This river worships Varuṇa in the form of a Devī. (Śloka 22, Chapter 9, Sabhā Parva).

LAṄGHATĪ. A river of Purāṇic fame. This river sits in the court of Varuṇa and worships him.

LAṄKĀ. The kingdom of Rāvaṇa.

1) *Origin.* It is believed that the present island of Ceylon was the Laṅkā of the Purāṇas, the city of Rāvaṇa. This city of Laṅkā was situated on the top of the mountain Trikūṭa. This Trikūṭa was a peak of Mahāmeru. Because of a fight between Vāsuki and Vāyubhagavān this peak broke away from Mahāmeru and fell into the ocean. (See Para 5 under Kubera).

2) *History.* Viśvakarmā constructed a magnificent city on the top of the mountain Trikūṭa for the use of Kubera. Kubera lived there adored and worshipped by all. One day Kubera travelled by air in an aeroplane of his. Kaikasī, mother of Rāvaṇa saw that and she became jealous. She called her son to her side and said that at any cost the city of Laṅkā on the mount Trikūṭa should be captured and given to her. Rāvaṇa along with his brothers went to the Himālayas and performed penance there and obtained several boons from Śiva. Then āvaṇa conducted a victory march as an arch-opponen

of all living forces and drove away Kubera from Laṅkā and took possession of Laṅkā as the place of his abode. He took along with him all the demons residing in Pātālaloka.

3). *The design of Laṅkā.* Viśvakarmā, the celebrated architect designed the beautiful Laṅkā and the supreme building ability of Maya brought into form the enchanting city. On the top of Trikūṭa was the all important Navaratnaśṛṅga and on a spacious plateau on its top stood the majestic city of Laṅkā. In the centre was the ten-storeyed palace of Rāvaṇa and around it in eight different places stood the nine-storeyed buildings of the great ministers of Rāvaṇa. The nine edifices were like the Navagrahas (nine planets) of Laṅkā. Each of the nine edifices was built with one of the nine gems and the royal palace in the centre was built by using all the nine gems. Even the sun avoided passing over these buildings and changed his path either a bit to the north or to the south making what is known as the Dakṣiṇāyana and Uttarāyaṇa. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

4). *No sand in Laṅkā.* The ancient belief is that there is no sand in Laṅkā The fourth taraṅga of Kathāmukhalambaka of Kathāsaritsāgara gives a story relating to the reason for this belief.

Garuḍa flew to Devaloka to bring Amṛta (nectar) to redeem his mother from her servitude to his step-mother. On his way he took an elephant and tortoise from near the āśrama of Kaśyapa for his food. He sat on a huge banyan tree to eat them. On the ground below the Bālakhilyas were performing penance. The branch on which Garuḍa sat with his food sagged and before it broke Garuḍa took away the elephant and tortoise and deposited them on the mountain Gandhamādana near the ocean. The branch broke and fell into the ocean and the city of Laṅkā was built on the branch and that was why the ancient people believed there was no sand in Laṅkā.

5). *Other details.*

(i) Sahadeva sent Ghaṭotkaca to collect tribute from the King of Laṅkā for the Rājasūyayajña of Dharmaputra. (Chapter 31, Dākṣiṇātyapāṭha).

(ii) The people of Laṅkā attended the Rājasūyayajña of Dharmaputra and took charge of serving rice in the feast. (Śloka 23, Chapter 53, Vana Parva).

(iii) Hanūmān once burnt the city of Laṅkā with a fire from his tail. (See under RĀMA).

(iv) It was Brahmā who gave Laṅkā at first to Kubera. (Śloka 16, Chapter 274, Vana Parva).

(v) After the death of Rāvaṇa, Vibhīṣaṇa was crowned the King of Laṅkā (Śloka 5, Chapter 291, Vana Parva).

LAṄKĀLAKṢMĪ. A Devī who was relieved of her curse by a hard stroke of his hand by Hanūmān.

1). *How she came to Laṅkā.* Laṅkālakṣmī was Vijayalakṣmī in her previous birth. She was the watch-girl of the treasury of Brahmā and one day finding her negligent of her duties Brahmā cursed her "Go to the earth and be the watch-girl of the palace-gate tower of Rāvaṇa". She begged for relief and Brahmā said, "During the incarnation of Viṣṇu as Rāma his wife Sītā will be carried away by Rāvaṇa and Hanūmān will come in search of her to Laṅkā. You will then block the way of that mightly monkey and he will then strike you down by a fierce blow of his hand. You will be then released from the curse and come back to me." Vijayalakṣmī accordingly was born in Laṅkā and became the watch-girl of Rāvaṇa's palace.

2) *Release from the curse.* Hanūmān coming to Laṅkā in search of Sītā tried to find an opening through which to enter Laṅkā. Then he saw a huge tower-gate on the northern side of the mountain Suvelagiri. When he reached the gate he found it closed. The mighty monkey beat hard on the door and the strong door burst into two and fell on to the floor. Instantly a ferocious woman of enormous size rushed to the gate with a piercing roar and blocked it. Hanūmān found the situation dangerous and so gave her a powerful blow and felled her. She then very politely asked Hanūmān who he was and Hanūmān revealed his identity and told her the purpose of his visit. Lankālakṣmī then took leave of Hanūmān and leaving Laṅkā went to Śrī Rāma and worshipped him. Rāma blessed her and she returned to Satyaloka and started doing her duties as before. (Sundara Kāṇḍa, Kamba Rāmāyaṇa).

LAPEṬIKĀ. A holy place. If a man visits this place he would get the benefit of conducting a Vājapeya yajña. (Śloka 15, Chapter 58, Vana Parva).

LAPITĀ. The second wife of a sage called Mandapāla. (See for details under Mandapāla).

LATĀ. A celestial maiden. She was the companion of another Devī of name Vargā. Though she became a crocodile by the curse of a brahmin she was set free by Arjuna. (See under Pañcatīrtha).

LĀṬA. A particular division of the Kṣatriyas. Because a set of the Kṣatriyas showed jealousy towards the Brahmins they became Lāṭas. (Śloka 17, Chapter 35, Anuśāsana Parva).

LATĀVEṢṬA. A mountain situated on the southern side of Dvārakā. It had five colours and so resembled the Indracāpa. (Chapter 33, Dākṣiṇātya Pāṭha, Sabhā Parva).

LAUHITYA I. A country of Purāṇic fame. This country of out-castes was conquered by Bhīma and he took from there different kinds of diamonds. (Śloka 26, Chapter 30, Sabhā Parva).

LAUHITYA II. A sacred place constructed by the powers of Śrī Rāma. If one bathes in a pond there one would become golden in colour. (Śloka 2, Chapter 85, Vana Parva and Chapter 25, Anuśāsana Parva).

LAVA. A son of Sītā. (See under Kuśa II for more details).

LAVAṆA (M). A hell. (See under Kāla I).

LAVAṆA I. A demon. He was the son of a demon called Madhu. Madhuvana on the banks of the river Kālindī was the abode of this demon. This demon was a great oppressor of the Devas and Śatrughna had to kill him. Śatrughna then constructed a beautiful city there and lived there. In recognition of the increasing prosperity of the city it was named Madhurā. After the death of Śatrughna his two sons lived there. (4th Skandha, Devī Bhāgavata).

LAVAṆA II. A King who was a grandson of Hariścandra. He once conducted a Rājasūya in his imagination and became a Caṇḍāla. (story in Jñānavāsiṣṭha). This story was narrated to Śrī Rāma by Vasiṣṭha to teach him the truth that man does not realise that this whole universe is an illusion only because of his ignorance.

Lavaṇa was the King of Uttarapāṇḍava, a country of great fame. He was the grandson of Hariścandra and wished to earn fame by performing a Rājasūya yāga as Hariścandra had done. Lavaṇa decided to perform the yāga in his mind only. He made grand preparations for the yajña. He invited the Ṛtviks and after invoking the devas inflamed the sacrificial fire. For one year he observed yāga like that and in the end gave gifts to the brahmins and the poor. It was all an imaginary performance that the King had in the course of a single day when he indulged in a reverie. In the evening as usual he continued his day to day duties.

One who performs Rājasūya will have to bear woes and sorrows for a period of twelve years and since Lavaṇa had performed it mentally, Indra sent his agent to give Lavaṇa worries mentally. Indra's agent appeared in the court of King Lavaṇa in the guise of a magician. The magician bowing before the King with awe said, "Lord, I shall show you a magic. See it sitting on your throne. It will be as astounding as if seeing moon rise on the earth".

Saying this the magician took a bundle of peacock-feathers and waved it against the face of the King. That bundle was capable of producing different objects and visions. The King fixed his eyes on the several glittering spots on the feathers and soon he saw a relative of the Saindhava King approaching the court. Behind him was a beautiful horse. Holding the horse by the reins the new-comer addressed the King thus. "Lord, this horse is as good as Uccaiśśravas and it has been sent by the King of Sindhu to be presented to you. Best things should be given to the best people and only then the value of the thing would be correctly understood." The magician who was standing near-by supported the statement of the new-comer. He said "Lord, what he says is true. This horse has wonderful powers. Take a tour of all the worlds riding on this horse". The King sat staring at the horse and he sat thus for an hour and a half. The entire court was perplexed.

After some time the King awoke from his meditation and looking at his courtiers in wonder he said thus : "I shall tell you what happened to me during the short period I was sitting in meditation. While I was looking at the peacock feathers of the magician I felt a desire to go hunting riding on this horse. So I went to the forest alone riding on this horse. Very quickly the horse took me a long distance deviating from the main path and I soon found myself in the dark depths of a huge forest. By the time we reached that forest my mind and body were equally tired and still we went on moving till evening came. Somehow we crossed the forest and reached Jāṅgala. There I found a cluster of lemon trees and to ease my body I caught hold of a creeper hanging from one of the lemon trees. As I did so, to my horror, I found the horse running away from me and leaving me alone. Tired by the day's travel I sat at a place and dozed. Darkness was creeping in and soon the whole place was in complete darkness. It was very cold also. Somehow I spent the night and when morning came, with hopes I walked around the place. The place was still and no living thing was in sight. As I roamed about I saw a forest-girl coming with a pot of rice. I approached her and asked for some rice. She did not pay any attention to my request and moved on. I followed her and she said she would give me rice if I promised to marry her. In despair I agreed to her condition and she was pleased with my reply. She gave me half of the rice and curry she was carrying to her father and also some lemon-juice to drink. After taking that food I rested for a while.

Her name was Hārakeyūrī. As soon as her father came from the fields she told him everything. The caṇḍāla was immensely pleased to hear about our marriage and all of us went to their hut. The scene I saw at the hut was astonishing. At one place was the flesh of boars, horses, fowl and crows in a heap and on the intestines of animals hanging from ropes sat birds pecking at them. In the hands of children there were pieces of raw meat and flies hovered round them. The hut presented a disgusting atmosphere and yet I entered and sat on a leaf and my marriage with Hārakeyūrī was conducted there. The celebrations of the marriage lasted for seven days and all these days people danced and shouted amidst loud noises of drumming in a hilarious mood of drunkenness.

Eight months passed by very soon and Hārakeyūrī became pregnant. She delivered a girl first and soon we had two or three children more. I had to do many cruel and nasty deeds to feed my family and gradually I became old. My hair became grey.

At that time there occurred a great famine and those residing in the forests were put to great trouble. There was no water to drink as all ponds and lakes went dry. Some of us migrated to the vicinity of the Vindhya mountain where there were plenty of water-fountains. A few committed suicide. We also left the place and started walking, taking the children also along with us. After some time we sat under a palm tree completely exhausted. My wife began to weep profusely. She then kissed her children and lay down and started sleeping. Thirsty and hungry my children lay there awaiting death. Unable to witness the scene I jumped up from there deciding to commit suicide myself. Suddenly my vision faded and I was able to see this court and you all. This is the work of that magician".

The courtiers sat dumb-founded at the incredible story of the King. Suddenly the magician disappeared. The magician after making the King experience the woes of twelve years in a very short time left for the court of Indra.

Next morning King Lavaṇa in the hope of seeing the place and people of his dream in reality near the mountain Vindhya started with his retinue on the false pretext that he was going to conduct a victory march When he entered a big forest he met with many familiar places and hunters of his dream. Then he saw the hut where he had lived. The same men and women were there all around. Then he saw an old lady lamenting thus: "Oh my dear sons, where did you go from my lap ? My dear daughter, have you forsaken me ? Oh prince, you came here abandoning all luxury and the beautiful girls of your palace and married my daughter. But God did not allow even her to be your permanent wife. The river of life has to take worthless and mean paths forced by circumstances. A

very virtuous King had to come and live with a caṇḍāla girl."

Hearing this the King went to her and asked her all details. When she repeated the story the king knew that the lady was the mother of his caṇḍāla wife. The King and ministers were surprised to find that his vision was real and within that short period of his meditation he had lived a life of years. This perplexed the King. He then gave the old lady whatever she wanted and after consoling her started for the palace thinking about the wonderful happenings and mysteries of life.

LAVAṆA III. A demon who lived in the island of Rāmaṇīyaka. He had come to the island long before the serpents came to that place. The serpents saw him when they went there to live. (Śloka 2, Chapter 27, Ādi Parva).

LAVAṆA IV. Another King of the family of Hariścandra. Yogavāsiṣṭha says that this King had participated in several Rājasūya yajñas.

LĀVĀNAKA (LĀVĀṆAKA). A place of Purāṇic fame near the country of Magadha. There are many forests in this place suitable for hunting and so several kings used to come and stay at Lāvānaka in times of old.

LAVAṆĀŚVA. A sage. This sage showed very high respect to Dharmaputra. (Śloka 23, Chapter 26, Vana Parva).

LAYA. A King of old. He was a member of the court of Yama. (Śloka 21, Chapter 8, Sabhā Parva).

LEKHA (S). A deva-gaṇa (set of celestial beings) of Raivata Manvantara. In this set there are eight Devas named Dhruva, Dhruvakṣiti, Praghāsa, Pracetas, Bṛhaspati, Manojava, Mahāyaśas and Yuvanas. (Brahmāṇḍa Purāṇa, 2, 36, 76).

LIKHITA I. An ancient sage. The King of that land cut off his hands on a charge of theft. But they grew into their original form by the power of the penance of his brother, (Chapter 23, Śānti Parva).

It was a time when the celebrated King Sudyumna was ruling over the country. On the banks of the river Bāhudā in that country there lived two sages, Śaṅkha and Likhita, in two separate hermitages of their own. Once Likhita went to the āśrama of his elder brother Śaṅkha and finding none but feeling hungry took some vegetables from there and started eating them. While he was eating his brother walked in and he deemed the action of his brother taking the vegetables without his permission as an act of theft. Cutting the hands of the culprit was the punishment accorded by the King at that time to the offender. Śaṅkha sent Likhita to the King. The King received the sage respecifully and gave him a seat. The sage then told him all that had happened and then Sudyumna ordered the hands of Likhita to be cut off. Blood was oozing from his hands when Likhita went and bowed before his brother. The brother congratulated him on his accepting the punishment for his crime and asked Likhita to go and take a dip in the Bāhudā river. Likhita bathed in that holy river and then he found both the hands growing like lotus-buds from his body. He rushed to his brother and showed him the hands and then Śaṅkha said that it was due to the power of his penance that Likhita got his hands. Then Likhita asked his brother why he did not purify him by his power before. Śaṅkha replied that the power of punishing was vested in the King and the King Sudyumna had become great by executing the law correctly.

LIKHITA II. An evil-natured priest of Haṁsadhvaja, the King of Campakapurī. Śaṅkha his brother also was the King's priest. Haṁsadhvaja blocked the sacrificial horse of the Aśvamedha yajña of Dharmaputra and Arjuna attacked the King to get the horse released. To mobilise an army the King announced that each and every soldier should assemble at the place by day-break the next morning and added that those who disobeyed would be put in burning oil.

By early morning the next day all the soldiers excepting the son of the King arrived at the palace. Sudhanvā, the King's son, was a general of the army and his absence annoyed the King. Haṁsadhvaja was hesitating whether his son should be punished when Likhita advised the King to execute the punishment.

The King put Sudhanvā into a big cauldron of boiling oil but Sudhanvā escaped from it unscathed to the surprise of all. Likhita and Śaṅkha said that Sudhanvā escaped because the boiling of the oil was incomplete and uneven. So they boiled the oil again and threw Sudhanvā into it. At this moment a huge palm tree split into two and fell on them and they were killed. (Jaimini Aśvamedhaparva).

LĪLĀḌHYA. A son of Viśvāmitra. He was a Brahmavādī (Śloka 53, Chapter 4, Anuśāsana Parva).

LĪLĀTILAKAM. The first book of Literary criticism in Malayālam. The author of the book is unknown. The book is divided into eight parts. Maṇipravāla, Malayālaśabdas, Alaṅkāra, Kāvyaguṇas, Kāvyadoṣas and Rasa are critically examined in this book.

LĪLĀVATĪ I. Wife of Dhruvasandhi, King of Kosala. (For details see under Dhruvasandhi)

LĪLĀVATĪ II. A prostitute who attained Svarga by simply observing the Śuklāṣṭamīvrata in the month of Prosṭhapada in which was born Rādhādevī. Chapter seven, Brahmakhaṇḍa of Padma Purāṇa contains the following story.

In times of old in Kṛtayuga there was a beautiful prostitute of the name Līlāvatī. Once she went away from her own town to another in search of better prospects. There she saw a big assemblage of people in a temple. They were observing Rādhāṣṭamīvrata and worshipping their deity with scented flowers and incense of sweet fragrance. Some were reciting prayers, some were singing and yet others were dancing. The whole atmosphere was filled with devotion. Līlāvatī went to them and enquired about it. They told her that that day was the birthday of Rādhādevī, the Śuklāṣṭamī of the month of Prosṭhapada, and if anyone observed Vrata on that day worshipping Rādhādevī he would be absolved of all sins.

On hearing that, Līlāvati decided to observe the Vrata. She joined the devotees of the temple and observed the Vrata with great devotion. Soon she died of snake-bite and the servants of Yama came to take her soul to hell because of the sins she had committed as a prostitute. But before the Yamadūtas could touch her, Pārṣadas of Mahāviṣṇu wearing the insignia of Śaṅkha, Cakra, Gadā and Padma came to her with a chariot drawn by kingly swans and took her to heaven.

LIṄGAPURĀṆA. See under Purāṇas.

LIPI (ALPHABET, SCRIPT).

1) *Origin.* Lipi is the record in writing of the utterances by mouth. There are scientific and non-scientific statements about the origin of lipi. In the beginning people used figures of objects to express their ideas. They were called pictorial writings and are found even now in caves in Spain and France where the aborigines lived. Gradually the pictures vanished and letters took their place.

2) *Ancient conception.* Purāṇas give a different version. People of Java believe that the script originated from Java. The voice of Indonesia, a government organ, published once a purāṇic story relating to the origin of the script. Lipi came into being in 78 A.D. Ajaśikha, a saint among the Buddhists, was the originator of the lipi. He had lwo disciples named Dora and Sempādā. All the three went and stayed in a village in the valley of the mountains of Konṭaṅg. The country of Menrāṅgkāmanāl was then ruled by a King called Baka. Ajaśikha heard about this wicked King who had ordered one of his subjects to go to him daily for his food. The people were worried. They tried in secret to find out someone to subdue this tyrant. One day they approached Ajaśikha and requested him to find out a way to get relief from this cruel King. Ajaśikha sent them back promising to do something to help them.

Ajaśikha sat in meditation for some time and then told his disciples thus:— "I have decided to help the people of Menrāṅgkāmanāl. Dora also should come with me. Sempādā should stay here keeping guard over my sword and clothes. Never give them to anybody but me. You should be prepared to give your life for it."

Ajaśikha and Dora went to see Baka. People discouraged them and advised them not to go to the King. But they did not heed that and straight away went to the presence of Baka. Baka started to kill them but then Ajaśikha said, "Oh King, you can eat me tomorrow. In return please give me today land as big as my headwear". Baka agreed to that and Ajaśikha spread his clothes on the ground. As Baka looked with wonder that small piece of headwear began to grow big and it grew in size to cover the whole of the country. Baka got furious at this and attacked Ajaśikha. But Baka was slain in the duel.

The people burst into joy and made Ajaśikha their King. Ajaśikha then sent Dora to his āśrama to fetch his sword and apparels, little thinking of the instructions he had given to Sempādā. Dora went and asked for the sword and apparel. But Sempādā did not give and a fight ensued in which both were killed.

Ajaśikha felt very sorry when he heard about the death of his disciples. He cursed himself for giving contradictory orders to his disciples and so wrote four lines, each containing five letters, to keep alive the memory of his dutiful disciples. Those twenty letters are the first ones written not only in Java but the whole world. They were the following:

He no co ro ko — There were two disciples.
Ṭo to so vo lo — They became enemies because they obeyed the orders of their guru.
Po dho jo yo ñjo — Both of them were brave men.
Mo go bo do ṅgo— Both of them died.

3) *Bhārata lipis.* Different kinds of lipis were prevalent in ancient Bhārata. Lalitavistara mentions about sixty-four kinds of lipis in Bhārata during the time of Buddha. From inscriptions on stones and other historical records it can be gathered that the basis of all the lipis had been two main lipis named Brāhmī and Kharoṣṭrī. Kharoṣṭrī was used in the northwest of Bhārata and became extinct by the 4th Century A.D. Brāhmī was the lipi universally used in Bhārata. This lipi had different forms in the north and south. The lipi in use in the south was called Drāviḍī.

Kharoṣṭī lipi was written from right to left and the Brāhmī from left to right. Even the Brāhmī was written first from right to left and gradually for the convenience of writing it was changed to one from left to right.

Linguists consider Brāhmī lipi as the base of all the lipis of Bhārata. It underwent changes in different parts and took different names. The scholars of Europe are of opinion that the Brāhmī lipi was borrowed from foreign traders in B.C. 800. Others say that the Brāhmī lipi was born out of the pictorial lipi of the Chinese. There are those who say that the Brāhmī lipi originated in Greece and Phoenicia. The great linguist Bulhar says that the Brāhmī lipi came from the Semitic languages. But Lassen and Cunningham refuted it.

There is a bundle of leaves in the hand of the idol of Brahmā in the temple of Bādāmi. Hindus believe that the Brāhmī lipi found in those leaves was written by Brahmā himself. The Aryans forgot that lipi and Vyāsa found it out. This is a statement by the Arab traveller Albarūni who came to India in the 11th century A.D.

4) *Kerala Lipi.* The Brāhmī lipi came to south India by the 3rd century A.D. Many scholars on languages say that 'Vaṭṭeluttu' is a changed form of the Brāhmī lipi. The great lipi expert L.A. Ravi Varma says that 'Eluttu' has come from the word 'Elu' or 'Alu' meaning 'to mark by cuts'. The common method of writing in South India was to use a pointed stick, long metal nail or chisel to make marks on leaves, rocks or copper plates. Writing by making marks with the pointed stick (Kol) got the name 'Koleluttu'. Vaṭṭeluttu, Koleluttu and Malayāṇma were the three lipis in use in Kerala. Vaṭṭeluttu was in vogue in Tamilnāḍu also. But the Pallavas who were using Prākṛta language when they conquered the northern Tamilnad introduced Granthākṣara and Granthatamil there. T.K.Krishna Menon says that Granthākṣara was a false creation to write Sanskrit easily. In Pāṇḍyadeśa and Malanāḍu Vaṭṭeluttu was in use even then.

The influence of the Pallavas began to wane and the Tamil lipi slowly rose into prominence. Even then Vaṭṭeluttu was in vogue in the empire of Cera comprising of Malanāḍu, Mysore. Coimbatore, Salem and Toṇḍamaṇḍalam. When Tamilnadu came under the emperor of Vijayanagara those kings introduced Nāgarī lipi there.

Vaṭṭeluttu was called Nānam Monam also. In the south instead of using 'Hari Śrī' people used to say 'Namonārāyaṇāya' and the first syllable 'Na' and the second one 'Mo' were used to name the language 'Nānam Monam'.

When the Malayālis started liking the Maṇipravāla they started using 'Ārya eluttu' a form of Granthalipi. This script was known as Tulu-Malayālam also. This was also born of the Brāhmīlipi. Gradually Vaṭṭeluttu and Koleluttu was in use in the north of Kerala among Muslims. The Alphabets now in use by the different

languages of south India took shape only about two centuries ago. The lipi of Malayālam now in use came into shape by the time of Eluttaśśan spreading the belief that it was Eluttaśśan who had made the alphabet. It is wise to believe that the Malayālam script came into use gradually from Ārya eluttu than to give credit to one individual for its origin.

LOBHA I. One of the spiritual sons of Brahmā. Matsya Purāṇa mentions that Lobha was born from the lip of Brahmā while Bhāgavata mentions that he was the son of Māyā.

LOHA I. An Asura. When the Pāṇḍavas were living incognito they kept their weapons in a secret place. Availing of this opportunity Loha made an attack on the Pāṇḍavas. At once the devas made him blind and thus helped the Pāṇḍavas. That place later became famous as Lohaṇāpura. (Skanda Purāṇa 1, 2, 65)

LOHA. II An ancient place of India. Arjuna conquered this place during his victory march. (Śloka 25, Chapter 27, Sabhā Parva).

LOHAJAṄGHA. See under MAKARADAṀṢṬRĀ.

LOHAMEKHALĀ. A follower of Subrahmaṇya. (Chapter 46, Śloka 18, Śalya Parva).

LOHAVAKTRA. A soldier of Subrahmaṇya. (Śloka 75, Chapter 45, Śalya Parva).

LOHITA I. (ROHITA). Son of Hariścandra. (For details see under HARIŚCANDRA).

LOHITA II. A king of ancient India. This king was conquered by Arjuna. (Śloka 17, Chapter 27, Vana Parva).

LOHITA III. A serpent. This serpent is a member of the court of Varuṇa. (Śloka 8, Chapter 9, Sabhā Parva).

LOHITAGAṄGĀ. A place of Purāṇic fame. Śrī Kṛṣṇa killed five notorious demons like Pañcaja and Virūpākṣa at this place. (Chapter 33, Dākṣiṇātya Pāṭha, Sabhā Parva).

LOHITĀKṢA I. One the four Pārṣadas given to Subrahmaṇya by Brahmā. The other three are Nandisena, Ghaṇṭākarṇa and Kumudamālī. (Śloka 24, Chapter 45, Śalya Parva).

LOHITĀKṢA II. A sage who was a Ṛtvik in the Sarpasatra of Janamejaya. It was this sage who prophesied through a brahmin that the Sarpasatra would never be complete. (Āśramavāsika Parva, Ch 45. Verse 15; Ch 51. Verse 6; Ch 53. Verse 12).

LOHITĀKṢĪ. A follower of Subrahmaṇya. (Śloka 22, Chapter 46, Śalya Parva).

LOHITĀRAṆĪ. A river of Purāṇic fame of ancient India (Śloka 18, Chapter 9, Bhīṣma Parva, M.B.).

LOHITĀŚVA (ROHITĀŚVA). Son of Hariścandra. (See under HARIŚCANDRA).

LOHITĀYANĪ. Daughter of Red Sea and one of the foster-mothers of Subrahmaṇya. Lohitāyanī was a worshipper of the Kadamba tree. (Śloka 40, Chapter 280, Vana Parva).

LOHITYĀ. A great river. The present name of this river is Brahmaputra. The devī of this river sits in the court of Varuṇa and worships him. (Śloka 22, Chapter 9, Sabhā Parva).

LOKA.

(1) *Origin of Loka.* There are several views in the Purāṇas regarding the origin of Loka or the world (Universe).

(i) In the beginning of the universe Mahāviṣṇu alone stood as the Eternal, unseen, unheard, unknown entity. Then there was neither sky nor day nor night. When the time of creation came Prakṛti entered Viṣṇu as Puruṣa creating emotion. From emotion arose Mahat or the Great Principle and from Mahat arose cosmic egoism (Ahaṅkāra). Ahaṅkāra divided itself into Vaikārika, Taijasa and Tāmasa. From Ahaṅkāra arose Ākāśa with the quality of sound and from Ākāśa came the air having the quality of touch and from air came fire having the quality of colour and from fire came water having the quality of taste and from water came earth with the quality of smell. All these were born of tāmasic egoism. From taijasic egoism came into being the organs of sense. From the Vaikārika egoism came the ten Vaikārika devas and the eleventh organ of sense, the mind. After that Mahāviṣṇu discharged his virility into water and that virility is life. (Chapter 17, Agni Purāṇa).

(ii) Mahaviṣṇu with a view to creating many different kinds of living things created water first and threw his whole energy into it. That energy grew into a golden mass of an egg and Brahmā was born from that egg. Mahāviṣṇu broke that egg into two, making one half heaven and the other earth. Between the two halves he created the sky. The earth was floating on the waters and he fixed it by anchoring it at ten sides. Then he created Prajāpati, Kāla, Manas, Vāk, Kāma, Krodha and Rati. Then he created thunder, lightning, clouds, rainbows and birds. Then for yajñasiddhi he created from his face Ṛgveda, Yajurveda and Sāmaveda. He did sacrifices with them. From his hands he created the different Bhūtagrāmas and Sanatkumāras. He created Rudra out of Krodha. From his mind were born Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha. He made these seven Brahmarṣis. These seven Brahmarṣis and Rudra began to create the prajās. Then Prajāpati divided his body into two. One half of it became man and the other woman. Brahmā started creation through that woman. (Chapter 18; Agni Purāṇa).

(iii) In the beginning Mahāviṣṇu in the form of a child lay on a leaf of the Banyan tree. Lying there the Lord began to think like this, "Who am I ? Who created me ? Why was I created ? What should I do here ?" At once from the sky came a voice which said:—

Sarvaṁ khalvidamevāhaṁ
Nānyadasti sanātanam /

(All these am I. There is nothing eternal except me). The Lord was surprised by the voice and there appeared before him Mahādevī with four hands bearing the Śaṅkha, Cakra, Gadā and Padma one in each hand. She wore divine garments and ornaments and was accompanied by Prosperity as her maid. She was surrounded by such forces as Rati, Bhūti, Buddhi, Mati, Kīrti, Smṛti, Dhṛti, Śraddhā, Medhā, Svadhā, Svāhā, Kṣudhā, Nidrā, Dayā, Gati, Tuṣṭi, Puṣṭi, Kṣamā, Lajjā, Jṛmbhā and Tandrī. Devī then addressed Mahāviṣṇu thus : "Why wonder ? You have always come into being whenever creation was started by the greatness of great powers. The Supreme Being is without quality of any kind. We are all with quality. You have predominance of Sattvaguṇa. From your navel will arise Brahmā who will be dominated by Rajoguṇa and from the centre of the forehead of Brahmā will be born Rudra with Tamoguṇa predominant in him. Brahmā by the power of his pen-

ance will acquire the energy to create and he will then create the world. You will be the protector of this world which will in the end be destroyed by Rudra. I am the sāttvic power to help you in your work and I am always at your service."

Accordingly Brahmā and Rudra were born and Brahmā started his creation. (1st Skandha, Devī Bhāgavata).

(iv) In times of old during the great deluge everything in this universe became extinct. It went on like that for some time and then the five elements and Brahmā were born. Brahmā was born in a lotus. Brahmā decided there should be mud beneath the lotus. He went down through the stem of the lotus and travelled for a thousand years and yet did not find the earth. He came back and sitting inside the lotus started doing penance. After a thousand years Madhu-Kaiṭabhas rushed to attack Brahmā (See under Kaiṭabha). Fearing them Brahmā went under water again. As he went deep down he saw a great man sleeping there. It was Mahāviṣṇu and then only he knew he was sitting on the lotus originating from the navel of Mahāviṣṇu. Mahāviṣṇu killed Madhu Kaiṭabhas and gave permission to start creation and Brahmā started his work of creation.

(v) Before the origin of the Universe the shapeless qualityless Parāśakti permeated everything. From it there were born three powers: Jñānaśakti, Kriyāśakti and Arthaśakti. The power of Sattvaguṇa was Jñānaśakti, the power of Rajoguṇa was Kriyāśakti and the power of Tamoguṇa was Arthaśakti. From the divine power of Tāmasa came the five basic things, sound, colour, touch, taste and smell. The quality of the sky was sound, the quality of air was touch, the quality of fire was colour, the quality of water was taste and the quality of earth was smell.

Rajoguṇa was born of Kriyāśakti. The five organs of senses, ear, eye, nose, tongue and skin and the five organs of work, hand, leg, speech, organ of excretion and the organ of sex and the five breaths, Prāṇa, Apāna, Vyāna, Samāna and Udāna are the offsprings of Rājasa. These are the forms of Kriyāśakti. These are controlled by the favourable activity of Cicchakti. The five gods controlling the sense-organs like Vāyu, Sūrya, Pāśī and Aśvinīdevas and the four gods controlling intelligence, conscience etc. like Candra, Brahmā, Rudra, and Kṣetrajña and the mind are ten Tattvas (Principles) born of sāttvika empowered with Jñānaśakti. All the Tattvas were made into five basic elements through the process of Pañcīkaraṇa and the Brahmāṇḍa originated from it.

2) *The constitution of Brahmāṇḍa.* The Brahmāṇḍa is made up of seven Kośas (coverings). The one in the extreme interior is very small. The second Kośa originates from the centre of the first Kośa. The third Kośa also has its origin from the first one. Each of them envelops the one before it. The seventh Kośa thus originating from the first Kośa and bursting forth through the other six Kośas spreads out for millions of miles around. If you cut the Brahmāṇḍa longitudinally the one in the extreme interior is the earth. Then come Bhuvarloka, Svarloka, Maharloka, Janaloka, Tapoloka, and Satyaloka in succession. The worlds in the lower half are called Pātāla, Rasātala, Mahātala, Talātala Sutala, Vitala and Atala. From Satyaloka to Atala there are fourteen lokas. The Brahmāṇḍa consists of the Sūrya, Candra, Stars, Śukra, Budha, Aṅgāraka, Bṛhaspati, Śani, Saptarṣis, Dhruva, Śiṁśumāra and Rāhu, called the Jyotiścakra. Besides these there are twentyeight hells also. (Viṣṇu Purāṇa, Aṁsa 1).

Rāhu is ten thousand yojanas below Sūrya. Ten thousand yojanas below Rāhu is the loka of Siddhavidyādharas. Below that up to the path of the clouds is the loka of the demons, genū and manes. Hundred yojanas below this is the Bhūloka (earth). Ten thousand yojanas below the earth and as many yojanas below the world above each are Atala, Vitala Sutala, Talātala, Mahātala Rasātala and Pātāla. (5th Skandha, Bhāgavata).

3) *Origin of life.* Brahmā originated from the navel of Mahāviṣṇu. Brahmā started creation after obtaining permission from Viṣṇu. In the beginning Brahmā created from the mind Marīci, Aṅgiras, Atri, Vasiṣṭha, Pulaha, Kratu, and Pulastya. They are therefore called the Mānasaputras of Brahmā. (Manas = mind, Putra, = son). From his wrath came Rudra, from his lap came Nārada, from his right thumb Dakṣa, from his mind Sanaka and others and from his left thumb, Vīraṇī. Dakṣa married Vīraṇī.

Dakṣa got five thousand sons of Vīraṇī. They also got sons. When the population began to increase thus Nārada intervened and questioned the advisability of increasing the population before knowing the capacity of the earth. The sons of Dakṣa realised the sense in it and started to have a survey of the earth. Dakṣa was disappointed that the children left him without showing any interest in the work of creation. So he produced another five thousand sons and asked them to start the work of creation. But they were also sent away as before by Nārada. Dakṣa became angry and he created sixty daughters.

He gave thirteen daughters to Kaśyapa, ten to Dharma, twentyseven to Candra, two to Bhṛgu, four to Ariṣṭanemi, two to Kṛtāśva, and two to Aṅgiras. Of these most of the living things in the world were born to Kaśyapa. (7th Skandha, Devī Bhāgavata).

Kaśyapa was the last of the Prajāpatis. Kaśyapa married the daughters of Dakṣa named Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu, and Analā. Aditi got thirtythree sons and their family consists of the thirtythree crores of Devas. From Diti were born the daityas or asuras. From Danu was born the dānava Hayagrīva. Kālikā got two sons, Naraka and Kālaka. Tāmrā got five daughters, Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Krauñcī gave birth to owls, Bhāsī to Bhāsas and Śyeni to Śyenas (Vultures, Kites etc.). Dhṛtarāṣṭrī gave birth to Haṁsas, Kalahaṁsas and Kokas. Śukī gave birth to Natā and Nāta in turn to Vinatā. Krodhavaśā gave birth to ten daughters; Mṛgī, Mṛgamandā, Harī, Bhadramadā, Mātaṅgī, Śārdūlī, Śvetā, Surabhi, Surasā and Kadrū. Of these Mṛgī gave birth to beasts, Mṛgamandā to trees and plants. Lions and monkeys are the children of Hari, Bhadramadā got a daughter named Irāvatī. Airāvata was the son of Irāvatī. From Mātaṅgī were born the elephants and from Śārdūlī the tigers. The Aṣṭadiggajas are the sons of Śvetā. Surabhi got two daughters named Rohiṇī and Gandharvī. Cows are the children of Rohiṇī and horses are the children of Gandharvī. Serpents are the sons of Surasā and Kadrū gave birth to snakes. From Manu were born men. Trees are the sons of Analā. Vinatā got two sons named Aruṇa and

Garuḍa. To Aruṇa were born two sons, Jaṭāyu and Sampāti.

4) *The end of the World*—There are different views in the Purāṇas regarding the end of the world. The different Purāṇas give different views. For knowing the views of Agni Purāṇa on the subject see under the heading 'Pralaya'. The eleventh Skandha of Bhāgavata gives the following theory regarding the end of the world.

All the material objects of the world will become illusory. Fire will increase. There will be no rains for hundred years together. The World will be burnt by the heat. The heat will go down to the head of Ananta who holds this world on his head. The Saptameghas (Seven Clouds) will rise up in the sunshine infested with the poisonous breath of Ananta. Then rains will start pouring down in streams as thick as the trunk of an elephant. Everything will be drowned in that water. Viṣṇu alone will be left above the vast expanse of water. (See under Manvantara).

LOKĀLOKA. There is a mountain between Loka and Aloka. This is called Lokālokaparvata and the land beside it is called Lokāloka. The mountain is as long as the distance between Mānasottara and Mahāmeru. This place is golden in colour and as smooth as glass. Not a single being lives there. God has created this as a boundary to the three worlds. All the planets like the Sun get light from the brilliance of this mountain. Brahmā has posted four diggajas named Vṛṣabha, Puṣpacūḍa, Vāmana and Aparājita in the four corners of this mountain. (8th Skandha, Devī Bhāgavata).

LOKAPĀLA. Indra, Agni, Yama and Varuṇa are called lokapālas. (Śloka 35, Chapter 57, Vana Parva).

LOKAPĀLASABHĀKHYĀNAPARVA. A sub-divisional Parva of Sabhā Parva. The chapters five to twelve are included in this.

LOKODDHĀRA. A sacred place of Purāṇic importance in India. Lord Viṣṇu raised all the worlds at this place. If anyone bathes in a pond there he will be able to liberate the souls of other people from sins. (Chapter 83, Vana Parva).

LOLA. Son of a great sage called Siddhavīra. Lola in his later birth was born of a queen named Utpalāvatī. His name then was Tāmasama. (Mārkaṇḍeya Purāṇa).

LOMAHARṢAṆA. Father of Sūta who told Purāṇic stories. (1st Skandha, Devī Bhāgavata). He was a member of the court of Yudhiṣṭhira. (Śloka 12, Chapter 4, Sabhā Parva).

LOMAPĀDA I. (ROMAPĀDA). A King of the country of Aṅga.

1) *Genealogy*. Descending in order from Viṣṇu: Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Turvasu Vahni—Bharga-Bhānu-Tribhānu—Karandhama—Marutta—(Marutta adopted Duṣyanta) Duṣyanta - Varūtha — Gāṇḍīra —Gāndhāra—Kerala—Cola —Pāṇḍya —Kola —Druhyu —Babhrusetu—Purovasu—Gharma—Kṛta—Vidūṣa—Pracetas—Sabhānara—Kālānala—Śṛñjaya—Purañjaya—Janamejaya — Mahāśāla—Mahāmanas —Uśīnara —Titikṣu —Ruṣadratha—Paila —Sutapas —Bali —Aṅga —Dadhivāhana—Dravīratha—Dharmaratha—Citraratha—Satyaratha—Lomapāda.

2) *Other details.*

(i) He was a friend of Daśaratha. (Śloka 53, Chapter 110, Vana Parva).

(ii) Once there was no rain in the country of Lomapāda. It was due to a curse from the brahmins and to remove the curse Lomapāda brought Ṛṣyaśṛṅga to his country. Śāntā, daughter of Daśaratha was living with Lomapāda as his adopted daughter at that time. Lomapāda gave her in marriage to Ṛṣyaśṛṅga and made him live in his country. The country got rains from that time onwards. (See under Ṛṣyaśṛṅga and Śāntā).

(iii) Lomapāda constructed a new hermitage for Ṛṣyaśṛṅga. (Śloka 9, Chapter 113, Vana Parva).

LOMAPĀDA II. A King born of the Yadu dynasty.

1) *Genealogy*. Descending in order from Viṣṇu—Brahmā - Atri-Candra- Budha-Purūravas-Āyus-Nahuṣa-Yayāti-Yadu-Kroṣṭā-Vṛjivān-Svāhi-Ruśeku-Citraratha-Śaśabindu-Pṛthuśravas - Gharma - Rucaka (Rukmakavaca)-Jyāmagha-Lomapāda.

2) *Birth*. Rukmakavaca, grandfather of Lomapāda conquered many countries and gave them all as gifts to those brahmins who participated in his Aśvamedhayajña. He got five brave sons, Rukmeṣu, Pṛthurukma, Jyāmagha, Parigha and Hari. Of them he made Parigha and Hari live and rule in Videha. Rukmeṣu ruled his father's country and Pṛthurukma helped his brother. Jyāmagha was sent out from his country and he lived quietly in a hermitage. One day as per the advice of a sage he left the place in a chariot with a flag flying to the shores of the river Narmadā. He had neither servants nor the means for his daily food. He lived on the mountain Ṛkṣavān eating only roots and fruits. He was very old and his wife Śaibyā also was getting old. They had no sons and still Jyāmagha did not marry again.

Once when Jyāmagha gained a victory in a fight, he brought a girl and entrusted the child to his wife saying "This child is your daughter-in-law." Śaibyā was surprised and enquired "How can that be when I have no son ?" Jyāmagha replied, "She is to be the wife of a son who will be born to you soon." By means of the hard penance of that girl, Śaibyā got a handsome son named Vidarbha. Vidarbha married her and got two wise sons, Kratha and Kaiśika and a third son Lomapāda, who was righteous, virtuous and wise. All the three were great warriors also. Descending in order from Lomapāda came Babhru-Heti-Kaiśika-Cidi. From this Cidi came the Cedi dynasty of Kings. (Sṛṣṭi Khaṇḍa, Padma Purāṇa, Bhīṣmapulastya Saṁvāda).

LOMAŚA I (ROMAŚA) I. A sage, who was a great story-teller. Many of the stories found as episodes in the Purāṇas were told by this sage. Mahābhārata gives the following details about him.

(1) Lomaśa was very virtuous and longlived. (Śloka 18, Chapter 31, Vana Parva).

(2) Once Lomaśa entered the court of Indra and spoke to Indra about Arjuna sitting sharing a half of his seat before him. (Śloka 1, Chapter 47, Vana Parva).

(3) Lomaśa returned to Kāmyakavana from the court of Indra and gave Yudhiṣṭhira the messages from Indra and Arjuna. (Śloka 33, Chapter 47, Vana Parva).

(4) He prophesied to Arjuna that he would get divine weapons from Śiva. (Śloka 10, Chapter 91, Vana Parva).

(5) Lomaśa consoled Yudhiṣṭhira when he came to the

forests in exile leaving all his happy surroundings in the country. (Śloka 17, Chapter 94, Vana Parva).

(6) He told Dharmaputra the story of Agastya. (Chapter 96, Vana Parva).

(7) Lomaśa told Dharmaputra the stories of Śrī Rāma and Paraśurāma. (Śloka 40, Chapter 99, Vana Parva).

(8) Asuras defeated all the Devas and the latter were perplexed. It was Lomaśa who then advised them to make weapons out of the bones of the sage Dadhīca. (Chapter 100, Vana Parva).

(9) Lomaśa mentioned to the Devas a trick to kill Vṛtrāsura. (Chapter 101, Vana Parva).

(10) The story of Bhagīratha, the episode of Ṛṣyaśṛṅga etc. were all told by Lomaśa. (Chapters 103 to 113, Vana Parva).

(11) Lomaśa told Yudhiṣṭhira the story of the Yāga of King Gaya, the story of the river Payoṣṇī, the glory of the mountain of Vaiḍūrya and the river Narmadā, and the story of Cyavana the great sage. (Chapter 121, Vana Parva).

(12) He told the Pāṇḍavas the story of Māndhātā. (Chapter 126, Vana Parva).

(13) Lomaśa told Yudhiṣṭhira the story of Somaka and Jantu. (Chapter 127, Vana Parva).

(14) He praised the glory of the holy place Yamunātīrtha, known as Plakṣaprasravaṇa also, near Kurukṣetra. Chapter 129, Vana Parva).

(15) It was Lomaśa who told the story of the emperor Śibi who gave his own flesh to protect a dove which went to him for refuge. (Chapter 130, Vana Parva).

(16) Lomaśa told the story of the sage Aṣṭāvakra to the Pāṇḍavas. (Chapter 133, Vana Parva).

(17) He described the story of Yavakrīta and Medhāvī to the Pāṇḍavas. (Chapter 135, Vana Parva).

(18) Dharmaputra heard the stories of Bharadvāja, Raibhya, Arvāvasu and Parāvasu from Lomaśa. (Chapter 137, Vana Parva).

(19) Lomaśa told Dharmaputra the story of Narakāsura and the incarnation of Viṣṇu as Varāha. (Chapter 142, Vana Parva).

(20) Lomaśa visited Bhīṣma lying on his bed of arrows. (Śānti Parva).

(21) Lomaśa praised the glory of giving rice as charity, (Śloka 10, Chapter 67, Anuśāsana Parva).

(22) Lomaśa was a sage from the north. (Śloka 46, Chapter 165, Vana Parva).

(23) Lomaśa relieved many nymphs like Pramohinī from their curses. (See under Pramohinī).

LOMAŚA II. A cat. (See under Ḍiṇḍika).

LOPĀMUDRĀ. Wife of Agastya. (For details see under Agastya).

LUŚA. A Ṛgvedic hermit. It is mentioned in Ṛgveda that Luśa and Kutsa were rivals to win the mercy of Indra.

Once Luśa and Kutsa invited Indra at the same time. But Indra refused Luśa and put him in prison. Even from the prison Luśa prayed to Indra to visit him. (Ṛgveda, Maṇḍala 10, Anuvāka 88, Sūkta 5; Jaiminīya Brāhmaṇa 1.128).

M

MA. This letter has the following three meanings-- Prosperity, honour and mother. (Agni Purāṇa, Chapter 348).

MACAKRUTA. A sacred place on the border of Kurukṣetra. A Yakṣa of name Macakruta keeps guard over this place. If one bows down before this Yakṣa one will have to his credit the benefit of a thousand Godānas (giving away cows in charity). (Chapter 83, Vana Parva, M.B.).

MADA I. An Asura. This demon came out of the sacrificial fire of Cyavana to kill Indra. (See under Cyavana).

MADA II. One of the Mānasaputras (spiritual sons) of Brahmā. Matsya Purāṇa states that Mada was born of the Pride of Brahmā.

MADADHĀRA. A mountain. Bhīmasena, while on his victory march to the east conquered this mountain. (Śloka 9, Chapter 30, Sabhā Parva).

MADĀLASĀ I. A Vidyādharī. She was married to a Vidyādhara named Campaka. (See under Campaka).

MADĀLASĀ II, Wife of Ṛtadhvaja, King of Kāśī. Once a demon named Pātālaketu carried away Madālasā and Ṛtadhvaja took her back after defeating Pātālaketu in a fight. Alarka was the son of this couple.

MADANAMĀLĀ. A celebrated prostitute of the city of Pratiṣṭhāna. Narasiṁha, King of Pratiṣṭhāna, did not surrender himself to Vikramāditya, emperor of Pāṭalīputra. The resourceful Vikramāditya went to Pratiṣṭhāna and caught hold of the prostitute Madanamālā first and then through her subdued the King Narasiṁha. After that Vikramāditya took Madanamālā to his place and made her stay there. (Taraṅga 4, Ratnaprabhālambaka, Kathāsaritsāgara).

MADANAMAÑCUKĀ. A heroine of 'Vatsarājacarita'. Her mother was a nymph in her previous birth. By a curse of Devendra she was born on earth as Kaliṅgasenā and lived serving in the palace of Udayana, King of Vatsa. She desired to make Udayana her husband. In the meantime a Gandharva named Madanavega fell in love with Kaliṅgasenā. Knowing that Kaliṅgasenā was in love with Udayana the Gandharva followed her in the garb of the King Udayana and at last they were married. Kaliṅgasenā soon delivered Madanamañcukā, an incarnation of Ratidevi. When she grew up she married Naravāhanadatta, son of Udayana. (Madanamañcukālambaka, Kathāsaritsāgara, Taraṅga 8).

MADANAVEGA. A Gandharva. (See under Madanamañcukā).

MADANIKĀ. A nymph, a daughter of Menakā. A demon named Vidyudrūpa married her. But Kandhara of the family of Garuḍa killed Vidyudrūpa and took Madanikā for himself. They got a child named Tārkṣī. (Mārkaṇḍeya Purāṇa, Chapter 2).

MADAYANTĪ. Wife of King Kalmāṣapāda. He was known as Mitrasaha and Saudāsa also. When Kalmāṣapāda lay cursed Vasiṣṭha begot a child of Madayantī named Aśmaka. Madayantī gave her ear-rings to the sage Uttaṅka. (For details see under Uttaṅka and Kalmāṣapāda).

MĀDHAVA I. A synonym of Śrī Kṛṣṇa. Because Śrī Kṛṣṇa could be properly understood by Manana, Dhyāna and Yoga he got the name Mādhava. (Śloka 4, Chapter 7, Udyoga Parva).

MĀDHAVA II. Son of Vikrama, King of Tāladhvaja. The Kriyā Khaṇḍa of Padma Purāṇa gives the following story about him.

Mādhava desired to marry a beautiful and good-natured Kṣatriya girl named Candrakalā. She was not

prepared for that and she informed Mādhava thus : "There is a princess in the island of Plakṣa named Sulocanā. She is far more beautiful than myself and is fit to be your consort. Do try to get her."

Mādhava accepted the advice of Candrakalā and started for the island of Plakṣa with a servant of his named Praceṣṭa. The news that welcomed him when he reached the island was that the marriage of Sulocanā had been fixed with one Vidyādhara. Undaunted Mādhava sent a love-letter to the princess mentioning his arrival in the city, seeking her hand in marriage. In reply to that Sulocanā wrote that if Mādhava appeared on the marriage-dais in time she would accept him as her husband.

The marriage day arrived and Mādhava waited for the time of the function. But when the auspicious hour came Mādhava was asleep. Praceṣṭa, his servant, took advantage of the opportunity and carried away Sulocanā. But Sulocanā was determined to marry only Mādhava and she escaped from the custody of Praceṣṭa and reached the palace of a King called Suṣeṇa and stayed there as a servant wearing the robes of a male, calling himself Vīravara.

Vīravara, i e Sulocanā in disguise, saved Vidyādhara and Praceṣṭa from committing suicide. At that time Mādhava also in despair was about to commit suicide when Sulocanā appeared before him in time and stopped him from doing it. Sulocanā then told him all that had happened and they were happily united as husband and wife.

MĀDHAVA III. A son born to Yadu of his Nāga wife Dhūmravarṇā. The renowned Yādava dynasty was established by this Yadu and his son Mādhava. (Harivaṁśa).

MĀDHAVA IV. A virtuous brahmin. Once when he was about to sacrifice a goat in the sacrificial fire the goat in human voice told the story of its previous birth and requested the brahmin to sacrifice it after reciting the ninth chapter of the Gītā. Mādhava did so and the goat got salvation. (Uttara Khaṇḍa, Padma Purāṇa).

MĀDHAVĪ I. Daughter of King Yayāti. A lady recluse she always wore deer-hide as her garment and went on observing a Vrata called Mṛgavrata: Yayāti gave this daughter in marriage to Gālava. (Śloka 12, Chapter 145, Udyoga Parva). Mādhavī bore a son named Vasumān alias Vasumanas to Haryaśva, King of Ayodhyā. She got of Divodāsa, King of Kāśī, another son named Pratardana; of the King of Uśīnara she got a son named Śibi. Besides these she got a son named Aṣṭaka of Viśvāmitra. (See under Gālava). When the accrued merit of Yayāti was exhausted and he fell down from heaven Mādhavī consented to part with half of her stock of merit to Yayāti. (See under Yayāti).

MĀDHAVĪ II. A follower of Subrahmaṇya. (Śloka 7, Chapter 46, Śalya Parva).

MADHU I. One of the Asuras born from the ear-wax of Mahāviṣṇu. The other was named Kaiṭabha. (For details see under KAIṬABHA).

MADHU II. Once there lived in a forest-garden on the shores of the Yamunā an Asura of name. Madhu. Śatrughna killed this Madhu and established there a city called Mathurāpurī. (Uttara Kāṇḍa, Kamba Rāmāyaṇa). While Indrajit, son of Rāvaṇa, was performing penance Madhu carried away a demoness named Kumbhīnasī and there ensued a fight on that account between Madhu and Rāvaṇa in which Madhu was killed.

MADHU III. A king who used to sit in the court of Yama and worship him. (Śloka 16, Chapter 8, Sabhā Parva).

MADHUCCHANDAS. A sage who observed correctly the Āśrama of Vānaprastha. He was one of the Brahmavādī sons of Viśvāmitra. (Śloka. 50, Chapter 4, Anuśāsana Parva). Viśvāmitra had a hundred sons like Madhucchandas. (10th Skandha, Bhāgavata). The first Sūkta of Ṛgveda was written by this sage.

MADHUKAIṬABHA(S). Two Asuras named Madhu and Kaiṭabha. (See under KAIṬABHA).

MADHUKUMBHA. A follower of Subrahmaṇya. (Śloka 19, Chapter 46, Śalya Parva).

MADHŪLIKĀ. A follower of Subrahmaṇya. (Śloka 19, Chapter 46, Śalya Parva).

MADHUMĀN. A place of habitation of ancient India. (Śloka 53, Chapter 9, Bhīṣma Parva).

MADHUPARKA. One of the children of Garuḍa. (Śloka 14, Chapter 11, Udyoga Parva).

MADHURA. A soldier of Subrahmaṇya. (Sloka 71, Chapter 45, Śalya Parva).

MADHURASVARĀ. A celestial maiden. She once conducted a dance performance in honour of Arjuna.(Śloka 30, Chapter 43, Vana Parva).

MADHUŚAKTA. An Asura. During the time of the emperor Pṛthu, the earth was turned into a cow and people milked from her the things they wanted. Madhuśakta was the person who did the milking for the Asuras.

MADHUŚRAVA. A sacred place in Kurukṣetra, situated near another holy place called Pṛthūdaka. If one bathes in a pond there one will have to his credit the benefit of making a thousand Godānas. (Śloka 15, Chapter 83, Vana Parva).

MADHUSŪDANA. Another name for Śrī Kṛṣṇa. Because he killed an Asura named Madhu he was called Madhusūdana. (Śloka 16, Chapter 207, Vana Parva).

MADHUSYANDA. A sage who was the son of Viśvāmitra. (Sarga 62, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

MADHUVANA. A forest-garden owned by the great monkey-King Sugrīva. After finding out the whereabouts of Sītā, Hanūmān and Aṅgada accompanied by other monkeys entered this garden and drank honey to their heart's content. (Chapter 282. Vana Parva and Sundara Kāṇḍa, Vālmīki Rāmāyaṇa).

MADHUVARṆA. A soldier of Subrahmaṇya. (Śloka 72, Chapter 42, Śalya Parva).

MADHUVAṬĪ. A sacred place on the border of Kurukṣetra. If one bathes in a sacred pond there and worships the Manes one will have to one's credit the benefit of making a thousand Godānas (giving away cows in charity). (Śloka 94, Chapter 83, Vana Parva).

MADHUVIDYĀ. A special mystical lore of the Devas. This was imparted to the sage Dadhyaṅ by Indra. (See under DADHYAÑ).

MADHUVILĀ (MADHUBILĀ). A river which flows in the neighbourhood of Kardamila kṣetra. This river has another name Samaṅga. This is a very sacred tīrtha. Indra who became a Brahmahatyā-sinner by killing Vṛtrāsura was absolved of his sins by taking a bath in this river. Aṣṭāvakra, the sage with eight bends in his body, got himself perfect by taking a bath in this river obeying the orders of his father Kahoḍaka. (Chapter 135, Vana Parva).

MADIRĀ. Wife of Vasudeva, father of Śrī Kṛṣṇa. Vasudeva had seven wives named Rohiṇī, Bhadramāninī, Madirā, Ilā, Rocanā, Pauravī and Devakī (9th Skandha, Bhāgavata). Of these Devakī, Rohiṇī, and Bhadrā abandoned their lives by jumping into the funeral pyre of Vasudeva. (Śloka 18, Chapter 7, Mausala Parva).

MADIRĀKṢA (MADIRĀŚVA) I. A brother of Virāṭa, King of Matsya. When the Kauravas made Trigarta carry away the cattle of Virāṭa it was Madirākṣa who faced Trigarta in a fight. A great fight ensued between Trigarta and Madirākṣa. He had shone as one of the chieftains of the army of King Virāṭa. He was a very charitable man well-versed in Dhanurveda (archery). He was killed in the big battle by Droṇācārya. Chapters 31, 33, 82 Virāṭa Parva; 171, Udyoga Parva and 9, Karṇa Parva).

MADIRĀKṢA II (MADIRĀŚVA). A king of the dynasty of Ikṣvāku. He was the son of King Daśāśva. Madirāśva was a saintly king well-versed in archery. He was a very righteous person also. (27-8, Anuśāsana Parva). Madirāśva had a son named Dyutimān and a daughter named Sumadhyā. (2, 8, Anuśāsana Parva.) After giving Sumadhyā in marriage to a sage named Hiraṇyahasta Madirāśva attained Svarga. (226: 34 Śānti Parva, and 137 : 24 Anuśāsana Parva).

MADOTKAṬA A ferocious lion mentioned in Pañcatantra (See under Pañcatantra).

MADRĀ. One of the ten wives of Atrimaharṣi. Atri got of Madrā a son named Soma. (Brahmāṇḍa Purāṇa).

MADRA (M). An ancient place of habitation in Bhārata. This is situated near the river Jhelum. Mādrī, the wife of Pāṇḍu was a princess of this place. Bhīṣma went to Madra and brought Mādrī for Pāṇḍu. (Chapter 112, Ādi Parva). At the time of Arjuna's birth there was a voice from heaven which said, "This child will grow up and capture many countries like Madra". Aśvapati, father of Sāvitrī, was a king of Madra. Karṇa condemned Madra and Vāhīka as countries which had fallen low in virtue. (Chapter 44, Karṇa Parva).

MADRAKA I. A Kṣatriya king of ancient Bhārata. He was born of the partial spirit of the demon Krodhavaśa. Śloka 59, Chapter 67, Ādi Parva).

MADRAKA II. Soldiers of the country of Madra were called Madrakas. Madrakas were included in the Kaurava army. (Śloka 7, Chapter 51, Bhīṣma Parva).

MADRAKALAṄGA. A place of habitation of ancient India. (Śloka 42, Chapter 9, Bhīṣma Parva).

MĀDRAVATĪ I. Wife of Parīkṣit, son of Abhimanyu. She was the mother of Janamejaya. (Śloka 85, Chapter 95, Ādi Parva).

MĀDRAVATĪ II. Another name for Mādrī, wife of Pāṇḍu. (Śloka 56, Chapter 52, Sabhā Parva).

MĀDREYAJĀṄGALA. A place of habitation of ancient India. (Śloka 39, Chapter 9, Bhīṣma Parva).

MĀDRĪ. Mādrī who was the second wife of Pāṇḍu was a daughter of the King of Madra. She was the sister of Śalya. Nakula and Sahadeva took birth from Mādrī. Pāṇḍu expired when he embraced his wife Mādrī. It was because of a curse of the hermit Kindama. Mādrī ended her life in the pyre with her husband. (For further details see under the word PĀṆḌU).

MADYA. Wine. There is a story in the seventh Skandha of Devī Bhāgavata showing how Madya happened to be an intoxicant. Once Indra sent out the Aśvinīdevas from Devaloka and banned wine to them. They took refuge in Cyavana a great sage. Cyavana conducted a special Yāga and invited the Aśvinīdevas to partake of the Yajñāṁśa. Indra objected to this and Cyavana had to face Indra in a fight. Then Cyavana produced from the sacrificial fire a demon named Mada and he rushed at Indra to kill him. Indra then bowed down before Cyavana and craved for pardon. Cyavana withdrew the demon and tearing him into four pieces put one each in dice, hunting, wine and women. That was how all the four became intoxicating.

In ancient India there were certain social conventions regarding drinking of alcoholic preparations. All those drinks which were intoxicants were not listed as 'Alcohol'. Wine, honey, toddy, juice of sugarcane, juice of Iruppa and Kuṭampuli, and sweet toddy of palm tree were not considered alcohol. Surā (liquor) chiefly meant Paiṣṭī (liquor made out of rice paste). Drinking of Surā was banned to the three castes, Brāhmaṇa, Kṣatriya and Vaiśya. If they drank Surā they had to perform a penance for a year drinking only water or eat long pepper for a year. To be free from the sin of drinking Surā one should wear dress made of animal hair. Even if one drinks water in a pot in which Surā was taken, one should observe Vrata for seven days. (Chapter 173, Agni Purāṇa).

MAGA (S). The brahmins residing in the island of Śāka are generally called Magas. The Brahmaparva of Bhaviṣya Purāṇa and the Sāmba Purāṇa speak about the Magas thus :

Sāmba, son of Kṛṣṇa, did severe penance to please Sūryadeva and pleased with the unwavering devotion of Sāmba, Sūrya gave him a luminous replica of himself for worship. Sāmba constructed a beautiful temple by the side of the Candrabhāgā river and installed the idol there. He then brought from Śākadvīpa the brahmins called Magas for conducting the ceremonies of the temple. All the eighteen families of Maga brahmins came and stayed near the temple at the request of Sāmba.

MAGADHA. A famous city of ancient India. Its present name is Rājagṛha. The Purāṇas mention many great Kings who had ruled Magadha. Bṛhadratha was once King of Magadha. (Śloka 30, Chapter 63, Ādi Parva) Jayatsena one of the Kālakeyas was once the King of Magadha. (Śloka 48, Chapter 67, Ādi Parva). Pāṇḍu father of the Pāṇḍavas once attacked Magadha and Dīrgha the then King of Magadha was killed by Pāṇḍu. (Chapter 112, Ādi Parva). While Bṛhadratha was ruling Magadha he passed an order that each and every house should worship the demoness Jarā as a house-goddess. (Śloka 10, Chapter 13, Sabhā Parva). During the time of the Mahābhārata Jarāsandha was the King of Magadha. Śrī Kṛṣṇa made Bhīmasena kill Jarāsandha. After his death Śrī Kṛṣṇa made Sahadeva brother of Jarāsandha the King of Magadha. (Śloka 43, Chapter 24, Sabhā Parva). Bhīmasena conquered this country during his victory march. The people of Magadha offered gifts to Yudhiṣṭhira at his Rājasūya. (Śloka 18, Chapter 52, Sabhā Parva). The King of Magadha and the people there fought on the side of the Pāṇḍavas in the great battle. (Śloka 2, Chapter 53, Udyoga Parva).

MĀGADHAS. A particular tribe of people. If the work of Sūtas was to drive chariots and the work of Pulkasas to hunt, the work of the Māgadhas was that of an adulator. (Chapter 151, Agni Purāṇa). This work of a flatterer was given to them by Brahmā. When the

emperor Pṛthu was born, Brahmā conducted a Yāga. On the day of sutyā at the place of Somābhiṣava of the Yāga a very intelligent Sūta was born. At the same yāga a Māgadha also was born. He was a great scholar. Then the sages told Māgadha and Sūta thus: "Praise this king Pṛthu, who is the valorous son of Vena. Praising is the fittest work suited to you both. Pṛthu deserves praise." Then the Sūta-Māgadhas placing their hands on their breasts with respect said, "What do we know of the qualities and capabilities of a king just born ? His fame is not known. Based on what should we sing praises of him ?" Hearing this the sages said that they should praise him for the qualities which he would be possessing in future. The king was pleased to hear that. Sūta-Māgadhas started singing eulogistic songs based on the qualities and exploits of a Pṛthu to be. Pṛthu then appointed Sūta as his charioteer and Māgadha as his adulator. From then onwards the Sūta family became charioteers and the Māgadha family flatterers. (Chapters 13—70 Aṁsa 1, Viṣṇu Purāṇa).

MĀGADHĪ. A river which flows through the middle of five mountains. (Sarga 32, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

MAGHĀ I. A sacred place. If one visits this place one would get the benefit of performing the yajñas like Agniṣṭoma and Atirātra. (Śloka 51, Chapter 84, Vana Parva).

MAGHĀ II. One of the twentyseven constellations. The importance of this constellation is mentioned in the Mahābhārata in several places.

(i) When the planet Kuja (Mars), during its retrograde motion, comes near the constellation of Maghā many unhappy incidents occur in the world. (Śloka 14, Chapter 3, Bhīṣma Parva).

(ii) If Candra stays near Maghā it is an ill omen. (Śloka 2, Chapter 17, Bhīṣma Parva).

(iii) If one gives away land in charity on the day of Maghā one will be rich in children and cattle. (Śloka 12, Chapter 64, Anuśāsana Parva).

(iv) If one gives pudding to the poor on the day of Maghā which comes in the black half of the month of Tulā (October) the Manes will be pleased. (Śloka 7, Chapter 88, Anuśāsana Parva).

(v) If one worships the Manes on the day of Maghā sitting in the shade of an elephant, the manes will be satisfied. (Śloka 8, Chapter 88, Anuśāsana Parva).

(vi) If one conducts the obsequial rites and acts of charity on the day of Maghā one would become the most excellent member of the family. (Śloka 5. Chapter 89, Anuśāsana Parva).

MĀGHA. A Sanskrit poet who lived in the 7th Century A.D. The only work of his which has come to light is Śiśupālavadha known popularly as Māgha.

Upamā Kālidāsasya
  Bhāraverarthagauravam /
Daṇḍinaḥ padalālityaṁ
  Māghe santi trayo guṇāḥ //

This is a very famous verse meaning thus : "The simile of Kālidāsa, the depth of meaning of the words of Bhāravi and the simplicity of language of Daṇḍin are all present in Māgha". This indicates how great a poet Māgha was.

From the last part of this Kāvya it can be surmised that Māgha was the son of Dattaka and grandson of Suprabhadeva. Suprabhadeva was the minister of a King called Dharmadeva. Māgha was born in Gujarat. A literary critic named Jacobi fixes the period of Māgha as the 6th century A.D. while others fix it as the 8th century A.D. Māgha has made references to the drama 'Nāgānanda' written by Harṣa. Harṣa was a King during the period 606 to 649 and that is why the period of Māgha is fixed after that period.

MĀGHA. A month (February). This is so called because it is closely associated with the constellation Maghā. This month is between the months of Pauṣa and Phālguna. Mahābhārata makes some statements about the importance of the month of Māgha.

(i) He who bathes at Prayāga during this month will be free from all sins. (Śloka 37, Chapter 25, Anuśāsana Parva).

(ii) He who gives gingelly as gift to Brahmins during this month will never go to hell. (Śloka 8, Chapter 66, Anuśāsana Parva).

(iii) If one takes food only once a day during the whole of this month one will be born very rich in the next birth. (Śloka 31, Chapter 106, Anuśāsana Parva).

(iv) If one worships Śrī Kṛṣṇa fasting on the Dvādaśī day of Māgha one will get the benefit of conducting a Rājasūya yajña. (Śloka 5, Chapter 109, Anuśāsana Parva).

(v) Bhīṣma expressed his desire to Kṛṣṇa to end his life on the aṣṭamī day falling in the bright fortnight of the month of Māgha. (Anuśāsana Parva, Chapter 167, Śloka 28).

MAHĀBĀHU. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in the Bhārata Yuddha. (M.B. Droṇa Parva, Chapter 157, Verse 19).

MAHĀBALA I. Minister of Śrīdatta. (See under the word Śrīdatta).

MAHĀBALA II. A follower of Lord Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 71).

MAHĀBALI. See under the word Bali.

MAHĀBHAUMA. Son of Ariha, a King of the Puru dynasty. He had a son Ayutanāyī by his wife Suyajñā. (M.B. Ādi Parva, Chapter 95, Verse 19).

MAHĀBHAYA. A Rākṣasa. He was born to Adharma by his wife Nirṛti. Mahābhaya had two brothers named Bhaya and Mṛtyu. (M.B. Ādi Parva, Chapter 66, Verse 54).

MAHĀBHIṢAK. A King of the Ikṣvāku dynasty. He had another name Śantanu. (For further details see under Śantanu).

MAHĀBHOJA. A Yādava King. (Bhāgavata, 9th Skandha).

MAHĀCŪḌĀ. A woman follower of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 5).

MAHĀDĀNA. There are sixteen Mahādānas or "Great gifts". They are : (1) Tulāpuruṣadāna, (2) Hiraṇyagarbha dāna, (3) Brahmāṇḍa dāna, (4) Kalpakavṛkṣadāna, (5) Gosahasradāna, (6) Hiraṇyakāmadhenudāna, (7) Hiraṇyāśva dāna, (8) Hiraṇyāśvaratha dāna, (9) Hemahastiratha dāna, (10) Pañcalāṅgalakadāna (11) Dhārādāna, (12) Viśvacakradāna (13) Kalpalatā dāna, (14) Saptasāgaraka dāna, (15) Ratnadhenu dāna, (16) Mahāpūtaghaṭa dāna. (Agni Purāṇa, Chapter 210).

MAHĀDEVA. Śiva. (See under Śiva).

MAHĀDHṚTI. A King of the Solar dynasty. Bhāgavata, 9th Skandha).

MAHĀDYUTI. I. A King in ancient India. (M.B. Ādi Parva, Chapter 1, Verse 232).

MAHĀDYUTI II. One of the sons of the Yakṣa Maṇibhadra by Puṇyajanī.

MAHĀGAṄGĀ. A holy place. Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 22 says that abstaining from food for a fortnight after a bath in this place will secure admission to Svargaloka.

MAHĀGAURĪ. A prominent river in India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 33).

MAHĀGOṆA. A river (Nada) celebrated in the Purāṇas. It is also known as "Śoṇabhadra" and Mahāśoṇa. It is after crossing this river that Kṛṣṇa, Bhīma and Arjuna entered Magadha, the capital of Jarāsandha. (M.B. Sabhā Parva, Chapter 20, Verse 27).

MAHĀHANU. A nāga born in the family of Takṣaka. In Mahābhārata, Ādi Parva, Chapter 57, Verse 10, we read that this nāga was burnt to death in Janamejaya's 'Sarpasatra'.

MAHĀHANUS. One of the sons of Vasudeva by Rohiṇī. (Matsya Purāṇa).

MAHĀHAYA. A King of the Yayāti dynasty. (Bhāgavata, 9th Skandha).

MAHĀHRADA. A holy place. One who takes a bath here will never be in misfortune. M.B. Anuśāsana Parva, Chapter 25, Verse 48 says that one who takes bath here and spends a month fasting with a pure heart will attain salvation.

MAHĀJĀNU. A Brāhmaṇa. When Pramadvarā lay bitten by a serpent, this Brāhmaṇa came near her with tearful eyes. (See under Pramadvarā).

MAHĀJAVĀ. A woman follower of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 22).

MAHĀJAYA. One of the two Pārṣadas presented to Subrahmaṇya by Vāsuki, the King of serpents. The other one was Jaya. (M.B. Śalya Parva. Chapter 45, Verse 52).

MAHĀJVĀLA. A hell. (See under Kāla I).

MAHĀKADAMBA. A tree standing on the tall peak of Supārśva mountain. The Purāṇas declare that five big rivers take their sources from the hollow trunk of this big tree. These rivers fall on the top of Supārśva mountain and flow through the western side of Ilāvṛta. The region around this place to a distance of a hundred yojanas is filled with the fragrant air breathed out by the gods who feed upon the essence of the waters in these rivers. The Devī who lives in this sacred place is called "Dhāreśvarī". (Devī Bhāgavata, 8th Skandha).

MAHĀKĀLA I. A Śiva pārṣada. Mahābhārata, Sabhā Parva, Chapter 10, Verse 34 mentions that Śiva Pārṣadas known as Mahākālas flourished in the assembly of Kubera.

MAHĀKĀLA II. A sacred place situated in the Śiprā river valley in Ujjain. The Śivaliṅga installed in this place is called "Mahākāla." Mahābhārata, Vana Parva, Chapter 82, Verse 49 says that those who take a bath in the Koṭitīrtha at this place, get the same effect as that of an Aśvamedha yāga.

MAHĀKAPĀLA I. A minister of the Rākṣasa Dūṣaṇa. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 23rd Sarga).

MAHĀKAPĀLA II. A Rākṣasa who attacked Rāma and Lakṣmaṇa at Pañcavaṭī. In Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 26th Sarga we read that when Rāma and Lakṣmaṇa fought with Khara, Dūṣaṇa and Triśiras there were three terrible Rākṣasas named Mahākapāla, Sthūlākṣa and Pramāthin.

MAHĀKARṆĪ I. A wicked minister of Ambubīca, King of Magadha. There is a reference to him in Mahābhārata, Ādi Parva, Chapter 203, Verse 19.

MAHĀKARṆĪ II. A woman follower of Lord Subrahmaṇya. (M.B. Śalya Parva, Chapter 263 Verse, 26).

MAHĀKĀŚA, A particular subcontinent in the Śaka island. (M.B. Bhīṣma Parva, Chapter 11, Verse 25).

MAHĀKĀYĀ. A woman follower of Lord Subrahmaṇya (M.B. Śalya Parva, Chapter 46, Verse, 24).

MAHĀKRAUÑCA. A montain in the Krauñca island (M.B. Bhīṣma Parva, Chapter 12, Verse 7).

MAHĀLAYA. A holy place. Mahābhārata, Vana Parva, Chapter 84, Verse 54 mentions that one who observes a fast at this holy place for one month, will be absolved of all sins.

MAHĀMĀLĪ. A Rākṣasa hero of Rāvaṇa's army. He was killed in the battle at Pañcavaṭī between Rāma and Lakṣmaṇa on one side and Khara, Dūṣaṇa and Triśiras on the other, over the affair of Śūrpaṇakhā. Mahāmālī appeared on the scene as a commander of Khara's army. (Vālmīki Rāmāyaṇa. Araṇya Kāṇḍa, 26th Sarga).

MAHĀMANAS. Grandson of Janamejaya, a King of the Aṅga dynasty. Mahāśāla was the son of Janamejaya and Mahāmanas was the son of Mahāśāla. Uśīnara was the son of Mahāmanas. (Agni Purāṇa, Chapter 277).

MAHĀMATI. The seventh son of the sage Aṅgiras. There is a reference to him in Mahābhārata, Vana Parva, Chapter 218, Verse 7.

MAHĀMERU. The golden coloured peak of Himavān. The seat of Lord Śiva, according to the Purāṇas.

1) *General features.* Mahāmeru surpasses even the sun in its dazzling golden brilliance. Devas and Gandharvas attend on it on all sides. It is inaccessible to sinners. There are celestial herbs and serpents at its base. It is Mahāmeru that keeps Heaven in its place by supporting it. The atmosphere there, is always alive with the sweet songs of various kinds of birds. Precious stones are scattered all over its surface. All the 33 crores of gods dwell on the sides of this Mountain. (M.B. Ādi Parva, Chapter 17).

Saptarṣis like Vasiṣṭha rise and fall on Mahāmeru. Mahā Viṣṇu and Brahmā have their places in Mahāmeru. Viṣṇu's place is in the east. There is a special place there for the residence of Maharṣis. Those who go to Mahāmeru never return. The Sun and Moon go round Mahāmeru everyday. (M.B. Vana Parva, Chapter 163).

There are twenty mountains surrounding Mahāmeru. On the eastern side there are two mountains, Jāra and Devakūṭa. On the western side there are two mountains, Pavamāna and Pāriyātra. On the southern side are the two mountains, Kailāsa and Karavīra and on the northern side, the two mountains, Triśṛṅga and Makaragiri. Thus Mahāmeru shines like the sun in the midst of eight mountains. In the middle of Mahāmeru is situated Brahmaloka, the abode of Brahmā in a square extending over 10,000 yojanas. This region is of inexpressible splendour. At eight places around this Brahmapurī, are situated the eight posts or abodes of the Aṣṭadikpālas, each of the abodes being 25000 yojanas in extent. Thus there are nine Purīs or Cities

on the top of Mahāmeru. They are:— (1) Brahmā's Manovatī in the centre. (2) Due east of it, Indra's Amarāvatī. (3) In the south-east corner, Agni's Tejovatī. (4) On the southern side, Yama's Saṁyamanī. (5) In the south west corner, Nirṛti's Kṛṣṇāñjana, (6) On the western side, Varuṇa's Śraddhāvatī. (7) In the north-west corner, Vāyu's Gandhavatī. (8) On the northern side, Kubera's Mahodaya. (9) In the north east corner, Īśān'as Yaśovatī. (Devī Bhāgavata, 8th Skandha).

2) *Mahāmeru and Laṅkā.* Rāvaṇa's place of abode Laṅkā was really a peak of Mahāmeru. (For further details, see the previous history of Laṅkā in Para 5 under the word Kubera).

3) *How Mahāmeru got its golden colour.* The Purāṇas declare that the sun keeps going round Mahāmeru. Once, while the sun was thus going round, he wished to take a little rest. He asked permission to place the axle of his chariot for a short while on Mahāmeru. The mountain agreed to it. The grateful Sun-god (Sūrya) blessed Mahāmeru that it would thenceforth have golden colour. Until it received this blessing, Mahāmeru had the colour of ordinary mountains.

4) *Other details.*

(i) Two daughters named Āyati and Niyati were born to Mahāmeru. They were married by Dhātā and Vidhātā respectively. (Viṣṇu Purāṇa, Part I, Chapter 10).

(ii) Vasiṣṭha had an āśrama near Mahāmeru. (M.B. Ādi Parva. Chapter 99, Verse 6).

(iii) Mahāmeru attends on Kubera in Kubera's assembly. (M.B. Sabhā Parva, Chapter 12, Verse 73).

(iv) The extensive Jambū Vṛkṣa stands on the southern side of Mahāmeru. (M.B. Sabhā Parva, Chapter 38).

(v) At the time of Emperor Pṛthu, the earth was turned into a cow and all living beings obtained all their necessaries by milking her. It was Mahāmeru who stood as milking man on behalf of the mountains. (M.B. Droṇa Parva, Chapter 69, Verse 18).

(vi) In Tripuradahana, it was Mahāmeru which was erected as the flag-staff in Śiva's chariot. (M.B. Droṇa Parva, Chapter 202, Verse 78).

(vii) Mahāmeru presented two Pārṣadas named Kāñcana and Meghamālī to Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 48).

(viii) Mahāmeru once presented heaps of gold to Emperor Pṛthu. (M.B. Śānti Parva, Chapter 59, Verse 1).

(ix) Mahāmeru is anointed as the King of mountains. (M.B. Śānti Parva, Chapter 222, Verse 18).

(x) Mahābhārata, Śānti Parva, Chapter 341, Verse 22 says that Vyāsa once stayed on Mahāmeru with his disciples.

(xi) Sthūlaśiras and Baḍavāmukha once performed tapas on Mahameru. (M.B. Śānti Parva, Chapter 342, Verse 59).

MAHĀMUKHA. A warrior of King Jayadratha. Mahābhārata, Vana Parva, Chapter 221, Verse 16 mentions that he was killed by Nakula in the battle which followed the forcible abduction of Pāñcālī by Jayadratha.

MAHĀN I. A King of the Pūru dynasty. He was the son of Matināra. (M.B. Ādi Parva, Chapter 94, Verse 14).

MAHĀN II. The son of the Agni Bharata, who was a Prajāpati. Mahābhārata, Vana Parva Chapter 219, Verse 8 states that he was a much revered person.

MAHĀNĀDA. A Rākṣasa. In Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, we see that he was a Minister and the uncle of Rāvaṇa.

MAHĀNADĪ I. A river, celebrated in the Purāṇas and flowing through the region Utkala (Orissa). Arjuna once took a bath in it. Mahābhārata Vana Parva, Chapter 84, Verse 84, states that those who bathe in this river will obtain "Akṣayaloka".

MAHĀNADĪ II. A river in the Śāka island. (M.B. Bhīṣma Parva, Chapter 11, Verse 32).

MAHĀNANDA I. See under Tāraka II.

MAHĀNANDA II. A King of Madra land. Dama, the son of Nariṣyanta killed Mahānanda at the Svayaṁvara of Sumanā. (Mārkaṇḍeya Purāṇa, 130.52).

MAHĀNANDĀ III. A holy place. Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 45, says that those who worship in this place will obtain entry into Nandanavana.

MAHĀNANDĪ. A Magadha King who was the son of Nandivardhana. He was the last King of the Śiśunāga dynasty. King Nanda was the son of Mahānandī by a Śūdra woman. According to Matsya Purāṇa, Vāyu Purāṇa and Brahmāṇḍa Purāṇa, he ruled the country for 46 years.

MAHĀPADMA I. The first King of the Nanda dynasty. According to Vāyu Purāṇa and Matsya Purāṇa, Mahāpadma was the son of Mahānandī, the last King of the Śiśunāga dynasty. He was the son of Mahānandī by a Śūdra woman. He killed his father and founded the Nanda dynasty.

MAHĀPADMA II. An elephant in Ghaṭotkaca's elephant army during the Bhārata Yuddha. (M.B. Bhīṣma Parva, Chapter 60, Verse 51).

MAHĀPADMA III. One of the Aṣṭadiggajas. (The eight elephants guarding the eight cardinal points). (M.B. Bhīṣma Parva, Chapter 64, Verse 57).

MAHĀPADMAPURA. An ancient place in the south of the Gaṅgā river valley. (M.B. Śānti Parva, Chapter 353, Verse 1).

MAHĀPAGĀ. A famous river in ancient India. There is a reference to this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 28.

MAHĀPĀRIṢADEŚVARA. A follower of Lord Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 66).

MAHĀPĀRŚVA I. One of the heroic warriors of Rāvaṇa. In the battle between Rāma and Rāvaṇa, all those warriors were killed. (Agni Purāṇa, Chapter 11).

MAHĀPĀRŚVA II. A mountain to the north-east of Śiva's abode on the top of Mount Kailāsa. There is a reference to this mountain in Mahābhārata, Anuśāsana Parva, Chapter 19, Verse 21.

MAHĀPRASTHĀNIKA PARVA. A subsidiary Parva in Mahābhārata which describes the Mahāprasthāna conducted by the Pāṇḍavas after the Bhārata Yuddha.

MAHĀPUMĀN. A mountain. (Mahābhārata, Bhīṣma Parva, Chapter 11, Verse 26).

MAHĀPURA. A holy place. Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 26 states that if one takes a bath in this place and leads a pure life here for three nights, one will become fearless.

MAHĀRAUDRA. A Rākṣasa who was the friend of Ghaṭotkaca. He was killed by Duryodhana at the battle

of Kurukṣetra. (M.B. Bhīṣma Parva, Chapter 91, Verse 20).

MAHĀRAURAVA(M). A naraka (hell). (See the section on Naraka under the word Kāla I).

MAHĀRAVA. A King of the Yadu dynasty. In Mahābhārata, Ādi Parva, Chapter 218, we read that this Kṣatriya King had participated in the festival conducted by Yādavas at the Raivataka mountain.

MAHARLOKA. A world which was believed by the ancient people to be situated one crore yojanas above the "Dhruvapada". Viṣṇu Purāṇa, Part II, Chapter 7 says that it is there that sages like Bhṛgu live till the end of Kalpa.

MAHĀROMĀ. A King of the Solar dynasty. He was the son of Kṛtirāta and father of Svarṇaromā. (Bhāgavata. 9th Skandha).

MAHĀSĀLA. A King of the Aṅga dynasty. He was the son of Janamejaya and father of Mahāmanas. (Agni Purāṇa, Chapter 277).

MAHĀŚAṄKHA I. A crocodile celebrated in the Purāṇas. He had a wife named Śaṅkhinī. The seven children born to Śaṅkhinī became the Maruts in the Svārociṣa Manvantara. There is a story in Chapter 72, Vāmana Purāṇa about these children who became Maruts.

Ṛtadhvaja, son of Svārociṣa Manu had seven heroic sons. They went to Mahāmeru and began to worship Brahmā for gaining Indra's place. Indra was alarmed. He sent the Apsarā woman Pūtanā to the sons of Ṛtadhvaja to obstruct their tapas. There was a river flowing by the side of their āśrama. Ṛtadhvaja's sons came to the river to take their bath. Just at that time, Pūtanā also came there and began to take bath. At her sight, the young men had an involuntary emission of semen. Śaṅkhinī, wife of the crocodile Mahāśaṅkha swallowed it. The princes whose tapas was interrupted returned to the palace. Pūtanā returned to Indra and reported the matter.

After some years, Śaṅkhinī happened to be caught in a fisherman's net. The fisherman caught her and informed Ṛtadhvaja's sons about his catch. They took her to the palace and put her in a tank there. In due course Śaṅkhinī gave birth to seven children. Immediately after that she attained mokṣa. The children began to cry for mother's milk, moving about in the water. Then Brahmā appeared to them and told them not to cry and assured them that they would become the Devas of "Vāyu Skandha". He took them up to the sky and put them in Vāyuskandha. These children were the Maruts of the Svārociṣa Manvantara.

MAHĀŚAṄKHA II. A Nāga. Bhāgavata, 10th Skandha says that this Nāga revolves along with the sun in the month of Mārgaśīrṣa.

MAHĀSENA I. Another name for Subrahmaṇya. (M.B. Vana Parva, Chapter 225, Verse 27).

MAHĀSENA II. A prince of Ujjayinī. (See under Aṅgāraka I).

MAHĀŚIRAS I. An ancient sage. In Mahābhārata. Sabhā Parva, Chapter 4, Verse 10 we find that this sage shone in the assembly of Dharmaputra.

MAHĀŚIRAS II. A Nāga. Mahābhārata, Sabhā Parva, Chapter 9 states that this Nāga worships Varuṇa in Varuṇa's assembly.

MAHĀŚRAMA. A holy place. Mahābhārata, Vana Parva, Chapter 84, says that a person who spends a night here observing a fast, would obtain "Śubhaloka". One who spends three months like that will become a "Paramasiddha". (M.B. Anuśāsana Parva, Chapter 25, Verse 17).

MAHĀŚŪRA. One of the Asura leaders who fought against Subrahmaṇya. (Skanda Purāṇa, Asura Kāṇḍa).

MAHĀŚVA. A King celebrated in the Purāṇas. Mahābhārata, Sabhā Parva, Chapter 8, Verse 19 says that this King now lives in Yama's assembly.

MAHĀSVANA. A follower of Subrahmaṇya. (M.B. Śalya Parva, Chapter 40, Verse 26).

MAHĀTALA. A section of Pātāla. The descendants of the serpent Kadrū live here. These serpents are many-headed and terrible monsters. Chief among them are Kahaka, Takṣaka, Suṣeṇa, Kāliya and others. All these serpents have long and slender bodies, large hoods and are of very cruel nature. Still they are all afraid of Garuḍa and so live quietly with their families in Mahātala. (Devī Bhāgavata, 8th Skandha).

MAHĀTAPAS. A great sage. Varāha Purāṇa states that this sage advised King Suprabha to worship Viṣṇu.

MAHĀTEJAS. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 70).

MAHATĪ. Nārada's Vīṇā (Lute). It was this Mahatī which became the lute in the world, as the result of a curse. (See under Nārada).

MAHATTARA. One of the five sons of the Agni Pāñcajanya. (M.B. Vana Parva, Chapter 22, Verse 9).

MAHAUJAS I. A King of ancient Bhārata. The Pāṇḍavas had invited this King to take part in the great battle. (Śloka 22, Chapter 4, Udyoga Parva).

MAHAUJAS II. A dynasty of Kṣatriyas. King Varayu was born in this dynasty. (Śloka 15, Chapter 74. Udyoga Parva).

MAHĀVEGĀ. A woman follower of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 16).

MAHĀVĪRA I. A son of Priyavrata. Svāyambhuva Manu had two famous sons named Priyavrata and Uttānapāda. Of them, Priyavrata married Surūpā and Barhiṣmatī, the two beautiful and virtuous daughters of Viśvakarma Prajāpati. By his first wife Surūpā, Priyavrata had ten sons, namely, Agnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. The youngest of his children was a daughter named Ūrjjasvatī. (Devī Bhāgavata, 8th Skandha).

MAHĀVĪRA II. Mahābhārata, Ādi Parva, Chapter 67, Verse 68, refers to a Mahāvīra, who was the re-birth of the Asura Krodhavaśa.

MAHĀYAŚAS. A woman follower of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 28).

MAHENDRA I. Father of the princess Pāṭalī. (See under Pāṭalīputra).

MAHENDRA II. One of the holy mountains. This mountain has great Purāṇic importance.

(1) After slaughtering the Kṣatriyas to extinction sage Paraśurāma made Mahendra his place of abode. (Śloka 53, Chapter 129, Ādi Parva).

(2) Once Arjuna visited the mountain Mahendra. (Śloka 13, Chapter 214, Ādi Parva).

(3) The presiding deity of this mountain sits in the court of Kubera worshipping him. (Śloka 30, Chapter 10, Sabhā Parva).

(4) If one bathes in the pond of Rāmatīrtha on the top of this mountain one would get the benefit of performing an Aśvamedhayāga. (Śloka 16, Chapter 85, Vana Parva).

(5) Brahmā once went to this mountain and conducted a yāga there. (Śloka 22, Chapter 87, Vana Parva).

(6) Yudhiṣṭhira during his pilgrimage visited this mountain. (Śloka 30, Chapter 114, Vana Parva).

(7) Paraśurāma gave a darśana (Interview) to Yudhiṣṭhira on a Caturdaśī day on this mountain. (Śloka 16, Chapter 117, Vana Parva).

(8) Hanūmān when he was going in search of Sītā visited this mountain also along with the other monkeys. (Sundara Kāṇḍa, Vālmīki Rāmāyaṇa).

MAHENDRAVIKRAMAVARMĀ. A Sanskrit instructor in histrionics who lived in the 7th century A.D. He was a Pallava King and ruled his country during the period 600 to 630 A.D. He is the author of the drama Mattavilāsa. Many verses from Mattavilāsa have been quoted later in many other books. Kāñcī was the capital of Vikramavarmā.

MAHEŚA. An incarnation of Śiva. When once Vetāla, his gatekeeper was born on earth, Śiva and Pārvatī incarnated as Maheśa and Śāradā on earth. (Śatarudra Saṁhitā, Śiva Purāṇa).

MAHEŚVARA. Another name of Śiva.

MĀHEŚVARAPURA. A holy place. If one worships Śaṅkara (Śiva) at this place, all desires would be fulfilled. (Śloka 129, Chapter 84, Vana Parva).

MĀHEŚVARĪDHĀRĀ. A holy place. He who visits this place would have to his credit the benefit of doing an Aśvamedhayajña. (Śloka 117, Chapter 84, Vana Parva).

MĀHEYA. A place of habitation of ancient India. (Śloka 49, Chapter 9, Bhīṣma Parva).

MAHĪDĀSA. An ācārya (Preceptor). He is believed to be the author of "Aitareya Brāhmaṇa" and "Aitareya Āraṇyaka".

According to Chāndogyopaniṣad and Jaiminīya Upaniṣad Brāhmaṇa, Mahīdāsa lived for 117 years. Although this ācārya was a victim of diseases he was quite indifferent to the painful sufferings caused by them. (Chāndogyopaniṣad 3; 16; 7—Jaiminīya Upaniṣad Brāhmaṇa, 4; 2; 11).

MAHĪJIT. A King of Māhiṣmatī who lived in Dvāpara Yuga. He was childless and got a son by observing Vrata on the Ekādaśī day falling in the bright lunar fortnight in the month of Śrāvaṇa (August). (Uttarakhaṇḍa, Padma Purāṇa).

MĀHIKA. A place of habitation of ancient India. (Śloka 46, Chapter 9, Bhīṣma Parva).

MAHILĀROPYA. See under Pañcatantra.

MAHIMĀN. An Āditya. Bhāgavata 6th Skandha says that Mahimān was the son of Bhaga by Siddhi.

MAHIMABHAṬṬA. A Sanskrit critic who lived in India in the 11th century A.D. His chief work was entitled "Vyaktiviveka", a treatise on "Alaṅkāra". The book is divided into three parts. He was a scholar in logic also. He was the author of another book "Tattvoktikośa".

MAHĪRATHA. A King who earned great merit by observing Vrata in the month of Vaiśākha (May). This King gave to those in hell his one day's puṇya and all of them were released from hell.

Mahīratha was a King who became prosperous by accrued puṇya. Kaśyapa was his guru. The King entrusted the affairs of the state to his ministers and led a very immoral life. The country began to decay day by day and one day Kaśyapa gave Dharmopadeśa to Mahīratha. The Guru said : "Oh King, your body which was in a state of sinning has attained a state of virtue by your association with me. Those well-versed in the Vedas say that the body is of three different kinds. Firstly there is the one which is evil-natured without either virtue or knowledge. Secondly, there is the virtuous one with good conduct. Thirdly, there is the agonising body which hides both virtue and evil. The body without virtue and salvation is always a body of sins. Your body has now become virtuous by becoming devotional to your guru and attending to my words. You are now fit to do virtuous deeds and I shall now make you enjoy the benefits of Vaiśākhasnāna (a bath with religious rites in the month of Vaiśākha (May).

After that Kaśyapa made him take the bath and worship with proper Vedic rites in the month of Vaiśākha. The King became old and died. At once the servants of Kāla (King of Death) came to fetch the soul of Mahīratha. But angels from Mahāviṣṇu came and thrusting aside the agents of Kāla took charge of the soul of Mahīratha. Nymphs from above sang in praise of the King whose sin had waned because of Vaiśākhaprātassnāna (early morning bath in the month of Vaiśākha). The angels from Viṣṇu carrying the soul of the King to Svarga took him through hell. The King heard the agonising cries of those suffering from different kinds of torture in hell. The King made enquiries and feeling compassionate requested those in charge of the hell to release those there in hell then by accepting a portion of the puṇya acquired by him. The angels agreed to that and the King gave away the Puṇya he had acquired during one day by observing the Vaiśākhavrata. At once all those in hell were released from the agony and were sent to heaven. (Vaiśākhamāhātmyaprakaraṇa, Padma Purāṇa, Pātālakhaṇḍa).

MAHIṢA. An Asura.

1). *Birth.* Long ago there was a famous Asura King named Danu. Two sons named Rambha and Karambha were born to him. Having no issue, they decided to worship Mālavaṭa yakṣa, praying to be blessed with children. They started tapas, Karambha, in the middle of water and Rambha in the middle of Pañcāgni. Indra was alarmed at their tapas. He took the form of a crocodile and went into the water in which Karambha was standing and caught hold of his feet, pulling him down. Karambha was drowned. The mighty Rambha who was enraged at the death of his brother, decided to cut off his own head and offer it as sacrifice in the fire. He drew his sword and was about to cut off his head, when Agni, the god of fire, appeared before him and stopped him saying :—"Do not kill yourself. Killing another person itself is a sin. Suicide is a more serious sin. Ask for any boon you wish to have; I shall grant it. Do not put an end to your life."

Then Rambha replied :— "If you are prepared to grant me a boon, let me have a son who is more brilliant than yourself and who will be the conqueror

of all the three worlds. He should not be defeated by Devas or Asuras, and he should be as mighty as the wind, handsome and an expert archer." Agni replied :- "You will have such a son by the woman who wins your heart".

When god Agni had left after saying this, Rambha went to visit Mālayakṣa, who was attended to by Yakṣas. There, they had a treasure known as Padma and numerous animals like elephants, horses, buffaloes, cows and sheep. Among them was a three-year-old she-buffalo of exceptional charm and Rambha fell in love with her. She was also irresistibly attracted by him. As fate would have it, a sexual union took place between them.

The she-buffalo became pregnant and Rambha took her with him to his own house in Pātāla. There, the other Dānavas, his kinsmen who came to know of his connection with the she-buffalo, expelled him from their midst as one who had committed a forbidden act. So he returned to Mālavaṭayakṣa. The pretty she-buffalo accompanied her husband to the holy Yakṣamaṇḍala.

While they were living there, she gave birth to an attractive buffalo-calf. After that a he-buffalo came across her. But she remained loyal to her Dānava husband who drew his sword and rushed towards the he-buffalo. The terrible beast with his mighty horns attacked Rambha who fell dead on the ground. The widowed Mahiṣī (she-buffalo) sought the protection of the Yakṣas. They saved her from the Mahiṣa (He-buffalo). The disappointed and love-stricken Mahiṣa drowned himself in a holy lake and was reborn as a mighty and heroic Asura named Namara. The Mahiṣī spent some time under the protection of the Yakṣas. When they cremated Rambha's body, she jumped into the funeral pyre and burnt herself to death. At once from the middle of the fire there arose a monstrous being. That terrible monster, armed with a sword drove away the Yakṣas and killed all the Mahiṣas. Mahiṣa who was the son of Rambha alone was spared. He was the Asura named Raktabīja. He defeated all gods like Indra, Rudra, Sūrya, Vāyu and others.

Mahiṣāsura became the King of the Asuras. The alarmed Devas (gods) abandoned their posts of honour. All the worlds were plunged in darkness. (Vāmana Purāṇa, Chapter 17).

2) *Mahiṣāsura's Reign.* Mahiṣāsura who was intoxicated with pride on account of the boon he had received, became the undisputed and sole emperor of the three worlds. He formed a strong council of Ministers. Cikṣura who was puffed with pride and an expert in military Science, was installed as War-Minister and Tāmra, the gifted economist as Finance Minister. The Prime Minister was Asilomā. Biḍāla was Foreign Minister. Udarka became Military Commander. Bāṣkala, Trinetra and Kālabandhaka were assigned the posts of Members of the Executive Council. Śukrācārya was the Education Minister. Mahiṣa strengthened his army. The State Treasury overflowed with wealth. Kings of the neighbouring states paid tribute and bowed their heads to him. The Brāhmaṇas offered the share of yajña to Mahiṣāsura and prostrated before him. (Devī Bhāgavata, 5th Skandha).

3) *Outbreak of War.* After strengthening his position as Emperor of the world, Mahiṣa contemplated the conquest of Heaven. He sent a messenger to Indra. The messenger ordered Indra to surrender to Mahiṣāsura. Indra answered with utter contempt to the messenger and his master Mahiṣa. The messenger returned and reported the matter to Mahiṣāsura who began to tremble with anger.

Although Indra sent away the messenger with scorn, he had no peace of mind. He called together the Devas and discussed what was to be done. They decided to declare war on Mahiṣāsura. Brahmā and Indra, accompanied by the other Devas set out to Kailāsa. From there, taking Paramaśiva with them, they proceeded to Vaikuṇṭha. On arrival there, they offered prayers to Mahāviṣṇu who appeared before them. They submitted to him their grievances and sufferings under the rule of Mahiṣāsura. After deep deliberations, Mahāviṣṇu supported the proposal for war. Thus the war between Devas and Asuras started.

4) *Devāsura Yuddha.* It was a dreadful war. Mahiṣa himself appeared on the scene of battle. He struck at Indra with his mighty club. Before he received the blow, Indra broke the club with his Thunderbolt. The Asura named Andhaka encountered Mahāviṣṇu. The five arrows of that Asura were broken to pieces by Mahāviṣṇu in the sky itself. Then they started a terrible fight with various weapons such as sword, spear, axe, arrow, discus etc. It lasted for about 50 days without a break. Bāṣkala fought against Indra, Mahiṣa against Rudra, Trinetra against Yamadharma, Mahāhanu against Śrīda, and Asilomā against Pracetas. In the course of the battle, Andhaka, struck a blow at Garuḍa with his cudgel. Garuḍa, the vehicle of Viṣṇu was stunned by the blow, but Viṣṇu restored his energy by stroking him gently with his right hand. After that he took up his bow Śārṅga and tried to kill Andhaka with a shower of arrows. But the Daitya warrior countered all of them with 50 arrows which he shot at Viṣṇu. Viṣṇu smashed all of them and sent his destructive weapon "Sudarśana Cakra" against Andhaka. Without the slightest fear, Andhaka stopped it with his own Cakra weapon and kept Viṣṇu's weapon at bay and shouted in triumph. Finding that Viṣṇu's weapon had failed and hearing the scornful shout of Andhaka, the Devas were filled with panic. At this critical moment, Viṣṇu took up his club "Kaumodakī" and rushed into the midst of the Asuras and struck Andhaka with it. Under the blow, the Asura hero reeled and fell down unconscious. At his fall, Mahiṣa himself rushed forward to Viṣṇu with a terrible roar. Then there ensued a bitter fight between Viṣṇu and Mahiṣa. Each began a shower of arrows on the other. But not a single arrow injured either. In the thick of the battle Viṣṇu struck a blow on Mahiṣa's head and he dropped down unconscious. But ere long the Dānava rose up and taking up his iron pestle aimed a mighty blow at Viṣṇu's head and brought it down with deadly effect. Under the blow, even Viṣṇu fell unconscious on Garuḍa's back. Viṣṇu's condition made Garuḍa withdraw from the scene of battle temporarily, with Viṣṇu on his back. Indra and the other gods began to cry aloud. Śiva, who saw this desperate plight of the Devas, at once came to the battlefield, carrying his trident, ready to fight against

Mahiṣa. When he tried to pierce the Asura's chest with his trident, the latter thwarted the blow with his own lance and aimed it at Śiva's breast. Although it actually hit him, Śiva disregarded it and gave another thrust to Mahiṣa with his trident. By this time Mahāviṣṇu had recovered from his swoon. At once he returned to the field of battle and joined Śiva in his attack on Mahiṣa. When Mahiṣa saw that both Śiva and Viṣṇu were launching a combined attack against him, in his wild fury he assumed his own buffalo form and lifting up his tail and shaking his head rushed towards his mighty adversaries. With his terrible horns he lifted up mountain peaks and hurled them at the enemy. But the Deva leaders stopped them with their shower of arrows. Viṣṇu sent his Cakra against him and it made the Asura chief drop down senseless. But he soon recovered and rushed forward to renew his attack with a terrible roar. Viṣṇu then sounded his divine conch "Pāñcajanya" and drowned the sound of his roar. Just as the roaring of the asura frightened the Devas, the sound of Pāñcajanya struck terror in the minds of the Asuras.

5) *Mahiṣa's Death.* The Asuras were terrified at the sound of Pāñcajanya. In order to encourage them, Mahiṣa assumed the form of a lion and rushed into the midst of the army of Devas roaring. Even the Trimūrtis were alarmed for a short while when they saw the fierce beast advancing through their battle-array killing and mauling hundreds of the Devas on either side. Mahāviṣṇu at once sent his weapon Cakra against the lion. The lion was reduced to ashes by it, but Mahiṣa rose up again in the form of a buffalo and rushed forward. He gave a severe cut on Mahāviṣṇu's chest with his long and powerful horn. Mahāviṣṇu started fleeing to Vaikuṇṭha. At the sight of this, Śiva concluded that Mahiṣa was proof against killing and so he also fled to Kailāsa riding on his bull. When Viṣṇu and Śiva took to their heels, Brahmā also flew to Satyaloka, riding on this swan. Although the leaders left the field, the rest of the Devas under the leadership of Indra, encountered Mahiṣa again. Indra drew his Vajra. The Aṣṭadikpālakas assisted him. The battle raged fiercely again. The Devas began to flee for life. Taking this opportunity, Mahiṣāsura forced his way into Heaven. He planted his Daitya flag highly. He drove out all the remaining Devas. In this way the Asuras took possession of Devaloka. The Devas took shelter on the tops of mountains.

Several centuries passed. The Devas assembled and prayed to Brahmā. He took them again to Vaikuṇṭha. Śiva also arrived there. The Devas submitted their grievances to Viṣṇu. They prayed to him to devise some method by which Mahiṣa could be killed. Brahmā had given him a boon that no Man was capable of killing him.

Mahāviṣṇu said to them :—"By Virtue of the boon, Mahiṣa could be killed only by a woman. If we can create a woman who is part of the Devas with their power and glory, we could kill him with her help. So let us try to create such a mighty woman, concentrating all our powers on her. After her creation, we must give her all our weapons."

As soon as Mahāviṣṇu spoke these words, a figure with dazzling effulgence issued forth from Brahmā's face. Both Viṣṇu and Śiva were amazed at the sight of this figure radiating beams of light which were partly cool and partly warm. Similar figures, embodying the peculiar powers and qualities of Viṣṇu, Śiva, Indra, Kubera, Varuṇa and all other gods, emanated from them. In a moment all these figures merged into a single figure and transformed themselves into a single woman with celestial beauty and having eighteen arms. This woman of exquisite beauty combining all the powers and glories of all the Devas was Devī herself.

The devas supplied her with jewels and ornaments and gorgeous clothes. Decked in all glory and with fascinating beauty, riding on a lion. she took her stand at the entrance of Devaloka and challenged Mahiṣa. At the very first sight of Devī, Mahiṣa fell in love with her. She declared she would become the wife of the person who could defeat her in battle.

So Mahiṣa made up his mind to defeat her in a fight. It was a terrible battle. All the Ministers of Mahiṣa, like Bāṣkala, Durmukha, Tāmra, Cikṣura, Asilomā and Biḍāla were slain. At last Mahiṣa himself appeared on the scene to fight with Devī. Mahiṣa started with a shower of arrows and Devī countered them all with her own arrows. In the end she attacked him with Viṣṇu Cakra. The Cakra cut off his throat and he dropped down dead. The devas raised a thunderous shout of joy and triumph. (Devī Bhāgavata, 5th Skandha).

MAHIṢADĀ. A woman follower of Lord Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 28).

MAHIṢAKA. (MĀHIṢAKA): A special tribe. They were once Kṣatriyas but they became Śūdras by their evil mode of living. (Ślokas 22, 23, Chapter 33, Anuśāsana Parva). Arjuna during his victory march conquered this tribe in the south. (Chapter 83, Aśvamedha Parva).

MAHIṢAKA (M). The name given by the Ancient people to modern Mysore. (M.B. Bhīṣma Parva, Chapter 9, Verse 59).

MAHIṢĀKṢA. An Asura who came into conflict with Subrahmaṇya. (Skanda Purāṇa).

MAHIṢĀNANĀ. A follower of Subrahmaṇya. (Śloka 25, Chapter 46, Śalya Parva).

MAHIṢMĀN I. A King of the Hehaya royal family. It was this King who constructed on the banks of the river Narmadā, Māhiṣmatī, the capital city of Kārtavīryārjuna. It got the name of Māhiṣmatī because it was constructed by Mahiṣmān (Chapter 2, Brahmāṇḍa Purāṇa).

MAHIṢMĀN II. A King of the Vṛṣṇi dynasty. He was the son of a King called Kuṇi. (Kuṇi is called Kunti in some of the Purāṇas). Kuṇi had three other sons named Sabhājit, Bhadrasena and Durdama. (9th Skandha, Bhāgavata).

MAHIṢMATĪ. Sixth daughter of Aṅgiras. Mahiṣmatī was known as Anumatī also. (Śloka 6, Chapter 218, Vana Parva).

MĀHIṢMATĪ. An ancient city on the banks of river Narmadā. There is reference to this place in many places in the Purāṇas and a few of them are given below :

(i) King Nīla was reigning in a country with Māhiṣmatī as its capital. Sahadeva, one of the Pāṇḍavas during his victorious march to the south conquered this country. (Chapter 31, Sabhā Parva).

(ii) Daśāśva, tenth son of Ikṣvāku, had made this city his capital. (Śloka 6, Chapter 2, Anuśāsana Parva).

(iii) Kārtavīryārjuna who had made Māhiṣmatī the capital of his kingdom had subdued many kings. (Śloka 3, Chapter 152, Anuśāsana Parva). (See under Kārtavīryārjuna.)

MAHODARA I. A serpent born to Kaśyapa of his wife Kadrū. (Śloka 16, Chapter 35, Ādi Parva).

MAHODARA II. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in the great battle. (Śloka 19, Chapter 157, Droṇa Parva).

MAHODARA III. An ancient sage. (See under Kapālamocana).

MAHODARA IV. An army chief of Rāvaṇa. (Uttara Rāmāyaṇa).

MAHODARA V. A friend of Ghaṭotkaca son of Bhīma. When Ghaṭotkaca started for Prāgjyotiṣapura to conquer Kāmakaṭaṅkaṭa, Mahodara also followed him. (Skanda Purāṇa).

MAHODARA VI. One of the sons of Rāvaṇa. In the Rāma-Rāvaṇa battle Mahodara fought first with Aṅgada and later in a combat with the monkey soldier Nīla, he was killed. (Sargas 70, 81, Yuddha Kāṇḍa, Vālmīki Rāmāyaṇa).

MAHODARA VII. The minister of Sumālī, grandfather (maternal), of Rāvaṇa. In the Rāma-Rāvaṇa battle Mahodara accompanied Sumālī when he came to help Rāvaṇa. (Uttara Kāṇḍa, Vālmīki Rāmāyaṇa).

MAHODARA VIII. One of the sons of Viśravas born of his wife Puṣpotkaṭā. Hanūmān killed this demon in the Rāma-Rāvaṇa battle. (Yuddha Kāṇḍa, Chapter 70, Verse 66, Vālmīki Rāmāyaṇa).

MAHODARYA. A King who is worthy of being thought of every morning. (Śloka 55, Chapter 155, Anuśāsana Parva).

MAHODAYA. One of the sons of Vasiṣṭha. Once Triśaṅku, King of Ayodhyā, conducted a yāga with Viśvāmitra as Ṛtvik and for that yāga Viśvāmitra invited Vasiṣṭha and his son Mahodaya also. But Mahodaya refused to respond to the invitation and sent a message picturing both Viśvāmitra and Triśaṅku as Caṇḍālas. Enraged at this insulting message Viśvāmitra cursed Mahodaya to become Śūdra. (Verses 20-21, Bāla Kāṇḍa, Chapter 59, Vālmīki Rāmāyaṇa).

MAHODAYAPURĪ. The capital city of Kubera. This is called Alakāpurī also. (8th Skandha, Devī Bhāgavata).

MAHOTTHA. A Janapada of Purāṇic fame in Bhārata. The chief of this place, Akrośa was conquered by Nakula during his victory march. (Śloka 6, Chapter 32, Sabhā Parva.

MAINĀKA I.

1) *General information.* A mountain. This mountain was the son of Himavān and father of Krauñca. (Śloka 13, Chapter 18, Harivaṁśa).

2) *How the mountain helped Hanūmān.* There is an unbreakable tie between Maināka and the Kings of Ikṣvāku family. There is a story in Brahmāṇḍa Purāṇa that the sāgara (ocean) was constructed by the sixty thousand sons of the King Sagara of Ikṣvāku family. This sāgara once gave refuge to Maināka and brought it up. There is a reason for that :— In the early yugas mountains had wings and they used to fly and drop to the ground as they liked. People used to live in fright always and at the request of the people Indra made the mountains stand in a row and cut off their wings. At that time the god Vāyu (wind) took away his friend Maināka and put him in the ocean. From that day onwards Maināka and the ocean developed an intimacy which even death could not wipe off. Hanūmān was the son of Vāyu, the friend and saviour of Maināka. It was because of that that Maināka gave refuge for Hanūmān on his way to Laṅkā. Because the ocean gave refuge to Maināka after its escape from the sword of Indra and because the ocean (Sāgara) was the creation of the sons of Sagara, a King of the Ikṣvāku race, Maināka felt indebted to Sagara and the entire race to which he belonged. Maināka thus had great respect for Śrī Rāma who belonged to the Ikṣvāku race. This was also responsible for Maināka giving relief to Hanūmān on his way to Laṅkā. (See under Parvata).

2) *Other details.*

(i) This mountain is situated near the lake Bindusarovara which was to the north of Kailāsa. Bhagīratha did penance to bring Gaṅgā to the earth on this mountain. (Chapter 3, Sabhā Parva).

(ii) Pāṇḍavas who went to the north crossed the mountain Maināka and went further. (Śloka 1, Chapter 139, Vana Parva).

(iii) The mountain Maināka shines with golden peaks. (Śloka 44, Chapter 145, Vana Parva).

MAINĀKA II. A holy place on the west coast on the banks of the river Narmadā. This is also on a mountain. (Śloka 11, Chapter 89, Vana Parva).

MAINĀKA III. Another mountain. (This is in Krauñcadvīpa. (Śloka 18, Chapter 12, Bhīṣma Parva).

MAINDA. One of the monkeys who helped Śrī Rāma in the search for Sītā. Purāṇas give the following information regarding this monkey :

(i) Mainda lived in a cave in Kiṣkindhā. While he was living there Sahadeva one of the Pāṇḍavas came that way during his victory campaign in Dakṣiṇa Bhārata and fought with him. Sahadeva was defeated. But Mainda was pleased with him and gave him many valuable presents and advised him that no difficulties should be put against Dharmaputra achieving his object. (Śloka 18, Chapter 31, Sabhā Parva).

(ii) Mainda was the minister of Sugrīva, King of the monkeys. He was mighty, intelligent, and kind to others. (Śloka 23, Chapter 28, Vana Parva).

(iii) Mainda was one of the leaders who led the monkeys who went in search of Sītā. (Śloka 19, Chapter 283, Vana Parva).

(iv) In the Rāma-Rāvaṇa battle Mainda and others also fainted along with Lakṣmaṇa and others. It was only when they washed their faces with the water given by Kubera that they could see things clearly.

(v) Mainda was the son of Aśvinīdevas. (10th Skandha, Bhāgavata).

MAITRA I. A demon tribe. Once a sage named Lomaśa persuaded Dharmaputra to attack this tribe.

MAITRA II. An auspicious time (Muhūrta). Śrī Kṛṣṇa started on his historic journey to Hastināpura at Maitramuhūrta. (Śloka 6, Chapter 83, Udyoga Parva).

MAITRA III. A constellation. Kṛtavarmā joined the Kaurava side on the day of this constellation. (Śloka 14, Chapter 35, Śalya Parva).

MAITRĀVARUṆA. Another name for Vasiṣṭha. Agastya also is known by this name. Because they were born as the sons of Mitra and Varuṇa they got this name. How they came to be reborn as the sons of Mitrāvaruṇas is told in Devī Bhāgavata.

There was once a celebrated emperor named Nimi in the Ikṣvāku line of Kings. Nimi was the twelfth son of Ikṣvāku. The agrahāra found near the āśrama of Gautama Maharṣi, called Jayantapura was constructed by Nimi. Once Nimi decided to perform a big yāga and after taking the consent of his father made preparations for the same. He invited such great sages as Bhṛgu, Aṅgiras, Vāmadeva, Pulastya, Pulaha and Ṛcīka. He then went to their family preceptor Vasiṣṭha and requested him to be the chief priest. But Vasiṣṭha had already promised Indra to conduct a yāga for him and so advised Nimi to postpone his yāga to a later date. But Nimi was unwilling to postpone his yāga and so he performed it with Gautama Maharṣi as the chief priest. It took five hundred years for Nimi to complete the yāga. After five hundred years Vasiṣṭha after completing the yāga of Indra came to see Nimi and found that he had already conducted the yāga without him. Vasiṣṭha was angry and he cursed Nimi saying that Nimi would become bodiless. But powerful Nimi cursed Vasiṣṭha also and separated his soul from his body.

Griefstricken, Vasiṣṭha went to Brahmā and complained to him. Brahmā said, "Oh son, you go and merge with the brilliance of Mitrāvaruṇas and stay there. After some time you will be able to be born without being in a womb; you will then have a memory of the past and you will be very learned and will be worshipped by all".

Vasiṣṭha was pleased to hear that and he circumambulated Brahmā and prostrated before him and then went to the āśrama of Mitrāvaruṇas. He then abandoned his body there and merged with the brilliance of Mitrāvaruṇas. One day Urvaśī with her companions came to the āśrama of Mitrāvaruṇas and attracted by her charm they spent a night with her. Their semen at one time fell into a jar nearby and from it were born two people, Agastya and Vasiṣṭha, (Skandha 6, Devī Bhāgavata).

MAITREYA. A sage of great brilliance of ancient India.

1) *Genealogy.* Descending in order from Viṣṇu :— Brahmā—Atri—Candra—Budha—Purūravas — Āyus—Anenas—Pratikṣatra—Sṛñjaya—Jaya—Vijaya— Kṛti—Haryaśva—Sahadeva—Nadīna—Jayasena — Saṅkṛti — Kṣatradharmā—Sumagotra—Śala—Ārṣṭiṣena—Kośa—Dīrghatapas—Dhanvantari—Ketumān—Bhīmaratha—Divodāsa—Maitreya.

Somapa was born as the son of Maitreya.

2) *Other details.*

(i) Once Maitreya went to Hastināpura and told Duryodhana that he should behave kindly to the Pāṇḍavas. Duryodhana who did not much relish the advice sat tapping on his thighs with his hands, not seriously attending to the sage. Maitreya was displeased at the discourtesy and cursed that Bhīma would one day break Duryodhana's thighs. (See under Duryodhana).

(ii) Maitreya was a courtier of Yudhiṣṭhira. (Śloka 10, Chapter 4, Sabhā Parva).

(iii) Maitreya was one among the sages who visited Bhīṣma while he was lying on his bed of arrows. (Śloka 6, Chapter 47, Śānti Parva).

(iv) Once he discussed with Vyāsa topics on Dharma. (Chapter 120, Anuśāsana Parva).

(v) When Srī Kṛṣṇa died, the spiritualistic ideology of Dharmaputra became more dominant and he approached Vidura for Dharmopadeśa. Vidura sent him to Maitreya. Dharmaputra went to the Āśrama of Maitreya on the banks of the river Gaṅgā and after paying respects to him accepted Dharmopadeśa (Instruction in law, duty and morals) from him. (3rd Skandha, Bhāgavata).

MAITREYĪ. Wife of the sage Yājñavalkya. She was one of the most learned and virtuous women in ancient India. There are innumerable references to her in the Purāṇas. (For details about her splendour see under Candrāṅgada).

MAITRĪ. Daughter of Dakṣa. Thirteen daughters of Dakṣa were married to Dharmadeva. Maitrī was one of them. Maitrī bore a son named Abhaya to Dharmadeva. (4th Skandha, Bhāgavata).

MAJJANA. A soldier of Subrahmaṇya. (Śloka 70, Chapter 45, Śalya Parva).

MĀKANDĪ. A city of the King Drupada. This city was on the banks of the river Gaṅgā. (Śloka 73, Chapter 137. Ādi Parva). See under KAPAṬABHIKṢU.

MAKARADAMṢṬRĀ. A prostitute of Mathurā, the birth place of Śrī Kṛṣṇa. The story of this woman who had made prostitution and cheating her aim in life was told to Vāsavadattā wife of Udayana by Vasantaka. The curbing of the arrogance of Makaradaṁṣṭrā by a poor brahmin of name Lohajaṅgha with the help of Vibhīṣaṇa, emperor of the demons, is the theme of the story.

Makaradaṁṣṭrā had a daughter named Rūpiṇikā. The mother tried to make the daughter also a prostitute. Once Rūpiṇikā went to a far-off temple for worship as instructed by her mother. There she met a poor brahmin named Lohajaṅgha and Rūpiṇikā was attracted to him by his handsome features. She sent word through her maid requesting Lohajaṅgha to come to her house. Rūpiṇikā came back and waited for her lover to come. After some time Lohajaṅgha came. Makaradaṁṣṭrā scrutinised the new-comer with suspicion but Rūpiṇikā took him to her bed-room. Both of them remained there making love. Makaradaṁṣṭrā finding her daughter going against the principles of a prostitute called her to her side and said: "Dear daughter, why do you keep this poor brahmin? Is this the duty of a prostitute? Love and prostitution never go together. We are like dusk. The twilight of love remains for a few seconds only. So do send away this brahmin who has no money."

Rūpiṇikā discarded the advice of her mother and Makaradaṁṣṭrā felt annoyed. She decided to send out Lohajaṅgha somehow. One day a prince came that way and Makaradaṁṣṭrā enticed him to her house and requested the prince to accept Rūpiṇikā and send Lohajaṅgha out of her house.

The prince accepted the request of the mother-prostitute. At that time Rūpiṇikā had gone to the temple

and Lohajaṅgha for a walk. After some time Lohajaṅgha came as usual and entered the house and Makaradaṁṣṭrā introduced Lohajaṅgha to the prince. At once the servants of the prince beat Lohajaṅgha and carrying him away out of the house put him in an excrement pit. Lohajaṅgha somehow escaped from there and ran away. He was sorry to part with his love and he went on a pilgrimage. He walked for a long distance in the hot sun and feeling tired searched for a shady place to take some rest. Then he saw the carcass of an elephant. Jackals entering through the buttocks had eaten all flesh and the animal lay hollow inside with the skin in tact on the skeleton. Lohajaṅgha entered the inside of the elephant and slept there. That night it rained heavily and the hole at the buttocks contracted with little space for Lohajaṅgha to get out. The rains continued, the water-level in the river Gaṅgā rose and soon the carcass of the elephant was carried away to the river and it gradually reached the ocean. At that time a great kite taking it to be flesh for food drew it up and took it to the other side of the ocean. When it pecked it open it found a man inside and frightened left it there and flew away. By this time Lohajaṅgha awoke from his slumber and while he was looking around him in surprise he saw two demons approaching him. The demons thought he had come to the place crossing the ocean like Śrī Rāma to bring disaster to them and so they immediately ran up to Vibhīṣaṇa and told him of the incident. Vibhīṣaṇa asked his servants to bring Lohajaṅgha before him and when he was brought before him enquired very politely who he was and why he had come there and how he had come. In reply to the enquiries Lohajaṅgha said thus : "I am a brahmin from Mathurā. I did penance to please Viṣṇu to get relief from my poverty and one day Viṣṇu appeared before me in person and said, 'Go to my devotee Vibhīṣaṇa, and he will give you enough wealth to live happily'. It was in a dream and when I awoke I found myself on this shore. I do not know how it all happened."

Vibhīṣaṇa was immensely pleased to hear the story of Lohajaṅgha and gave him immense wealth including many precious diamonds, golden replica of the emblem of Viṣṇu consisting of Śaṅkha, Cakra, Gadā and Padma and a small kite from the mountain of Svarṇamūla. Accepting all these Lohajaṅgha flew on the back of the kite back to Mathurā and alighted at a deserted place there. Keeping all his valuable articles in a secret place he took one diamond and selling it acquired some cash and with that purchased some ornamental dress for himself. At dusk he dressed himself and holding the emblem of Viṣṇu flew on the back of the kite to the house of Rūpiṇikā and addressing Rūpiṇikā in private said, "I am Viṣṇu. I have come to you for a union because you are virtuous". Hearing that Rūpiṇikā respectully surrendered herself to him. Before dawn Lohajaṅgha left the house and flew back to the deserted place. Rūpiṇikā felt herself to be a goddess and did not speak to anybody in the morning. The mother was perplexed to find her daughter observing a vow of silence and questioned her. Rūpiṇikā then told her mother all that had happened on the previous night. Makaradaṁṣṭrā wanted to confirm the story of her daughter and so she kept awake that night to see what took place. She found Lohajaṅgha arriving as Viṣṇu on the back of Garuḍa and fully believing him to be Mahāviṣṇu was overjoyed at the fortune of her daughter and running to her the next morning said "Oh, dear daughter, by the grace of Śrī Nārāyaṇa you have become a goddess. How fortunate am I ? You should do one thing for me. You must send me to heaven with this body of mine along with your husband-god."

Rūpiṇikā agreed to do so. That night she told the fake Viṣṇu the desire of her mother. Then Lohajaṅgha said: "Your mother who is a great sinner is not eligible to go to Svarga in her present state. Day after tomorrow on the Dvādaśī day the gates of heaven will open. Early morning on that day the goblins of Śiva would enter Svarga. I shall then try to send your mother along with them. But your mother should then appear as a goblin. The hair on the head should be shaved at five places and the remaining hair locked to form five tufts of hair. She should wear a garland of bones and the body should be painted black on one side with charcoal and red on the other side with saffron. The painting should be in oil and she should not wear any clothes. This would make her appear like a goblin of Maheśvara (Śiva) and then there will be no difficulty for me to allow her to enter Svarga.

Lohajaṅgha left the place early in the morning and Rūpiṇikā told her mother all that her husband told her. Makaradaṁṣṭrā dressed herself as instructed by Lohajaṅgha and awaited the arrival of the fake Mahāviṣṇu. Lohajaṅgha came at night and Rūpiṇikā showed him her mother dressed as desired by her husband. Lohajaṅgha took Makaradaṁṣṭrā on the back of his kite and flew up. As he rose high he saw a tall flagstaff of a temple nearby. It had a wheel on its top. Lohajaṅgha placed her on the wheel and said, "Do sit here for a while. I shall soon come back to you and bless you". To the people assembled in the temple he spoke from the air, "Citizens, today the goddess 'Mārī', destroyer of everything, will fall on you. If you want to avoid that, remain in this temple and worship Viṣṇu".

People were frightened when they heard the warning from air and all remained in the temple chanting prayers and reciting devotional songs about Viṣṇu. Makaradaṁṣṭrā sat there for a while dreaming about the happiness in store for her in Svarga and awaiting her daughter's husband to come and take her. But Lohajaṅgha had come to the temple in an ordinary dress and was with the crowd in the temple. Time dragged on and it became midnight and Makaradaṁṣṭrā sitting on the wheel of the flagstaff felt uneasy. She could not sit there any longer and she cried aloud, "Oh, I am falling". People mistook her for Mārī and cried back, "Oh, goddess, do not fall". It became morning and in the sunlight they saw a figure sitting on the top of the flagstaff and were surprised. The King was informed and he came to the temple and so also all people from the place. When the people on scrutinising the figure knew it was Makaradaṁṣṭrā, they all clapped their hands laughing loudly. Hearing the news Rūpiṇikā also came to the temple and she somehow got her mother down from the flagstaff. The King then made the prostitute tell her story and when it was finished he declared thus: "Who has thus played fraud on this prostitute who had throughout her life cheated other people ? If he comes before me

now I will give him my crown and Kingdom". Hearing that Lohajaṅgha appeared before the King and confessed that he had done the mischief. He then narrated his story to the king and placed before the king the golden Seal of Visnu's emblem which Vibhīṣaṇa had given him. The king as per his promise gave Lohajaṅgha his kingdom and Rūpiṇikā once more became his. The arrogance of Makaradaṁṣṭrā was thus curbed. (Kathāmukhalambaka, Kathāsaritsāgara).

MAKARAGIRI. A mountain near Mahāmeru. Mahāmeru is two thousand yojanas long and six hundred yojanas high and stands in the midst of eight mountains two on each of the four sides. Makaragiri and Triśṛṅga are on the north side. On the east are Jaṭhara and Devakūṭa, on the south are Kailāsa and Karavīra and on the west are Pavamāna and Pāriyātra. (8th Skandha, Devī Bhāgavata).

MAKARĀKṢA. Son of the demon Khara. In the epic battle between Rāma and Rāvaṇa after the death of Kumbha and Nikumbha the most prominent fighter who entered the battle-field on the side of Rāvaṇa was Makarākṣa. He gave a great fight to Rāma but was in the end killed by him. (Sarga 79, Yuddha Kāṇḍa, Vālmīki Rāmāyaṇa).

MAKARADHVAJA I. A son of Hanūmān. He was born to a crocodile living in the ocean as the perspiration drops fell on her from Hanūmān. (Sārakāṇḍa, Ānanda Rāmāyaṇa).

MAKARADHVAJA II. One of the sons of Dhṛtarāṣṭra. He was killed in the great battle by Bhīmasena. (Chapter 92, Droṇa Parva).

MAKARĪ. A river of Purāṇic fame. (Śloka 23, Chapter 9, Bhīṣma Parva).

MAKṢOPETA. A daitya. This daitya whirls round along with an Āditya, known as Viṣṇu in the month of Kārttika. (November) (12th Skandha, Bhāgavata).

MĀLA. A place of habitation of ancient India. (Śloka 39, Chapter 9, Bhīṣma Parva).

MALADĀ. One of the wives of Sage Atri. (Brahmāṇḍa Purāṇa, Chapter 38 Verses 74-87).

MALADA (S) A community of people who lived in ancient India. From Mahābhārata, Droṇa Parva, Chapter 27, we learn that they were the partisans of the Kauravas.

MALAJA. An ancient town celebrated in the Purāṇas. It is also known as "Aṅgamalaja". (See under (AṄGAMALAJA).

MĀLATIKĀ. A follower of Subrahmaṇya. (Śloka 4, Chapter 46, Śalya Parva).

MĀLAVĀ. A Purāṇic river to be remembered. (Śloka 25, Chapter 165, Anuśāsana Parva).

MĀLAVA. An ancient country on the west coast of India. Mahābhārata contains the following statements regarding Mālava :

(i) The people of Mālava participated in the Rājasūya of Yudhiṣṭhira. (Śloka 11, Chapter 34, Sabhā Parva).

(ii) Armed young Kṣatriyas of Mālava presented Yudhiṣṭhira with great wealth. (Śloka 15, Chapter 52, Sabhā Parva).

(iii) Karṇa conquered Mālavadeśa. (Śloka 20, Chapter 254, Vana Parva).

(iv) Mālava was one of the prominent and renowned countries of ancient India (Śloka 60, Chapter 9, Bhīṣma Parva).

(v) Obeying the order of Bhīṣma the people of Mālava attacked Arjuna. (Śloka 76, Chapter 59, Bhīṣma Parva).

(vi) Śrī Kṛṣṇa once conquered Mālavadeśa. (Śloka 16, Chapter 19, Droṇa Parva).

(vii) Paraśurāma exterminated the Kṣatriyas of Mālavadeśa. (Śloka 11, Chapter 70, Droṇa Parva).

MĀLAVA(S). The Kṣatriyas born to king Aśvapati of his wife Mālavī are known as Mālavas. (Śloka 49, Chapter 297, Vana Parva).

MĀLAVĪ. The queen of Aśvapati king of Madra. She was the mother of Sāvitrī. Aśvapati begot of Mālavī a hundred sons called Mālavas.

Yama took to Kālapurī the soul of Satyavān who was shortlived. Sāvitrī, wife of Satyavān, followed Yama. Yama blessed Sāvitrī and said she would have many children and gave life to Satyavān again. Yama said "Satyavān will live for four hundred years and you will get a hundred sons of him. Your father Aśvapati also will get a hundred sons of Mālavī and the earth will get the name of Sāvitrī also". Accordingly Mālavī got a hundred sons and they were called Mālavas. (Chapter 297, Vana Parva).

MALAYA I. A son of King Ṛṣabhadeva belonging to the Priyavrata dynasty. (Bhāgavata, 5th Skandha).

MALAYA II. A son of Garuḍa (M. B. Sabhā Parva Chapter 99, Verse 14).

MĀLAYA III. A son of Garuḍa. (Śloka 14, Chapter 101, Udyoga Parva).

MALAYA IV. A mountain in South India. The following pieces of information are gathered about this mountain from the Purāṇas:—

(1) The sovereign deity of this mountain attends on Kubera in Kubera's assembly. (M.B. Sabhā Parva, Chapter 10, Verse 32)

(2) The Pāṇḍya and Cola Kings collected Sandal Paste essence from the Malaya and Dardura mountains, filled them in golden pots and presented them to Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 52, Verse 33).

(3) The monkeys who went in search of Sītā crossed this mountain. (M.B. Vana Parva, Chapter 289, Verse 44).

(4) Malaya is considered as one of the seven chief mountains of India. (M.B. Bhīṣma Parva, Chapter 9, Verse 11)

(5) Once Mṛtyu deity performed tapas on this mountain. (M.B. Droṇa Parva, Chapter 54, Verse 26).

(6) In Tripuradahana, Śiva used this mountain as the flagstaff of his chariot. (M.B. Droṇa Parva, Chapter 102, Verse 73).

MALAYA V. In Mahābhārata there is a description of another Malaya Mountain besides the Malaya mountain of South India. When the sage Śuka ascended Heaven, he saw a Malaya mountain on the way. The celestial women, Urvaśī and Vipracitti used to dance there daily. This Malaya is somewhere above Kailāsa. (M.B. Śānti Parva, Chapter 332, Verse 21).

MALAYADHVAJA (PĀṆḌYA). In Mahābhārata, Karṇa Parva, Chapter 20, we read about a Pāṇḍya King named Malayadhvaja who took part in the Kurukṣetra battle and was killed in the fight against Aśvatthāmā.

MALAYAPRABHA. A King celebrated in Purāṇas. He ruled over Kurukṣetra. Once when there was a famine in the land, King Malayaprabha exempted his subjects from all taxes. The greedy ministers did not like it and

they advised him against it. The King yielded to the advice of his ministers. On one occasion Malayaprabha's son Induprabha pleaded with his father and told him that he should not oppress his subjects at the instigation of his evil ministers. He added that the King was their "Kalpavṛkṣa" and the subjects were his "Kāmadhenus." But the King did not heed the advice of his son. He jokingly said that Induprabha was also their "Kalpavṛkṣa". Stung by this taunt, Induprabha took a solemn oath that he would either become a "Kalpavṛkṣa" or lay down his life in the attempt. He left the palace at once and began an austere tapas. Indra was pleased and appeared before him. Receiving his blessing, Induprabha returned to his capital and stood there as a "Kalpavṛkṣa". He fulfilled the desires of the people. A few days later, Indra came to the tree to test Induprabha. He told Induprabha : "Your mission of service is over; now you may come to Heaven". But he insisted that his subjects also should be taken with him to Heaven. Indra was pleased at the devotion and love of Induprabha for his subjects and agreed to take all his subjects also with him. Induprabha gave up the form of the tree and resuming his own shape, accepted "Bodhisattvācārya". (Kathāsaritsāgara, Śaśāṅkavatī lambaka, 5th Taraṅga).

MĀLEYA(S). The collective name of the ministers of Vibhīṣaṇa. The four ministers were : Anala, Anila, Hara and Sampāti. (Uttar Kāṇḍa, Vālmīki Rāmāyaṇa)

MĀLĪ. A demon of great valour.

1) *Genealogy and birth.* There were two very brave brothers in the demon tribe named Heti and Praheti. They were inseparable companions of Mahābali. Praheti was unmarried and spent his time in religious pursuits. Heti married Bhayā sister of Kāla and got a son named Vidyutkeśa. Vidyutkeśa married Sālakaṭaṅkā daughter of Sandhyā and got a son named Sukeśa. Sukeśa married Devavatī, daughter of Grāmaṇī, alias Maṇimāyā. Devavatī delivered three sons, Mālī Sumālī and Mālyavān.

2) *Boon to Mālī.* The three brothers, even while young decided to acquire great strength and started performing penance. When their penance became very fierce Brahmā appeared before them in person and asked them what boon they wanted. They said, ' We must be invincible, we must be destroyers of our enemies, we must have long life, we must become rich and powerful ever remaining friendly with each other". Brahmā granted the boon asked for.

3) *Family life.* After obtaining the boon they went to Viśvakarmā and asked him to construct a place of abode for them. Viśvakarmā was frightened and he hastened to suggest a beautiful place for them to live. He said, "There is a mountain named Trikūṭa on the shores of the southern sea. There is a mountain on it called Subala. Its main top grazes the sky. Its four sides have been beautifully chiselled. No birds fly to its top. I have constructed there at the request of Indra a beautiful city surrounded by walls of gold and adorned on all sides with festoons of gold. That city is called Laṅkā and you, demon-lords, can stay there. You will get glory and prestige which even Indra could not acquire in his Amarāvatī. If you live in Laṅkā with your followers you will be unconquerable".

The happy demons with their people went to Laṅkā. They married the daughters of a Gandharva woman named Narmadā. Mālī married Vasudhā ; Sumālī, Ketumatī ; and Mālyavān, Sundarī. Mālī begot of his wife Vasudhā four sons named Anila, Anala, Hara and Sampāti. Sumālī got of his wife Ketumatī ten sons named Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhrāda, Prakvātā and Bhāsakarṇa and four daughters named Vekā, Puṣpotkaṭā, Kaikasī and Kumbhīnasī.

4) *Death.* The three brothers attacked Devaloka under the leadership of Mālī and a great fight ensued and Mālī died by the discus of Mahāviṣṇu. (Uttara Rāmāyaṇa).

MĀLINĪ I. A river which flowed by the side of the āśrama of Kaṇva Muni. The river Cukka which flows through the district of Saharanpur today was the Mālinī of old. Some believe that Mālinī starts from the Himālayas. Śakuntalā was born on the shores of this river. (Śloka 10, Chapter 72, Ādi Parva).

MĀLINĪ II. One of the seven mothers of Subrahmaṇya. (Śloka 10, Chapter 228, Vana Parva).

MĀLINĪ III. A demoness. This maiden was sent to serve Viśravas, father of Rāvaṇa, by Kubera. Vibhīṣaṇa was the son born to Viśravas of Mālinī. (Śloka 3, Chapter 275, Vana Parva).

MĀLINĪ IV. A city of Purāṇic fame in the country of Aṅga. Jarāsandha gave this city to Karṇa. (Śloka 6, Chapter 5, Sabhā Parva).

MĀLINĪ V. The name of Śabarī in her previous birth. (See under Śabarī).

MĀLINĪ VI. A nymph born to Puṣkara of Pramlocā. (Chapter 8, Verse 14, Virāṭa Parva). King Ruci married this nymph and they got a son named Raucya. The lord of Raucyamanvantara was this Raucya. (Mārkaṇḍeya Purāṇa).

MĀLINĪ VII. A brahmin woman of very bad character. Because of her evil deeds she was born as a dog in her next birth. It observed then the Śukladvādaśī Vrata and so was born again as the nymph Urvaśī. (2. 7. 24, Skanda Purāṇa).

MALLARĀṢṬRA. A country in ancient India. The capital of Mallarāṣṭra was the present city of Kuśī. At the time of Mahābhārata, this country was ruled by a King named Pārthiva. There is a statement in the Mahābhārata that this King was defeated by Bhīmasena. When the Pāṇḍavas discussed the countries in which they were to live "incognito", the name of Mallarāṣṭra was also mentioned. (Mahābhārata, Sabhā Parva, Chapter 30, Verse 3 ; Bhīṣma Parva, Chapter 9, Verse 44; Virāṭa Parva, Chapter 1, Verse 13).

MĀLYAPIṆḌAKA. A serpent born in the family of Kaśyapa. (Śloka 13, Chapter 103, Udyoga Parva).

MĀLYAVĀN I. A Pārṣada of Śiva. The most intimate friend of Mālyavān was Puṣpadanta.

1) *Curse of Mālyavān.* Once Śiva was telling Pārvatī a story of the Gandharvas and Puṣpadanta heard it as he sat hiding in a place nearby. Pārvatī got angry and was about to curse when Mālyavān intervened and recommended for mercy. Pārvatī got angrier and cursed them both to be born on earth as men. They begged for relief and Pārvatī said : "In the deep depths of the forest of Vindhya mountains there lives a Yakṣa named Supratīka who has been turned into a devil called Kāṇabhūti by a curse. Puṣpadanta should narrate the story he has now heard to Kāṇabhūti and he will then be released from the curse. Kāṇabhūti would narrate to Mālyavān what he has heard from Puṣpadanta and

Kāṇabhūti would then be released from his curse. Mālyavān should then make public the story he has heard and then he will also be released from the curse". Puṣpadanta was born as Vararuci in the city of Kauśāmbī and Mālyavān as Guṇāḍhya in the city of Supratiṣṭhita. (See under Guṇāḍhya).

2) *Another curse to Mālyavān.* By another curse Mālyavān was born as a spider and Puṣpadanta as an elephant in the south of Bhārata. (See under Puṣpadanta).

3) *Part in Devāsura battle.*Released from curses Mālyavān reached the presence of Śiva. It was the time of the Devāsura battle and Mālyavān fought on the side of the devas. Mālyavān played a prominent part in the battle. Mālyavān had to fight against a fierce archer named Kolāhala. Kolāhala sent three arrows one each on the forehead and the two shoulders. Mālyavān returned the fight with arrows. Then Kolāhala showing his swiftness of hand tormented him with several different weapons. Unmindful of this vehement attack Mālyavān plucked a hillock and threw it at Kolāhala. Then suddenly a fierce figure blazing with fire having nine pairs of hands and feet and three heads looking yellow in colour jumped out of the demon and made Mālyavān faint by the terrible heat it gave out. Mālyavān accepted defeat and ran away to the mountain. (Chapter 13, Part 4, Agni Purāṇa).

MĀLYAVĀN II. Son of the demon Sukeśa. He was the brother of Mālī and Sumālī.

This Mālyavān was the father of Rāvaṇa's mother. They were all living in Pātāla but when Rāvaṇa obtained his boon he sent away Kubera from Laṅkā and became the ruler of Laṅkā. Mālyavān and other demons followed Rāvaṇa to Laṅkā and stayed with him confirming his sovereignty over the place.

In the Rāma-Rāvaṇa battle Sugrīva stole the crown of Rāvaṇa and kicked him on his face. Ashamed of the insult Rāvaṇa went back to his palace and the first person he saw was Mālyavān. The old man had come to advise Rāvaṇa to give back Sītā to Śrī Rāma. But Rāvaṇa did not like the advice and tore to pieces the letter of advice. (For more details see under Mālī).

MĀLYAVĀN III. A mountain. This mountain is situated between the mountains of Meru and Mandara in the country of Ilāvṛta. This mountain shines like gold. (Chapter 7, Bhīṣma Parva).

MĀLYAVĀN IV. Another mountain near the Himālayas. The Pāṇḍavas visited this mountain on their way to the mountain Gandhamādana from the āśrama of Ārṣṭiṣeṇa. (Chapter 153, Vana Parva).

MĀLYAVĀN V. A mountain situated in the country of Kiṣkindhā. The fight between Bāli and Sugrīva took place near this mountain. This is on the banks of the river Tuṅgabhadrā. Uttara Rāmāyaṇa states that the palace of Sugrīva was on the top of this mountain. Śrī Rāma stayed on the beautiful peak of this mountain for four months. (Śloka 40, Chapter 280, Vana Parva).

MĀMĀṄKAM. Māmāṅkam was a very important national festival of Kerala. This festival used to be conducted on the sandy beach of Tirunāvāya. It represented the crowning ceremony of the sovereign of Kerala. There used to be a grand assembly of all the artistes of Kerala. There was an exhibition of the arts, trade and commerce of the land attracting a huge crowd of people from different parts of Bhārata. Scholars believe that the word Māmāṅkam is derived from the Sanskrit word "Mahāmaghā". Some say that it was so called because it was conducted on the day of Maghā in the month of Māgha.

The festival was conducted under the auspices of the supreme power in Malabar. For a long period Perumāls were in power in Malabar and so Māmāṅkam was conducted under the control of the Perumāls. The last of the line of Perumāls handed over the right to the then mighty chief, the King of Valluvanāḍ and for several years Māmāṅkam was conducted under his auspices. The foreign traders who came to Malabar, the Mohammadans and the Portuguese, persuaded Sāmūtiri (zamorin) to take control of this festival and with the help of the foreigners Sāmūtiri wrested from the King of Valluvanāḍ the right of conducting the Māmāṅkam. After some time the King of Valluvanāḍ made an attempt to get back the right from Sāmūtiri. This enraged Sāmūtiri and there ensued a fight between them resulting in much shedding of blood. An agreement was reached that after twelve years each would relinquish the right in favour of the other. So after twelve years Sāmūtiri was compelled to relinquish his right but by resorting to many sly tactics he retained the right. The strength of Sāmūtiri increased and he became a great power in Malabar. He was bold enough to send away the Portuguese from the coast and Sāmūtiri maintained his position till the advent of Tippu Sultan to Malabar in the year 1788 A.D. Every twelve years Sāmūtiri had to show his might to retain the right of the Māmāṅkam and those days of exhibiting strength were ghastly.

The place of this Māmāṅkam was at Tirunāvāya in Tirūr taluk. A Śiva temple of historic fame stands on the shores of the river Bhārata flowing through Tirūr taluk. There was an expansive sand beach on its shores, become famous by being the scene of many socio-political events there. It was the venue of the mighty Nambūdiris of Malabar to discuss matters of socio-political importance. Every year on the full-moon day in the month of Māgha all the ruling chiefs of Kerala would assemble there and on a special dais there Sāmūtiri would sit with royal robes and a sword in his right hand presiding over the assembly. The sword was given to the Sāmūtiris by Ceramān Perumāl and was considered the symbol of undisputed sovereignty of Kerala. It was also a sanction to conduct the Māmāṅkam. The Sāmūtiris came prepared to give a fight if their authority was challenged by anybody. The ruling Sāmūtiri would send an invitation to all chiefs of Kerala. On either side of Sāmūtiri would sit the relatives and friends of Sāmūtiri. There would be an army of Nairs and Tiyyas ready outside and only after defeating them could anybody approach the dais of Sāmūtiri. The dais was called Nilapāṭṭutara.

The whole atmosphere would resound with drummings and shots from pop-guns. Majestic elephants adorned with golden headdresses would be arrayed there. The conference of the chiefs would last for twelve days and the festival for twentyfour days. The Māmāṅkam attracted a huge crowd from far and wide because there were then many items of interest and information. The Māmāṅkam commenced on a fixed day at an auspicious hour in the morning when the caparisoned elephants started moving to the accompaniment of drums and pipes. The last Māmāṅkam was in 1755 A.D. By the

time of Mārttaṇḍa Varmā the centre of power shifted from Malabar to the south. Even today the memories of the same are brightening spots in the history of Malabar.

MAMATĀ. Mother of the sage Dīrghatamas. (See under Dīrghatamas).

MAMMAṬA. An Indian scholar who lived about 1100 A.D. He was a great scholar and critic in Sanskrit and was born in Kashmir. His masterpiece was a great book "Kāvya Prakāśa". It is divided into ten chapters. Each chapter is entitled "Ullāsa". There is a view expressed by some people that Mammaṭa wrote only the first nine chapters of this book and the last chapter was written by another scholar named Alaka. Numerous commentaries on Mammaṭa's Kāvya Prakāśa have been published. It is said that Patañjali's commentator Kayyaṭa was the brother of Mammaṭa. "Śabda Vyāpāra Vicāra" is another book written by Mammaṭa.

MĀMṬI I. The disciple of Gautama and the guru of Ātreya. (Bṛhadāraṇyaka Upaniṣad).

MĀMṬI II. A devotee of Śiva. He was the father of the famous Kālabhīti. (See under Kālabhīti).

MĀNAGARVĀ. A celestial maiden who was born as a she-monkey in the vicinity of the Himālayas by a curse of Brahmā. She became the wife of a monkey named Kesarī. She was named Añjanā and was the mother of Hanūmān. (For details see under Hanūmān).

MĀNASA I. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 5, Chapter 57, Ādi Parva).

MĀNASA II. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 16, Chapter 57, Ādi Parva).

MĀNASA IV. (MĀNASASARAS). A lake on the peak of the Himālayas. Arjuna visited this lake once. (Śloka 4, Chapter 8, Sabhā Parva). In the precincts of this lake many devotees conduct Śiva-worship. They believe they would merge with Śiva at the end of the yuga. Those who bathe in that pond would acquire mokṣa. Mānasasaras is called Ujjānaka also. Vasiṣṭha and Arundhatī became realised souls at this place. (Śloka 14, Chapter 130, Vana Parva). A sage who lived in Mānasasaras in the form of a swan visited Bhīṣma while he was lying on his bed of arrows. (Śloka 98, Chapter 119, Bhīṣma Parva). Once a Devī named Upaśruti pointed out Indra who was hiding amongst the lotus stems in Mānasasaras. It was Brahmā who made this lotus lake and the river Sarayū starts from here. (Bālakāṇḍa, Vālmīki Rāmāyaṇa).

MĀNASĀDEVĪ. A devī born of the mind of Kaśyapa Prajāpati. She is known as Jaratkāru also. (For details see under Jaratkāru II).

MĀNASADVĀRA. A mountain near Mānasasaras. Because the entrance to the lake of Mānasasaras was through this mountain it got the name of Mānasadvāra. In the centre of this was an āśrama of Paraśurāma. (Śloka 12, Chapter 130, Vana Parva).

MĀNASAPUTRAS. The Prajāpatis created by Brahmā from his mind are called the Mānasaputras or spiritual sons of Brahmā. They are Bhṛgu, Pulastya, Pulaha, Kratu, Aṅgiras, Marīci, Dakṣa, Atri and Vasiṣṭha. They are nine in number. (Chapter 7, Aṁśa 1, Viṣṇu Purāṇa). They are all Prajāpatis and their wives are in order Khyāti, Bhūti, Sambhūti, Kṣamā, Prīti, Sannati, Ūrjjā, Anasūyā and Prasūti.

MANASVINĪ. A daughter of Dakṣaprajāpati. She became the wife of Dharmarāja. Candra was born of this Manasvinī. (Śloka 19, Chapter 66, Vana Parva).

MANASYU. A King of the Pūru dynasty. He was the grandson of Pūru and the son of Pravīra. His mother was Śūrasenī. Manasyu begot of his wife Sauvīrī three sons named Śakta, Saṁhana and Vāgmī. (Śloka 6, Chapter 94, Ādi Parva).

MĀNAVA. A scholar and an authority on Dharmaśāstra. He was the author of three books namely, Mānava Upapurāṇa, Mānavaśrautasūtra and Mānavavāstulakṣaṇa.

MĀNAVARĀ. She was the wife of Arthalobha who was the house-keeper of Bāhubala, King of Kāñcī. This Mānavarā divorced her husband to marry one who was more wealthy. (Kathāsaritsāgara).

MĀNAVARJAKA. A place of habitation of ancient India. (Śloka 50, Chapter 9, Bhīṣma Parva).

MĀNAVĪ. A prominent river of ancient India. (Śloka 32, Chapter 9, Bhīṣma Parva).

MANDAGĀ I. A river of Purāṇic fame. (Śloka 33, Chapter 9, Bhīṣma Parva).

MANDAGA II. A place in the island of Śāka. The Śūdras who reside there are all virtuous people. (Śloka 38, Chapter 9, Bhīṣma Parva).

MAṆḌAKA I. One of the sons born to the Yakṣa Maṇibhadra of his wife Puṇyajanī.

MAṆḌAKA II. A place of habitation of Purāṇic fame in ancient India. (Śloka 43, Chapter 9, Bhīṣma Parva).

MĀṆḌAKARṆI (ŚĀTAKARṆI). A sage. Once this sage spent ten thousand years in a pond performing penance. Devas were bewildered and they sent five beautiful celestial maidens to divert the attention of the sage from his severe austerities. They enticed him and the sage constructed a grand and palatial house for them and stayed there with them. There was always music and dance there. The pond was thereafter known as 'Pañcāpsaras'. Rāma and Lakṣmaṇa during their exile in the forests with Sītā visited this place. (Sarga 11, Araṇyakāṇḍa, Vālmīki Rāmāyaṇa).

MANDĀKINĪ I. A maid who fell in love with Bhartṛhari. (See under Bhartṛhari).

MANDĀKINĪ II. A river which flows near the mountain of Citrakūṭa. If one bathes in this river one will have to one's credit the benefit of performing one Aśvamedha yajña. If one lives there bathing in that river daily, one will become possessed of Rājalakṣmī (wealth and majesty of a King). (Śloka 29, Chapter 25, Anuśāsana Parva).

MANDĀKINĪ III. A river celebrated in the Purāṇas, taking its source from the chain of Kedāra mountains in Uttarā khaṇḍa. It is also known as Mandāgni and Kālīgaṅgā. (M.B. Bhīṣma Parva, Chapter 89, Verse 34).

MANDĀKINĪ IV. Kubera's park. Since this park is watered by Gaṅgā, it acquired the name Mandākinī. (M.B. Anuśāsana Parva, Chapter 19, Verse 82).

MANDĀKINĪ V. Ākāśa Gaṅgā.

MANDĀKINĪ VI. One of the two wives of Viśravas, son of Pulastya. A son, Kubera was born to her by the blessing of Śiva. (Padma Purāṇa, Pātāla Khaṇḍa).

MANDALAKA. A serpent born of the family of Takṣaka. This was burnt to death in the Sarpasatra of Janamejaya. (Śloka 8, Chapter 57, Ādi Parva).

MANDAPĀLA. A sage. This sage went to the land of the Manes by his powers of penance but returned to earth unable to obtain merit there. He then married a bird and led a family life. (For details see 8th para under Khāṇḍavadāha).

MANDARA I. A tortoise which is a character in the book Pañcatantra. (See under Pañcatantra).

MANDARA II. A brāhmaṇa who is greatly extolled in Śivapurāṇa. (See under Ṛṣabha).

MANDARĀ. One of the wives of Viśvakarmā. The monkey named Nala was the son of Mandarā. This monkey was the chief of those who helped Śrī Rāma to build a bridge to Laṅkā. Viśvakarmā had once blessed Mandarā saying that her son would one day become great. (Sarga 22, Vālmīki Rāmāyaṇa).

MANDĀRA I. Eldest son of Hiraṇyakaśipu. Receiving a boon from Śiva he fought with Indra for crores of years. Mahā Viṣṇu's weapon Cakra and Indra's weapon Vajra, were smashed to pieces when they hit his strong body. (M.B. Anuśāsana Parva, Chapter 19, Verse 32).

MANDĀRA II. A son of the sage Dhaumya. He married Śamīkā, the virgin daughter of the Brāhmaṇa Aurva who was a native of Mālava land. (Gaṇeśa Purāṇa, 2. 34. 14).

MANDĀRALAKṢMĪ. Queen of the King named Siṁhadhvaja. (See under Siṁhadhvaja).

MANDARAPARVATA (MANDARĀCALA). A mountain of Purāṇic fame. The following information is gathered from Mahābhārata regarding this mountain :

(1) This mountain rises up to ten thousand yojanas and also goes down to ten thousand yojanas. (Chapter 18, Śloka 17, Ādi Parva).

(2) During the time of the churning of Kṣīrābdhi (ocean of Milk) the serpent Ananta brought this mountain as per instructions from Mahāviṣṇu. (Sloka 6, Chapter 18, Ādi Parva).

(3) It was this mountain that was used as the Mantha (churning stick) when the milk-ocean was churned. (Śloka 13, Chapter 18, Ādi Parva).

(4) During the time of churning the Milk-Ocean many inhabitants of Pātāla and animals in the ocean were killed because of the rubbing of this mountain. (Śloka 26, Chapter 18, Ādi Parva).

(5) This mountain resides in the court of Kubera as Devātmā. (Śloka 81, Chapter 10, Sabhā Parva).

(6) This mountain is situated near Kailāsa. Eighty-eight thousand Gandharvas and four times as much of Yakṣakinnaras reside on the top of this mountain. along with Kubera and a yakṣa named Maṇivara. (Śloka 5, Chapter 139, Vana Parva).

(7) Once in a dream Arjuna conducted a trip to Kailāsa accompanied by Śrī Kṛṣṇa and on his way he halted at this mountain. The mountain then shone with the presence of nymphs and heavenly songsters. (Śloka 33, Chapter 80, Droṇa Parva).

(8) In destroying the notorious demon trio called Tripuras, Śiva used this mountain as a bow. (Śloka 76, Chapter 202, Droṇa Parva).

(9) Once when the Sage Aṣṭāvakra was conducting a tour of the northern parts he stayed on this mountain for some time. (Śloka 54, Chapter 19, Anuśāsana Parva).

MANDĀRAVATĪ. A heroine in Kathāsaritsāgara. She is the heroine of the story told by the second Vetāla to King Trivikramasena. (See under Vetāla).

MĀṆḌAVĪ. Wife of Bharata. Rāma married Sītā; Bharata, Māṇḍavī; Lakṣmaṇa, Ūrmilā and Śatrughna, Śrutakīrti (Sarga 73, Bālakāṇḍa, Vālmīki Rāmāyaṇa). Māṇḍavī, Ūrmilā and Śrutakīrti were the daughters of Kuśadhvaja, brother of Janaka. (Bāla Kāṇḍa, Kamba Rāmāyaṇa). Bharata got two sons of Māṇḍavī named Subāhu and Śūrasena. Both of them defeated the Gandharvas and established cities one on each side of the river Sindhu. (Uttara Rāmāyaṇa).

MANDAVISARPIṆĪ. A louse, a character in a story of Pañcatantra. (For details see under Pañcatantra).

MĀṆḌAVYA. A sage. He is known as Aṇīmāṇḍavya also. Once Rāvaṇa beat Māṇḍavya because of his not respecting Rāvaṇa. That day Māṇḍavya cursed him saying "You will also be beaten like this by a brave monkey". (Yuddha Kāṇḍa, Kamba Rāmāyaṇa). (More details can be had from the entry Aṇīmāṇḍavya). The āśrama of Māṇḍavya is considered a holy place. Once the King of Kāśī went to this āśrama and performed severe penance there. (Chapter 186, Udyoga Parva).

MANDEHA(S). See the 2nd para under Pakal.

MĀNDHĀTĀ. A King of pre-eminence in the dynasty of Ikṣvāku.

1) *Genealogy.* Descending in order from Viṣṇu were born — Brahmā — Marīci — Kaśyapa — Vivasvān — Ikṣvāku—Vikukṣi—Śaśāda—Purañjaya—Kakutstha — Anenas — Pṛthulāśva — Prasenajit — Yuvanāśva — Māndhātā.

2) *Birth.* Yuvanāśva, father of Māndhātā had a hundred wives. Still he had no children. Greatly griefstricken by the lack of a son he went to the forests to see people of virtue and piety. During his wandering in the forest he happened to reach a club of sages. Yuvanāśva went and sat in their midst. He was happy to be in their midst but was worried in his mind and so he sent up deep sighs as he sat there sad and silent. The sages asked him why he looked so sad and the King crying like a child told them the cause of his grief. The sages took pity on him and made him conduct the yāga 'Indradaivata'. They brought a jug of water made potent by recitals of mantras to be given to the queens to make them pregnant and placed the pot in the yāgaśālā. The yāga was coming to an end. One day the King felt unusually thirsty and unwilling to disturb the sages who were taking rest the King entered the yāgaśālā and finding a jug there full of water drank from it and quenched his thirst, little knowing that it contained the water made potent for a specific purpose by mantras. The next day when the sages went to the yāgaśālā they found the jug almost empty and were worried and started making enquiries. The King then confessed what he had done. The sages said that it was futile to fight against fate and somehow finished the yāga and went to their āśramas.

The King became pregnant and after ten months a child came out bursting open the right side of his stomach. The King consulted his ministers as to what should be done with the child and on their advice the child was taken to the forests and left there. But the child was protected by the Devas and

they enquired among themselves as to whose breast-feeding it would get when Indra appeared and said "Māṁ Dhātā", meaning it would drink me. That was how the child got the name 'Māndhātā'. Indra thrust the child's big toe into its mouth and the child began to suck milk through it. Māndhātā who grew thus drinking its own toe became a mighty man of renown. (7th Skandha, Devī Bhāgavata).

3) *Administration of the state and marriage.* When Māndhātā became a man of great strength his father died and he ascended the throne and became an Emperor of great fame. He conquered many kingdoms. He made his enemies flee from him. Because he intimidated the dasyus he got the name Trasadasyu. He married the perfect-figured chaste daughter Bindumatī of Śaśabindurāja. She got two sons named Purukutsa and Mucukunda.

The Purāṇas state that Māndhātā had another son named Ambarīṣa and fifty daughters who were all married to a sage named Saubhari.

4) *How he caused rains in the country.* Māndhātā ruled the country very virtuously without at any time going against truth and justice and his country became prosperous. Once it so happened that there were no rains for three successive years in the country and the greatly worried King went to the forests to know from the great sages there the reason for such a calamity. The sages told the King thus : "Oh King, of all yugas Kṛtayuga is the best. This yuga is a brahmin-predominant one and Dharma stands on four legs. Penance is for brahmins only and no man of any other caste can do penance in this yuga. But in your country a Śūdra is performing penance and that is why the clouds refuse to shower rains. Kill him and then the evil will go". Hearing this Māndhātā replied, "I will never kill an innocent ascetic. Teach me my duty at this time of peril". The sages were pleased at the reply of the King and advised him thus : "Oh King, start observing Vrata on the ekādaśī day. (Eleventh day in each half of a month). The ekādaśī which falls in the bright half of Bhādrapada is called 'Padmanābha', and if you observe it by its cogency you will get not only rains but prosperity and happiness free from misery of any kind. You must persuade your subjects also to observe this".

The King on returning to his palace started observing 'ekādaśī' along with his subjects of all the four castes and then it started to rain. Rains came in plenty and all the crops were rich. The subjects became happy. (Chapter 59, Padma Purāṇa).

5) *Other details.*

(i) Māndhātā had to fight once against Lavaṇāsura but had to accept defeat before the god-given spear which Lavaṇāsura possessed. (Uttara Rāmāyaṇa).

(ii) Aśvinīdevas once helped Māndhātā in his work as an owner of land. (Sūkta 112, Anuvāka 16, Maṇḍala 1, Ṛgveda).

(iii) Māndhātā became pure by yajña and attained Svarga. (Śloka 5, Chapter 257, Vana Parva).

(iv) Once Nārada spoke to Sañjaya about the greatness of Māndhātā. (Chapter 62, Droṇa Parva).

(v) At another time Śrī Kṛṣṇa spoke in glowing terms about the yajña of Māndhātā. (Śloka 81, Chapter 29, Śānti Parva).

(vi) Once Mahāviṣṇu came to Māndhātā disguised as Indra and conversed with him on 'Rājadharma' (duties and responsibilities of a King.) (Śloka 16, Chapter 64, Śānti Parva).

(vii) Utatthya, son of Aṅgiras, once taught Māndhātā the outlines of Rājadharma. (Chapter 90, Śānti Parva).

(viii) Māndhātā conquered the whole world in one day. (Śloka 16, Chapter 124, Śānti Parva).

(ix) On another occasion Bṛhaspati conversed with him on the subject of Godāna. (The giving away of cows as gifts). (Śloka 4, Chapter 76, Anuśāsana Parva).

(x) Māndhātā gave away as gifts millions of cows. (Śloka 5, Chapter 85, Anuśāsana Parva).

(xi) Māndhātā hated non-vegetarian food. (Śloka 61, Chapter 115, Anuśāsana Parva).

MAṆḌODARĪ I. (MANDODARĪ). (In South India the name Maṇḍodarī is current). Wife of Rāvaṇa. The Uttara Rāmāyaṇa contains a story about the previous history of Mandodarī.

Maya, an asura, was born to Kaśyapaprajāpati of his wife Danu. Once Maya went to Devaloka to see the dances of the celestial maidens there. Devas came to know that Maya was in love with the nymph Hemā and they married her to Maya. Maya went to the southern valley of Himavān and lived there with Hemā constructing there a city called Hemapura. They got two sons Māyāvī and Dundubhi. But they grieved over the lack of a daughter and she went to a side of Himavān and started penance there to get the blessings of Śiva.

Once a celestial damsel named Madhurā after observing Somavāravrata went to Kailāsa to pay obeisance to Śiva. Pārvatī was absent from the place then, having gone to attend the birthday celebrations of one of her sons. So Madhurā met Śiva sitting lonely and this led to a clandestine sexual union between them. When Pārvatī returned she saw traces of the ashes from the body of Śiva on the naked breast of Madhurā and Pārvatī in her anger cursed Madhurā to live in a well for twelve years as a frog. Śiva was stupefied at the curse and he went to the well and consoled her by saying that she would after the twelve years of life as a frog become a very beautiful maiden and would be married by a man of great fame and valour. It was near this well that Maya and his wife were performing penance to get a daughter.

After twelve years the frog changed itself into a beautiful maiden and cried loudly from the well. Hearing the cry Maya and Hemā, who were nearby peeped into the well and seeing the young girl took her home and brought her up giving her the name Mandodarī. Rāvaṇa returning after his victory march by that way visited Maya and seeing the girl fell in love with her and married her according to Vedic rites and took her to Laṅkā. Rāvaṇa got three sons of her, Meghanāda, Atikāya and Akṣakumāra.

Mandodarī was a very beautiful woman. Hanūmān when he entered the bed-room of Rāvaṇa in search of Sītā was dumb-founded at the beauty of Mandodarī and mistook her for a second for Sītā. (Vālmīki Rāmāyaṇa).

MANDODARĪ II. A virtuous princess of the kingdom of Siṁhala. She determined to live an unmarried life

but was forced by destiny to marry a cruel and uncharitable husband. The story of this Mandodarī as related to Devī by Mahiṣāsura is given below.

Candrasena, King of Simhala, got of his wife Guṇavatī a very beautiful daughter named Mandodarī. Even when she was ten years old the King started searching for a suitable husband for her. He found out Kambugrīva son of Sudhanvā, King of Madradeśa and informed his daughter about his desire to make him his son-in-law. But Mandodarī replied that she never intended to marry and desired to spend her life worshipping God. Candrasena felt miserable at her reply.

Years went by and Mandodarī became a blooming lady and yet she remained firm in her determination. One day she was playing in the royal gardens with her companions when the prince of Kosala, Vīrasena came that way by mistake. The extraordinary beauty of the princess attracted him and he māde a request to her through her companions to marry him. But Mandodarī refused.

Time rolled on and soon the marriage of her younger sister Indumatī came. Candrasena invited all the neighbouring Kings for that. The King of Madra Cārudeṣṇa was also present for the marriage. The King was very charming to look at but was very bad in character. Mandodarī was attracted by his external beauty and she expressed her willingness to marry him. Her father was immensely pleased and on the nearest auspicious day she was given in marriage to Cārudeṣṇa.

Mandodarī went to the palace of Cārudeṣṇa and they lived happily for some time. One day she saw her husband having sexual acts with the wife of one of the palace servants. She reproached her husband and yet two days later she saw her husband with another servant girl. She was greatly disappointed and she left the palace for the forests where she started performing penance.

MANDŪKA. A class of horse. These highclass horses helped Arjuna in his campaign of victory. (Śloka 6, Chapter 28, Sabhā Parva).

MANDŪKA(S). A tribe. The King of this tribe was Āyus. The daughter of Āyus, Suśobhā was married to Parīkṣit of Ikṣvāku dynasty. They had three sons, Śala, Dala and Bala. (Chapter 190, Vana Parva).

MAṄGALA. A deity in the form of Kuja or Planet Mars. There are different versions in the Purāṇas regarding the birth of Maṅgala.

(1) Satī committed suicide at the Dakṣayāga and Śiva greatly griefstricken at the loss of his wife started penance. A sweat drop fell from the forehead of Śiva doing severe penance and Maṅgala was the son born of that drop. Śiva then installed Maṅgala among the Navagrahas and according to the science of astrology this Graha is considered the protector of the landed property and the wife of a person. (Śiva Purāṇa, Rudra Samhitā 1-10 and Skanda Purāṇa 4-1-17).

(2) Śiva married Vikeśī daughter of Hiraṇyākṣa. One day while they were engaged in sexual plays, Agni came to their presence. Enraged at this the eyes of Śiva blazed with anger and a drop of hot water from his eyes fell on the face of Vikeśī and she became pregnant. After some days Vikeśī found it impossible to bear the embryo of Śiva thus formed and she aborted it. A child was born and the goddess of earth took it and fed it with breast milk. It was that child who later on became Maṅgala. (Skanda Purāṇa).

(3) Maṅgala was born of the blood drops of Śiva. (Bhaviṣya Purāṇa).

(4) Maṅgala was the son of Bharadvāja. (Gaṇeśa Purāṇa).

(5) Maṅgala was the son of Bhūmidevī. Devas, sages, Brāhmaṇas, Manus and Gandharvas all worshipped Bhūmi at the time of Varāhakalpa. It is also said in the Vedas that Bhūmidevī is the wife of Mahāviṣṇu's incarnation as Varāha. Maṅgala alias the planet Mars was born to Bhūmidevī of Mahāviṣṇu as Varāha. (9th Skandha. Devī Bhāgavata).

MAṄGALACANDIKĀ. A devī. Vedas and Vedavids alike praise this goddess who is always interested in granting the requests of her devotees. Because she showers prosperity on her devotees she became known as Maṅgalacaṇḍikā. There is another version that she got the name because she was worshipped by Maṅgala (Kuja) and because she grants the requests of Maṅgala. Yet another version is that she got the name because she was worshipped by the King Maṅgala chief of the seven islands. Born of the species of Durgādevī she is very kind and affectionate to her devotees. Paramaśiva worshipped this Devī before he went to destroy the demon-trio Tripuras. (9th Skandha, Devī Bhāgavata).

MAṆI I. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death in the Sarpasatra of Janamejaya. (Śloka 19, Chapter 57, Ādi Parva).

MAṆI II. A sage. This sage was a member of the Brahmasabhā. (Śloka 24, Chapter 11, Sabhā Parva).

MAṆI III. One of the two Pārṣadas given to Subrahmaṇya by Candra. The other one was named Sumaṇi. (Śloka 32, Chapter 45, Śalya Parva).

MAṆI IV. A son born to Kaśyapaprajāpati of his wife Kadrū. Maṇi lived near the city of Girivraja. This serpent did penance to please Śiva and obtained a boon that Garuḍa should give refuge to him. (31 : 6, Ādi Parva and Brahmāṇḍa Purāṇa).

MAṆIBHADRA I. A Yakṣa. He who worships this Yakṣa would get his desire fulfilled. This Yakṣa is installed in a temple near the city of Tāmralipti. If anybody commits adultery in that place Maṇibhadra would take him to the temple and keep him there for the night. Next morning he would take the couple before the King and exposing the sin would get them killed by the King.

Once a Vaiśya named Samudradatta committed adultery and another house-holder found it out and took them to the temple of Maṇibhadra and kept them there. Śaktimatī, the virtuous wife of Samudradatta came to know of the mishap to her husband and the intelligent woman went to the temple with materials for worship and under the pretext of worshipping made the priest of the temple open the doors. When she entered Samudradatta felt ashamed and sat with his head bent down. Śaktimatī gave the other woman her own dress taking hers in return and sent her out as Śaktimatī without raising the least suspicion in the priest. Then she remained with Samudradatta, and when in the morning officers of the King came to take them they were surprised to find that the culprits were really husband and wife. The house-holder was punished for giving

wrong information and Samudradatta was set free with his wife. (Kathāmukhalambaka, Kathāsaritsāgara).

MAṆIBHADRA II. A King of the Lunar dynasty. This King had many children of his wife Kavikā. Of these seven sons learned magic from Maya. The seven palm trees which Śrī Rāma broke by an arrow while on his search for Sītā were but the cursed forms of these seven sons. The Purāṇic story relating to Śrī Rāma giving them relief from the curse is narrated in the Kiṣkindhā Kāṇḍa of Kamba Rāmāyaṇa.

The seven sons of Maṇibhadra after learning magic from Maya created a huge cobra and travelled all over the world on it. One day they reached a mountain near Ṛṣyamūkācala. They saw the sage Agastya coming that way and just to tease him they coiled that cobra and hid it beneath the ground in the form of a circle and they themselves stood on it as seven palm trees in a circle and caused obstruction to the sage in his path. The sage as he came near the trees knew by his spiritual powers what trick had been played on him and said cursing, "May you stand like this for ever". The princes knew the hideousness of the curse and pleaded for redress and the sage said, "After centuries the incarnation of Viṣṇu as Śrī Rāma would come and give you salvation".

The princes stood there as trees grown to unusual heights with round black trunks casting shades all around. Underneath grew a shrubbage deep and thick and the seven trees stood there presenting to the onlookers a sight of wonder.

Śrī Rāma and party reached the place of the seven trees. Suddenly Rāma took his bow and arrows and pressing his foot on a stone beneath sent an arrow and to the wonder of all, the seven trees standing in a circle fell all together and the arrow returned to his quiver.

When Rāma pressed the stone on the ground with his foot he was pressing on a vital point on the head of the cobra lying coiled in a circle under the ground bearing the seven trees. The cobra got a shock and instantly straightened itself for a second and the trees thus came in a row straight on the path of the arrow of Śrī Rāma. They were all cut at once and before they had time to fall down the serpent coiled itself again and regained his original position and so the trees fell down in the circle in which they stood. All these happened so quickly that nobody was able to see what happened and so every body was surprised to see all the seven trees in a circle falling down by a single arrow. The princes were thus relieved from the curse.

MAṆIBHADRA III.

1) *General information.* A Yakṣa. He was a deity of merchants and travellers. (Śloka 130, Chapter 64, Vana Parva).

2) *Other details.*

(i) He stays in the court of Kubera. (Śloka 15, Chapter 10, Sabhā Parva).

(ii) Once this Yakṣa on the request of a cloud named Kuṇḍadhāra gave a boon to a brahmin. (Śloka 21, Chapter 171, Śānti Parva).

(iii) The sage Aṣṭāvakra once welcomed this Yakṣa. (Śloka 33, Chapter 19, Anuśāsana Parva).

(iv) When Arjuna went to Marutta to bring his wealth Arjuna worshipped this Yakṣa and the Yakṣa blessed him. (Śloka 7, Chapter 65, Aśvamedha Parva).

MĀṆIBHADRA. A Pārṣada of Śiva. (See under Candrasena II).

MAṆICARA. A Yakṣa. In the fight between Rāvaṇa and Kubera this Yakṣa helping Kubera created great havoc in the army of Rāvaṇa. (Uttara Rāmāyaṇa).

MAṆIDVĪPA. The abode of Devī. Devī resides in this island which is far beyond Kailāsa. (3rd Skandha, Devī Bhāgavata).

MAṆIGRĪVA. A brother of Nalakūbara. (See under Nalakūbara).

MAṆIJALĀ. A prominent river in Śākadvīpa. (Śloka 32, Chapter 11, Bhīṣma Parva).

MAṆIKĀÑCANA. A land portion of Śākadvīpa situated near Śyāmagiri. (Śloka 26, Chapter 11, Bhīṣma Parva).

MAṆIKUṬṬIKĀ. A follower of Subrahmaṇya. (Śloka 20 Chapter 46, Śalya Parva).

MĀṆIKYAVĀCAKAR (MĀṆIKKA-VĀŚAHAR). A devotee and poet who lived in Tamilnāḍu. He is believed to have lived during the period between the eighth and ninth centuries A.D. He was born in Tiruvādavūr in an Ādiśaiva brahmin family. Tiruvādavūr was a village near Madura, the capital of Pāṇḍya kingdom. His father was Śambhupādāśrita and mother Śivajñānavatī. The name given by his parents to Māṇikyavācakar is still unknown. Because he was born in Tiruvādavūr everybody called him Tiruvādavūrār. He became a scholar in his sixteenth year. The Pāṇḍya king called him to his palace and appointed him as his minister. He gave him the honour of the title 'Tennavar Brahmarāyar'. Māṇikyavācakar showed more interest in devotional matters than in matters of the state.

Once when the King was holding his durbar he got information that in one of the eastern ports had landed a set of good war-horses for sale. He sent Tiruvādavūrār to that place. The minister, when near the port of Tirupperundurai, heard a sound of Vedic utterances and he immediately went to the place from where the sound came. He saw Lord Śiva sitting under a tree in the guise of a Guru. Forgetting all state affairs he became engrossed in the meditation of Śiva. Suddenly he developed a talent for poetry and music and sweet attractive poems in praise of Śiva started flowing from his tongue. Śiva was immensely pleased and gave him the name Māṇikyavācakar meaning that every Vācaka (sentence) coming out of his tongue was equal in value to a māṇikya (Ruby). The guru gave him a ruby too. Māṇikyavācakar in the garb of a mendicant joined a troop of Śiva devotees and spent all the money he had for the service of the devotees of Śiva and also for the reconstruction of a dilapidated Śiva temple in Tirupperundurai.

Māṇikyavācakar reached Madura and informed the King that the horses would arrive at the palace on the day Āvaṇi-mūla (Mūla star in the month of Śrāvaṇa) and presented the king with the ruby which his Guru had given him. The king was not satisfied and he imprisoned him. On the Āvaṇi-mūla day at the stipulated time the horses arrived at the palace. The horses were led by strange foreigners. It was Śrī Parameśvara himself who had come as the chief of the horsemen. Māṇikyavācakar was released from jail and he also came to see the horses. The King gave the leader of the troopers a silk shawl as present. The head of the troopers received it by the end of his whip. The King resented this but the

troopers went back without any trouble. The horses were put in stables and Māṇikyavācakar went to his āśrama.

At midnight all the new horses in the stables turned into jackals and roamed about in the streets howling loudly and disturbing everyone. After some time they all disappeared. The anger of the king knew no bounds. He imprisoned Māṇikyavācakar again. The servants of the king took him to river Vaigai. That day there was an unusual flood in the river and the city of Madura was submerged in waters. The king then realised his mistake and begged pardon of Māṇikyavācakar. Māṇikyavācakar asked the king to repair the dam in the Vaigai. The king assented to the proposal but to save money the work was entrusted to the citizens of Madura.

At that time there was an old woman in Madura called Vantī. She earned her livelihood by selling sweetmeats. The servants of the king ordered her also to join the work of the dam. She prayed to Paramaśiva and then a young man came to the old woman and offered to work for her in her stead. The young man representing Vantī went to Vaigai and started to work for her. When the king came to inspect the work he found the young man not doing his work satisfactorily and struck him on his back with a whip. A basketful of sand the young man was carrying fell down and the work of the dam was instantly completed. Not only that; all the persons including the king felt as though they were struck. Vantī attained Svarga and Māṇikyavācakar went to Cidambaram. The king repented.

Māṇikyavācakar saw Śiva in person several times. Many wonderful events happened at the Cidambaram temple after the arrival of Māṇikyavācakar there. The King of Laṅkā hearing about the greatness of Māṇikyavācakar brought his dumb daughter to him and she gained the power of speech. The Buddhist saints of Laṅkā came to Māṇikyavācakar and entered into philosophical discourse with him. They became dumb. The king of Laṅkā and his followers became devotees of Śiva.

Māṇikyavācakar sat in his āśrama and composed divine songs. Once Śiva in the guise of a brahmin came there and copied the songs written by him. Even while he was reciting his divine songs to the devotees his soul left his body and merged with that of Śiva.

The divine songs in praise of Śiva by Māṇikyavācakar constitute the eighth Khaṇḍa of Śaivite hymns by name "Tirumurai". They include "Tiruvācakam" and "Tirukkovaiyār". The Tiruvācakam contains 654 verses in 51 hymns and the Tirukkovaiyār contains 400 verses. All these are songs in praise of Śiva sung on different occasions. (Divyacaritam).

MAṆIMĀN I. A king. Mahābhārata gives the following details about him.

(i) Maṇimān was born of an aspect of Vṛtra, son of the asura Danāyu. (Śloka 44, Chapter 67, Ādi Parva).

(ii) This king was present at the marriage of Draupadī. (Śloka 22, Chapter 185, Ādi Parva).

(iii) Bhīmasena while on his early victory march defeated this king. (Śloka 11, Chapter 30, Sabhā Parva).

(iv) This king fought on the side of the Pāṇḍavas during the great Kurukṣetra battle. (Śloka 20, Chapter 4, Udyoga Parva).

(v) Maṇimān was killed in the fight between Maṇimān and Bhūriśravas. (Śloka 53, Chapter 23, Droṇa Parva).

MAṆIMĀN II. A serpent. This serpent is a member of the court of Varuṇa. (Śloka 9, Chapter 9, Sabhā Parva).

MAṆIMĀN III. A sacred place. If one spends a night there one would get the benefit of performing an Agniṣṭoma yajña. (Śloka 101, Chapter 82, Vana Parva).

MAṆIMĀN IV. A Yakṣa who was a friend of Kubera. Once the sage Agastya cursed him that he would be killed by the hand of a man. The yakṣa was killed by Bhīmasena. (Śloka 59, Chapter 160, Vana Parva and see under AGASTYA, Para 10).

MAṆIMĀN V. A mountain. Once, when Arjuna went on a pilgrimage to Śiva's presence with Kṛṣṇa in a dream, he saw this mountain Maṇimān. (Śloka 24, Chapter 9, Droṇa Parva).

MAṆIMĀN VI. A pārṣada of Śiva. This pārṣada joined hands with Vīrabhadra to injure the sage Bhṛgu at the Dakṣayāga. (4th Skandha, Bhāgavata).

MAṆIMANTHA. A mountain. (Śrī Kṛṣṇa performed penance here to please Śiva for crores of years together. (Śloka 33, Chapter 18, Anuśāsana Parva).

MAṆIMATĪPURĪ (MAṆIMATPATTAṆAM). A meeting place of the asuras. The notorious asura Ilvala lived here for some time. (Śloka 4, Chapter 94, Vana Parva). The demons Nivātakavacas hid here in this city and Rāvaṇa challenged them to a fight after coming to the gates of the city. (Uttara Rāmāyaṇa).

MAṆIMAYA. Father-in-law of a demon called Sukeśa. Sukeśa married Devavatī daughter of Maṇimaya and had three sons, Mālyavān, Sumālī and Mālī. (Uttara Rāmāyaṇa).

MAṆINĀGA. I. A serpent born to Kaśyapa Prajāpati of his wife Kadrū. This serpent resides near Girivraja (Śloka 50, Chapter 21, Sabhā Parva).

MAṆINĀGA II. A sacred place. If one spends a night here one would get the benefit of making a thousand Godānas. If one eats from the offerings made to a deity there one would be free from the effects of any snake-poison. (Śloka 106, Chapter 84, Vana Parva).

MĀNINĪ. Mother of Viśravas, father of Rāvaṇa. She was the daughter of the sage Tṛṇabindu. (See under Tṛṇabindu).

MAṆIPARVATA. A mountain of Purāṇic fame. Narakāsura kept the sixteen thousand and one hundred maidens he had stolen in this mountain. (Dākṣiṇātya Pāṭha, Chapter 38, Sabhā Parva).

MAṆIPRAVĀLA. A kind of language formed by mixing Sanskrit and Malayālam together. "Bhāṣāsaṁskṛta-yogo maṇipravālam". This is its definition. A great many of the important literary works in Malayālam are in Maṇipravālam.

MAṆIPURA (MANIPUR). The birth place of Citrāṅgadā wife of Arjuna. Arjuna during his pilgrimage came to this place and after marrying Citrāṅgadā stayed there for three years. Babhruvāhana was the son of Citrāṅgadā. (See under Citrāṅgadā).

MAṆIPUṢPAKA. Sahadeva, one of the Pāṇḍavas, used to blow a conch named Maṇipuṣpaka. (Śloka 16, Chapter 25, Bhīṣma Parva).

MAṆISKANDHA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death in the Sarpasatra of Janamejaya. (Chapter 52, Ādi Parva).

MAṆIVĀHANA. Another name for King Kuśāmba. (Chapter 63, Ādi Parva).

MAṆIVAKRA. One of the sons of the Vasu, Āpa.

MAṆIVARA. One of the sons born to Rajatanātha of his wife Maṇivarā. This Yakṣa married Kratusthalā's daughter Devajanī. The sons born to them are called 'Guhyakas'. (Brahmāṇḍa Purāṇa, 3.7.127-131).

MĀṆIVARA. A Yakṣa. He lives on the mountain of Mandara. (Śloka 5, Chapter 139. Vana Parva).

MAṄIVAṬṬAPPĀRA. A rock of Purāṇic fame. Rāvaṇa spent one night on this rock with Rambhā. Rambhā was going to her lover Nalakūbara one night alone and Rāvaṇa seeing her on the way carried her away to this place. (Uttara Rāmāyaṇa).

MAÑJULĀ. A river of Purāṇic fame. (Śloka 34. Chapter 9, Bhīṣma Parva).

MAÑJUGHOṢĀ. A nymph. The sage Medhāvī cursed this nymph and made her into a devil. (See under Medhāvī).

MAṄKA. A place of habitation in the island of Śāka. This place is inhabited mostly by dutiful brahmins. (Chapter 11, Bhīṣma Parva).

MAṄKAṆA (MAṄKAṆA). A barber of Vārāṇasī who was a great devotee of Gaṇeśa. During the time of King Divodāsa II Śiva wanted to destroy the city of Kāśī and deputed his son Gaṇeśa (Nikumbha) for the same.

Gaṇeśa came to Kāśī and appearing in person before his devotee Maṅkaṇa, asked him to build a temple on the outskirts of Kāśī. Maṅkaṇa completed the temple and Gaṇeśa (Nikumbha) installed himself in that temple getting for it the name Nikumbhamandira. Devotees began to flow into the temple and Nikumbha sitting there answered the prayers of all. But he never fulfilled the prayer of the King to have a son. This annoyed Divodāsa and he destroyed the temple and then Nikumbha cursed that the city of Kāśī would become desolate. Śiva's desire thus became fulfilled. (92. 33, Vāyu Purāṇa and 3; 67, 43, Brahmāṇḍa Purāṇa).

MAṄKAṆAKA (MAṄKAṆA). A sage

1) *General information.* He was born to Vāyubhagavān of his wife Sukanyakā. (Śloka. 58, Chapter 38, Śalya Parva).

Vāmana Purāṇa, 38th Chapter states that Maṅkaṇa was one of the spiritual sons of Kaśyapaprajāpati.

2) *Juice of potherb flows from finger.* The sage was living in Saptasārasvatatīrtha and one day by accident his thumb was cut off from his hand by the sharp edge of Kuśa grass. But instead of blood, the juice of potherb began to flow from the thumb and the sage, overjoyed at this strange phenomenon, started dancing. Along with Maṅkaṇa the earth and the sky also started dancing and the dancing showed no signs of stopping. Śiva then appeared before Maṅkaṇa and asked him the cause of his non-stop dancing. Śiva was in disguise and Maṅkaṇa did not recognise the new-comer and the sage told him about the strange phenomenon. As they were talking Śiva touched the thumb of the sage with his little finger and lo! the flow from the finger changed from pot-herb juice to sugar-candy juice. Vāmana Purāṇa states that it was ashes which flowed from the finger. The hermit was ashamed. He understood that the guest was Śiva and he fell at his feet. Śiva blessed the hermit and granted him boons.

3) *Maṅkaṇa falls in love with Sarasvatī Devī.* One day Sarasvatīdevī came to the place of his residence in the guise of a very attractive woman. Maṅkaṇa had seminal emission on seeing her and the semen fell on the surface of the water. The sage stored the water with semen in a pot and soon seven sons were born from it. They all became sages named Vāyuvega, Vāyubala, Vāyuhā, Vāyumaṇḍala, Vāyujvāla, Vāyuretas and Vāyucakra. (Chapter 83, Vana Parva and Chapter 38, Śalya Parva).

4) *Birth of Kadalīgarbhā.* Besides the seven sons Maṅkaṇa got a daughter named Kadalīgarbhā. Menakā was her mother. (See under Kadalīgarbhā).

5) *Maṅkaṇa diverts the river Sarasvatī.* It was sage Maṅkaṇa who invoked the river Sarasvatī and made it flow through Kurukṣetra. Chapter 38, Vāmana Purāṇa).

MAṄKI I. A great sage. It was Bhīṣma, while he was lying on his bed of arrows who narrated the story of this sage. Maṅki was an aspirant of worldly things and once he got two bullocks. He was ploughing with them one day when a camel came and carried them away. Disappointed he came to the āśrama and lamented deeply over it. This lamentation became known later as the famous Maṅkigītā. By the time the gītā reached its end the mind of the sage was changed and he became one bereft of all worldly desires and he acquired mokṣa. (Chapter 177, Śānti Parva).

MAṄKI II. A sage who lived in Tretāyuga. He was the son of Kauṣītakibrāhmaṇa and was a Vaiṣṇavite of great virtue. This sage had two wives named Surūpā and Virūpā. Both had no sons and as per the advice of his guru he went to Sabarmatītaṭa and did penance there. After several years of rigorous austerities he got very many children. The place where Maṅkimaharṣi sat and did penance was known later as Maṅkitīrtha. It is also called Saptasārasvata. In Dvāparayuga the Pāṇḍavas visited the place and gave it the name Saptadhāra also. (Uttara Khaṇḍa, Padma Purāṇa).

MANMATHAKARA. A warrior of Subrahmaṇya. There is a reference to this warrior in Mahābhārata, Śalya Parva, Chapter 45, Verse 72.

MANODARĪ. Wife of Dārukāsura. (See under Ghaṇṭākarṇa).

MANOGUṆA. Man may do many things, right or wrong, good or bad, but it is the purity of your mind that matters. The following story is to illustrate how much your life depends on the quality of your thoughts (Manoguṇa).

Once on the shores of Gaṅgā a Brāhmaṇa and a Caṇḍāla sat side by side and performed penance. After some days of foodless penance the Brāhmaṇa felt hungry and his thoughts went to the fishermen he had seen earlier. He thought thus, "Oh how happy are these fishermen. They catch good fishes and eat to their heart's content and are happy. They are the luckiest people of this world". The thoughts of the Caṇḍāla also went to the fishermen. But he thought thus: "Oh how cruel are these fishermen ! How many innocent lives do they destroy to fill their belly. They must be demons to do so." Both of them died after some days and the Brāhmaṇa was born as a fisherman and the Caṇḍāla a prince. Both of them were re-born near their abodes in their previous birth and both remembered their previous lives. The Caṇḍāla was happy but

the Brāhmaṇa regretted his fault. (Taraṅga 1, Madanamañcukālambaka, Kathāsaritsāgara).

MANOHARĀ I. Wife of the Vasu, Soma. Varcas was born of her first. Then she had three more sons named Śiśira, Prāṇa and Ramaṇa. (Śloka 22, Chapter 66, Ādi Parva).

MANOHARĀ II. A nymph of Alakāpurī. Once when Aṣṭāvakra went to the court of Kubera this nymph gave a performance in dancing in honour of that sage. (Śloka 45, Chapter 19, Anuśāsana Parva).

MANOJAVA I. The eldest son of the Vasu Anila. Anila begot this son of his wife Śivā. (Śloka 25, Chapter 66, Ādi Parva).

MANOJAVA II. During the Manvantara of Cākṣuṣa, the sixth Manu, Indra was Manojava, the leader of the Devas. (Aṁśa 3, Chapter 160, Viṣṇu Purāṇa).

MANOJAVA III. A follower of Subrahmaṇya. (Śloka 17, Chapter 46, Śalya Parva).

MANOJAVA IV. A sacred place situated in Vyāsavana in Kurukṣetra. If one bathes in a pond there one will have to one's credit the benefit of making a thousand Godānas. (Śloka 93, Chapter 88, Vana Parva).

MANONUGA. A place near the mountain Vāmana in the island of Krauñca. (Śloka 11, Chapter 12, Bhīṣma Parva).

MANORAMĀ I. Wife of Dhruvasandhi King of Kosala. (See under Dhruvasandhi for details).

MANORAMĀ II. A celestial woman. She was the daughter of Kaśyapa Prajāpati, born of his wife Pradhā. (Śloka 50, Chapter 65, Ādi Parva). She participated in the Janmotsava of Arjuna. (Śloka 62, Chapter 122, Ādi Parva).

MANORAMĀ III. Once by his spiritual powers the sage Uddālaka brought the river Sarasvatī to his place of yajña and that diversion was then known as Manoramā. (Śloka 25, Chapter 38, Śalya Parva).

MANORATHA. A calf once created by Śrī Kṛṣṇa by his spiritual powers. (See under Surabhi).

MANOVATĪ. The city of Brahmā. This city is situated in the centre of the nine cities on the top of the mountain Mahāmeru. Around it are the cities of the Aṣṭadikpālakas. (8th Skandha, Devī Bhāgavata).

MANTHARĀ I. A maid of Kaikeyī the wife of Daśaratha. This hunchbacked woman was born of the species of a Gandharvī named Dundubhī. (Śloka 10, Chapter 276, Vana Parva). When everything was made ready to crown Śrī Rāma as the heir-apparent of Ayodhyā, it was Mantharā who persuaded Kaikeyī to go to Daśaratha and ask him to send Śrī Rāma to the forests. Had not the cruel tongue of Mantharā played like that, the history of the solar dynasty itself would have been different. (See under Kaikeyī).

MANTHARĀ II. Daughter of Virocana. (Sarga 25, Bālakāṇḍa, Vālmīki Rāmāyaṇa). Indra killed this Mantharā.

MANTHINĪ. A follower of Subrahmaṇya. (Śloka 28, Chapter 46, Śalya Parva).

MANTRA. See under Veda.

MANTRAPĀLA. One of the eight ministers of the great King Daśaratha. The other seven were : Jayanta, Dhṛṣṭi, Vijaya, Asiddhārtha, Arthasādhaka, Aśoka and Sumantra. (Sarga 7, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

MANU I. See under Manvantara.

MANU II. Son of the Agni Pāñcajanya. Pāñcajanya had three wives Suprajā, Bṛhadbhāsā and Niśā. He got of his first two wives six sons and of his third wife Niśā, a daughter and seven sons. (Chapter 223, Vana Parva).

MANU III. A celestial maiden born to Kaśyapa of Pradhā. (Chapter 59, Verse 44, Ādi Parva).

MĀNUṢATĪRTHA. A sacred pond lying on the outskirts of Kurukṣetra. There is a legend showing the origin of this pond. Once a hunter wounded a deer with his arrow and the deer ran and dropped itself into the pond. When it rose up from the water it became a man. From that day onwards the pond became holy and got the name Mānuṣatīrtha. (Śloka 65, Chapter 86, Vana Parva).

MANUSMṚTI. A code of conduct written by Manu alias Mānavācārya who was the father of man-kind for the harmonious existence of a social life. The book contains twelve chapters. The first chapter deals with the origin of the Smṛti and the origin of the world. No other Smṛti begins like this and so it is believed that this chapter must have been added to it later. The contents of each of the other eleven chapters are given below :

Second chapter. It deals with the sense organs and stresses the importance of conquering and controlling them. It describes the qualities of a brahmin.

Third chapter. It contains the duties of a householder after his course of study of the Vedas. Eight different kinds of marriages are described in it. It also deals with methods of giving protection to women and children.

Fourth chapter. Duties of a brāhmaṇa, study of the Vedas and responsibilities of a Snātaka are all described in this chapter.

Fifth chapter. This deals with pure and impure foods, impurity and methods of purification, women and their responsibilities.

Sixth Chapter. This contains the duties of those who have entered the āśrama of Vānaprastha and also of ascetics.

Seventh chapter. It deals with the duties of Kings and ministers.

Eighth chapter. It deals with law and justice. It contains laws for the proper conduct of justice and includes ways and means of settling disputes and handling cases of debts, sale without right, partnership, duels, theft, prostitution, boundary disputes and all such matters as are to be decided by a court of law.

Ninth chapter. It deals with the duties of a husband and wife. It also contains matters relating to property rights, partition and the duties of a King with regard to these.

Tenth chapter. It deals with the duties of the different castes, mixed castes and the duties of one in times of danger.

Eleventh chapter. It deals first with penance, observation of Vratas, Yāgas, Yajñas and fee to the priests. It then deals with punishments of crimes, expiation for murder, prostitution etc.

Twelfth chapter. It deals with the theory of births and describes how your deeds in the present life are directive of the nature of life of your next birth. What deeds would fetch you what life is also explained. It contains instructions on Ātmajñāna and the way to obtain mokṣa (absolute bliss).

The basis of the present Hindu Law is Manusmṛti and it is believed to have been written in B.C. 500.

MANUṢYA (MAN) The Purāṇas have not given a definite explanation regarding the origin of Man, the most important of all living beings. Many stories regarding the origin of Man were current among the ancient people. According to Hindu Purāṇas Man was born of Svāyambhuva Manu who in turn was born of Brahmā. According to Vālmīki Rāmāyaṇa (Sarga 14, Araṇya Kāṇḍa) all the living beings including man were born to Kaśyapaprajāpati of his eight wives, Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā. From Aditi were born the devas; from Diti, the daityas; from Danu, the dānavas; from Kālī, the asuras Kālaka and Naraka; from Tāmrā, the bird-flock Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Sukī; from Krodhavaśā the animal flock, Mṛgī, Mṛgamandā, Harī, Bhadramadā, Mātaṅgī, Śārdūlī, Svetā and Surabhi; from Manu, mankind and from Analā, the flora.

There is basis to believe that the Greeks and the people of Bhārata accepted with slight modifications the theory of evolution. The Daśāvatāras of Viṣṇu almost represents the progressive changes in the form of a living thing from a fish into man. The theory of Darwin that life was first formed in water was current among the sages of ancient Bhārata, even from very early times.

Apa eva sasarjādau
Tāsu vīryamapāsṛjat //

(He created water first and cast virility therein).
In the Daśāvatāras (ten incarnations of Viṣṇu) the first avatāra is Matsya (Fish). The next one is Kūrma or Tortoise which is a progress in the form of fish. The third is Varāha or boar which is another step forward in evolution. The fourth is Narasiṁha (Man cum lion) which is the first step towards the formation of Man. That avatāra has got the traits of both man and animal. The next one is Vāmana or a small man. Then Śrī Rāma and Śrī Kṛṣṇa, both fully grown men but with different kinds of culture.

MANVANTARA(M).

1) *Kalpa, Manvantara and Caturyuga.* The Prapañca (universe) is perishable. At one time, it takes its origin, at another time it perishes. Brahmā, the creator of the universe has birth and death. The period between the birth and death of a Brahmā is known as a "Mahākalpa". The flood that comes at the death of a Brahmā is called "Mahāpralaya". One day of Brahmā is called Kalpakāla. In the Purāṇas one Kalpa or one day of Brahmā is divided into fourteen parts. The master or ruler of each of these divisions is a Manu. There are fourteen Manus. The life span of each Manu is called a "Manvantaram".

There are seventy one Caturyugas in each Manvantara. The four yugas namely Kṛtayuga, Tretāyuga, Dvāparayuga and Kaliyuga make np one Caturyuga. At the end of seventyone such Caturyugas, that is, at the end of every two hundred and eightyfour (71 × 4) yugas, a Manu completes his life-span. Along with that, the Devas who were born at the time of the birth of that Manu, also come to the end of their lives. Fourteen such Manvantaras make one day of Brahmā. It is at the end of that day that the original universe perishes. Brahmā's life-span is 120 years. At the end of that period, that Brahmā perishes. That is to say, at the end of every 42,200 divine days (120 × 360) which is the life-span of a Brahmā, a deluge takes place. Thus in one Brahmā's time 42,200 Kalpas take place. A Brahmā's life span is known as "Mahākalpa" and the close of a Brahmā's period is called "Mahāpralaya".

2) *Human year (Manuṣya varṣa) and Divine year (Deva varṣa).* When two leaves are placed one over the other and they are pierced by a needle, the time required for the needle to pass from the first leaf to the second is called "Alpakāla". Thirty such alpakālas make one "Truṭi". Thirty truṭis make one "Kalā". Thirty Kalās make one "Kāṣṭhā", which is also known as "Nimiṣa" "Noṭi" or "Mātrā". Four "Nimiṣas" make one "Gaṇita". Ten Gaṇitas, one "Neṭuvīrppu". Six neṭuvīrppus, one "Vināzhikā". Sixty vināzhikās one 'Ghaṭikā". Sixty ghaṭikās one day (day and night together). Fifteen days, one "Pakṣa". Two Pakṣas, one "Cāndra māsa" (lunar month). One Cāndramāsa for human beings is one "ahorātra" (one day and night making up one full day) for the pitṛs. Twelve Cāndra māsas make one year for human beings. One year for human beings is one ahorātra for the gods. Three hundred ahorātras of gods make one "Deva Vatsara" or "Divya vatsara". 4,800 divyavatsaras make one Kṛtayuga. 3,600 divyavatsaras make one Tretāyuga, 2,400 divyavatsaras make one Dvāparayuga. 1,200 divyavatsaras make one Kaliyuga. 12,000 divyavatsaras comprising a set of Kṛta, Tretā. Dvāpara and Kaliyugas make one Caturyuga. A Manu's period is completed at the end of 71 Caturyugas. With that, the first group of gods also comes to an end. At the end of fourteen such Manus, one "Kalpa" is over and a deluge takes place. The whole of this period comprises one night for Brahmā. Night is the time of complete inactivity. With the end of the night, creation is started again. When 360 such ahorātras of Brahmā are completed, he completes one year. After completing 120 such years, a Brahmā perishes. Again a period of absolute inactivity follows for the length of a Brahmā's life-span. After a period of 120 Brahma varṣas (the life-span of a Brahmā) another Brahmā comes into being. The life-span of Brahmā is shown in the following tabular form :

360 days for gods	—One Deva vatsara.
12,000 Deva vatsaras	—1 caturyuga (36 lakhs years for human beings).
71 caturyugas	—1 Manvantaram (One Manu's life-span).
14 Manvantaras	—1 Kalpa (one day time for Brahmā)
2 Kalpas	—One day (and night) for Brahmā. (Ahorātra)
360 days of Brahmā	—1 Brahma Varṣa
120 Brahma Varṣas	—One Brahmā's life-span.

This life-span of one Brahmā is therefore 30 crores 9 lakhs 17 thousands 376 hundreds of years of human beings.
It is said that a Manu's period of reign is 4,32,000 Manuṣyarvarṣas. (Bhāgavata, 3rd Skandha).

3) *The caturyuga scheme.* A caturyuga consists of the four yugas, namely Kṛta, Tretā, Dvāpara and Kali yugas. At the end of each Caturyuga, the Vedas perish Then the "Saptarṣis" (seven sages) come down from heaven to the earth and restore them again. Manu who is the propounder of Dharma śāstra, is also born

in every Kṛtayuga. The Devas of each Manvantaram feed upon the share of Havis (offerings at sacrifices) of the yāga till the end of that Manvantara. During the whole period of the Manvantara, the earth is protected and preserved by the sons of Manu and their descendants. Thus Manu, the Saptarṣis, Devas, Indra and the Kings who are the sons of Manu are the authorities of the Manvantara. After 14 Manvantaras a Kalpa of about 1,000 yugas, comes to an end. After that there is a night extending over the same period in duration. At that time Mahāviṣṇu sleeps on his bed Ananta in the ocean of deluge. After that, he wakes up again and performs creation. Manus, Kings, Indra, Devas and Saptarṣis are the Sāttvika aspects of Mahāviṣṇu, who performs the work of protecting the world. In Kṛta yuga, Mahāviṣṇu assumes the form of Kapila and others and preaches "Paramajñāna". In Tretā yuga he assumes the form of an emperor and destroys the wicked people. In Dvāpara yuga, he assumes the form of Vyāsa and after dividing the Veda into 4 sections, classifies each of the sections into the various branches. At the end of Kaliyuga, Mahāviṣṇu assumes the form of Kalki and restores the vicious to the path of righteousness. This is the "Caturyuga scheme" of Mahāviṣṇu. (Viṣṇu Purāṇa. Part III, Chapter 2).

4) *The fourteen Manus.* The names of the fourteen Manus of one Kalpa are given below :

(1) Svāyambhuva (2) Svārociṣa (3) Uttama (Auttami) (4) Tāmasa (5) Raivata (6) Cākṣuṣa (7) Vaivasvata (8) Sāvarṇi (9) Dakṣasāvarṇi (10) Brahmasāvarṇi (11) Dharmasāvarṇi (12) Rudrasāvarṇi (13) Raucyadevasāvarṇi (14) Indrasāvarṇi.

Each of the above Manus is described below :—

(1) *Svāyambhuva.*

(a) *General.* Svāyambhuva was born as the spiritual son of Brahmā. This Manu got his name because he was "Svāyambhuva" or born from Brahmā. He married the goddess Śatarūpā, the spiritual daughter of Brahmā. After that, he went to the shore of the ocean of milk, made an image of Mahādevī there and worshipped her by chanting Vāgbhava mantra and performed an austere penance. After a hundred years of such worship the goddess was pleased. She appeared before Svāyambhuva and granted him boons. She blessed him to attain the highest place in Heaven (Paramapada) after begetting vast progeny. Then the goddess went to Vindhya mountain and became the deity of Vindhya. Svāyambhuva returned and started his reign by worshipping the goddess.

This Svāyambhuva is regarded as the author of the famous work "Manusmṛti". Kālidāsa says that the Kings of the Raghu dynasty lived in strict obedience to the laws laid down by this Manu. (Devī Bhāgavata, Daśama Skandha).

(b) *Other details.*

(i) The Saptarṣis of first Manvantara were—Marīci, Aṅgiras, Atri, Pulaha, Kratu, Pulastya and Vasiṣṭha. Devas are known as Yamas. The first Manu had ten sons namelv Agnīdhra, Agnibāhu, Medhā, Medhātithi, Vasu, Jyotiṣmān, Dyutimān, Havya, Savana and Putra and they ruled over the country. (Harivaṁśa, Chapter 7).

(ii) Emperor Pṛthu turned Svāyambhuva Manu into a calf and obtained medicine from Bhūmi by milking her as a cow. (Bhāgavata, 4th Skandha).

(iii) Born from Virāṭ aṇḍa. (M.B. Ādi Parva Chapter 1, Verse 32).

(iv) Sage Cyavana married this Manu's daughter. (M.B. Ādi Parva, Chapter 66, Verse 46).

(v) This Manu taught Soma, the art of Cākṣuṣī. (M.B. Ādi Parva, Chapter 169, Verse 43).

(vi) Since this Manu had blessed the clouds of the Magadha country they sent periodical rains to that region. (M.B. Sabhā Parva, Chapter 21, Verse 10).

(vii) Manu came to the world, riding in the chariot of the gods to see Arjuna's fight. (M.B. Virāṭa Parva, Chapter 56, Verse 10).

(viii) This Manu had a wife named Sarasvatī (Śatarūpā). (M.B. Udyoga Parva, Chapter 117, Verse 14).

(ix) This Manu lives in Bindusaras. (Bhīṣma Parva, Chapter 7, Verse 46).

(x) He came at the time of Subrahmaṇya's birth. (Śalya Parva, Chapter 45, Verse 10).

(xi) Manu held discussions with Siddhas. (Śānti Parva, Chapter 36).

(xii) He was the King of men. (Śānti Parva, Chapter 67, Verse 21).

(xiii) This Manu is called "Prajāpati Manu". Once he had a talk with Bṛhaspati on the subject of Dharma. (Śānti Parva, Chapter 201).

(xiv) Upamanyu saw Svāyambhuva Manu sitting by the side of Śiva. (Anuśāsana Parva, Chapter 14, Verse 280).

(xv) He talked with the sage Suparṇa about the greatness of flowers, fumes, lights, offerings and gifts. (Ādi-Parva, Chapter 65, Verse 45).

(2) *Svārociṣa.*

(*a*) *General.* Svāyambhuva had two great sons Priyavrata and Uttānapāda. The second Manu was the son of Priyavrata and his name was Svārociṣa. He was a glorious and adventurous man. He went to the banks of the river Kālindī, made a hermitage there, installed an idol of Devī made of earth and offered worship most fervently. At the end of 12 years of tapas when he ate only dried leaves, Devī appeared before him in her dazzling brilliance and blessed him. The name of this Devī was "Dhāriṇīdevī". After a reign of many years this King went to Heaven. (Devī Bhāgavata, 10th Skandha).

(b) *Other Details.*

(i) Pārāvatas and Tuṣitas were the Devas in this Manvantara. The mighty Vipaścit was Devendra. The Saptarṣis were Ūrjja, Stambha, Prāṇa, Rāma, Ṛṣabha, Niraya, and Parīvān. Caitra, Kimpuruṣa and others were the sons of Svārociṣa Manu. (Viṣṇu Purāṇa, Part 3, Chapter 1).

(ii) In Harivaṁśa, Chapter 7 we read that the Saptarṣis of this Manvantaram were Aurva, Stambha, Kaśyapa, Prāṇa, Bṛhaspati, Datta and Niścyavana.

(iii) Brahmā taught this Manu, Sātvatadharma. Svārociṣa taught this dharma to his son Śaṅkhavadana. (Śānti Parva, Chapter 348, Verse 36).

(3) *Auttami* (*Uttama*).

(*a*) *General.* Uttama was also the son of Priyavrata. He went to Gaṅgā tīrtha and offered worship to Devī for three years with Vāgbīja mantra. At the end of it, Devī was pleased and blessed him with worthy sons and a kingdom without the threat of enemies. After a happy reign of many years, at the close of the Manvantara, he reached the highest place in Heaven. (Devī Bhāgavata, 10th Skandha).

(b) *Other details.* Suśānti was the name of the Devendra of this Manvantara. There were five groups of Devas, namely Sudhāmans, Satyas, Japas, Pratardanas and Śivas, each group consisting of twelve Devas. The seven sons of the sage Vasiṣṭha were the saptarṣis of this Manvantara. These seven sons of Vasiṣṭha by his wife Ūrjjā were Rajas, Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas and Śukra. Aja, Paraśudīpta and others were the sons of the Manu Uttama. (Viṣṇu Purāṇa, Part I. Chapter 1).

(4) *Tāmasa.*

(*a*) *General.* The fourth Manu Tāmasa was the son of Priyavrata. That King performed penance to Devī on the northern bank of the river Narmadā with Kāmarāja mantra. As a result of Devī's blessing, he obtained a prosperous Kingdom and worthy sons. After a long reign he attained heaven. (Devī Bhāgavata, 10th Skandha).

(*b*) *Other details.* At the time of this Manu, there were four groups of Devas, namely—Supāras, Haris, Satyas, and Sudhīs. Each of these groups contained 27 Devas. Śibi who had performed a hundred yāgas was the Indra. The Saptarṣis of this Manvantara were Jyotirmān, Pṛthu, Kāvya, Caitra, Agnivanaka, and Pīvara and Nara. Khyāti, Keturūpa, Jānujaṅgha and others were the sons of Tāmasa Manu. (Viṣṇu Purāṇa, Part I, Chapter 1).

(5) *Raivata.*

(a) *General.* The fifth Manu Raivata was the younger brother of Tāmasa. He worshipped Devī with Kāmabīja mantra on the banks of the river Kālindī. With the blessing of Devī he ruled for many years and then attained Heaven. (Devī Bhāgavata, 10th Skandha).

(b) *Other details.* The name of the Indra of this Manvantara was Vibhu. There were four groups of Devas—Amitābhas, Bhūtarayas, Vaikuṇṭhas and Sumedhas. Each of these groups contained fourteen Devas. The Saptarṣis of Raivata Manvantara were—Hiraṇyaromā, Vedasrī, Ūrdhvabāhu, Vedabāhu, Sudāmā, Parjanya and Mahāmuni. The sons of Raivata Manu, Balabandhu, Sambhāvya, Satyaka and others were mighty Kings. (Viṣṇu Purāṇa, Part 3, Chapter 1).

(6) *Cākṣuṣa.*

(*a*) *General.* This Manu was the son of Aṅga. Once he went to the Rājarṣi (royal saint) Pulaha and prayed for prosperity, mastery of the whole world, invincible power and profound scholarship. Pulaha sent him to Devī. The Rājarṣi taught him the worship of Devī. After acquiring the mantra Cākṣuṣa went to the banks of the river Virajā and offered worship to Devī. At the end of twelve years, Devī appeared before him and blessed him with "Manuhood", mastery of the Manu kingdom and brilliant sons After many years he distributed his kingdoms among his sons and at last attained "Devīpada". (Devī Bhāgavata, Daśama Skandha).

(*b*) *Other details.*

(i) The following account is given in Viṣṇu Purāṇa, Part I, Chapter 13, about the birth of Cākṣuṣa Manu. Dhruva and his wife Śambhu had two sons, namely Śiṣṭi and Bhavya. Succhāyā, the wife of Śiṣṭi gave birth to five sons, Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas, who were all sinless. Cākṣuṣa was born to Bṛhatī, the wife of Ripu. Cākṣuṣa begot Manu by Puṣkariṇī, daughter of Vīraṇa Prajāpati. This was the sixth Manu. By his wife Naḍvalā, the daughter of Vairāja Prajāpati, he had 10 sons, namely, Kuru, Puru, Śatadyumna, Tapasvī, Satyavān, Śuci, Agniṣṭoma, Atirātra, Sudyumna and Abhimanyu. Āgneyī, wife of Kuru, gave birth to six sons who were Aṅga, Sumanas, Khyāti, Kratu, Aṅgiras and Śibi. Sunīthā, wife of Aṁga, gave birth to Vena. Pṛthu was the son of Vena. He is also known as "Vainya".

(ii) The Indra of that period was Manojava. There were five groups of Devas—Ākhyas, Prasūtas, Bhavyas, Pṛthukas and Lekhas, each group consisting of eight Devas. The Saptarṣis of this Manvantara were—Sumedhas, Virajas, Haviṣmān, Uttama, Madhu, Atināman and Sahiṣṇu. Śatadyumna and other mighty Kings were the sons of Cākṣuṣa Manu. (Viṣṇu Purāṇa, Part I, Chapter 3).

(iii) The sons of this Manu became famous under the name "Variṣṭhas" (M.B. Anuśāsana Parva, Chapter 18, Verse 20).

(7) *Vaivasvata.*

(*a*) *General.* He was born from Sūrya. It is this Manu who rules the world today. All living beings that we see today were born from him. Vaivasvata Manu is Satyavrata Manu who escaped from the last deluge. To save him Viṣṇu took up the incarnation of Matsya (fish). Vaivasvata Manu was also the first of the Kings of the Sūrya vaṁśa (Solar Dynasty) who ruled over Ayodhyā.

(*b*) *Other details.* (i) In Devī Bhāgavata, Saptama Skandha, we see that the sons of Vaivasvata namely Ikṣvāku, Nābhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśu, Nṛga, Diṣṭa, Karūṣa and Pṛṣadhra were also called Manus.

(ii) This Manu worshipped Devī and received her blessing and attained Heaven after a long reign. (Devī Bhāgavata, 10th Skandha).

(iii) Vaivasvata Manu had another name, "Śrāddhadeva." The Devas of this Manvantaram are Ādityas, Vasus and Rudras. The name of the Indra of this period is Purandara. The Saptarṣis are, Vasiṣṭha, Kaśyapa, Atri, Jamadagni, Gautama, Viśvāmitra and Bharadvāja. The nine Dhārmikas (virtuous ones), Ikṣvāku, Nṛga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Nābhāga, Ariṣṭa, Karūṣa and Pṛṣadhra are the sons of Vaivasvata Manu. (Viṣṇu Purāṇa, Part 8, Chapter 1).

(iv) Ten sons were born to this Manu who were Vena, Dhṛṣṇu, Nariṣyanta, Nābhāga, Ikṣvāku, Kārūṣa, Śaryāti, Ila, Pṛṣadhra, and Nābhāgāriṣṭa. (M.B. Ādi Parva, Chapter 75, Verse 15).

(v) Mahāviṣṇu incarnated as Matsya for the sake of Vaivasvata Manu. (M.B. Vana Parva, Chapter 187).

(vi) He received Yogavidyā from Sūrya and Ikṣvāku received it later from him. (M.B. Bhīṣma Parva, Chapter 122, Verse 38).

(vii) At the beginning of Tretāyuga, Sūrya taught "Sātvata Dharma" to Manu and Manu taught it to Ikṣvāku for the protection of all creatures. (M.B. Śānti Parva, Chapter 348, Verse 51).

(viii) The sage Gautama taught Śivasahasranāma to Vaivasvata Manu. (M.B. Anuśāsana Parva, Chapter 17, Verse 177).

(8) *Sāvarṇi.*

(*a*) *General.* Even in his previous birth he was a devotee of Devī. In his former birth (during the period of Svārociṣa Manvantara) Sāvarṇi was born as a King of Caitravaṁśa under the name Suratha. The origin of the dynasty known as Caitravaṁśa was as follows :—Atri, son of Brahmā had a son named Niśākara. This Niśākara became an emperor by performing Rājasūya. Emperor Niśākara had a son Budha and Budha had a son named Caitra, both of whom were greatly renowned. It was Caitra's family which later on became the reputed Caitra dynasty. The son of that Caitra was Viratha. Suratha was the son of Viratha. This was the previous birth of Sāvarṇi Manu. Suratha was a great hero and poet. Once another King besieged his city and defeated him. Suratha left his kingdom and went alone on horseback and took shelter in a dense forest. While wandering in the forest like a mad man with a broken heart, he happened to reach the āśrama of the sage Sumedhas. The sage advised him to worship Devī in order to retrieve his lost kingdom and prosperity. Accordingly the King worshipped Devī who was pleased and restored to him his kingdom and prosperity. Besides, she blessed him that in his next birth he would become Sāvarṇi, the King of the Solar dynasty and would be revered as the eighth Manu. Thus the eighth Manu Sāvarṇi will be the second birth of Suratha. (Devī Bhāgavata, 10th Skandha).

(*b*) *Other details.* Sāvarṇi is also the son of Sūrya. How he came to be called Sāvarṇi is explained below:-- Sūrya had three children Manu, Yama and Yamī by Saṁjñā, the daughter of Viśvakarmā. This Manu was Vaivasvata Manu, the seventh Manu. Unable to bear the intense heat of Sūrya, Saṁjñā once sent her maid Chāyā to Sūrya in her own disguise and went to the forest for tapas. Sūrya had three children by Chāyā, Śanaiścara, another Manu and Tapatī. This Manu is known as Sāvarṇi who will become the eighth Manu. In his time there will be three groups of Devas—Sutapas, Amitābhas and Mukhyas. Each of these groups will consist of twelve persons. The Saptarṣis of the eighth Manvantara are Dīptimān, Gālava, Rāma, Kṛpa, Aśvatthāmā son of Droṇa, Vyāsa son of Parāśara and Ṛṣyaśṛṅga. Mahābali, son of Virocana will be the Indra. Virajas, Urvarīyān, Nirmoka and others are the Kings who are the sons of Sāvarṇi Manu. (Viṣṇu Purāṇa, Part III, Chapter 2).

(9). *Dakṣa Sāvarṇi.*

General. At the time of this Manu there are three groups of Devas namely, Pāras, Marīcigarbhas and Sudharmans. Each of the groups contains 12 Devas. The Indra who is the king of those Devas, is the mighty Adbhuta. The Saptarṣis of this Manvantara are:—Savana, Dyutimān, Bhavya, Vasu, Medhātithi, Jyotiṣmān and Satya. Dhṛtaketu. Dīptiketu, Pañcahasta, Nirāmaya, Pṛthuśravas are the sons of Dakṣasāvarṇi Manu. (Viṣṇu Purāṇa, Part III, Chapter 2).

(10). *Brahma Sāvarṇi.*

General. In this Manvantara, the Devas are Sudhāmans and Viśuddhas. Each of these groups will contain 100 Devas. Their Indra will be the heroic Śānti. The Saptarṣis will be Haviṣmān, Sukṛta, Satya, Tapomūrti, Nabhāga, Apratimaujas and Satyaketu. Brahma Sāvarṇi will have ten sons, three of whom are, Sukṣetra, Uttamaujas and Bhūtisena who will become Kings. (Viṣṇu Purāṇa, Part III, Chapter 2).

(11). *Dharma Sāvarṇi.*

General. In this Manvantara there will be three groups of Devas namely, Vihaṅgamas, Kāmagas and Nirvāṇaratis, each of the groups consisting of 30 Devas. Vṛṣa, Agnitejas, Vapuṣmān, Ghṛṇī, Āruṇi, Haviṣmān, and Anagha will be the Saptarṣis. The sons of Dharma Sāvarṇi viz., Sarvatraga, Sudharmā, Devānīka and others will be the kings of that time.

(12). *Rudra Sāvarṇi.*

General. This Manu is the son of Rudra. The Indra of this Manvantara will be Ṛtudhāman. There will be five groups of Devas namely, Haritas, Rohitas, Sumanases, Sukarmans and Supāras. Each group will contain 10 Devas. Saptarṣis are Tapasvī, Sutapas, Tapomūrti, Taporati, Tapodhṛti, Tapodyuti and Tapodhana. The sons of this Manu, Devavān, Upadeva and Devaśreṣṭha will be mighty kings. (Viṣṇu Purāṇa, Part III, Chapter 2).

(13). *Raucyadeva Sāvarṇi.* (*Ruci*).

General. There will be three groups of Devas during this period called Sutrāmans, Sukarmans and Sudharmans. Each of these groups will contain 33 Devas. The mighty Divaspati will be their Indra. Nirmoha, Tattvadarśī, Niṣprakampya, Nirutsuka, Dhṛtimān, Avyaya and Sutapas are the Saptarṣis of that period. Citrasena, Vicitra and other sons of this Manu will be kings. (Viṣṇu Purāṇa, Part III, Chapter 2).

(14). *Indra Sāvarṇi* (*Bhaumi*).

General. The Indra of this Manvantara will be Śuci. Under his control there will be five groups of Devas. They are Cākṣuṣas, Pavitras, Kaniṣṭhas, Bhrājakas and Vācāvṛddhas. The Saptarṣis of this period are Agnibāhu, Śuci, Śukra, Māgadha, Agnīdhra, Yukta and Jita. At that time the sons of the Manu who would rule the earth will be Uru, Gambhīrabuddhi and others. (Viṣṇu Purāṇa, Part III, Chapter 2).

5). *Some more details.* Fourteen Manus have been mentioned above. Of them, the seventh Manu, Vaivasvata Manu is the Head of the present Manvantrara. Some general facts about the Manus are given below:-

1) The six Manus after the eighth one namely, Dakṣasāvarṇi, Merusāvarṇi, Sūryasāvarṇi, Candrasāvarṇī, Rudrasāvarṇi and Viṣṇusāvarṇi are respectively the re-births of Karūṣa, Pṛṣadhra, Nābhāga, Diṣṭa, Śaryāti and Triśaṅku who were the sons of Vaivasvsata Manu. There is a story about their taking re-births. All the six persons mentioned above were once offering worship to the idol of Devī on the banks of the river Kālindī. After twelve years, Devī appeared, under the name of Bhramarāmbikā and blessed them that in their next births they would become rulers of Manvantaras. (Devī Bhāgavata, 10th Skandha).

2) It is said that the four Manus, Svārociṣa, Uttama, Tāmasa and Raivata belonged to Priyavrata's family. It was because Priyavrata who was a Rājarṣi offered tapas to Viṣṇu that four Manus were born in his family. (Viṣṇu Purāṇa. Part III, Chapter 1).

3) It is the power of Viṣṇu that dominates all the Manvantaras as the basic divinity. In the first Svāyambhuva Manvantara it was a part of that power of Viṣṇu itself that originated as Yajñapuruṣa in Ābhūti. After that when Svārociṣa Manvantara came it was again that divinity that took its origin in Tuṣitā as Ajita among the

Tuṣitas. In Uttama Manvantara that divinity Tuṣita him self was born again under the name of Satya as the son of Satyā in the group of Devas called Satyas. When Tāmasa Manvantara began, that divinity was born again as the son of Haryā as a Hari in the group of Devas called Haris. It was that divinity Hari himself who was born in Sambhūti under the name of Mānasa among the Devas called Raivatas in Raivata Manvantara. In Cākṣuṣa Manvantara that Viṣṇu Bhagavān took birth in Vikuṇṭhī as one of the Vaikuṇṭhas. In the present Vaivasvata Manvantara, Viṣṇu has incarnated in Aditi as Vāmana, the son of Kaśyapa. That great Vāmana conquered all the three worlds and presented them to Devendra. (Viṣṇu Purāṇa, Part III, Chapter 2).

Besides the fourteen Manus mentioned above, certain other Manus are also referred to in the Purāṇas. Some details about them are given below:—

(1) It is seen from Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 14th Sarga, verse 11, that Kaśyapa had a wife named Manu.

(2) There is a reference to a Rājarṣi (Saintly king) named Manu in Ṛgveda, first Maṇḍala, 16th Anuvāka, 112th Sūkta.

(3) A son named Manu was born to the Agni Tapa or Pāñcajanya. This Manu has another name Bhānu. He had three wives named Suprajā, Bṛhadbhāsā and Niśā. Six sons were born to him by the first two wives. By his third wife he had one daughter and seven sons. (M.B. Vana Parva, Chapter 221, Verse 4).

(4) In Mahābhārata, Śānti Parva, Chapter 57, verse 43, we find a reference to another Manu named Pracetas.

MĀNYAVATĪ. Wife of Avikṣit, son of Karandhama. Mānyavatī daughter of Bhīmarāja was carried away by force by Avikṣit from the marriage hall on the marriage day. (Mārkaṇḍeya Purāṇa).

MANYU I. A Vedic god. The origin of this god is described in Brahma Purāna as follows :—

Once a terrible war broke out between Devas and Asuras. The Devas who were defeated, went to the Gautamī river valley and performed penance to Śiva praying for victory. Śiva produced Manyu from his third eye and presented him to the Devas. In the battle which followed they defeated the Asuras with the help of Manyu.

MANYU II. A king of the Pūru dynasty. Bhāgavata, 9th Skandha states that Manyu, the son of Bharadvāja, had five sons including Bṛhatkṣaya.

MANYUMĀN. Second son of the Agni Bhānu. (M.B. Vana Parva, Chapter 221, Verse 11).

MARAṆA (M) (DEATH). Death is a goddess whose name is Mṛtyu. The Purāṇas state that there was no death in the world before the birth of this goddess. In Mahābhārata, Droṇa Parva, Chapter 53 there is the following story about the circumstances in which Brahmā created Mṛtyu.

Living beings multiplied endlessly on earth. As they had no death, the goddess Earth found their weight too much for her to bear. She went weeping to Brahmā and prayed for his help. At that time, Rudra and Nārada were present in Brahmā's assembly. Brahmā said that he did not like destroying living beings. Because of the pressure of Rudra and Nārada, Brahmā created out of Viśvaprakāśa (Cosmic Light) a woman. She was born from the south and Brahmā gave her the name "Mṛtyu". He gave her permission to destroy human beings.

When she heard that she was to kill living beings, she shed tears and Brahmā gathered those tears. She went to Dhenukāśrama and other places and performed tapas. At last Brahmā called her back and assured her that it was not against Dharma to kill living beings. He changed the tears he had gathered from her face into the various diseases and returned them to her. He gave those diseases and the god Yama as her companions. Thus the goddess Mṛtyu started her dance of destruction. (See also under the word PUNARJANMA).

MĀRDAMAHARṢI. One of the sons of Viśvāmitra who was a Brahmavādī. (Śloka 57, Chapter 4, Anuśāsana Parva).

MĀRGAṆAPRIYĀ. A daughter born to Kaśyapa Prajāpati of his wife Pradhā. (Śloka 45, Chapter 65, Ādi Parva).

MĀRGAŚĪRṢAMĀSA. The month of Dhanu (December). The month has got great Purāṇic importance. If one lives taking food only once during the whole of this month one will be free from all sins and diseases. (Śloka 17, Chapter 106, Anuśāsana Parva). If on the Dvādaśī day in this month one fasts the whole day and night and worships Keśava one will get the benefit of conducting an Aśvamedha yajña. (Śloka 3, Chapter 109, Anuśāsana Parva).

MARĪCA. A Dānava. There is a reference to him in Uttara Rāmāyaṇa.

MĀRĪCA I. The uncle of Rāvaṇa.

1). *Birth.* On the banks of the river Sarayū, there were two states lying adjacent called Malada and Karūṣa. The great sages conducted Jaladhārā (showering of water) on the head of Indra to absolve him of his sin of killing Vṛtrāsura at this place. At that time Mala (excreta) and Karūṣa (spittings) of Indra fell at those places and so they got the name of Malada and Karūṣa. At that place was born after a few years a demoness named Tāṭakā who had the strength of a thousand elephants. A demon called Sunda married Tāṭakā and she got two sons named Mārīca and Subāhu. (Sarga 24, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa and Bāla Kāṇḍa, Kamba Rāmāyaṇa).

2) *Mārīca in his previous birth.* Mārīca was the servant of the gate-keepers of Vaikuṇṭha. One day Mahāviṣṇu was displeased by a conduct of his and he cursed him to be born as a demon on earth. But he added that Mārīcawould get salvation from the curse when he was killed by Śrī Rāma in which capacity Viṣṇu would incarnate soon. He would then return to Vaikuṇṭha to his original place. That was how Mārīca was born as the uncle of Rāvaṇa.

3) *Āśrama life.* Mārīca and Subāhu were two inseparable brothers. They learned all tactics of war and their hobby was to torment the innocent sages of the forests (Sarga 19, Bālakāṇḍa, Vālmīki Rāmāyaṇa). When the exploits of Mārīca became unbearable, Viśvāmitra brought Rāma and Lakṣmaṇa from Ayodhyā for help. The instant Mārīca heard the fierce twang of Rāma's bow he fled to the other shore of the sea. From that day onwards Mārīca grew matted hair and wore barks of trees and spent his life in an āśrama. (Sargas 35 and 36, Araṇyakāṇḍa, Vālmīki Rāmāyaṇa).

4) *Death.* When Rāma and Lakṣmaṇa were living in the Daṇḍakāraṇya with Sītā they were annoyed by a

demoness named Śūrpaṇakhā. In the fight that ensued very many demons were killed. Śūrpaṇakhā complained to Rāvaṇa who decided to kill Rāma and carry away Sītā. For this he sought the help of his uncle Mārīca. Flying in his golden Vimāna and crossing mountains and oceans he approached Mārīca and told him of his plan. Mārīca who was aware of the force of Rāmabāṇa dissuaded Rāvaṇa from such a venture. But Rāvaṇa persisted in his plan and gave Mārīca the following instructions : "Become a golden deer with beautiful white spots all over the body and roam about near the āśrama of Rāma for his wife Sītā to see. I am sure Sītā will request her husband Rāma to catch hold of you. Rāma and Lakṣmaṇa will follow you and Sītā will be left alone. I will then carry away Sītā as Rāhu takes Candrikā (moonlight) and live happily with her. I will be contented if I can then tease Rāma who will be lamenting over his separation from his wife". Thinking that it would be better to die at the hands of Rāma than at the hands of Rāvaṇa, Mārīca agreed to do as his nephew desired.

Rāvaṇa and Mārīca came near the āśrama of Rāma in Rāvaṇa's aerial chariot. Mārīca on alighting from it took the form of a beautiful fawn and entered the precincts of the āśrama. The false fawn was capable of attracting the attention of anybody. It is described thus : "It appeared as a wonder to those who saw it. It was golden in colour with blue horns with white lines on it. The ears were like leaves of blue lotus and the face was of the colour of red lotus. The lips were like sapphire and the body beautifully shaped with sides like yellow flowers. The waist was thin and well-shaped and a rain-bow-coloured tail adorned its back. The whole body was silver-spotted and the deer was a feast for the eyes of anybody."

The deer went and grazed in places where it could be seen by Sītā. It would run away from the āśrama and graze hidden from Sītā but would come back again to the vision of Sītā. It would mix with the deer of the āśrama for some time and run away from them to distant places. Like a butterfly it flitted about always trying to attract the attention of Sītā. Other deer approached it but on getting its scent flew away from it. The false deer suppressing the demon-instinct in him to klll and eat the animals which came near it played well the role of a fawn.

Sītā was enamoured of the deer and expressed to Rāma her desire to get it. Rāma followed it and finding it keeping a distance always got suspicious and shot it down with an arrow. The deer cried "Hā Lakṣmaṇa" and fell down dead. The cry was intended to mislead Lakṣmaṇa and draw him also away from Sītā. (Chapters 43-44, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

MĀRĪCA II. Kaśyapaprajāpati. Marīci was the father of Kaśyapa and so Kaśyapa was known as Mārīca also. (Sarga 46, Vālmīki Rāmāyaṇa).

MARĪCI I. A Maharṣi (sage) born from Brahmā's mind.

1) *Birth and Genealogy.* The six great sages born from Brahmā's mind were :—Marīci, Aṅgiras, Atri, Pulastya, Pulaha and Kratu, according to Mahābhārata, Ādi Parva.

2) *Domestic life.* Marīci had several wives and children. He married Kalā, the daughter of Kardama Prajāpati by his wife Devahūti. Marīci had two sons Kaśyapa and Pūrṇiman by Kalā. This Kaśyapa was the original ancestor of all living beings. But Pūrṇiman's family did not become well-known. Pūrṇiman had two sons, Virajas and Viśvaga and a daughter Devakulyā. Devakulyā washed the feet of Mahāviṣṇu and merged with Ākāśa Gaṅgā.

Ūrṇā was another wife of Marīci. Six sons were born to Ūrṇā. Under a curse of Brahmā they were born first as the sons of Hiraṇyakaśipu and in their next birth as the sons of Vasudeva and Devakī. It was these six children who were born as Śrī Kṛṣṇa's elder brothers whom Kaṁsa killed immediately after their birth. (See under Kṛṣṇa).

Marīci had another wife named Sambhūti. She gave birth to Paurṇamāsa. In Viṣṇu Purāṇa, Part I, Chapter 10, we see that Paurṇamāsa who was a Mahātmā had two sons Virajas and Parvata. Dharmavratā was yet another wife of Marīci. She was a daughter born to Dharmavatī by Dharmadeva.

3) *Dharmavratā cursed.* Marīci lived happily for long with his wife Dharmavratā. Once he returned from the forest, carrying darbha grass, flowers etc. He was tired after a long walk. After taking food, he wanted his wife to massage his legs. While she was massaging him Marīci fell asleep. Just then Brahmā happened to come there. Dharmavratā was in a fix. She had to attend to her husband and at the same time receive Brahmā with due respect. She could not leave her husband's guru (Sire). It was her duty to honour him properly.

At last she got up and welcomed Brahmā, offering him the customary honours. Meanwhile Marīci woke up and not finding his wife near him cursed her to be turned into a stone. Dharmavratā who was distressed at the curse pleaded innocence and explained to him that she had been honouring his guru. She warned him that he would incur the curse of Śiva.

Under Marīci's curse Dharmavratā was separated from him. She performed penance in the midst of fires. Mahāviṣṇu appeared before her and asked her what boon she wanted. She prayed that her curse might be lifted. Viṣṇu replied :—"It was Marīci who cursed you. That curse cannot be withdrawn. You will be turned into a sacred stone. Your name "Dharmavratā" will be changed into "Devavratā". In future, that stone will become famous under the name "Devavratā" or "Devaśilā". Brahmā, Viṣṇu, Maheśvara and goddesses like Lakṣmī will dwell in that stone."

After saying this, Mahāviṣṇu disappeared. Once Dharmadeva held this Devaśilā above the demon Gaya and the place became famous under the name of "Gayā tīrtha". (See under Gayātīrtha).

4) *Other details.*

(i) Marīci had participated in the celebration connected with Arjuna's birth. (M.B. Ādi Parva, Chapter 122, Verse 52).

(ii) Marīci was a member of Indra's assembly. (M.B. Sabhā Parva, Chapter 7, Verse 17).

(iii) Marīci attended the celebration connected with Subrahmaṇya's birth. (M.B. Śalya Parva, Chapter 45, Verse 10).

(iv) After the Bhārata Yuddha, Marīci visited Bhīṣma who was lying on "Śara Śayyā" (bed of arrows). (M.B. Śānti Parva, Chapter 47, Verse 10).

(v) Mahābhārata, Śānti Parva, Chapter 334, Verse 35, mentions that Marīci is a Prajāpati.
(vi) Marīci is one of the group of sages known as Citraśikhaṇḍins. (M.B. Śānti Parva, Chapter 335, Verse 29).
(vii) Mahābhārata, Śānti Parva, Chapter 340, Verse 44, describes Marīci as one of the Aṣṭaprakṛtis.
(viii) Marīci once visited Dhruva who was performing penance and gave him advice. (Viṣṇu Purāṇa, Part I, Chapter 11).

MARĪCI II. A celestial woman. In Mahābhārata, Ādi Parva, Chapter 122, Verse 62 we find that she attended a dance at the celebrations at the time of Arjuna's birth.

MARĪCI III. An author of Dharmaśāstra. His statements are quoted in Aparārkā, Smṛticandrikā, Mitākṣarā and other works.

MĀRIṢĀ I. A nymph created as a maiden of the Flora (See under Kaṇḍu).

MĀRIṢĀ II. A river of Purāṇic fame. (Śloka 36, Chapter 9, Bhīṣma Parva).

MĀRIṢĀ. A place of habitation of ancient Bhārata. (Śloka 69, Chapter 9, Bhīṣma Parva).

MĀRJĀRA. Son of Jāmbavān. It is said in Brahmapurāṇa that the mārjāras (cats) have their origin from this son of Jāmbavān.

MARKA. See under the word Śaṇḍāmarka.

MĀRKAṆḌEYA. The son of Mṛkaṇḍu. He was a great devotee of Śiva.

1) *Genealogy.* Bhṛgu, son of Brahmā, begot of his wife Khyāti a daughter named Lakṣmī and two sons named Dhātā and Vidhātā.

Dhātā and Vidhātā married Āyati and Niyati daughters of Mahāmeru. Dhātā begot of his wife Āyati a son named Prāṇa and Niyati bore Vidhātā a son named Mṛkaṇḍu. Mārkaṇḍeya was the son of Mṛkaṇḍu and Vedaśiras was the son of Mārkaṇḍeya.

2) *Birth.* Mṛkaṇḍu did not have sons for a long time and so he performed penance for several years to please Śiva to get a son. Śiva appeared before him in person and asked him thus "Do you desire to have a virtuous, wise and pious son who would live up to sixteen years or a dull-witted evil-natured son who would live long ?" Mṛkaṇḍu chose the first type and soon a son was born. He was named Mārkaṇḍeya. Even from boyhood Mārkaṇḍeya knew all the Vedas and śāstras. His pleasing manners got the approval of his teachers and the boy was liked by one and all. But the parents were sad and whenever they looked at their son a gloom spread over their face. The secret of the short span of his life was hidden from him.

The sixteenth year was fast approaching and one day unable to control their grief they wept before him. Mārkaṇḍeya asked them the reason why they wept. Mṛkaṇḍu with tears running down his cheeks told him the story. From that day onwards Mārkaṇḍeya started performing penance wearing barks of trees for his dress and growing matted hair. The boy was soon engrossed in severe austerities.

The day of his death came and the boy sat before the idol of Śiva in deep meditation. The servants of the god of Death could not approach Mārkaṇḍeya for the radiation from him was too hot for them. So Yama, the god of Death, himself came to fetch him. Then Mārkaṇḍeya crying loudly for help embraced the idol before him. Yama threw his rope in a loop and it went and circled round the idol also. Angry Śiva rose from the idol and coming down killed Yama to save the child. From that day onwards Śiva got the names Mṛtyuñjaya and Kālakāla. After that at the request of the devas Śiva gave life to Yama again and made Mārkaṇḍeya to be of sixteen years for ever.

3) *Penance of Mārkaṇḍeya.* The Purāṇas state that after getting the blessing from Śiva, Mārkaṇḍeya lived for ten crores of years. While he was in deep meditation six Manvantaras passed away. When Mārkaṇḍeya continued his meditation to the seventh Manvantara Indra got frightened and he made an attempt to abort the penance of Mārkaṇḍeya. Indra sent his troops of Gandharvas, nymphs, Manmatha and Vasanta to the āśrama of Mārkaṇḍeya. The āśrama of Mārkaṇḍeya was at a place which was on the northern side of the Himālayas and was famous by the presence there of the river Puṣpabhadrā and the rock Citra. The agents of Indra came there and tried to entice him with many temptations. Beautiful celestial maidens danced around the āśrama. Flowers fell from their hair when their waists shook by the weight of their heavy breasts. Enchanting girls played with balls here and there. As they played the bracelets on their waists fell down and the thin garments that hid their bodies flew up showing an alluring nakedness. Kāma (God of Love) sent his arrows at that time against the sage. But Mārkaṇḍeya sat unconcerned as rigid as a rock and Indra accepted defeat. When Indra and his troops returned disappointed Mahāviṣṇu with many sages went to Mārkaṇḍeya. He awoke from his meditation and worshipped Viṣṇu.

4) *Vision of Pralaya.* On one evening at dusk Mārkaṇḍeya was sitting at Puṣpabhadrātīra when from somewhere a wind began to blow. The wind increased in strength and the sky became covered with clouds. The place resounded with peals of thunder and soon it began to rain. Rains became heavy. Rivers became flooded and water-level in the oceans rose. Everything around was submerged in water and Mārkaṇḍeya alone stood there with his matted hair swinging in the wind. It was impossible to know the directions and Mārkaṇḍeya started walking. He fell into whirlpools but was the next instant thrown up on to the top of surging waves. Then he saw on the top of a high wave a banyan tree. On a branch on the north-east of the tree he saw an infant lying, devouring the darkness by its effulgence. He was attracted to the infant by its vital force and went inside the infant as it inhaled. Inside the belly of the kid Mārkaṇḍeya had a vision of the entire universe. He saw the sky, the horizon, the stars, the oceans, the mountains expanses of land, Suras, Asuras, forests and all that the universe contained in its proper set-up. He saw passing before his eyes the elements, the Yugas and the Manvantaras. After some time he was thrown out by an exhalation of the infant. He stood on the waters. The old banyan tree was still there. An infant was still lying on a leaf on that tree. Mārkaṇḍeya then knew it was Mahāviṣṇu. He rushed to embrace the child; but the child disappeared before he reached it. Mārkaṇḍeya praised Mahāviṣṇu.

5) *Pārvatī and Parameśvara come to Mārkaṇḍeya.* When Mahāviṣṇu disappeared from his vision he felt he was sitting at Puṣpabhadrātīra and he again went into meditation. At that time Pārvatī and Parameśvara came that way and appeared before Mārkaṇḍeya. The sage worshipped them and they both blessed Mārkaṇḍeya

and said "Every desire of yours will be fulfilled. You will never be rugous or grey-haired and will live virtuous and famous till the end of the world. Omniscience will be an asset for you". After having said so much Pārvatī and Parameśvara disappeared. The Purāṇic belief is that the realised soul of Mārkaṇḍeya is moving about in the universe. (10th Skandha, Chapters 8 to 11, Bhāgavata).

6). *Details from Mahābhārata relating to Mārkaṇḍeya.*

(1) This sage shone in the court of Dharmaputra. (Śloka 15, Chapter 4, Sabhā Parva).

(ii) He sits in the court of Brahmā and worships him (Śloka 12, Chapter 11, Sabhā Parva).

(iii) Once Mārkaṇḍeya gave Dharmopadeśa to the Pāṇḍavas. (Chapter 25, Vana Parva).

(iv) Mārkaṇḍeya sitting on the banks of the river Payoṣṇī sang praises about river Payoṣṇī and king Nṛga. (Śloka 5, Chapter 88, Vana Parva).

(v) Once Mārkaṇḍeya narrated to Dharmaputra stories about Kings and Ṛṣis. (Chapters 186 to 232, Vana Parva).

(vi) Mārkaṇḍeya had a vision of the great deluge. (Chapter 188, Vana Parva).

(vii) This sage entered the belly of Bālamukunda. (Śloka 100, Chapter 188, Vana Parva).

(viii) Mārkaṇḍeya gave a description of Kaliyuga. (Śloka 7, Chapter 190, Vana Parva).

(ix) He described at another time the incarnation of Kalki. (Śloka 93, Chapter 19, Vana Parva).

(x) Once Mārkaṇḍeya narrated the story of Tripuravadha to Dharmaputra. (Śloka 2, Chapter 33, Karṇa Parva).

(xi) Mārkaṇḍeya was also one among the several sages who visited Bhīṣma lying on his bed of arrows. (Śloka 11, Chapter 47, Śānti Parva).

(xii) Mārkaṇḍeya learnt Sahasranāma (thousand names) of Śiva from Naciketas and taught the same to Upamanyu. (Śloka 79, Chapter 17, Anuśāsana Parva).

(xiii) Once Mārkaṇḍeya discussed with Nārada topics on many different subjects. (Dākṣiṇātya Pāṭha, Chapter 22, Anuśāsana Parva).

(xiv) Once Mārkaṇḍeya explained the evils of taking flesh as food. (Śloka 37, Chapter 115, Anuśāsana Parva).

(xv) The name of the wife of Mārkaṇḍeya was Dhūmorṇā. (Śloka 4, Chapter 146, Anuśāsana Parva).

(xvi) Yudhiṣṭhira worshipped Mārkaṇḍeya also when he worshipped great sages before commencing the Mahāprasthāna. (Śloka 12, Chapter 1, Prasthāna Parva, M.B.).

(xvii) Mahābhārata gives the following synonyms for Mārkaṇḍeya:—Bhārgava, Bhārgavasattama, Bhṛgukulaśārdūla, Bhṛgunandana, Brahmarṣi and Viprarṣi.

MĀRKAṆḌEYA (M). A famous holy place. This place is situated about sixteen miles to the north of Kāśī at a place where the rivers Gaṅgā and Gomatī meet. He who visits this place would get the benefit of doing an Agniṣṭomayajña. Not only that, he would lift the prestige of his family. (Śloka 80, Chapter 34, Vana Parva).

MĀRKAṆḌEYAPURĀṆA. One of the eighteen Purāṇas. The number of granthas in it is ninethousand. It contains a critical study of Dharma and Adharma. It is considered to be very good to give this Purāṇa as gift on the full-moon day in the month of Kārttika (November). (Chapter 272, Agni Purāṇa).

MĀRKAṆḌEYASAMASYĀPARVA. A sub-Parva of the Vana Parva of Mahābhārata. This contains chapters 82 to 242 of Vana Parva.

MARMAN. According to Indian Śāstras there are 108 Marmans in the body of a living being. Of these the most important are forehead, eyes, eye-brows, armpits, shoulders heart, chin etc. Bhaviṣya Purāṇa, Chapter 34 says that a snake-bite or a heavy blow on any one of these marmans would prove fatal.

MĀRTTIKĀVANA (M). An ancient country in Bhārata. During the time of the Pāṇḍavas this country was ruled by King Śalya. (Śloka 14, Chapter 16, Vana Parva). Paraśurāma killed all the Kṣatriyas of this country. (Śloka 12, Chapter 70, Droṇa Parva). Arjuna once made the son of Kṛtavarmā the King of this country. (Śloka 69, Chapter 77, Mausala Parva).

MARU I. A king of the Ikṣvāku dynasty, the father of Prasuśruta and son of Śīghra. He had become "Cirañjīvī" (immortal) by his Yogic power. According to Bhāgavata Purāṇa, all Kṣatriya families would perish in Kaliyuga. At that time, Maru would come back to the world to revive the Kṣatriya race. (Bhāgavata, 9th Skandha).

MARU II. A Videha king of the Nimi dynasty. (Bhāgavata, 9th Skandha).

MARU III. One of the chief lieutenants of Narakāsura. He was slain by Śrī Kṛṣṇa.

MARUBHŪMI (MARUDHANVA). The ancient name of the present Rājasthān. In Mahābhārata, Sabhā Parva, Chapter 32, Verse 5 we see that Nakula had won a victory over Marudhanva during his triumphal march over the western country. Kāmyakavana in which is included Tṛṇabindu sarovara, is in Marudhanva. (M.B. Vana Parva, Chapter 258, Verse 13). Marudhanva was also known as "Mārvāṭa". The sage Uttaṅka lived in Mārvāṭa. In Mahābhārata, Aśvamedha Parva, Chapters 53, 54 and 55 it is stated that once Śrī Kṛṣṇa showed his Viśvarūpa to this sage at Mārvāṭa.

MĀRUDHA. A country of Purāṇic fame. Sahadeva conquered this place while he was on his victory march to the south. (Śloka 14, Chapter 31, Sabhā Parva).

MĀRUTA. The fortynine Vāyus. (For details see under DITI).

MĀRUTA (M). An ancient place of habitation of south Bhārata. Those who stood on the right side of the Krauñcāruṇa Vyūha (a battle array) constructed by Dhṛṣṭadyumna in the Kurukṣetra battle were the people of Māruta from south Bhārata. (Śloka 57, Chapter 50, Bhīṣma Parva).

MĀRUTAGAṆATĪRTHA. (MARUDGAṆATĪRTHA) A sacred place. (M.B. Anuśāsana Parva, Chapter 25, Verse 38).

MĀRUTANTAVYA. One of the sons of Viśvāmitra. (Śloka 54, Chapter 4, Anuśāsana Parva).

MĀRUTĀŚANA. A soldier of Subrahmaṇya. (Śloka 62, Chapter 45, Śalya Parva).

MĀRUTASKANDHA. An army of the Devas. The commander of the forces was Subrahmaṇya. (Śloka 55, Chapter 231, Vana Parva).

MARUTS. In the Purāṇas there are references to 49 gods who are known as "Maruts". All of them are the sons of Kaśyapa. The story of how the child in

Diti's womb was cut into 49 pieces which became 49 Maruts. is given in Chapter 71 of Vāmana Purāṇa as follows:

Kaśyapa's first wife Aditi became the mother of Devas and his second wife Diti became the mother of Daityas. The chief of the Devas was Indra and the chiefs of Daityas were Hiraṇyākṣa and Hiraṇyakaśipu. At the request of Indra, Hiraṇyākṣa and Hiraṇyakaśipu were slain by Mahāviṣṇu. Diti who was grieved at the death of her sons, approached Kaśyapa and requested him to give her a son who would be strong enough to kill Indra. Kaśyapa told her that if she could perform tapas for 10,000 Divyavarṣas with due observances, she would get a son who would be able to kill Indra and conquer the three worlds. He gave her a long list of conditions to be observed during the tapas, some of which were as follows :—Do not injure any creature; do not curse; do not tell lies; do not cut nails or hair; do not touch any unclean object; do not get angry, do not speak to wicked people; do not wear soiled clothes; do not wear garlands used by others; do not eat what is left over by another; do not eat meat touched by a Śūdra woman. Putting on clean, white dress, carrying auspicious substances, everyday before breakfast, cows, Brāhmaṇas, goddess Lakṣmī and Kaśyapa himself should be worshipped." This observance is known as "Puṁsavana." He said that if she performed the tapas with this austere observance, a son capable of killing Indra would be born to her.

Diti started the observance as advised by her husband. Kaśyapa left for Udaya mountain. After his departure, Indra came to the Āśrama and pretending friendship offered to serve Diti as an attendant. Diti accepted his offer and allowed him to serve her. One day Diti who was utterly tired fell asleep and Indra took advantage of this opportunity and gained entrance into her womb through her nostrils. He cut the child in Diti's womb with his weapon Vajra into seven pieces. At that time the child cried aloud and Indra said to it "Mā ruda" which means "Do not cry". He cut each of the seven pieces again into seven pieces and thus 49 Maruts were born out of the 49 pieces. Since Indra said "Mā ruda", they came to be known as "Maruts". All these Maruts subsequently became Indra's servants.

After this, Indra with his weapon came out of Diti's body. With joined palms he begged Diti's pardon and explained to her that he destroyed the child in her womb since he was destined to be his (Indra's) enemy.

MARUTTA I. A wealthy king who lived in Kṛtayuga.

1). *Genealogy.* Descended from Viṣṇu in the following order :—Brahmā, Marīci, Kaśyapa, Vivasvān, Vaivasvata Manu, Mahābāhu, Prasandhi, Kṣupa, Ikṣvāku, Viṁśa, Kalyāṇa, Khanīnetra, Suvarcas, Karandhama and Marutta.

2) *How Marutta got gold.* As soon as Marutta became king he began to perform a Yāga. Money was required for it. He was puzzled as to how to raise funds. Besides, Indra was trying to obstruct the Yāga. At last he consulted Nārada who told him that Bṛhaspati's brother Saṁvartaka was performing tapas in the forest and if Marutta approached him, he would give him enough money for this purpose. So Marutta went to Saṁvartaka. He advised Marutta to worship Śiva. Accordingly Marutta went to Kailāsa and got plenty of gold by worshipping Śiva and returned with it and began his Yāga. In spite of their efforts, Indra and other gods were not able to spoil Marutta's Yāga. After the Yāga Marutta stored up the surplus wealth in the neighbourhood of Himālayas where his capital was situated.

After the Bhārata Yuddha, Dharmaputra was in need of money to re-establish his administration and for conducting an Aśvamedha yāga. At that time sage Vyāsa informed him about the gold which Marutta had left in the neighbourhood of the Himālayas. It was by fetching that gold that the Pāṇḍavas conducted their Aśvamedhayāga. (M.B. Aśvamedha Parva, Chapters 3-10).

3) *Marutta and Rāvaṇa.* Once Rāvaṇa started on a triumphal tour in his Puṣpaka Vimāna with his followers. It was at that time that Marutta was performing his famous Yāga. The various gods were also present on that occasion. Alarmed at the sight of Rāvaṇa who was invincible by virtue of a boon he had received, the gods assumed the shape of different animals and birds. Indra became a peacock, Dharmarāja (Yama) became a crow; Kubera became a chameleon; Varuṇa transformed himself into a swan, and so on. Rāvaṇa entered the precincts of the Yajña and said to Marutta :—"Either you fight with me, or else admit defeat from me." To this Marutta replied calmly :—"May I know who you are?" Rāvaṇa answered with a smile of contempt :— "I am amused at your strange pretence ! Do you mean to say that you do not know Rāvaṇa who is the younger brother of Kubera ? There is no one but you in all the three worlds, who does not know me. I have won the Puṣpakavimāna after defeating my elder brother." Marutta retorted with bitter irony :— "As a younger brother who has defeated his elder brother, you are certainly a great man. There is no praiseworthy hero equal to you in all these three worlds. Do you brag that you have defeated your elder brother ? I do not know whether you have received the boon by your righteous conduct. I have not heard the stories which you have told just now. You wicked fellow, stop there ! I don't think that you will return alive !" Saying this Marutta took his bow and arrows and got ready for a fight.

But Saṁvartaka stopped Marutta saying "O King ! If you would please heed my advice, do not prepare for a fight here. We have started "Maheśvarasatra". If we do not bring it to a conclusion, the whole family will come to an end. One who performs this Yāga should not be engaged in a fight. He should not even become a victim to anger. This Rākṣasa (Rāvaṇa) is invincible. Your victory is doubtful." At this, Marutta put down his bow and began to occupy himself again with the affairs of the Yajña. Just then Śukra shouted, "Rāvaṇa has won." The Rākṣasas and their leader Rāvaṇa continued their tour after eating the Maharṣis who had come to take part in the Yāga. After Rāvaṇa left the place, the Devas resumed their own forms. (Uttara Rāmāyaṇa).

4) *Other Details.*

(i) Marutta flourished in Yama's assembly. (M.B. Sabhā Parva, Chapter 8, Verse 16).

(ii) Marutta is considered as one of the "Pañcamahāsamrāṭs" (five great emperors). The five great emperors

are—Yuvanāśva, Bhagīratha, Kārtavīrya, Bharata and Marutta. (M.B. Sabhā Parva, Chapter 15).

(iii) Once Śiva presented him a golden peak of the Himālayas. Indra, Bṛhaspati and other Devas attended Marutta's assembly. His Yajñamaṇḍapas were all golden. His cooks were groups of Maruts. He was able to make all his subjects strong and healthy. In Mahābhārata, Droṇa Parva, Chapter 55, we see that Marutta ruled over the country for 1000 years as an ideal emperor.

(iv) Once Marutta received a sword from King Mucukunda. Marutta gave it to Raivata. (M.B. Śānti Parva, Chapter, 166, Verse 77).

(v) Marutta gave his daughter to Aṅgiras and attained Heaven according to Mahābhārata, Śānti Parva, Chapter 234. Verse 18.

(vi) In Bhāgavata, 9th Skandha, we find a passage which says that since Marutta had no sons he had adopted Duṣyanta, a King of the Pūru dynasty, as his son.

MARUTTA II. A great sage. He entered into a dispute with Śrī Kṛṣṇa, who was on his way to Hastināpura as the messenger of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 83, Verse 27).

MARUTVĀMALA. In south India, at the southern tip of the Sahya ranges, a mountain reputed for medicinal herbs, may still be seen. This mountain is known by the name "Marutvāmala". A legend connected with the origin of this mountain, is given in Uttara Rāmāyaṇa, as follows:—

It was the time of the battle between Śrī Rāma and Rāvaṇa. Rāvaṇa's younger brother Vibhīṣaṇa joined the side of Rāma and fought against Rāvaṇa. The enraged Rāvaṇa shot his arrow at Vibhīṣaṇa. In his endeavour to save Vibhīṣaṇa, Lakṣmaṇa fell down unconscious. Rāma and his followers discussed how Lakṣmaṇa could be revived. Jāmbavān observed that there was a herb called "Droṇam" in one of the peaks of the Himālayas and if it was brought at once, Lakṣmaṇa could be restored to his senses. Hanūmān flew to the Himālayas immediately. But although he combed the forests there, he was not able to find the herb Droṇam. So he tore away and lifted a whole peak which was full of all kinds of medicinal herbs and returned to Laṅkā. Jāmbavān took the needed herbs from it and deposited the peak at the southern end of India. This is the present Marutvāmala. (Mala means mountain).

MARUTVĀN. See under MARUTVATĪ.

MARUTVATĪ. The mother of two Marutvāns. This Marutvatī was the daughter of Dakṣa, and the wife of Dharma. The ten daughters of Dakṣa, namely, Arundhatī, Vasu, Yāmī, Lambā, Bhānu, Marutvatī, Saṅkalpā, Muhūrtā, Sādhyā, and Viśvā were the wives of Dharmadeva. Viśvadevas were born to Viśvā, Siddhas were born to Sādhyā, Marutvāns were born to Marutvatī, Vasus were born to Vasu, Bhānus were born to Bhānu, Ghoṣa was born to Lambā and Nāgavīthī was born to Yāmī. (Viṣṇu Purāṇa, Part I, Chapter 15).

MARYĀDĀ I. A princess of Vidarbha. She was married by the king named Arvācīna. In Mahābhārata, Ādi Parva, Chapter 95, Verse 18, it is said that a son named Ariha was born to them.

MARYĀDĀ II. A daughter of the king of Videha. Devātithi a king of the Pūru dynasty married her. Mahābhārata, Ādi Parva, Chapter 95, verse 23 says that a son, Ariha was born to them.

MĀṢA. A measure of weight in ancient Bhārata. (See under Trasareṇu).

MĀSA (S) (MONTHS).

1) *General information.* It is believed that every where for a year there are twelve months. There are six different kinds of months in force in Bhārata. They are the following:—

	Malayālam	*Tamil*	*Arabic*	*Sanskrit*	*English*	*Suriyāni*
1.	Ciṅṅam	Āvaṇi	Muharram	Śrāvaṇa	August	Of
2.	Kanni	Puraṭṭāśi	Safar	Proṣṭhapada	September	Ilūn
3.	Tulām	Aippaśi	Yulāvan	Āśvina	October	Taśrīnkadim
4.	Vṛścikam	Kārttikai	Utsani	Kārttika	November	Tesrinhroyi
5.	Dhanu	Mārkali	Jamadul Avval	Mārgaśirṣa	December	Konūṇkadim
6.	Makaram	Tai	Jamatutsani	Pauṣa	January	Konunhroyi
7.	Kumbham	Māśi	Rajab	Māgha	February	Śibottu
8.	Mīnam	Paṅkuni	Śavāl	Phālguna	March	Odor
9.	Meḍam	Cittirai	Ramzān	Caitra	April	Nīson
10.	Iḍavam	Vaikāśi	Śavvāl	Vaiśākha	May	Iyor
11.	Mithunam	Āni	Dulhad	Jyeṣṭha	June	Harson
12.	Karkaṭakam	Āṭi	Dulhaj	Āṣāḍha	July	Tommūs

2). *What the names of the months indicate.*

1). *Malayālam months.* The months are named based on certain beliefs. It takes twelve months for the earth to go round the Sun once. When the earth passes through the twelve divisions, it faces a separate set of constellataions in the universe in each of these divisions. In the month of Ciṅṅam the earth faces a cluster of constellations in the shape of a lion and so the month is called Siṁha (lion) or Ciṅṅam. In the next division the earth faces the constellations in the shape of a Kanyakā and so the month was called Kanni. The earth faces next the constellations in the shape of a balance and so the month was called Tulām (Tulā = balance). In the next division the earth faces the constellations in the shape of a scorpion and so the month was called Vṛścikam (scorpion). The set of constellations which faces the earth in the next division is shaped like a bow (dhanus) and so the month got the name Dhanu. In the next division the earth faces a set of constellations in the shape of a Makaramatsya (makara-fish) and so the month was called Makaram. Kumbha means a jar and Mīnam means a fish and Meḍam (Meṣa) means a goat and Iḍavam (Ṛṣabha) means an ox. The shapes of the constellations in those divisions are like the things mentioned and the months were so named after them. In the next two divisions the constellations appear as twins and a crab respectively and the months were so called Mithunam (twins) and Karkaṭakam (crab).

2). *English months.*

i) January has come from the word Janus, the name of a Roman devatā. Janus is twinfaced, one facing the front and the other back.

ii) February means 'to purify' and the festival of purification of the Romans is conducted in that month.

iii) March is Mars, a devatā of War. Rome was built by the brave warrior Romulus. In his time there were only ten months in a year and the number of days in a month varied considerably. There were months with twenty days and thirtyfive days. It was in the year 700 B.C. that the then King of Rome, Numa, divided the year into twelve months and added January and February to it. Till then March was the first month of the year.

iv) April—Aperio means 'blossoming' and since the trees and plants blossom in that month it got the name of April.

v) May is named after Maia daughter of the demigod (devatā) Atlas. There is an opinion that it is named after Maius, another name of Jupiter.

vi) June gets its name after the devatā Juno though there is a version that it is named after a Roman tribe called Junius.

vii) July was formerly known as Quintilis meaning the fifth counting from March which was the first month of the year till the time of Numa. It was to commemorate the name of Julius Caesar that the name was changed to July.

viii) August. This month was formerly known as Sextilis meaning the sixth month. But it was renamed August in honour of Augustus Caesar. But it still lacked the importance of July as it contained thirtyone days and August only thirty days. So Augustus took one day from February and made the number of days in August thirtyone.

ix) September means the seventh month from March.

x) October means the eighth month.

xi) November means the ninth month.

xii) December means the tenth month.

MAŚAKA (M). A place in the ancient island of Śāka. Mahābhārata, Bhīṣma Parva, Chapter 11 says that in ancient times, Kings used to live there for the fulfilment of their desires.

MAŚARŚĀRA. A king of the Ṛgveda period. Ṛgveda, 1st Maṇḍala, 18th Anuvāka, 122nd Sūkta says that this king used to persecute the Aryans.

MĀSAVRATOPAVĀSA. Purāṇas mention about the months in which Vratas are to be observed with efficacy and the details are given below :

(1) He who fasts for half a day in the month of Tulām will get children and vehicles in plenty and would become pure. (Śloka 29, Chapter 106, Anuśāsana Parva).

(2) He who fasts the whole day of the Dvādaśī in Tulām and worships Viṣṇu will get the benefit of making a Sahasragodāna (giving away thousand cows as gift). (Śloka 3, Chapter 106, Anuśāsana Parva).

(3) He who fasts for one time of the day in Vṛścikam will become a very brave and valorous man and acquire many wives and fame. (Śloka 30, Chapter 106, Anuśāsana Parva).

(4) All men and women who worship Viṣṇu on the dvādaśī day in Vṛścikam fasting for the whole day will get the benefit of a Godānayajña. (Śloka 14, Chapter 109, Anuśāsana Parva).

(5) He who fasts for one time a day during the month of Meṣa will get gold, diamonds and pearls in plenty and will be born in a high family in his next birth. (Śloka 23, Chapter 106, Anuśāsana Parva).

(6) If one fasts the whole of the Dvādaśī day in the month of Meṣa one would get the benefit of conducting a Puṇḍarīka. (Śloka 7 Chapter 109, Anuśāsana Parva).

(7) He who fasts for one time in a day in the month of Mithuna will become very prosperous. (Śloka 25, Chapter 106, Anuśāsana Parva).

(8) If one fasts the whole day and night of the Dvādaśī in Mithuna and does Trivikrama pūjā one would not only get the benefit of conducting a Gomedayajña but will be able to enjoy sexual pleasures with celestial maidens. (Śloka 9, Chapter 109, Anuśāsana Parva).

MASĪRAM. A place of habitation in ancient India. There is a reference to this region in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 53.

MATAÑGA I. An ancient sage. The Rāmāyaṇa in Araṇya Kāṇḍa describes the āśrama of Mataṅga. Rāmalakṣmaṇas after crossing the forest of Krauñca came to the āśrama of Mataṅga. Kabandha was slain at this place After abandoning his demoniac body Kabandha extolled the greatness of Mataṅgāśrama to Rāma and Lakṣmaṇa. "The flowers of this āśrama are never plucked and worn on heads. Even if they are not plucked they never fade. They remain fresh always. There is a reason for this. The disciples of Mataṅga once brought a heavy load of fruits for their guru and when they reached the āśrama they were tired and drops of perspiration fell on the plants and they became flowers. Śabarī is performing penance in this aśrama." Mataṅga once cursed Bāli. It happened that while the sage was living on the mountain of Ṛṣyamūka Bāli and the asura Dundubhi fought against each other and blood flowing from the body of Dundubhi by a blow of Bāli spurted out and fell on the hands of the sage.

Mataṅga then cursed Bāli saying that his head would blow off if he entered Ṛṣyamūkācala again. (Sarga 46, Kiṣkindhā Kāṇḍa, Vālmīki Rāmāyaṇa and Kamba Rāmāyaṇa, Pūrva Kāṇḍa). Mataṅgāśrama was a holy place. (Chapter 84, Vana Parva).

MATAṄGA II. Another name of Triśaṅku. The name of Mataṅga is used for Rājarṣi Triśaṅku in Verse 31, of Chapter 71, of Ādi Parva. For more detail see under Triśaṅku.

MATAṄGA III. A maharṣi born to a barber of a brahmin woman. This clandestine birth was not known either to the brahmin husband or Mataṅga for a long time. Once his brahmin father sent him to the fields for ploughing. He put a donkey to the yoke and ploughed. When the donkey slowed down its work Mataṅga beat it hard. The mother of the donkey saw it and wept. She called Mataṅga to her side and told him that he was the son of a barber and that was why he behaved like a caṇḍāla showing no kindness towards the animal. Mataṅga ran to his house and told his parents what the mother-donkey said. After that he left his house and did penance to become a brahmin. Indra was pleased and he asked Mataṅga what he wanted and he replied he wanted to become a brahmin. Indra made him a brahmin and sent him back. (Chapter 27, Anuśāsana Parva).

MATAṄGA IV. A preceptor. He was the guru of Śabarī. (Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

MĀTAṄGA. Sage Mataṅga was known by this name also. (See under Mataṅga).

MATAṄGAKEDĀRA. A sacred place. He who bathes in a pond there would get the benefit of making a thousand Godānas (Chapter 85, Vana Parva).

MĀTAṄGĪ. The great grandmother of the elephants. Mātaṅgī was the daughter of Krodhavaśā, daughter of Dakṣa and wife of Kaśyapaprajāpati. Mātaṅgī had nine sisters. Elephants were born of Mātaṅgī. (Sarga 14, Araṇya Kāṇḍa; Vālmīki Rāmāyaṇa).

MĀTALI. Charioteer of Indra. Chapter 69 of Vāmana Purāṇa gives the following story about the birth of Mātali.

A child was born to sage Śamīka. It was the time of Devāsura war. A great army of asuras under the leadership of Andhaka attacked Devaloka and conquered it. In the great battle with Andhaka the Vajrāyudha of Indra broke into two. Indra was thinking of a new weapon for him. Mahāviṣṇu then appeared before him and advised him to praise the glory of Agni. Indra did so and then a divine weapon rose from the fire. Indra flew at the asuras carrying the new weapon. There was no clever charioteer to drive the chariot of Indra. Still, seated in the golden chariot given to him by the Vasus Indra drove very swiftly against the asuras. The earth shivered by the din of the chariot-wheels.

When the earth began to quake the sage Śamīka following directions of his wife Tapasvinī placed the child on the ground outside the hermitage. An astrologer had told her that a child would become two if it was placed in an open ground at the time of earth-quake. Tapasvinī wanted one more child. As soon as her child was placed on the ground another child identical in every respect with the first one was born by the side of the other. But the second child, as soon as it was born rose up and ran to Indra for driving his chariot.

When the Gandharvas knew he was coming to help Indra, they showered him with brilliance and the child approaching Indra said "Oh, Lord of the Devas, I shall be your charioteer." Indra asked him, "Child, whose son are you ? How will you drive my horse ? I doubt your competence." The child replied, "I am the son born to Śamīka on the ground. I have been given power and brilliance by the Gandharvas and so I am capable of driving your chariot." On hearing this, Indra accepted him as his charioteer and named him Mātali.

MĀTARIŚVAN. A devatā (demigod). There are several stories in the Vedas regarding the birth of Agni (fire). Though Agni originating from the clouds reaches the earth as lightning it hides itself making it invisible to man. It was Mātariśvan who took its form from the earth and gave it to the Bhṛgu family and made it possible for them to make it as and when it was required. (Ṛgveda).

This Mātariśvan was one of the prominent sons of Garuḍa. (Śloka 14, Chapter 10, Udyoga Parva).

MATHANA. An asura on the side of Tārakāsura. Mahāviṣṇu killed him. (Chapter 152, Matsya Purāṇa).

MĀṬHARA I. A demigod deputed by Indra to serve Sūrya (Sun). This demigod always sits on the right side of Sūrya, (Brahma Parva, Bhaviṣya Purāṇa).

MĀṬHARA II. One of the Aṣṭādaśavināyakas (Eighteen Vināyakas). (Sāmba, 16).

MĀṬHARA III. An ācārya (teacher). He is believed to be the author of the book Sāṅkhyakārikāvṛtti. (Kauṣītakī Brāhmaṇa).

MĀṬHARAVANA. A holy place in Dakṣiṇa Bhārata. The victory pillar of Māṭharaka, an aide of Sūrya, is situated here. (Śloka 10, Chapter 88, Vana Parva).

MATHURĀ. The birth place of Śrī Kṛṣṇa.

MATI. A daughter of Dakṣaprajāpati. She became the wife of Dharmarāja. (Śloka 15, Chapter 66, Ādi Parva).

MATINĀRA. A King of Puruvaṁśa. The line from Pūru is as follows : Pūru - Janamejaya-Prācinvān-Manasyu-Vītabhaya - Śuṇḍu - Bahuvidha - Saṁyāti-Rahovādī-Bhadrāśva-Ṛkṣeyu-Kṛṣeyu-Sannateyu-Ghṛteyu - Sthaṇḍileyu-Dharmeyu-Saṁvidheyu-Kṛteyu-Matināra. Matināra got two sons, Santurodha and Pratiratha. Duṣyanta, husband of Śakuntalā, was the son of Śanturodha. (Chapter 278, Ādi Parva).

MATKULIKĀ. A follower of Subrahmaṇya. (Śloka 19, Chapter 467, Śalya Parva).

MĀTṚTĪRTHA. A sacred place situated on the outskirts of Kurukṣetra. If one bathes in a holy pond there one would be rich in children. (Śloka 58, Chapter 83, Vana Parva).

MATSYA I. The first and foremost incarnation of Mahāviṣṇu. (See under Avatāra).

MATSYA II. An ancient country of Purāṇic fame. The people of this country are called Matsyas. The details available regarding Matsyadeśa from the Mahābhārata are given below :

(1) The Pāṇḍavas wandering through the forests came to Matsyadeśa. (Śloka 2, Chapter 155, Ādi Parva).

(2) The people of Matsyadeśa in fear of Jarāsandha migrated from the north to the south. (Śloka 28, Chapter 14, Sabhā Parva).

(3) Bhīmasena during his victory march to the east conquered this country. (Śloka 8, Chapter 30, Sabhā Parva).

(4) Sahadeva during his victory march to the south conquered the people of Matsyadeśa. (Śloka 4, Chapter 31, Sabhā Parva).

(5) Matsyadeśa was one of the countries suggested by Arjuna to spend their life incognito. (Śloka 12, Chapter 1, Virāṭa Parva).

(6) Virāṭa was the chief of Matsyadeśa during the time of Mahābhārata. (Śloka 17, Chapter 1, Virāṭa Parva).

(7) In the Kurukṣetra battle Virāṭa, King of Matsyadeśa, came to the help of Yudhiṣṭhira with an Akṣauhiṇī (army). (Śloka 12, Chapter 18, Udyoga Parva).

(8) The Pāṇḍavas spent a year of their life incognito at the palace of Virāṭa, king of Matsyadeśa. (Chapter 7, Virāṭa Parva).

(9) Matsyarājya was one of the prominent kingdoms of ancient Bhārata. (Śloka 40, Chapter 9, Bhīṣma Parva).

(10) Bhīṣma slaughtered many soldiers from Matsyadeśa.

(11) Droṇācārya killed at a stretch five hundred Matsyas in the great battle. (Śloka 31 Chapter 190, Droṇa Parva).

(12) Karṇa once conquered Matsyadeśa. (Śloka 18, Chapter 8, Karṇa Parva).

(13) The people of Matsyadeśa were honest and charitable. (Chapter 45, Śloka 28, Karṇa Parva).

(14) Those who were left out among the Matsyas in the great battle were killed by Aśvatthāmā. (Śloka 158, Chapter 8, Sauptika Parva).

MATSYA III. A King. He was the brother of Satyavatī, mother of Vyāsa. Satyavatī and Matsya were both found in a fish by the same fisherman. (See under Adri.)

MATSYAGANDHĪ (MATSYAGANDHĀ). Another name for Satyavatī, mother of Vyāsa. (See under Satyavatī).

MATSYAKĀLA. A King of Pūruvaṁśa. He was one of the seven celebrated Kings known as Girikāputras. The others were : Bṛhadratha, Kuśa, Yadu, Pratyagra, Bala and Vīra. The seven sons were born to Girikā of her attendants. (Chapter 278, Agni Purāṇa).

MATSYAPURĀṆA. One of the eighteen Purāṇas. This Purāṇa was told to Manu Satyavrata by Mahāviṣṇu during his incarnation as Matsyu. There are thirteen thousand ślokas in it. For prosperity this Purāṇa should be given as gift on the Viṣuvat day along with a golden image of Matsya. (Chapters 2 and 272, Agni Purāṇa).

MATSYODARĪ. Another name for Satyavatī, mother of Vyāsa. (See under Satyavatī).

MATTA. A demon. He was born to the demon Mālyavān of his wife Sundarī. Matta had six brothers named Vajramuṣṭi, Virūpākṣa, Durmukha, Suptaghna, Yajñakośa and Unmatta. This Matta was killed in the Rāma-Rāvaṇa battle. (Chapter 10, Agni Purāṇa).

MATTAMAYŪRA(S). A special tribe of Kṣatriyas. Nakula, one of the Pāṇḍavas, defeated these people during his victory march to the west. (Śloka 5, Chapter 32, Sabhā Parva).

MAUDGALYA (MAUDGALA). A maharṣi. This maharṣi once cursed Rāvaṇa.

Once Maudgalya was sitting in Svastikāsana resting his shoulders on his yogic staff in the forest of Kadamba. Rāvaṇa returning after his victory march came that way. Seeing the sage sitting in a wonderfully queer posture Rāvaṇa was amused and playfully tapped the staff with his Candrahāsa. The staff broke into two and Maudgalya fell flat on the ground breaking his spine. The sage was furious and he cursed Rāvaṇa saying that his Candrahāsa would thenceforth have no effect at all. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

MAUHŪRTTIKĀGATI. When the Sun passes through the centre of Puṣkaradvīpa it covers a path equivalent to a thirtieth part of the earth and this journey of the Sun is called Mauhūrttikāgati. (See under Sūrya).

MAUÑJĀYANA. A maharṣi. This sage shone in the court of Yudhiṣṭhira. (Śloka 13, Chapter 4, Sabhā Parva).

MAURAVAPĀŚA. See under Mura.

MAURVĪ. A kind of grass. It is with this grass that ascetics make mekhalā (waistlet). (Śloka 33, Chapter 17, Droṇa Parva).

MAUSALAPARVA. A Parva of Mahābhārata. This Parva contains the story of the end of the Yādavas by killing each other.

MĀVELLA. The fourth son of Uparicaravasu. Māvella attended the Rājasūya of Yudhiṣṭhira. (Chapter 63, Ādi Parva and Chapter 34, Sabhā Parva).

MĀVELLAKA. An ancient place of habitation in India. Suśarmā, King of Trigarta, fought against Arjuna taking along with him the warriors of Māvellaka. Arjuna killed them all. (Śloka 20, Chapter 17, Droṇa Parva).

MAYA. A Dānava king who served Devas and Asuras as their architect and builder.

1) *General.* Kaśyapa Prajāpati, son of Marīci and grandson of Brahmā married the thirteen daughters of Dakṣa. Among them, the first was Aditi, the second was Diti and the third was Danu. Ādityas were born to Aditi, Daityas were born to Diti and Dānavas were born to Danu. The chief among the sons of Danu was Maya.

Maya was found to be very proficient in the art of architecture even from his boyhood. He worshipped Brahmā in the Himālayas to gain unrivalled skill in architecture. Brahmā was pleased and appeared before him. He blessed Maya to become the unequalled architect of the Devas. Asuras and Dānavas. After that Maya was engaged in building magnificent mansions for Devas and Asuras. He was also anointed King of the Dānavas.

It was a period of friendly co-operation and brotherly relations between Devas and Asuras. Once there was a dancing show in Devaloka. Maya was also invited to see the performance of the women of Devaloka. All the dancers acquitted themselves creditably. But what attracted Maya most, was the dance of Hemā, the Apsarā woman. Maya and Hemā were mutually attracted and fell in love with each other. The Devas who came to know of this, gave Hemā in marriage to Maya. (Uttara Rāmāyaṇa).

2) *Domestic life.* Maya and Hemā went to the valley south of Himavān and built there a city named "Hemapura". While leading a happy life there, two sons, Māyāvī and Dundubhi were born to them. But they had no daughter. So they worshipped Śiva, praying for a daughter.

At about that time, one day, an Apsarā woman, Madhurā, after observing Somavāra Vrata, came to Śiva and did obeisance to him. Pārvatī was not at home at the moment. Fascinated by Madhurā's charm, Śiva embraced her. Pārvatī who came to know of it, cursed

Madhurā and turned her into a frog. But she said that after twelve years, the curse would be lifted and she would become a woman again. It was in a well near the place where Maya and Hemā were performing tapas that Madhurā fell as frog. After twelve years, the frog recovered her former shape as a woman. At that time Maya saw her, and taking her to be the daughter given to him by Śiva, took her with him to his palace. He gave her the name "Mandodarī". It was this "Mandodarī" whom Rāvaṇa married later.

Besides these three children, Maya had some other sons and daughters. In Devī Bhāgavata, 8th Skandha there is a reference to the Dānava named Bala, the son of Maya, living in Atala, a section of Pātāla. In Kathāsaritsāgara, Madanamañcukālambaka, 3rd Taraṅga we find that Maya had two daughters named Svayamprabhā and Somaprabhā. Of them, Somaprabhā was married by Nalakūbara, the son of Vaiśravaṇa.

3) *Alliance with Arjuna and construction of Indraprastha.* Once Kṛṣṇa and Arjuna offered Khāṇḍavavana to Agnideva as a feast. (See under the word "Khāṇḍavadāha"). While Agni was furiously feeding upon the forests, the human and animal inhabitants in it began to flee from it. Kṛṣṇa and Arjuna shot them down with arrows. At that time Maya was hiding himself in the disguise of Takṣaka. When the flames of fire approached that place Maya left his shelter and rushed out. Śrī Kṛṣṇa aimed his weapon Cakra at him. Crying aloud with fear, Maya ran to Arjuna praying for protection. Arjuna stopped Agnideva and Śrī Kṛṣṇa and thus saved Maya. (M.B. Ādi Parva, Chapter 240).

From that time, Maya became a loyal follower of Arjuna. After Khāṇḍavadāha, Kṛṣṇa and Arjuna were taking rest when Maya approached them with joined palms and asked Arjuna what he should do in return for saving him from the fury of Kṛṣṇa and the blazing fire. Arjuna replied that he expected no return from Maya for saving his life but wanted only his friendship. Maya was not satisfied. He insisted that Arjuna should accept some service from him as a token of his deep gratitude. On hearing this, Śrī Kṛṣṇa suggested that Maya should build a beautiful palace for the Pāṇḍavas. Accordingly he built a magnificent palace for the Pāṇḍavas at the place called Khāṇḍavaprastha. (M.B. Sabhā Parva, Chapter 1).

4) *Maya settled down in Vindhya.* Once Maya sought shelter from Mahāviṣṇu. Viṣṇu offered shelter to Maya and so he built a mansion called "Sudharmā" for all the Devas. It was a building of inexpressible beauty and rare architectural workmanship. The Asuras who became angry with Maya for his alliance with the Devas made preparations to attack him. Alarmed at it, Maya fled southwards with his family and reached Vindhya. There he built a lovely mansion and settled down in it. (Kathāsaritsāgara, Madanamañcukālambaka, 3rd Taraṅga).

In Vālmīki Rāmāyaṇa, Kiṣkindhā kāṇḍa, 50th sarga also there is a reference to this wonderful mansion which Maya built on the Vindhya mountain. In their search for Sītā, Hanūmān and the other monkeys reached the Vindhya mountain. There they combed the forests and caves to find out Sītā. When they came to the peak to the south west of the mountain, they saw a huge dark cave. They entered it and cautiously moved forward. After a long and tedious walk the monkeys were exhausted with hunger and thirst. When they proceeded a little further, they came across a bright place. There they saw a woman sitting alone, dressed in deer skin and barks of trees. She greeted them and in the course of her talk with the monkeys she told them that the cave was made by the magician Maya and that her name was Svayamprabhā. Her mother was Merusāvarṇī and that she (Svayamprabhā) was entrusted with the task guarding the wonderful mansion. Then she gave them fruits and fresh water.

5) *Building of Tripuras.* It was Maya who built three magic dwellings for the three Dānavas, Kamalākṣa, Tārakākṣa and Vidyunmālī. (For details see under the word Pura).

6) *Other details.*

(i) Mahābhārata, Ādi Parva, Chapter 227, Verse 41 says that Namuci the Dānava was the brother of Maya.

(ii) Maya had two sons named Sunītha and Sudaṇḍika They became human beings under a curse. (For details see under the word Sūryaprabhā).

(iii) In Kathāsaritsāgara Madanamañcukālambaka, 8th Taraṅga we see that Maya was an incarnation of Viśvakarmā.

(iv) At the time when Mahāviṣṇu as Vāmana took the three worlds from Mahābali, Maya joined with other Dānavas and fought against Vāmana. (M.B. Bhaviṣya Parva, Chapter 55).

(v) Once Maya was relaxing with his friends on the Malaya mountain. Knowing about it Maheśvara sent Indra to that mountain. Indra challenged the Dānavas for a fight. In the battle that followed, Indra killed the Dānava named Pāka. Thus he got the name, "Pākaśāsana". Indra killed Pura, the son of Mahābali also in that battle and so came to be known as "Purandara" The remaining Dānavas under the leadership of Maya fled to Pātāla. (Vāmana Purāṇa, Chapter 71).

MĀYĀ.

1) *General information.* A consort of Mahāviṣṇu, Māyā has got a very prominent place in Hindu Purāṇas. The Purāṇas state that this whole universe is unreal, illusory and if we feel it real it is because of the working of this Māyā.

2) *Birth.* How was Māyā born? Agni Purāṇa in its twentieth chapter gives a genealogy of Māyā. Hiṁsā (injury) is the wife of Adharma (evil). They got two children named Anṛta (falsehood) and Nikṛti (wickedness). From them were born Bhaya (fear), Naraka (hell) Māyā (illusion) and Vedanā (pain). Māyā in turn gave birth to Death, the destroyer of all pain produced from Hate or Misery. Mṛtyu (death) produced Vyādhi (disease), Jarā (rugosity), Śoka (sorrow), Tṛṣṇā (desire) and Krodha (anger).

3) *Exhibition of Māyā.* Mahāviṣṇu once told Nārada thus: "There is nothing like living beings on earth. All is an illusion due to Māyā." Nārada requested Mahāviṣṇu to show him that and Viṣṇu took Nārada to the banks of a river and exhibited the wonderful working of Māyā. (For details see under Tāladhvaja I).

4) *How Gāthi, a brahmin, saw Māyā.* In the country of Kosala there was once a brahmin named Gāthi. He went to the forests and standing there in water in a pond, immersed up to his neck, started doing penance. For eight months he did penance thus and then Mahāviṣṇu appeared before him and asked him what boon

he wanted. The brahmin said he wanted to see Māyādevī. Viṣṇu granted the boon and disappeared.

Several years passed after that and nothing happened. One day the brahmin as usual went to bathe in a pond. When he took a dip in the waters he forgot all his prayers and mantras. There was a change of mind. He felt he was lying dead in his house. Relatives were sitting around weeping. His wife was in tears and was holding his legs. In an atmosphere of mourning, his own people weeping bitterly carried his body to a frightening burial ground and put it on a funeral pyre. It was burnt to ashes. He then felt himself in the womb af a Caṇḍāla woman living in a village near Hūṇamaṇḍala. The foetus developed and a black boy was born. The boy grew passing the stages of infancy, childhood and boyhood and became a man, black and stout. He started enjoying sexual life with a beautiful caṇḍāla girl. The amorous plays were done on leaf-beds, in creeper-huts, bushes and in caves and soon many evil-natured sons were born to him. Gradually his health faded and he constructed a hermitage and lived there as a hermit. His children grew up and he became old and then all on a sudden all his children and wife and other members of his family died and he was left alone. He then left the place and travelling much reached the capital city of Kīramaṇḍala. The city gates were decorated and inside people stood in groups. The road to the palace from the gate had been beautified and as he reached the palace gates he saw an elephant as big and black as mountain standing there well caparisoned. It was customary in those days to post an elephant well bedecked before the palace gates when a King died. The elephant he saw was one who had been let loose to select a new King in the place of the one who had just died. The elephant on seeing him took him by its trunk and placed him on its back. The people when they saw it shouted "The King", "The King". Drums were beaten and people shouted with joy. He was taken to the palace where he was received by young and beautiful girls. He was dressed in royal robes and he took over the administration of the state. Gradually he accepted as his wives the wives of the former King and lived there accepting the name of Gālava. He ruled the state to the satisfaction of all for eight years. One day the King went out for a stroll dressed as an ordinary man. Just outside the gate of the palace a set of Caṇḍālas were sitting singing songs to the accompaniment of a violin. As soon as they saw Gālava one of the Caṇḍālas, a red-eyed old man, got up from the group and addressing the King as "Hi, Kalañju" shouted loudly, "Friend, where had you been all this time ? It is a long time since we saw you. It is our luck we saw you at least now". The King of Kīra did not like the words of the Caṇḍāla and he rebuked the old man. The queens and others standing on the terrace of the palace could see this scene. They were shocked. They regretted they had all along been serving a Caṇḍāla. The news spread like wild fire in the state. The King had to live in the palace without the help and co-operation of anybody inside or outside the palace.

People wanted to atone for the crime they had committed in installing a Caṇḍāla as their King. They made small firepits throughout the country and started committing suicide by jumping into it. The King lamented that such a mass suicide was due to him and he also made a fire-pit and jumped into it.

The heat of the fire-pit woke him from his day-dream and Gāthi found himself in the pond where he had come to bathe. "What! Who am I? What all roles did I take just now?" These puzzling thoughts filled him and he went back to the āśrama and started life as usual. One day an old friend of his came to the āśrama and after the daily routine they lay down to sleep. During their conversation Gāthī asked his friend why he had become fleshless and so lean. Then his friend narrated a story exactly similar to the experiences which Gāthi had in the country of Kīra. He added that to atone for the sin of his association with the Caṇḍālas he was conducting Prayāgasnāna (bath in Prayāga), Japa and Cāndrāyaṇamahāvrata. All those things he explained, made him lean.

Gāthi knew that the story of the guest related to him and he was eager to visit the country of Kīra. When he went to Kīra he saw everything there in the same way as in his dream. Then he realised that it was an exhibition by Viṣṇu of the working of Māyā. Gāthi then renounced everything and went into a cave and started doing penance there. After some years Mahā Viṣṇu appeared before him and blessed him. (Jñānavāsiṣṭha).

MĀYĀDARŚANAPARVA. A subdivision of Ādi Parva, in Mahābhārata. Chapters 227 to 233 of Ādi Parva, are included.

MĀYĀDHARA. An asura. Indra got down Purūravas to fight against this demon who was always giving trouble to the devas. Purūravas killed Māyādhara in a battle. The day the demon was killed Indra gave a banquet in honour of Purūravas. After the banquet there was a dance performance by Rambhā and as she was dancing before Ācārya Tumburu, Purūravas openly criticised Rambhā for the mistake in dancing she committed then. Tumburu did not relish it and he cursed Purūravas saying that Purūravas would bear a separation from his wife Urvaśī. It was because of this curse that Urvaśī was once carried away from the palace of Purūravas by the Gandharvas. (Kathāsaritsāgara, Taraṅga 3, Lāvāṇakalambaka).

MĀYĀMṚGA. Mārīca, uncle of Rāvaṇa, took the form of a beautiful deer to tempt Sītā and went to the āśrama where Sītā was staying. This deer is called Māyāmṛga. (See under MĀRĪCA).

MĀYĀPURĪ. A city of the asuras. (See under Krauñca).

MĀYĀSĪTĀ. When Rāma and Lakṣmaṇa were in exile in the forests with Sītā, Rāvaṇa came to carry away Sītā. At that time the real Sītā disappeared in Agni and in her place a false Sītā was installed. It was this phantom Sītā who was carried away by Rāvaṇa and who lived in Laṅkā till the time of Rāvaṇa's death. It was this Māyāsītā whom Rāma asked to jump into the fire to test her purity. At that time Māyāsītā disappeared and the real Sītā came out from the fire. (See under SĪTĀ).

MĀYĀŚIVA. Padma Purāṇa gives a story of how once an asura named Jalandhara approached Pārvatī as Śiva to induce her to surrender to his desires. This Śiva was called Māyāśiva.

A great battle between the devas and asuras was going on. The asuras were winning and the devas got frightened at the strength of the asuras and so Śiva himself entered the battlefield. Jalandhara who led the army of

the asuras found the fight against Śiva very tough and smelt defeat. He decided to cheat Pārvatī, the consort of Śiva, to compensate for his defeat in the battle-field and so making an asura named Śumbha as the chief, he left for Kailāsa. Śumbha became a māyā Jalandhara and continued the fight.

Taking another asura named Durvāraṇa, Jalandhara went to a cave in Kailāsa and there changed himself into an exact replica of Śiva. He made Durvāraṇa look like Nandikeśa.

Then they went to the top of the mountain where Pārvatī and her companions were staying. Śiva approached Pārvatī on the shoulders of Nandikeśa with wounds all over his body and blood oozing from them. Pārvatī seeing Śiva thus, with tears rolling down her cheeks asked him, "Oh, Lord of the gods what happened to your lordship ? Who defeated you in the battle ? Why do you weep like a low-bred man ?" Māyāśiva took from his body all his ornaments like Vāsuki and gave them to the companions of Pārvatī. When Pārvatī saw the heads of Gaṇapati and Subrahmaṇya in the hands of her husband she cried in bitterness. Śiva told her that all his pārṣadas like Maṇibhadra, Vīrabhadra, Puṣpadanta, Damana, Dhūmatāmra and Kūṣmāṇḍa were killed in the battle. Caṇḍī, Bhṛṅgī, Kirīṭī, Mahākāla, Śṛṅkhalī, Caṇḍīśa and Guptanetra were all killed. Māyāśiva told her that he had picked up the heads of Gaṇapati and Subrahmaṇya found lying in the battlefield. He requested Pārvatī to console him by embracing him. Pārvatī resented the request. She said, "What you say is unfit for the situation. Sexual enjoyment is forbidden in times of misery, fear, meditation, vomiting fever, performing offering to the manes, journey, royal visits, marriage festivities and in the presence of elders and teachers. Why do you make this request to me when I am mourning the death of my sons ?

Pretending to be grief-stricken Māyāśiva said "She who does not give sexual pleasure to a man in distress would go to hell. I have no pārṣadas now. I have lost my sons also. I lost my house. Now you also hate me. I am going to my cave. Let me end my life there. Come on, Nandikeśa, Vajra, we will go.

Hearing this Pārvatī went near him.

At this time there happened a few bad omens in the ocean of milk where Viṣṇu was residing, and calling Garuḍa to his side Viṣṇu asked him to go and enquire about the battle that was going on between the devas and asuras. To prevent him from being deceived by the magic of the asuras Viṣṇu dropped into the mouth of Garuḍa a pill of great potency. Garuḍa reached the battlefield very soon but could not find anything out of the way and so flew to Kailāsa. He did not see Pārvatī first but hearing a noise from somewhere else peeped in and saw Māyāśiva. Garuḍa could understand him because of the power of the pill and so flew swiftly back to Mahāviṣṇu and told him what he saw.

Mahāviṣṇu knew that Pārvatī had been deceived by Jalandhara. So he decided to cheat Vṛndā, wife of Jalandhara. Mahāviṣṇu filled with amorous desires, avoiding Mahālakṣmī, covering his head with a yellow scarf and taking the figure of another person by his yogic powers stepped out of his abode taking Ananta for his company. He went to Durgākānana the abode of Vṛndā. They constructed an āśrama there and the wild animals like the lion, tiger, boar, bear and monkey became their disciples taking human form. Then Viṣṇu created mental agony in Vṛndā to attract her to his āśrama. Vṛndā started getting hot and her maids fanned her continuously and anointed her with sandalwood paste. She thought of her husband in the battlefield and often fainted. She had a very bad dream. She saw her husband Jalandhara lying wounded on his head, ears and nose, with his body smeared with ashes and his eyes pecked by vultures. She saw Kālī, with her hair lying lose, her face reddened with blood, with a skull in her hand dancing before the body of her husband before starting to eat it. At this moment she was awakened by the music of the Māgadhas and loud chanting of family praises by Kimpuruṣas. She at once stopped the music and prayers and paid them off. Then she sent word for pandits to explain the dream she saw. The Pandits said "Devī, this appears to be a dream giving unimaginable fear. To calm the fear give as gifts to brahmins, diamonds, garments, cows and elephants." Then the brahmin pandits sprinkled on her, water made potent by mantras. There was no waning of the fever. Dismissing the pandits, queen Vṛndā went and sat alone upstairs. She felt the whole palace burning and by the craft employed by Viṣṇu she found living inside the palace unbearable.

She got out of the palace and boarding a chariot drawn by mares she went to her play-garden. The sight of the garden filled with beautiful flowers and celestial maidens where no one else but pleasing breeze could enter made her remember her husband. She then brooded on how to find out Jalandhara, and there also she did not get peace of mind. So she accompanied by her maids started for another garden. That garden gave a ghastly sight with huge trees standing crowded interspersed with black rocks and the place resounding with the roars of lions and tigers. Vṛndā got frightened and she hastened to say "Smaradūtī, I feel frightened. Please drive back the chariot home."

Hearing this Smaradūtī said, "Oh, Devī, I do not know the place. I do not understand the directions also. To which direction am I to drive ? The horses look tired. There is no way here. Anyhow let it go as directed by God. If we stay here we will be eaten by man-eaters." So saying the maid drove the chariot and soon they reached a forest more grisly than the former. It was a forest where great yogins lived. There was no light there neither water nor wind. No sound came. Even the sounds of the bells on the horses and the chariot stopped. Vṛndā moaned, "Where are we to go now, maid ! There is no peace of mind for me anywhere in this world."

Smaradūtī looking ahead cried, "Look Devī, there is a great black mountain in front of us. The horses refuse to move, for they are afraid of it."

Cold with fear the queen stood up from the chariot and keeping her hands on the pearl necklace on her breast jumped out of the chariot. Then a very fierce demon came towards them. He was yellow in colour with three legs, five hands, seven eyes and ears like a tiger's and the shoulders and chin like those of a lion. It was a horrible sight and Vṛndā hid her eyes with her hands and trembled like a plantain leaf. The maid jumping out of the chariot cried aloud "Oh, my queen, help me. This demon is going to eat me." The demon approaching

them took the chariot with the horses and whirled it round in the air. Both the queen and the maid fainted at this exhibition of strength. The demon ate all the horses and then catching hold of the hands of the queen he roared, "If you want your life make me your husband. Your husband has been killed by Śiva in the battle. If you join me you can live for years together without fear. Come on, drink this sweet liquor with flesh". Vṛndā became half dead when she heard that.

At that time Mahāviṣṇu in the guise of an ascetic wearing barks of trees and matted hair appeared before them. An angered look form Viṣṇu sent the demon away from the place. Vṛndā took refuge in the ascetic and the false ascetic said, "I am Devaśarmā, son of Bharadvāja. Renouncing all worldly pleasures I have come here to do penance and if it pleases you, you can come and stay in my āśrama and do penance. We can go to another forest far away from here." As soon as they reached the āśrama Mahāviṣṇu appeared before her in the figure of Jalandhara. They embraced each other and lived there joyfully for many days. One day at the end of a sexual act Vṛndā saw instead of Jalandhara the ascetic in embrace with her. She was shocked and stood up separated from him. Then Mahāviṣṇu said "Vṛndā, I am Viṣṇu husband of Lakṣmī. Your husband has gone to conquer Śiva and get Parvatī for himself. I am Śiva also. We appear separate. Your husband Jalandhara has been killed in the battle. Join with me."

Vṛndā got angry. She cursed Viṣṇu ; she said, "You cheated me by pretendiug to be an ascetic. Let your wife also be once cheated by a false ascetic." The cursed Viṣṇu disappeared and Vṛndā started penance. Many Gandharva ladies came with temptations to dissuade Vṛndā from continuing the penance. But all such attempts failed and Vṛndā ended her life doing penance. The nymphs showered flowers on her from above and the dead body of Vṛndā was cremated by Smaradūtī and Smaradūtī jumped into the funeral pyre of Vṛndā and gave away her life. The nymphs made an image of her with the ashes from the funeral pyre and floated it on the river Gaṅgā.

Pārvatī did not consent to having any sexual enjoyment with Māyāśiva and she escaped from the place and went to Ākāśagaṅgā and started doing penance there. One day Pārvatī called her maid Jayā to her side and said "Jayā you go in my dress to Śiva and find out whether he is really Śiva or not. If he kisses you and embraces you he will surely be a dānava come in disguise by his Māyā. But if he asks you about my welfare he will be real Śiva. Go and tell me what happens."

Jayā went to Māyāśiva. Jalandhara when he saw her mistook her for Pārvatī and caught hold of her and immediately semen flowed out from him. Jayā returned and told Pārvatī that it was Jalandhara and not Śiva. Pārvatī afraid of Jalandhara hid in a lotus and her companions became beetles sitting on the lotus. In the meantime the guards of the palace finding the queen absent from the palace reported the matter to Śumbha fighting against Śiva. He sent Caṇḍamuṇḍas to Jalandhara to inform him of the situation. Jalandhara came back to the battle-field running and took up the fight against Śiva again.

MĀYĀSURA. An asura. He had a daughter named Somaprabhā. (Kathāsaritsāgara).

MĀYĀVASIṢṬHA. There was once a King called Mitrasaha among the Kings of the Solar dynasty who ruled Ayodhyā. One day while he was hunting he saw two demons roaming about as tigers and Mitrasaha killed one of them. The other demon waited for an opportunity to wreak vengeance and an opportunity presented itself. Mitrasaha was conducting an Aśvamedha yāga to which Vasiṣṭha was the chief priest. The demon went to the King as Vasiṣṭha and privately told him that he desired to eat meat and the King accordingly prepared meat which was greatly resented by the real Vasiṣṭha and the sage cursed Mitrasaha to become a demon. The false Vasiṣṭha who played the trick on the King is called Māyāvasiṣṭha. (See for details under Kalmāṣapāda).

MĀYĀVATĪ. An incarnation of Ratidevī. An asura named Śambara made her his wife. But Pradyumna, son of Kṛṣṇa, carried her away to Dvārakā. (See under Pradyumna).

MĀYĀVĪ. An asura.

1) *Birth.* Māyāvī was born to the great architect of the Dānavas, Maya, of his wife Hemā, a nymph. Maya fell in love with Hemā when he once found her dancing in Devaloka and the devas coming to know of it gave her in marriage to Maya. Maya took Hemā to the southern side of the Himālayas and constructing a city there called Hemapura stayed there happily. They got two sons named Māyāvī and Dundubhi. (Uttara Rāmāyaṇa).

2) *Death.* Valorous Māyāvī fought against anybody and everybody. He once challenged Bāli to a fight. But the mighty blows of Bāli were unbearable to him and the defeated Māyāvī ran away from Bāli and hid himself in a big cave. Bāli followed him and when he reached the mouth of the cave he posted his brother Sugrīva there with instructions to shut tight the opening of the cave in case he died in the cave in the fight. He said that if blood flowed from the cave the dead person was Māyāvī and if milk flowed from the cave the dead person was himself. In the cave a great fight ensued in which Māyāvī was killed. But Māyāvī by his powers of magic made the blood that flowed out look like milk for Sugrīva and the latter thinking that it was his brother who was killed shut tight the mouth of the cave and went his way. (Sarga 9, Kiṣkindhā Kāṇḍa, Vālmīki Rāmāyaṇa and Pūrva Kāṇḍa, Kamba Rāmāyaṇa .

MAYIL (PEACOCK). In Uttara Rāmāyaṇa there is a story about how the peacock got its beauty. Mayil in Malayālam means peacock.

Once Rāvaṇa set out in his Puṣpaka Vimāna with his army of Rākṣasas, determined to gain victory over all Kings. They got down on the mountain called Uśīravīra. Rāvaṇa examined the valley to see whether there were any Kings doing tapas anywhere there. A King named Marutta was performing a yāga called "Māheśvara" in an āśrama. Indra and other gods were also present to receive the share of offerings (Havirbhāga). At the sight of Rāvaṇa, the gods took different disguises and fled in panic. At that time Indra assumed the form of a big peacock. As soon as Rāvaṇa left the place, the gods reassembled there. From that time, Indra who put on the disguise of a peacock felt a special attachment to that bird. He called the peacock and said:—"Till now you were blue in colour. But from today onwards, your feathers will have various colours. All my thousand eyes

I transfer to you. Besides, you will be immune from all diseases. Whoever kills you, will meet with death, soon after. You will dance at the commencement of the rainy season. People will greet you with enthusiasm."

It is because of Indra's blessing that Peacocks are so beautiful in appearance and dance at the onset of the rainy season.

MAYŪRA. An asura who fought against Subrahmaṇya. Skanda Purāṇa, Vīramahendra Kāṇḍa describes the terrible battle between Mayūra and Subrahmaṇya. Mahābhārata, Ādi Parva, Chapter 65 says that after death, Mayūra was reborn in the world as a King named Viśva.

MAYŪRADHVAJA. A King of Ratnanagara. After performing seven Aśvamedha yāgas this King started another Aśvamedha in the Narmadā river valley. The task of protecting the sacrificial horse was undertaken by the King's son Sucitra or Tāmradhvaja. He set out for the conquest of the world with the chief minister Bahudhvaja. On his return, he came across Yudhiṣṭhira's Aśvamedha horse at the city of Maṇipur. The heroic Sucitra encountered Śrī Kṛṣṇa and Arjuna who were leading the horse. After making them unconscious, he entered the city with the sacrificial horse.

When they recovered their senses, Śrī Kṛṣṇa disguised himself as a Brāhmaṇa and Arjuna as a Brāhmaṇa boy and they went to Mayūradhvaja's palace. The King welcomed them respectfully. Śrī Kṛṣṇa, in his disguise as Brāhmaṇa told the King that he was coming from Dharmapurī to meet the King's priest, Kṛṣṇa who was to officiate at the marriage of his (Brāhmaṇa's) son. He added that unfortunately on his way through a forest a lion caught hold of his son. Although he prayed to Lord Narasiṁha, the boy could not be rescued. The lion told him that he would release his son, if the Brāhmaṇa persuaded Mayūradhvaja to offer one half of his body as food to the lion.

On hearing the Brāhmaṇa's story, Mayūradhvaja agreed to give half of his body to the lion. Just then his queen Kumudvatī appeared before them and said, "I am the left half (Vāmabhāga) of the King. You may take me and offer me as food for the lion." But the Brāhmaṇa replied that the lion wanted the right half of the King's body.

When the King heard this, he readily agreed to give the right half of his own body. Accordingly, they started cutting his body into two halves. Just then, seeing tears coming down from Mayūradhvaja's left eye, the Brāhmaṇa said:—"I find that you are in great sorrow ; I do not wish to accept a gift which is not given wholeheartedly." Mayūradhvaja explained that his tears were not caused by pain or sorrow. His left side was disappointed in not being able to be of as much service as the right side.

When Śrī Kṛṣṇa heard these words of the King, he resumed his own shape and embraced him and blessed him. After that Mayūradhvaja completed his yāga and started with Kṛṣṇa and Arjuna, taking Yudhiṣṭhira's sacrificial horse with them. (Jaimini ; Aśvamedha : 41-46).

MEDA. A serpent of the clan of Airāvata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 11, Chapter 57, Ādi Parva).

MEDHĀ. One of the twentyfour daughters born to Dakṣaprajāpati of his wife Prasūti. Of these, thirteen daughters including Medhā were married by Dharmadeva. (Chapter 7, Viṣṇu Purāṇa).

MEDHĀTITHI I. Grandson of Svāyambhuva Manu. Svāyambhuva Manu had two sons named Priyavrata and Uttānapāda. Of these Priyavrata married Sarūpā and Barhiṣmatī, daughters of Viśvakarmaprajāpati. Medhātithi was the son born to Priyavrata of Sarūpā. Agnīdhra, and others were the brothers of Medhātithi. Medhātithi became the King of Plakṣadvīpa after the death of Priyavrata. (8th Skandha, Devī Bhāgavata).

Medhātithi got seven sons named Śāntahaya, Śiśira, Sukhodaya, Ānanda, Śiva. Kṣemaka and Dhruva. They all became Kings of Plakṣadvīpa. The countries they ruled were named after them as Śāntahayavarṣa, Śiśiravarṣa, Sukhodayavarṣa, Ānandavarṣa, Śivavarṣa, Kṣemakavarṣa and Dhruvavarṣa. There are seven mountains showing the boundaries of these states and they are called Gomeda, Cāndra, Nārada, Dundubhi, Somaka, Sumana and Vaibhrāja. In these beautiful countries and grand mountains live a great many Devas, Gandharvas and virtuous men. (Chapter 4, Aṁśa 2, Viṣṇu Purāṇa).

MEDHĀTITHI II. A Rajarṣi of the Pūru dynasty.

Genealogy. Pūru—Janamejaya Prācīnvān—Manasyu—Vītabhaya—Śuṇḍu—Bahuvidha—Saṁyāti—Rahovādī—Bhadrāśva—Matināra—Pratiratha— Kaṇva — Medhātithi.

This Medhātithi got two sons named Duṣyanta and Pravīra. It was this Duṣyanta who married Śakuntalā. (Chapter 278, Agni Purāṇa).

Medhātithi was a celebrated sage of Bhārata. The maharṣi referred to in Śūkta 12, Anuvāka 4, Maṇḍala 1 of Ṛgveda is Medhātithi son of Kaṇva. Once Indra coming in the form of a goat drank the soma of Medhātithi and the latter called him 'goat' (Meṣa) and thenceforth Indra got the name Meṣa. (Sūkta 51, Anuvāka 10, Maṇḍala 1, Ṛgveda).

We get the following details about Medhātithi from the Mahābhārata.

(1) He was a King in the court of Indra.

(2) Medhātithi had a son named Kaṇvamuni who was popular on the east coast of Bhārata. (Śloka 23, Chapter 107, Śānti Parva).

(3) Medhātithi observed Vānaprastha and attained Svarga. (Śloka 7, Chapter 336, Śānti Parva).

(4) Medhātithi was considered to be a sage deserving worship and when he went to see Bhīṣma once Dharmaputra received him with respect and worshipped him. (Śloka 3, Chapter 26, Anuśāsana Parva).

MEDHĀTITHI III. A river. This river is the place of birth of Agni. (Śloka 23, Chapter 222, Vana Parva).

MEDHĀTITHI IV. A sage who was the father of Arundhatī, wife of Vasiṣṭha. This Medhātithi who was living in an āśrama on the banks of the river Candrabhāgā performed a Jyotiṣṭoma yajña. (Kālikā Purāṇa).

MEDHĀVĪ I.

1) *General information*. A fierce sage. His father was a sage known as Bāladhi. For a very long time Bāladhi had no children and so, griefstricken, Bāladhi did penance and Medhāvī was born as a result of his penance. Even from boyhood the child showed wonderful powers of grasping things and so he was named Medhāvī. (Chapter 135, Vana Parva).

2) *How Medhāvī cursed a nymph.* One day in spring, Mañjughoṣā (Śucismitā), a nymph, was playing with other companions in the Caitrarathodyāna. Medhāvī was doing penance in a place nearby and Mañjughoṣā fell in love with the sage and she went near him and made love to him by dance and music. Medhāvī was attracted by her and the sage accepted her advances and lived with her for a long time.

One day Mañjughoṣā sought permission to go to Devaloka. "Wait till daybreak" said the sage. When it was morning the nymph renewed her request and the sage said "Wait till I finish my evening prayers." Hearing this Śucismitā said "Oh, best of brahmins, how many mornings and evenings have gone by this time ! Fiftyfive years nine months and three days have gone by since we started living together". The sage then counted the years and found she was correct. The astounding fact that his penance had such a long break made the sage angry and he cursed her and made her into an evil spirit. She begged for pardon and the sage said "If you observe with fasting the Caitrakṛṣṇaikādaśī called Pāpamocinī it will absolve you of all sins and give you release from the curse". (Chapter 48, Part 4, Padma Purāṇa).

3) *In Ṛgveda.* The Aśvinīdevas once gave rice to this sage. (Sūkta 117, Anuvāka 17, Maṇḍala 1, Ṛgveda).

MEDHĀVĪ II. A brahmin boy. This child once gave Tattvopadeśa to his father. (The philosophy that the human soul or material world is identical with the supreme spirit pervading the universe). Chapter 377, Śānti Parva).

MEDHYA. A holy place on the west coast. A river flows through this place. This sacred river is believed to be the place of origin of Agni. This is one of the rivers worthy to be remembered every morning and evening. (Chapter 155, Anuśāsana Parva).

MEDINĪ. A synonym for Earth (Bhūmi). (See under Kaiṭabha for details).

MEGHAHĀSA. A son of Rāhu. When he heard that Mahāviṣṇu had cut off the head of his father he went to the banks of the river Gautamī and practised severe penance. As a result of that Rāhu, his father, got a place among the other planets in the sky. (Chapter 142, Brahmāṇḍa Purāṇa).

MEGHAKARṆĀ. A female follower of Subrahmaṇya. (Śloka 30, Chapter 46, Śalya Parva).

MEGHAMĀLĀ. A female follower of Subrahmaṇya. (Śloka 30, Chapter 46, Śalya Parva).

MEGHAMĀLĪ I. A demon who fought against Rāma and Lakṣmaṇa in the forests. He was one of the captains of the army of the great demon Khara. The other captains were Śyenagāmī, Pṛthugrīva, Yajñaśatru, Vihaṅgama, Durjaya, Karavīrākṣa, Parigha, Kālakāmukha, Mahāmālī, Sarpāsya and Rudhirāśana. (Sarga 26, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

MEGHAMĀLĪ II. One of the two pārṣadas given to Subrahmaṇya by Mahāmeru. The other was Kāñcana. (Śloka 47, Chapter 45, Śalya Parva).

MEGHANĀDA. Indrajit, son of Rāvaṇa. (Only portions which were left off under the entry Indrajit are given here.

1) *Synonyms of Meghanāda.* Kānīna, Rāvaṇi, Māyāvī, Indrajit. The origin of each name is given below:

(i) *Kānīna.* Son of a virgin. In olden times, once, the Sea of Milk was churned. From it arose a beautiful maiden called Sulakṣaṇā. She became an attendant of Pārvatī and one day while bathing in a pond in the garden she sent Sulakṣaṇā to fetch some clothes for her. Śiva who was then in Pārvatī's chamber alone, lost his control when he saw the beautiful Sulakṣaṇā and had intercourse with her. The maid was perplexed and then Śiva assured her that she would give birth to a child only after her marriage.

But when Sulakṣaṇā returned with the dress Pārvatī felt suspicious and she cursed her and made her into a frog and pushed it into that same pond.

Time passed on. Once Maya performed severe penance to please Śiva to get a daughter and Śiva persuaded Pārvatī to release Sulakṣaṇā from the curse and she did so turning her into a beautiful maiden named Mandodarī and Śiva gave her to Maya. Rāvaṇa married her and their first son was Kānīna.

(ii) *Rāvaṇi.* Son of Rāvaṇa.

(iii) *Meghanāda.* (One having the sound of thunder). When he was born he made a sound as loud as thunder and so he was called Meghanāda.

(iv) *Māyāvī.* He accepted Śiva as his Guru and learned all the divine arts of magic like Mṛgendrajāla, Brahmendrajāla, Surendrajāla, Mahendrajāla Khagendrajāla, Vāyustambha, Jalastambha, Agnistambha, Ākāśasañcāra, Parakāyapraveśa, Rūpabhedasvīkāra and Tirodhāna. Because he knew all these tricks he was called Māyāvī.

(v) *Indrajit.* When Rāvaṇa attacked svarga he pushed forward too much and so was caught inside an army of the Devas which surrounded him. When Meghanāda saw it he broke the army circle of the devas and getting in caught Indra as a prisoner and brought him to Laṅkā. Indra was later released by the mediation of Brahmā and the latter gave him the name Indrajit meaning "Conqueror of Indra".

2) *Boons.* When Rāvaṇa was conducting his world campaign he performed at Nikumbhilā many yāgas and got from Brahmā many boons. Meghanāda acquired powers which had not been possible for mānavas, dānavas, vānaras or rākṣasas to acquire. He got a Vimāna (divine car) which could travel in all directions, backwards and forwards, up or down. He received an armour against which no weapon would be of any use. He possessed a weapon which would be effective against anything. Above all these, he had the power to remain invisible. He could be killed by only one person of his age who had lived for fourteen years dutifully and virtuously without sleep. Only Indrajit knew about this.

In a battle Māyāvī would show many tricks. If one was found ineffective he would use another. He had in his stock over a thousand such tricks all of which he had acquired with very little effort. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

MEGHANĀDA II. A soldier of Subrahmaṇya. (Śloka 57, Chapter 44, Śalya Parva).

MEGHAPUṢPA. A horse of divinity drawing the chariot of Śrī Kṛṣṇa. (Śloka 27, Chapter 45, Virāṭa Parva)

MEGHASANDHI. A prince of ancient Magadha. Once Meghasandhi fought against Arjuna and was defeated. (Chapter 82, Aśvamedha Parva).

MEGHAŚARMAN. A brahmin who was a great devotee of Sūrya. When there was a drought in the country during the reign of Śantanu this brahmin by his worship

of Sūrya brought rains to the country. (Bhaviṣya Purāṇa, Pratisargasaṁhitā).

MEGHASVANĀ. A female follower of Subrahmaṇya. (Śloka 8, Chapter 46, Śalya Parva).

MEGHAVĀHANA. A King. He was a dependant of Jarāsandha. (Śloka 13, Chapter 14, Sabhā Parva).

MEGHAVĀHINĪ. (MEGHAVĀSINĪ). A female follower of Skandadeva. (Śloka 17, Chapter 45, Śalya Parva).

MEGHAVARṆA I. A character in a story of Pañcatantra. (See under Pañcatantra).

MEGHAVARṆA II. A son of Ghaṭotkaca. Meghavarṇa was also present with Arjuna when he went to protect the sacrificial horse of the Aśvamedha conducted by the Pāṇḍavas.

MEGHAVĀSA. An asura. This asura sits in the council of Varuṇa and worships him. (Śloka 19, Chapter 9, Sabhā Parva).

MEGHAVEGA. A very brave soldier who fought against the Pāṇḍavas on the Kaurava side. Abhimanyu killed him. (Śloka 15, Chapter 48, Droṇa Parva).

MEKHALA (MEKALA). Mekhala was a country which had attained Purāṇic fame in ancient India. The inhabitants of this place were called Mekhalas. They were the bodyguards of Bhīṣma. (Chapter 51, Bhīṣma Parva). They formed a separate division in the army of Bṛhannala, King of Kosala. (Chapter 87, Bhīṣma Parva). Once Karṇa conquered this country. (Śloka 8, Chapter 4, Droṇa Parva). Mekhalas were Kṣatriyas formerly. But they became persons of low caste when they showed jealousy towards the brahmins. (Śloka 17, Chapter 35, Anuśāsana Parva).

MENĀ I. Wife of Himavān. Beautiful Menā was the daughter of Mahāmeru.

Himavān lord of the mountains and the seat of many minerals and fossils had two daughters of unparallelled beauty and their mother was the lovely Menā, daughter of Mahāmeru and wife of Himavān. (Sarga 35, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa).

Rāmāyaṇa states that Menā had two daughters of extraordinary beauty named Gaṅgā and Umā. They were both married by Śiva.

But Vāmana Purāṇa in chapter 51 states that Menā had three beautiful daughters and a son named Sunābha. Menā's first daughter was Rāgiṇī with red body and eyes and wearing a red dress. Her second daughter named Kuṭilā was white in colour, had lotus eyes, and wore white dress. The third was a girl of enchanting beauty named Kālī. She was blue-black in colour with eyes like the blue lotus leaf.

It can be surmised that the Umā of Rāmāyaṇa and Kālī were one and the same person by the following verse in the Amarakośa.

Umā Kātyāyanī Gaurī
Kālī Haimavatīśvarī //

When the statements of the two Purāṇas are taken together Menā should have had four daughters, Gaṅgā, Rāgiṇī, Kuṭilā and Kālī and a son named Sunābha.

MENĀ II. Daughter of the Pitṛs (Manes). Pitṛs are of two kinds : Anagnis and Sāgnis. Anagnis are those who do not perform yāgas and those who perform yāgas are called Sāgnis. Anagnis are called Agniṣvāttas and Sāgnis are called Barhiṣadas. Svadhā was the common wife of all the Pitṛs. Svadhā got two daughters, Menā and Dhāriṇī. They were both very well-learned, virtuous girls and were Brahmavādinīs (expounders of Vedānta philosophy). (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa).

MENAKĀ. A nymph of extraordinary beauty. Taking instructions from Indra, Menakā used to entice many sages and destroy their power of penance. There are innumerable stories of this kind in Purāṇas. Some important events connected with Menakā are given below :

1) *Mother of Pramadvarā.* Once Menakā became pregnant by a Gandharva named Viśvāvasu. On the day she delivered she threw the child on the banks of a river and went to Svarga. A sage named Sthūlakeśa who was doing penance nearby took the babe and brought it up. When she grew up she was named Pramadvarā and Ruru married her. (See under Pramadvarā).

2) *Birth of Śakuntalā.* When Viśvāmitra was performing penance in the forests, Menakā, under instructions from Indra, went and enticed Viśvāmitra and broke the continuity of his penance. A girl was born to Menakā and became later the celebrated Śakuntalā. (See under Śakuntalā).

3) *Again with Viśvāmitra.* Once again when Viśvāmitra was performing penance in Puṣkaratīrtha, Menakā approached him and again Viśvāmitra fell in love with her and they lived together for ten years. Then one day Viśvāmitra realised his folly and leaving her went again to the forests for penance.

4) *Maṅkaṇa was enticed.* See under Maṅkaṇa

5) *Other details.*

(i) When once Durvāsas visited Devaloka it was Menakā who presented him with a flower garland. This incident led to the churning of the milk ocean at a later period. (See under Amṛta).

(ii) Menakā was one among the six prominent celestial maidens. Urvaśī, Pūrvacitti, Sahajanyā, Menakā, Ghṛtācī and Viśvācī are the six. (Śloka 68, Chapter 74, Ādi Parva).

(iii) Menakā attended the Janmotsava of Arjuna and sang on the occasion. (Śloka 64, Chapter 122, Ādi Parva).

(iv) Menakā was a dancer in the court of Kubera (Śloka 10, Chapter 10, Sabhā Parva).

(v) Menakā once gave a music performance in the court of Indra in honour of Arjuna. (Śloka 29, Chapter 43, Vana Parva).

MEṆḌA (MENDHA). A Sanskrit poet who lived in the 5th century A.D. Among his works only one is known viz. Hayagrīvavadha (the assassination of Hayagrīva). This book is known by another name "Hastipāka".

MEPPATTŪR NĀRĀYAṆA BHAṬṬATIRI. A Sanskrit poet who lived in Kerala.

1) *General information* It is believed that this poet lived during the period from 1560 to 1648 A.D. He was born in the village of Kurumāttūr in Malabar district The illam (house of nambūtiris) which became famous by his birth was a mile to the east of the Bhagavatī temple, Candanakkāvu, which itself is situated just two furlongs to the north of the well known Tirunāvāya temple. Meppattūr illam became impoverished and was merged with another illam of name Maravañceri Tekkeṭattu.

Nārāyaṇa Bhaṭṭatiri had a brother named Mātṛdatta. He was younger to Nārāyaṇa and his work was to take

down the verses which Nārāyaṇa composed. Meppattūr (Nārāyaṇa is more well-known under the name of his illam) studied under different preceptors. His father taught him Mīmāṁsā and such other subjects. He studied Veda under Mādhavācārya and Tarka under Dāmodarācārya. Acyuta Piṣāroṭi taught him Vyākaraṇa. The poet became a rheumatic patient in his old age and he stayed in the Guruvāyūr temple worshipping the deity there. His famous work Nārāyaṇīyam was written sitting in the temple of Guruvāyūr and the maṇḍapa (raised dais) where he sat and wrote is even now preserved for pilgrims to see. He took hundred days to write the Nārāyaṇīyam.

2) *His works.* It is not yet known how many books Meppattūr had written but the following have been recognised as definitely written by him : (1) Nārāyaṇīyam (2) Śrīpādasaptati (3) Guruvāyupureśastotram (4) Gośrīnagaravarṇanam (5) Māṭamahīśapraśasti (6) Śailābdhīśvarapraśasti (7) Sūktaślokas (8) Āśvalāyanakriyākrama (9) Prakriyāsarvasvam (10) Dhātukāvyam (11) Apāṇinīyaprāmāṇyasādhanam (12) Mānapariccheda of Mānameyodaya (13) Tantravārttikanibandhana (14) Rājasūyam (15) Dūtavākyam (16) Pāñcālīsvayaṁvaram (17) Nālāyanīcaritam (18) Sundopasundopākhyānam (19) Subhadrāharaṇam (20) Kaunteyāṣṭakam (21) Kirātam (22) Kailāsavarṇanam (23) Matsyāvatāram (24) Nṛgamokṣam (25) Niranunāsika or Śūrpaṇakhāpralāpa (26) Rākṣasotpatti (27) Ahalyāmokṣa (28) Bālakāṇḍa story (29) Dakṣayajña (30) Tripuradahana (31) Āṣṭamīcampū (32) Svāhāsudhākaram (33) Koṭiviraham.

MERUBHŪTA. A place of habitation of ancient Bhārata. (Śloka 48, Chapter 9, Bhīṣma Parva).

MERUDĀNA. Merudānas (gifts of heaps like Meru) are all very effective and productive of good results. The Merus for the dānas are the following :

1) *Dhānyameru.* A dhānyameru or a thousand droṇas of dhānya (grain) is considered the best ; a dāna of half that quantity (i.e. 500) was fair and half of the latter, the worst.

2) *Lavaṇameru.* A dāna of sixteen droṇas of lavaṇa (salt) is considered to be Uttama (best) ; with half of that as Madhyama (fair) and with half of the latter as Adhama (worst).

3) *Guḍameru.* One with ten bhāras of guḍa (jaggery) is considered Uttama ; with half of that as Madhyama and with half of the latter as adhama.

4) *Svarṇameru.* A svarṇameru with a thousand palas of Svarṇa (gold) is considered Uttama ; with half of that as madhyama and with half of the latter as adhama.

5) *Tilameru.* One with ten droṇas of tila (gingelly) is considered Uttama ; with half of that as madhyama and with half of the latter as adhama.

6) *Kārpāsameru.* A Meru with twenty bhāras of Kārpāsa (cotton) is considered Uttama ; with ten as madhyama and with five as adhama.

7) *Ghṛtameru.* One with twenty jars of ghṛta (ghee) is Uttama ; with ten, madhyama and five, adhama.

8) *Rajatameru.* One with ten thousand palas of silver is deemed Uttama ; with half of that as madhyama and with half of the latter as adhama.

9) *Śarkarāmeru.* One with eight bhāras of sugar is deemed Uttama ; with half of that as madhyama and with half of the latter as adhama. (Chapter 210, Agni Purāṇa).

MERUDEVĪ. A daughter of Mahāmeru. The nine daughters of Mahāmeru are : Merudevī, Pratirūpā, Ugradaṁṣṭrī, Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīthī. They were married to Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla respectively. All these nine Kings were born to a King Agnīdhra of the nymph Pūrvacitti. (Pañcama Skandha, Bhāgavata).

MERUMANDARA. A mountain. This supports Mahāmeru. The mountains which support it from the four sides are Mandara, Merumandara, Supārśva and Kumuda. (5th Skandha, Bhāgavata).

MERUPRABHA. A forest. There were three beautiful forests about the waist of the mountain Latāveṣṭa, situated to the south of Dvārakāpurī. Meruprabha is one of them. The other two are Tālavana and Puṣpakavana. (Chapter 26, Sabhā Parva, Dākṣiṇātya Pāṭha).

MERUSĀVARṆI. A Manu. (See under Manvantara). The daughter of this Merusāvarṇi named Svayamprabhā was met by Hanūmān on his way in search of Sītā. (Sarga 51, Kiṣkindhā kāṇḍa, Vālmīki Rāmāyaṇa).

MERUVRAJA. A city of ancient India. A demon named Virūpākṣa lived there. (Śloka 19, Chapter 17, Śānti Parva).

MEṢA I. A synonym for Indra. Once Indra taking the shape of a goat went and drank the Soma of the sage Medhātithi. Then that sage called Indra 'goat' (meṣa) and that name of Meṣa stuck to him. (Sūkta 51, Anuvāka 10, Maṇḍala 11, Ṛgveda).

MEṢA II. A soldier of Subrahmaṇya. (Śloka 64, Chapter 45, Śalya Parva).

MEṢAHṚT. A son of Garuḍa. (Śloka 12. Chapter 101, Śalya Parva).

MIŚRAKA I. A special tribe of horses. (Dākṣiṇātya Pāṭha, Chapter 38, Sabhā Parva).

MIŚRAKA II. A garden in the city of Dvārakā. The city shines more by this divine garden. (Dākṣiṇātya Pāṭha, Chapter 38, Sabhā Parva).

MIŚRAKA III. A sacred place within the boundaries of Kurukṣetra. If one bathes in a holy pond there one would get the benefit of bathing in all the sacred ponds in India. (Śloka 91, Chapter 81, Vana Parva).

MIŚRAKEŚĪ I. A celestial woman. She was the beautiful daughter born to Pradhā wife of Kaśyapaprajāpati. Raudrāśva son of Pūru married Miśrakeśī and begot a son named Anvagbhānu and nine sons more who were all good archers. When once Arjuna went to Indraloka Miśrakeśī gave a dance performance in his honour. (Chapter 65, Ādi Parva and Chapter 43, Vana Parva).

MIŚRAKEŚĪ II. Wife of King Vatsaka, brother of Vasudeva. (9th Skandha, Bhāgavata, and Chapter 59, Ādi Parva).

MIŚRĪ. A serpent. This serpent also was among those serpents which came to take away the soul of Balabhadrarāma to Pātāla at the time of his death. (Śloka 15, Chapter 4, Mausala Parva).

MITADHVAJA. A King of Videha. According to Bhāgavata Mitadhvaja was the son of Dharmadhvaja Janaka.

MITHI (MITHI JANAKA). Son of King Nimi. The sixth chapter of Devī Bhāgavata gives the following story about the birth of Mithi.

There was once an emperor of great renown in the line of Ikṣvāku named Nimi. He was the twelfth son of the celebrated Ikṣvāku and was devoted to the welfare of his subjects. He was a very honest, virtuous, righteous and good-natured man of a charitable disposition. The agrahāra (village where brahmins reside) named Jayantapura near the āśrama of Gautama Maharṣi was constructed by this emperor. This emperor of a Rājasic mind decided to perform a yāga which would take years for its conclusion and in which land was to be given as gifts. He went to his father Ikṣvāku, and took permission from him to conduct the yāga. He made all preparations for the yāga. He invited Bhṛgu, Aṅgiras, Vāmadeva, Pulastya, Pulaha and Ṛcīka all of whom were well-versed in the Vedas and were worthy of being priests in a Yāga of the kind he was conducting. He then went and invited his Kulaguru (family priest and preceptor) Vasiṣṭha for the Yāga. But Vasiṣṭha had to officiate at a Yāga conducted by Indra and so he commanded Nimi to postpone the Yāga by five hundred years. Nimi did not act according to it and he performed the Yāga with the help of the other sages and completed it successfully. After five hundred years when the Yāga of Indra came to a close, Vasiṣṭha came to see Nimi. Nimi was asleep then and the servants in the palace hesitated to go and inform him of the arrival of the sage. Vasiṣṭha got angry and cursed him and made him Videha (without body). At once the body of the King fell to the ground and the soul got out of it. But before the soul separated from the body Nimi cursed Vasiṣṭha also and separated his soul from his body. Vasiṣṭha was again born as the son of Mitrāvaruṇas.

The other sages present there took the lifeless body of Nimi and after sacrificial ceremonies and worship of gods started to churn the body. After some time a mighty and perfect man of great brilliance was born out of it. Because he was born by Mathana (churning) he was named Mithi. Because he was born from his father (Janaka) he was called Mithijanaka and because he was born of Nimi, a Videha, he was called Videha also. The country which was ruled by Mithi got the name of Mithilā. It is the country of Sītā.

MITHILĀ.

1) *General information.* A celebrated country of ancient Bhārata. This is situated on the north-eastern side of Bhārata. Its modern name is Tirhut. Mithilā was ruled by the renowned Janaka Kings. See under Mithi to know how the country got the name Mithilā.

2) *The wealth of Mithilā.* Mithilā was the capital of the extensive country of Videha. Successive generations of Janaka ruled the country. Mithilā was noted more for its sāttvic virtues than for the pomp and glory of kings. Everyday on the protruding breasts of an idol of Rājasa-rājalakṣmī (embodiment of royal prosperity) bhasma (ashes) and candana (sandalwood paste) would be smeared. In the middle of Tretāyuga Videha was ruled by a Janaka who brought fame and prosperity to the successive generations. A devotee of Śiva and of a sāttvic disposition he was a Nityabrahmacārī (observing celibacy throughout life) and his wife a disciple of Maitreyī and well-versed in Advaitavedānta was a Nit abrahmacāriṇī.

Videha grew prosperous with agricultural wealth by hard work put up by the peasants and divine wealth by the virtuous deeds of the King and the people. Agriculture was given importance, so much so that the royal emblem itself was the figure of a plough. Rains were there in season and in plenty because of the yāgas conducted properly by the King. (Bālakāṇḍa, Kamba Rāmāyaṇa).

3) *Other details.*

(i) Once Pāṇḍu, father of the Pāṇḍavas, attacked this country and conquered it. (Śloka 28, Chapter 112, Ādi Parva).

(ii) Śrī Kṛṣṇa, Arjuna and Bhīma once visited this country when they were on their way to Magadha from Indraprastha. (Śloka 28, Chapter 20, Sabhā Parva).

(iii) Karṇa once conquered and captured the country of Mithilā. (Śloka 8, Chapter 254, Vana Parva).

(iv) Sītā was born in Mithilā. (Śloka 9, Chapter 274, Vana Parva).

(v) Because she was born in Mithilā she is known by the name of Maithilī. (Śloka 2, Chapter 277, Vana Parva).

(vi) Once Mithilā was ruled by a King called Dharmadhvaja. Hearing about his great Dharmajñāna (knowledge about virtues and duties) a female ascetic named Sulabhā visited him in the guise of a beggar woman. (Śloka 4, Chapter 320, Śānti Parva).

(vii) Śuka the great sage, with the permission of his father Vyāsa came to Mithilā and took Dharmopadeśa from King Janaka. (Śloka 6, Chapter 325. Śānti Parva).

MITHU. A very valorous dānava. Once Bharata son of Ārṣṭiṣeṇa was making preparations for an Aśvamedha on the banks of the river Sarasvatī with Upamanyu as his priest when Mithu came and took them both to Pātāla. Then Devāpi, son of Upamanyu, got his father and the King released from there by continuous worship of Śiva (Brahma Purāṇa—127. 56-57).

MITRA.

1) *General information.* One of the twelve Sūryas. The twelve Sūryas born to Aditi of Kaśyapaprajāpati are Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Bhaga and Aṁśa. (Chapter 15, Aṁśa 1, Viṣṇu Purāṇa).

Mitrāvaruṇas are two devatās of great intimacy. They are always found together. If you pray to Mitrāvaruṇas you will get plenty of rains. (Sūkta 2, Anuvāka 1, Maṇḍala 1, Ṛgveda).

See para 2 under Agastya to understand the story of how Mitrāvaruṇas became the father of Agastya.

2) *Other details.*

(i) Mitra came and stood in the sky at the time of the birth of Arjuna. (Śloka 66, Chapter 122, Ādi Parva).

(ii) Mitra was one among those sent by Indra to fight against Kṛṣṇa and Arjuna at the time of the burning of the forest Khāṇḍava. (Śloka 36, Chapter 226 Ādi Parva).

(iii) Mitra was a member of the Indra sabhā. (Śloka 21, Chapter 7, Sabhā Parva).

(iv) He presented two Pārṣadas named Suvrata and Satyasandha to Subrahmaṇya. (Śloka 41, Chapter 45, Śalya Parva).

MITRĀ. A female companion of Pārvatī. (Śloka 41, Chapter 231, Vana Parva).

MITRABHEDA. See under Pañcatantra.

MITRADEVA. Brother of Suśarmā, King of Trigartta. Arjuna killed him in the great battle. (Śloka 3, Chapter 27, Karṇa Parva).

MITRADHARMĀ. Son of the Agni called Pāñcajanya, (Śloka 12, Chapter 220, Vana Parva).

MITRAGHNA. A demon who fought on the side of Rāvaṇa in the Rāma-Rāvaṇa battle. Śrī Rāma killed this demon. (Chapter 34, Verse 27, Yuddha Kāṇḍa, Vālmīki Rāmāyaṇa).

MITRAJÑA. Son of the Agni named Pāñcajanya. He was one of the five Devavināyakas. (Śloka 12, Chapter 220, Vana Parva).

MITRASAKHA (MITRASAHA). A King of the Solar dynasty. He was known as Kalmāṣapāda also. (See under Kalmāṣapāda).

MITRASENA. A King who fought on the side of the Kauravas in the great battle. Arjuna killed him. (Śloka 20, Chapter 19, Karṇa Parva).

MITRAVĀN I. Son of the Agni named Pāñcajanya. He was one of the Pāñcadevavināyakas. (Śloka 12, Chapter 220, Vana Parva).

MITRAVĀN II. An ascetic who lived in the city of Saupura. He acquired complete peace of mind by reading the second Chapter of the Gītā sitting in a Śiva temple. Once a brahmin of name Devaśarmā approached a sage named Muktakarmā seeking advice to obtain peace of mind. The latter directed Devaśarmā to Mitravān andMitravān advised him to read the second Chapter of the Gītā. (Padma Purāṇa, Uttara Khaṇḍa, 176).

MITRAVARDHANA. Son of the Agni called Pāñcajanya. He was one of the Pañcadevavināyakas. (Śloka 12, Chapter 220, Vana Parva).

MITRAVARMAN. Brother of Suśarmā, King of Trigarta. Arjuna killed him in the great battle. (Śloka 3, Chapter 27, Karṇa Parva).

MITRĀVARUṆA(S). The combined name of two of the Dvādaśādityas (twelve Sūryas) Mitra and Varuṇa. These two are always seen together. Agastya and Vasiṣṭha were born as sons of Mitrāvaruṇa. It was due to a curse by Mitrāvaruṇas that Urvaśī had to marry King Purūravas, a man of the earth. Manu had no children and he performed a yāga to placate Mitrāvaruṇas. But since there were many faults in the ceremony a girl was born to him. (For details see under Ilā, Nimi, Urvaśī, Vasiṣṭha and Mitra).

MITRAVINDA. A deva. The havis (clarified butter which is put in the Agni called Rathantara is intended for this deva. (Śloka 19, Chapter 220, Vana Parva).

MITRAVINDĀ. Daughter of Śrī Kṛṣṇa's father's sister. Mitravindā's mother's name was Rājādhidevī. Rājādhidevī, queen of Avantī, got three children named Vinda, Anuvinda and Mitravindā. In the Svayaṁvara Mitravindā chose Kṛṣṇa as her husband. Vinda and Anuvinda did not like it and joining the Kaurava side fought against Kṛṣṇa. But Kṛṣṇa defeated them all and took Mitravindā to Dvārakā. (10th Skandha, Bhāgavata).

MITREYU. A King of the Lunar dynasty. He was the son of Divodāsa and father of Cyavana.

MLECCHA. A tribe of people of ancient India. This tribe was born from the tail of the celestial cow Nandinī, kept by Vasiṣṭha for sacrificial purposes when there was a fight between Viśvāmitra and Vasiṣṭha. Mahābhārata gives the following information regarding them.

(1) The mlecchas who sprang up from the tail of the celestial cow Nandinī sent the army of Viśvāmitra flying in terror. (Śloka 38, Chapter 174, Ādi Parva).

(2) Bhīmasena defeated the mlecchas living in the coastal regions and took from them several valuable diamonds as tax. (Sloka 25, Chapter 30, Sabhā Parva).

(3) The mlecchas living in the coastal area were once defeated by Sahadeva, one of the Pāṇḍavas. (Śloka 66, Chapter 31, Sabhā Parva).

(4) Nakula also once defeated the mlecchas. (Śloka 16, Chapter 32, Sabhā Parva).

(5) Bhagadatta was the King of the mlecchas. (Śloka 14, Chapter 51, Sabhā Parva).

(6) Bhagadatta accompanied by the mlecchas living on the coasts attended the Rājasūya of Yudhiṣṭhira. (Śloka 14, Chapter 51, Sabhā Parva).

(7) Different tribes of mlecchas will be born on earth at the beginning of the era of Pralaya. (Śloka 34, Chapter 188, Vana Parva).

(8) Kalkī, the incarnation of Viṣṇu, will destroy the mlecchas who are found everywhere in the world. (Śloka 97 Chapter 190, Vana Parva).

(9) Karṇa during his world campaign conquered many mleccha countries. (Śloka 19, Chapter 254, Vana Parva).

(10) A place of habitation in Bhārata is called Mleccha. (Śloka 57, Chapter 9, Bhīṣma Parva).

(11) Aṅga, a mleccha warrior was killed in the battle by Bhīmasena. (Śloka 17, Chapter 26, Droṇa Parva).

(12) Once the mlecchas attacked Arjuna with arrows. Arjuna killed the hairy soldiers. (Śloka 43, Chapter 93, Droṇa Parva).

(13) Sātyaki killed many mleccha soldiers in the great war. (Śloka 43, Chapter 119, Droṇa Parva).

(14) Nakula killed Aṅga, a mleccha King. (Śloka 18, Chapter 22, Karṇa Parva),

(15) Arjuna had to face a great army of mlecchas to protect the Yāgāśva. (Śloka 23, Chapter 73, Aśvamedha Parva).

(16) The wealth that remained in the Yāgaśālā of Yudhiṣṭhira after the distribution as gifts to brahmins was taken away by the mlecchas. (Śloka 26, Chapter 89, Aśvamedha Parva).

(17) The mlecchas drove angered elephants on to the army of the Pāṇḍavas. (Śloka 10, Chapter 22, Karṇa Parva).

MODA I. A demon who was a companion of Hiraṇyākṣa. In the Devāsura battle Vāyu killed him.

MODA II. A serpent born of the clan of Airāvata. This serpent was burnt to death in the sarpasatra of Janamejaya. (Śloka 10, Chapter 52, Āśramavāsika Parva).

MODĀGIRI. A country of ancient Bhārata. The King of this country was killed by Bhīmasena. (Śloka 31, Chapter 30, Sabhā Parva).

MODĀKĪ. A vast area of land in Śākadvīpa near the mountain Kesara. (Śloka 26, Chapter 11, Bhīṣma Parva).

MODĀPURA A country of ancient Bhārata. Arjuna defeated the King of this country once. (Śloka 11, Chapter 27, Sabhā parva).

MOHA. A son born of the lustre of Brahmā. (3rd Skandha, Bhāgavata).

MOHAKA. Son of Suratha, a devotee of Śrī Rāma. When Suratha blocked the Aśvamedha horse of Śrī Rāma, a fight ensued in which Mohaka also took part (Padma Purāṇa, Pātāla Khaṇḍa).

MOHANA. An ancient place of habitation in Bhārata. This place was conquered by Karṇa. (Śloka 10, Chapter 254, Vana Parva).

MOHANĀ. Wife of Sugrīva. Mohanā helped her husband in bringing water from the Sarayū river to bathe the Aśvamedha horse of Śrī Rāma. (Padma Purāṇa, Pātāla Khaṇḍa).

MOHINĪ. The female form of Mahāviṣṇu. Devas and Asuras quarrelled with each other over the right of partaking the Amṛta (nectar) obtained from the sea of Milk. At that time Mahāviṣṇu appeared before them in the guise of a beautiful maiden of maddening charm and the asuras were guilefully made to turn their attention on her for some time during which time the nectar was carried away by the Devas. The female form of Mahāviṣṇu was called Mohinī.

Śiva fell in love with Mohinī and by the union of the two was born Śāstā. (See under Amṛtam). (8th Skandha, Bhāgavata).

MOKṢA I. One of the seven divisions of the island of Plakṣa. The seven divisions are Śiva, Yavasa, Subhadra, Śānta, Mokṣa, Amṛta and Abhaya. (5th Skandha, Bhāgavata).

MOKṢA II. [1]Mokṣa means liberation and is generally meant to convey the meaning of the deliverance of the soul from recurring births. The Jīvātmā enshrined in the body has the delusion that it enjoys or suffers happiness or woe. In truth it neither suffers nor enjoys anything. It is detached from all. It is the Supreme Being (Parabrahman). When Jīvātmā deserts its woes it gets mokṣa i.e. Jīvātmā gets merged with Paramātmā. When once Jīvātmā merges with Paramātmā, Jīvātmā is devoid of happiness or woes. It need not be enshrined in any body. A Jīvātmā getting released from one body joins another new body and thus a Jīvātmā in succession enters thousands of bodies and each time without knowing the absolute Truth laments over its woes. In the words of a Ṛṣi it is explained thus : "Jīvātmā, which is bliss in itself living in births after births searches for bliss elsewhere just as a person wearing a golden necklace round his neck searches for the same elsewhere." The passage of Jīvātmā from one birth to another and the bodies that enshrine it each time constitutes the worldly life. When once a Jīvātmā thus involved in Saṁsāra (mundane existence) gets real knowledge, the knowledge that Jīvātmā and Paramātmā are one and the same, then that Jīvātmā gets final emancipation, liberation from recurring births. It merges with Brahman. This is called Mokṣa.

MOKṢADHARMAPARVA. A sub-divisional Parva of Śānti Parva. It contains the chapters 174 to 365 of Śānti Parva.

MṚGADHŪMA. A sacred place on the border of Kurukṣetra. If one goes there and worships Mahādeva one will get the benefit of conducting an Aśvamedhayajña. (Śloka 101, Chapter 83, Vana Parva).

MṚGAMANDĀ. A daughter of Kaśyapa. (See under Mṛgas).

MṚGĀÑKAKA. A sword. Once Kubera cursed a Yakṣa and making him a lion posted it to guard the palace-gates of Mahābali. He said he would be released from the curse when any man on earth defeated it. Once a brahmin warrior named Śrīdatta defeated this lion and at once the lion changed into a Yakṣa and the Yakṣa presented Śrīdatta with the sword named Mṛgāṅkaka. (Kathāpīṭhalambaka, Kathāsaritsāgara).

MṚGĀÑKAVATĪ. Daughter of an ancient King called Śrī Bimbaki. (See under Śrīdatta).

MṚGAS (DEER). All the animals originated from Kaśyapaprajāpati. Kaśyapaprajāpati, son of Marīci, married the eight daughters of Dakṣa named Tāmrā etc. From Tāmrā were born birds. Krodhavaśā gave birth to ten girls named Mṛgī, Mṛgamandā, Harī, Bhadramadā, Mātaṅgī, Śārdūlī, Śvetā, Surabhi, Surasā and Kadrū. Mṛgas (deer) are the children of Mṛgī. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 4).

MṚGASVAPNODBHAVAPARVA. A subsidiary Parva of the Vana Parva of Mahābhārata. Chapter 258 of Vana Parva constitutes this Parva.

MṚGĀVATĪ. See under Udayana.

MṚGAVYĀDHA. The disguise Śiva took when he went to test the devotion of Paraśurāma. Paraśurāma once went to the forests and did penance to please Śiva to learn archery from him. Śiva in the form of a Mṛgavyādha (forest hunter) appeared before Paraśurāma and tested his sincerity in his penance in several ways. Śiva was pleased to find Paraśurāma's devotion to Śiva unwavering and blessed him. He gave instructions in archery and also permitted him to go round the earth. (Chapter 65, Brahmāṇḍa Purāṇa).

MṚGAVYĀDHA II. One of the Ekādaśarudras (eleven Rudras). (Śloka 2, Chapter 66, Ādi Parva).

MṚGĪ. The mother of all types of deer. (See under Mṛgas).

MṚKAṆḌU. Father of the sage Mārkaṇḍeya. (See under Mārkaṇḍeya).

MṚṢĀ. Wife of Adharma. Adharma begot of Mṛṣā two children named Dambha and Māyā. (4th Skandha, Bhāgavata).

MṚTAM. See under Pramṛtam.

MṚTASAÑJĪVANĪ. This is a medicinal herb to give life to those who are dead. When in the Rāma-Rāvaṇa battle Lakṣmaṇa and others fell dead, Śrī Rāma wanted Mṛtasañjīvanī to be brought to revive them back to life. Jāmbavān the oldest among the monkey-warriors then instructed Hanūmān to get it from the mountain Mahāmeru explaining to him the way to reach there. He said : "If you go a hundred yojanas (1200 Kilometres) from here to the north you would reach Rāmeśvara the southernmost point of Bhārata. From there if you go to the north another thousand yojanas you would reach the Himālayas which is the northern-most point of Bhārata. Himavān is thousand yojanas high, two thousand yojanas wide and is long enough to reach the two oceans on the east and the west.

On that mountain is the marriage-dais of Pārvatī and Parameśvara and you will find places where Parameśvara had sat for practising penances. On the northern side under a big Kūvala tree lies Kāmadhenu. This cow gives milk to the sages and tourists who go there.

[1] Jīvātmā=The individual soul enshrined in the human body imparting to it life, motion and sensation as opposed to Paramātmā.
Paramātmā=The Supreme spirit or Brahman
Saṁsāra=The circuit of life consisting of births and rebirths with sufferings and enjoyments of woes and happiness.

Nine thousand yojanas to the north of this there are two mountains named Hemakūṭa and Ratnakūṭa. The centre of that is Ṛṣabhavarṣa. On a big Kāraskara tree there will be hanging a king with his face downwards after being cursed by the sage Durvāsas. He will be released from the curse by you. If one eats the fruits of this tree one will be free from greying of hairs and rugosity.

If you go farther north from Hemakūṭa you will reach the mountain Niṣadha. There is a lake there. If one bathes there one will be granted all prosperity by Lakṣmīdevī. Farther to the north is situated Mahāmeru. The greatness of this mountain is indescribable.

Mahāmeru has got four supporting mountain pillars named Mandara, Merumandara, Supārśva and Kumuda. The abode of the three deities is on the top of this mountain. On a peak in the centre is living Brahmā with his wives Vāṇī, Gāyatrī and Sāvitrī as creator of the universe. This place is called Satyaloka and to the west of it is Śrī Vaikuṇṭha the abode of Mahāviṣṇu. Mādevī and Bhūdevī are his two wives. He is the god who protects us all. To the east of Satyaloka is Kailāsa, the abode of Śiva. He lives there with his wives Gaṅgā and Pārvatī and sons Gaṇeśa and Śubrahmaṇya. To the south of Satyaloka is the city Saṁyamanī the abode of Yamadharmarāja. He lives there with his wife Kālinī and sons Viḍava, Mahimā and Dīpaka. To the east of this is the wonderful Devaloka. There lives Indra, his wife Śacīdevī and son Jayanta with thirtythree crores of Devas. Celestial nymphs like Urvaśī, Rambhā and Tilottamā live there. Kāmadhenu, the Kalpa tree, Airāvata, Uccaiśśravas, and Cintāmaṇi are all there. You will find Amarāvatī. the Capital of Indra and Sudharmā his court there.

On the northern side of Meru is a tall Aśvattha tree. To the north of that is the Nīla-mahāgiri (the great blue mountain). Kaśyapa has installed a deity named Śvetavarāhamūrti there. Beyond that is the Ṛṣabhādri (ox-shaped mountain). It is believed that a divine ox became a mountain there. Its two horns are like two peaks. This mountain contains many divine medicines of which Śalyaharaṇī, Viśalyakaraṇī, Sandhānakaraṇī and Mṛtasañjīvanī are the most important.

Once the asuras defeated the Devas. Then Parameśvara and Mahāviṣṇu gave the Devas these four medicinal herbs. They planted them here and watered them from the Milk-sea. Around these precious plants stand guard the pārṣadas of Śiva and the Discus Sudarśana of Viṣṇu." (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

There is another statement in the Mahābhārata that Sañjīvanī is an art, the use of a mantra. Śukrācārya by this art brought to life all the asuras killed in a war with the devas. (Śloka 8, Chapter 76, Ādi Parva). Again Śukrācārya brought to life three times his disciple Kaca whom the asuras killed three times. Śukrācārya taught the art to Kaca. (Śloka 28, Chapter 76, Ādi Parva).

MṚTTIKĀVATĪ. A place of habitation in ancient Bhārata. (Śloka 10, Chapter 254, Vana Parva).

MṚTYU. The goddess of Death. Agni Purāṇa gives details about the birth of Death. Hiṁsā was the wife of Adharma. They got a son named Anṛta and a daughter named Nikṛti. From them were born Bhaya, Naraka, Māyā and Vedanā. Of these Māyā gave birth to Mṛtyu, the destroyer of matter.

Mṛtyu has been described both as a god and goddess in Mahābhārata. The statements regarding Mṛtyu as a deva are as follows :—

(i) Three sons were born to Nikṛti, wife of Adharma. One of them was Mṛtyu. Mṛtyudeva has neither wife nor children because he is the destroyer of all. (Śloka 54, Chapter 66, Ādi Parva).

(ii) Once the son of an old Gautamī was bitten by a snake. A hunter seeing it rushed to kill the serpent but Gautamī objected to it. She advised him that it was a sin to injure any living being. The serpent then said, "It is not my fault that I bit the boy. I was persuaded by the god of death to do so." The god of death Mṛtyudeva also appeared there then. He confirmed the snake's statement and added that God had programmed all events beforehand and the boy's death was not due to any mistake on anybody's part. (Śloka 50, Chapter 1, Anuśāsana Parva)

(iii) Once Mṛtyu followed the King Sudarśana, but Mṛtyudeva had to withdraw after accepting defeat because the King had been living a virtuous life of high standard. (See under Sudarśana).

The statements regarding Mṛtyu as a goddess are the following :

(1) This devatā was born from the body of Brahmā in the shape of a woman. (Śloka 17, Chapter 53, Droṇa Parva).

(2) Brahmā gave the work of destruction to Mṛtyu. When she got that work she wept aloud. (Śloka 21, Chapter 257, Śānti Parva).

(3) The goddess of Mṛtyu once did severe penance. (Śloka 17, Chapter 54, Droṇa Parva).

(4) Brahmā assured the goddess of death that any destruction by her would not be deemed as a sin. (Śloka 44, Chapter 54, Droṇa Parva).

(5) The terrible strength of Mṛtyudevatā is described in Chapter 819, Śānti Parva, Mahābhārata.

MUCUKUNDA. A celebrated King of the Solar dynasty.

1) *Genealogy.* Descending in order from Viṣṇu — Brahmā—Marīci—Kaśyapa — Vivasvān — Vaivasvata Manu—Ikṣvāku—Śaśāda — Purañjaya (Kakutstha) — Anenas — Pṛthulāśva — Prasenajit — Yuvanāśva — Māndhātā—Mucukunda.

Māndhātā got three sons named Ambarīṣa, Mucukunda and Purukutsa and fifty daughters and all the fifty were married to a sage named Saubhari.

2) *How Mucukunda attained salvation.* (For the story see para 72, under Indra).

3) *Other details.*

(i) Mucukunda had a daughter named Candramukhī. She was married to Śobhana, son of Candrasena. Once, when Śobhana came to his wife's house it was an Ekādaśī day and all were observing fasting and so Śobhana also did so. The next day Śobhana was seen lying dead. The soul of Śobhana went to the valley of the mountain of Mandara and started enjoying heavenly bliss. One day a pilgrim from the country of Mucukunda named Somaśarmā met the soul of Śobhana and coming to know that it was the son-in-law of their King he started making enquiries about him. Śobhana then said that all his happiness was

this disgrace. I will conquer our enemies." Vidyud-
due to his observing the Ekādaśī Vrata. On hearing the gladdening news about her husband Candramukhī became happy. (Chapter 61, Bhāga 1, Padma Purāṇa).

(ii) This Rājarṣi shines in the court of Yama. (Śloka 21, Chapter 8, Sabhā Parva).

(iii) Once being greatly pleased with him Kubera offered him all the worlds as gift. But Mucukunda refused to accept it saying that he would enjoy only what was earned by him by his own efforts. (Śloka 97, Chapter 132, Udyoga Parva).

(iv) Once Mucukunda just to try the might of Kubera attacked him. The demons sent by Kubera defeated him. He then meditated on Vasiṣṭha and he was able to defeat the army of asuras of Kubera. (Śloka 4, Chapter 74, Śānti Parva).

(v) Once Paraśurāma gave dharmopadeśa (Instruction on morality, piety etc) to Mucukunda. (Śloka 7, Chapter 143, Śānti Parva).

(vi) Once the King of Kāmboja gave him a sword and he gave that sword to Marutta. (Śloka 77, Chapter 166, Śānti Parva).

(vii) He believed in making gifts of cows (Śloka 25, Chapter 76, Anuśāsana Parva).

(viii) Mucukunda hated eating flesh. (Śloka 61, Chapter 115, Anuśāsana Parva).

(ix) Mucukunda is listed among those kings who are worthy of being remembered morning and evening. (Śloka 54, Chapter 165, Anuśāsana Parva).

MUDĀVARTA. A King born in the line of Hehaya kings. (Śloka 13, Chapter 74, Udyoga Parva).

MUDGALA I. A country of ancient Bhārata. This country was once conquered by Śrī Kṛṣṇa. (Śloka 16, Chapter 11, Droṇa Parva).

MUDGALA II. A serpent born of the family of Takṣaka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 10, Chapter 57, Ādi Parva).

MUDGALA III. (MAUDGALYA). A sage of Purāṇic fame.

1) *Mudgala and Durvāsas.* Mudgala had never been provoked even once by anger. Durvāsas once came to the āśrama of Mudgala in Kurukṣetra where he was living on alms received by begging. Durvāsas came naked. Mudgala gave all that he got that day to Durvāsas. The latter ate to his heart's content and smeared on his naked body what remained after his meal. Mudgala never got angry. This continued for days together and not for once did Mudgala get angry. Durvāsas was immensely pleased with this behaviour of Mudgala and he offered to send him to heaven with his body. Devas came with a Vimāna at once. Mudgala after enquiring about the conveniences and luxuries of heaven refused to go. (Chapter 261, Vana Parva).

2) *Other details.*

(i) Mudgala, who was well versed in the Vedas, was a priest in the Sarpasatra of Janamejaya. (Śloka 9, Chapter 53, Ādi Parva).

(ii) Mudgala visited Bhīṣma lying on his bed of arrows. (Śloka 9, Chapter 47, Ādi Parva).

(iii) Once Śatadyumna gave Mudgala a golden house. (Śloka 21, Chapter 137, Anuśāsana Parva).

(iv) Once the King of Cola conducted a Yāga making Mudgala the chief priest. (Chapter 130, Part IV, Padma Purāṇa).

MUDGARA PARṆAKA. A serpent of the family of Kaśyapa. (Śloka 13, Chapter 103, Udyoga Parva).

MUDGARAPIṆḌAKA. A serpent born to Kadrū of Kaśyapaprajāpati. (Śloka 9, Chapter 35, Ādi Parva).

MUDITĀ. Wife of the Agni named Saha. (Śloka 1, Chapter 222, Vana Parva).

MUDRĀS. When he recites the mantras a Māntrika should use different kinds of gestures with his hands to suit the recital. They are called Mudrās. The Mudrās in general are given below :

The first mudrā is called Añjalimudrā. Añjalī means a cavity formed by folding the hands and joining the open hands together. If the hands thus folded are placed on the breast it becomes a Vandinī mudrā. The hands should be placed on the breast with a slight slant to the left for Vandinī mudrā. The third mudrā is called Ūrddhva mudrā. Hold the left hand first in such a way that the thumb comes on the top and then with the fingers of the right hand bind the thumb of the left hand. The thumb of the right hand should also come to the top. This is called Ūrddhva mudrā. The lowering of the left palm opened up is called Varāhamudrā. (Chapter 26, Agni Purāṇa).

MŪKA I. A serpent born of the family of Takṣaka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 9, Chapter 5, Ādi Parva).

MŪKA II. An asura. This demon once went to Arjuna who was engaged in penance in the forests. He had assumed the form of a boar and Arjuna killed him. At once Śiva appeared there in the guise of a forester and contended that the boar was killed by him. A quarrel ensued which ended in a fight between them. In the end Śiva appeared before Arjuna in his real form and granted him the missile Pāśupata. (See under Arjuna).

MŪKA III. A Caṇḍāla devoted much to his parents. A Brāhmaṇa named Narottama went to this caṇḍāla to learn moral lessons from him. (Sṛṣṭikhaṇḍa, Padma Purāṇa).

MUKHAKARṆĪ. A follower of Subrahmaṇya. (Śloka 29, Chapter 46, Śalya Parva).

MUKHAMAṆḌIKĀ. One of the evil spirits tormenting infants. This is called Diti also. (Śloka 30, Chapter 23, Vana Parva).

MUKHARA. A serpent of the family of Kaśyapa. (Śloka 16, Chapter 103, Udyoga Parva).

MUKHASECAKA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Ādi Parva, Chapter 47, Śloka 16).

MUKTĀPHALAKETU. A Vidyādhara youth. The story of this young man who was born to kill Vidyuddhvaja, a fire-brand of an asura, is told thus in Kathāsaritsāgara.

An eminent asura of name Vidyutprabha performed penance to propitiate Brahmā to get a son. As a result of the blessings of Brahmā he got a son invincible to the Devas. He was named Vidyuddhvaja. Even from boyhood he was very brave and daring. Once when he saw some demons standing guard to protect the asura family he said "At present our country is being protected by the hands of others. I shall, therefore, perform penance and obtain boons to remove

dhvaja went straight to the forests and performed penance to propitiate Brahmā. When the austerities became severe, Vidyuddhvaja observed fasting without break and the whole world became excited due to anxiety. So Brahmā appeared before him in person and gave him many divine weapons like Brahmāstra. For Brahmāstra the only counter-missile was Pāśupata and so Brahmā warned him that it should be used only when it was found absolutely necessary.

Vidyuddhvaja became arrogant with the possession of such divine weapons and started for Indraloka with his father and his army to conquer Indra. He knew that Indra was ready to face him with a big army headed by Candraketu and Padmaśekhara.

The battle that ensued was very grim. Even Brahmā and Rudra came to see the fight. In a combat with Indra, Vidyutprabha was killed. Vidyuddhvaja saw his father killed, got furious and sent Brahmāstra against Indra who in turn opposed it with Pāśupata. Vidyuddhvaja fainted. Devas sounded the trumpets of victory and left the place.

After some time Vidyuddhvaja awoke from the swoon and lamented thus to those of his men who were around:—"My tapobala (strength resulting from penance) was of no use. I have decided to die fighting against Indra. I do not want to return to a country where my father is not alive. On hearing this his aged minister pointed out to him his mistake in having used the Brahmāstra untimely.

Vidyuddhvaja decided to attain more powers and so he went to the base of the Himālayas to perform penance to propitiate Śiva. Pleased at his penance of five thousand years Śiva appeared in person and asked him to name the boon he wanted. Vidyuddhvaja demanded "I must be able to kill Indra in a battle." Śiva granted him the boon.

Vidyuddhvaja once again attacked Indra with a huge army. In the fierce battle that followed Indra fell down fainting by the weapons of Vidyuddhvaja. At once a voice from the air commanded, "Take away Indra from the battlefield. It is dangerous to keep him there." Vāyu came and carried him away swiftly. When Indra awoke from fainting he went to Brahmaloka with all the other devas.

Vidyuddhvaja established himself in Amarāvatī, the capital city of Indra and lived there enjoying his life as Indra. In the meantime Candraketu, King of the Vidyādharas was sitting in Vāyuloka musing thus, "How long should we remain thus displaced from our positions! There is no waning of the power of Vidyuddhvaja. My friend Padmaśekhara, King of Gandharvas, has gone to Śivapura to perform penance. I do not know whether he has been blessed by god. Anyhow I will act after hearing from him."

As his musings came to an end Padmaśekhara himself appeared before him and said: "I have come to tell you the glad news that Śiva told me. Śiva said "Son, do not grieve. You will get your country back. You will get a son and a daughter. They will be top-ranking men in all activities. The husband of your daughter will kill Vidyuddhvaja."

A happy Candraketu went to Kailāsa with his wife Muktāvalī and started penance. Padmaśekhara went and mentioned to the devas all that had happened. The devas then went to Mahāviṣṇu and told him of the boons which Vidyuddhvaja had received from Śiva and how he was ruling Indraloka then. After hearing them patiently Viṣṇu said that only Śiva could do anything in that matter. They all then went to the temple of Siddhīśvara and sat there meditating on Śiva.

In the meantime Bhagavān appeared before Candraketu and blessed him and said he would get a very valorous son who would kill Vidyuddhvaja and restore Devaloka to the devas. But after that he would be born as a man on earth by a curse. Padmāvatī daughter of a Gandharva King, would by the strength of her penance release him from the curse and help him to get his original state as a Gandharva. He would then marry Padmāvatī and remain as emperor of the Vidyādharas for ten Kalpas together. Candaraketu and wife came back to Vāyuloka.

At this time Śiva appeared in person to those sitting in the temple of Siddhīśvara and said that a son would be born to Candraketu from a part of his and that valorous youth would kill Vidyuddhvaja. Muktāvalī wife of Candraketu became pregnant at that time and soon delivered a son. He was named Muktāphalaketu. Even from boyhood he became an ardent devotee of Śiva and started performing penance to propitiate Śiva. Śiva appeared before him and gave him the secrets of many techniques in archery.

Vidyuddhvaja was once bathing in a river when muddy waters flowed from up the river and the arrogant demon sent a servant to find out the cause thereof. When he went up by the shores he saw an ox and an elephant bathing in the river. They were the Vāhanas of Śiva and Indra. The elephant was the famous Airāvata. He came back and intimated to Vidyuddhvaja what he saw. The demon then ordered his people to bring the culprits to his side. But the Vāhanas killed those who went to capture them and then they went to their masters, Śiva and Indra. Hearing about this audacity of the demon-chief the Devas challenged the asuras to a fight. This time the army of the devas was led by Muktāphalaketu.

A Gandharva princesss named Padmāvatī grew up to be a beautiful maiden at that time. She was in love with Muktāphalaketu. Padmāvatī was one day plucking flowers from a pond in the Gandharva land thinking about Muktāphalaketu who had gone to war against the asuras. A demoness who was going to eat flesh in the battle-field of the devas and asuras saw Padmāvatī, took her and went up. Muktāphalaketu coming to know of this went up with her and got back Padmāvatī who was struggling in the hands of the demoness like streaks of lightning among clouds. Then he asked her maids about her and they said, "She is the daughter of the Gandharva King Padmaśekhara. Padmāvatī is her name. She is unmarried. But she is betrothed to the son of Candraketu named Muktāphalaketu, who is born to destroy Vidyuddhvaja. She has come here to practise penance for the success of her father and Muktāphalaketu in this war between devas and asuras."

Padmāvatī recognised Muktāphalaketu from the words of his followers. But the latter had to go back to Devaloka under instructions from Indra. The Devāsura war became fierce. By the valour and skill of Muktāphalaketu many of the asuras were killed. The war was won. Muktāphalaketu was given a grand reception at devaloka

and was then sent back. Muktāphalaketu did not seem to be happy and everybody thought that it might be due to his having killed Vidyuddhvaja. But the real cause was his separation from Padmāvatī.

A sorrow-stricken Padmāvatī sent her female companion Manoharikā to the country of Vidyādharas to enquire about Muktāphalaketu. What she saw there was a sad Muktāphalaketu pining to see Padmāvatī. Both now understood each other and Manoharikā returned with presents for Padmāvatī from Muktāphalaketu.

At that time Muktāphalaketu went to see a Maharṣi named Tapodhana. Disregarding the objections of the disciple Dṛḍhavrata who stood guard outside the āśrama Muktāphalaketu entered the āśrama with his friend. Dṛḍhavrata followed them. When they entered the āśrama they found the āśrama empty and at once Dṛḍhavrata cursed them both to be born on earth as men. Padmāvatī fainted when she heard the news. When she regained her consciousness she started practising austerities sitting in a temple devoted to Gaurī, wife of Śiva. She meditated on her husband Muktāphalaketu in his life on earth and performed penance to propitate Śiva. By the grace of Śiva Muktāphalaketu got his original life and he married Padmāvatī and led a happy married life. (Taraṅga 2, Padmāvatīlambaka, Kathāsaritsāgara.)

MUKULA. A King of the dynasty of Pūru. Mukula, Sṛñjaya, Bṛhadiṣu, Yavīnara and Kṛmila were the sons of King Bāhyāśva. All these five are known as Pāñcālas. Of these the family of Mukula comprised of Maukulyas. Mukula got a son named Pañcāśva. (Chapter 201, Agni Purāṇa.)

MUKUṬA. A Kṣatriya family. It was in this family that the wicked King Vigāhana was born. (Śloka 16, Chapter 74, Udyoga Parva).

MUKUṬĀ. A follower of Subrahmaṇya. (Śloka 23, Chapter 46. Śalya Parva).

MŪLAKA, A son of Kumbhakarṇa. Mūlaka was born on Mūla day and Kumbhakarṇa deeming that day and the constellation inauspicious threw the baby away. The abandoned child was brought up by honey-bees giving the babe honey. When Mūlaka grew up he became a mighty demon who always tormented people. He was killed by Sītā with the help of Śrī Rāma. (Ānanda Rāmāyaṇa, Rājyakāṇḍa).

MUMUCU. A sage who lived in Dakṣiṇabhārata. (Chapter 165, Verse 39, Anuśāsana Parva).

MUṆḌA I. A warrior of the country of Muṇḍa. In the great battle the Muṇḍas were present in the Kaurava's army. (Śloka 9, Chapter 56, Bhīṣma Parva).

MUNDA II. An asura. (See under Caṇḍamuṇḍas.

MUṆḌAKA. A forest. During his exile Śrī Rāma entered this great forest of Muṇḍaka and paid homage to the sage Agastya. (Araṇya Kāṇḍa, Kamba Rāmāyaṇa).

MUṆḌAVEDĀṄGA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 17, Chapter 57, Ādi Parva).

MUṆḌĪ. A female follower of Subrahmaṇya. (Śloka 17, Chapter 46, Śalya Parva).

MUNI I. The mother of the Yakṣas. It is stated that Kaśyapaprajāpati begot of his wife Muni, the Yakṣas. (Chapter 19, Agni Purāṇa). The Gandharvas also were born of Muni. She gave birth to sixteen Gandharvas of which the first was named Bhīmasena. (Śloka 42, Chapter 65, Ādi Parva).

MUNI II. Son of a Vasu named Ahar (i.e. Ahaḥ) (Śloka 23, Chapter 66, Ādi Parva).

MUNI III. Son of Kuru of the Pūru line of kings. Kuru begot of his wife Vāhinī five sons named Aśvavān, Abhiṣyanta, Caitraratha, Janamejaya and Muni. (Śloka 50, Chapter 94, Ādi Parva).

MUNI IV. One of the seven sons of a King named Dyutimān. (Mārkaṇḍeya Purāṇa 5. 24).

MUNIDEŚA. A country in the island of Krauñca. (Śloka 22, Chapter 12, Bhīṣma Parva).

MUNIVĪRYA. One of the eternal Viśve Devas. (Śloka 31, Chapter 91, Anuśāsana Parva).

MUÑJA. An ancient sage of Bhārata. This sage respected Yudhiṣṭhira very much. (Śloka 23, Chapter 26, Vana Parva).

MUÑJAKEŚA. A Kṣatriya King of ancient Bhārata. He was the re-birth of an asura called Nicandra. (Śloka 21, Chapter 67, Ādi Parva). The Pāṇḍavas had sent an invitation to this King to participate in the great battle. (Śloka 14, Chapter 4, Udyoga Parva).

MUÑJAKETU. A Kṣatriya King of ancient Bhārata. He was a member of the court of Yudhiṣṭhira. (Śloka 21, Chapter 4, Sabhā Parva).

MUÑJAPṚṢṬHA. A place on a mount in the Himālayas. Rudra once practised penance sitting on this mount. (Śloka 4, Chapter 122, Śānti Parva).

MUÑJAVĀN. A mountain. This is in the range of the Himālayas. Paramaśiva performs his frequent penances at this place. Śiva freely rambles for pleasure with his army of goblins in the caves and shades of trees in this place. Everyday the Sādhyas, Rudras, Viśvadevatās, Vasus, Yama, Varuṇa, Bhūtas, devils, Nāsatyas, Aśvins, Gandharvas, celestial maidens, Yakṣas, Devarṣis, Ādityas, Maruts, and Yātudhānas come to this mountain to worship Śiva. There is neither heat nor cold here. Greying of hairs or rugosity is unknown here. There is no hunger or thirst either. None dies here. On the sides of this mountain gold lies spread like sunlight. (Verses 1-12 Aśvamedha Parva, Chapter 8).

MUÑJAVAṬA I. A holy place of pilgrimage devoted to Śiva in the neighbourhood of Kurukṣetra. If one resides here for one night one will get the position of Gaṇapati. (Śloka 22, Chapter 83, Vana Parva).

MUÑJAVAṬA II. A holy place of pilgrimage devoted to Śiva on the banks of the river Gaṅgā. If a man goes to this place and does circumambulation of the idol there singing songs in praise of Śiva he would get the position of Gaṇapati and if he bathes in the Gaṅgā river also, he would be absolved of all sins. (Śloka 67, Chapter 85, Vana Parva).

MUÑJĀVAṬA. A place on the Himālayas. Once Paraśurāma went to this place and calling the sages there instructed them to keep their tufts knotted together. (Śloka 3, Chapter 112, Śānti Parva).

MŪNNU (THREE). The importance of the number three is indicated below :

1) *Agnitraya* (*Three agnis*). The three agnis are Dakṣiṇa, Gārhapatya and Āhavanīya. Of these the first is in the shape of a semi-circle, the second in the shape of a full circle and the third, a square.

2) *Adhamatraya.* (Three kinds of low people). The

three classes of people who are considered to have a very low position in society are the wifeless, sonless and servantless ones.

3) *Abhijātavihitatraya.* (Three dealings with men of equal nobility). The three important dealings which should be had with only people of equal nobility are alliance, marriage and litigation.

4) *Abhinayatraya.* (Three kinds of acts). The three kinds of acts are the Hastābhinaya (actions with the hand), Āṅgyābhinaya (actions with gestures) and Rasābhinaya (actions with expressions of sentiment).

5) *Avasthātraya.* Man lives always in any one of the following states : Wakefulness, Dreaming and Sleep.

6) *Avasthābhedatraya.* The three different forms in which matter exists are as Ghana, (solid) Drava (liquid) and Vātaka (gas).

7) *Āsanatraya.* Three kinds of important postures are Vīrāsana, Padmāsana. and Svastikāsana.

8) *Itivṛttatraya.* The three kinds of plots in a story are Prakhyāta, Utpādya and Miśra.

9) *Ṛṇatraya.* The three different kinds of debts of man are Deva-ṛṇa (debts to gods), Pitṛ-ṛṇa (debts to the Manes) and Ṛṣi-ṛṇa (debts to ṛṣis).

10) *Eṣaṇātraya.* Eṣaṇā means desire. The three kinds of eṣaṇās are Putraiṣaṇā (desire for children), Vittaiṣaṇā (desire for wealth) and Dāraiṣaṇā (desire for wife).

11) *Karaṇatraya.* The three instruments of action are mind, speech and body.

12) *Karmatraya.* The three actions are Sṛṣṭi (creation), Sthiti (maintenance) and Saṁhāra (destruction). Yāga, Vedapaṭhana and Dharma also form one Karmatraya.

13) *Karmakāraṇatraya.* The three kinds of causes of action are knowledge, what is to be known and what has already been known (Jñāna, Jñeya and Jñātā).

14) *Kālatraya.* Past, present and future are the three divisions of time.

15) *Kāvyatraya.* Gadya (prose), Padya (verse) and Miśra (combination of gadya and padya) are the three different constituents of literature.

16) *Kāvyaguṇatraya.* The three chief qualities of poetic compositions are Prasāda (clearness of style), Mādhurya (sweetness of style) and Ojas (force of expression).

17) *Kāvyopādhitraya.* The three main attributes of poetic compositions are Vastu (plot), Rīti (diction) and Rasa (sentiment).

18) *Gandharvadharmatraya.* The three duties assigned to a Gandharva are Pūjyasevā (serving venerable people worthy of worship), Nṛtyagītavādyaparijñāna (study of dance, music and instrumental music) and remaining devoted to Sarasvatī (goddess of learning).

19) *Guṇatraya.* The three distinguishing properties of nature (guṇas) belonging to all created beings are Sattvaguṇa, Rajoguṇa and Tamoguṇa. The three good qualities (guṇas) of Man are Satya (truth), Sadācāra (good conduct) and Lajjā (modesty). The three results or benefits (guṇas) to which man aspires are Dhana (wealth), Kīrti (fame) and Svarga (heaven).

20) *Gurutraya.* The three gurus are Mātā (mother) Pitā (father) and Ācārya (preceptor). Guru, Paramaguru and Parameṣṭhiguru are also three gurus.

21) *Tāpatrayas* The three kinds of miseries (which human beings have to suffer in this world are Ādhyātmika (of the body and mind), Ādhibhautika (inflicted by animals) and Ādhidaivika (by fate). The other three tāpas (agonies) are Anakṣarajñasambhāṣaṇa (conversing with illiterate persons), Duṣprabhusevana (serving arrogant masters) and Lambapayodharāliṅgana (embracing women with hanging breasts).

22) *Tauryatrika.* The three constituents of triple symphony are Dance, Music and Instrumental music.

23) *Jātitraya.* The three distinguishing types of all created beings are Uttama (best), Madhyama (mediocre) and Adhama (worst).

24) *Doṣatraya.* The disorders of the three humours of the body are Vāta (wind), Pitta (Bile) and Kapha (phlegm). Avyāpti, Ativyāpti and Asambhava are also three doṣas (fallacies).

25) *Tripuṭikās.* Jñātā (knower), Jñāna (knowledge) and Jñeya (the object of knowledge) are the three puṭikās. Subject, predicate and object are also three puṭikās.

26) *Tripuras.* The three demons who always formed a group are Tārakākṣa, Kamalākṣa and Vidyunmālī.

27) *Tribhuvana.* Svarga (heaven), Bhūmi, (earth) and Pātāla (Netherworld) are the three bhuvanas. (worlds).

28) *Trimadhura.* The three sweet things are honey, sugar and Kadalī (plantain fruit).

29) *Trimūrtis.* The three Mūrtis (deities) are Brahmā, Viṣṇu and Maheśvara.

30) *Triliṅga.* The three liṅgas (genders) are Pulliṅga (masculine), Strīliṅga (feminine) and Napuṁsaka (neuter).

31) *Triloka.* The three worlds are Manuṣyaloka (world of men), Pitṛloka (world of the Manes) and Devaloka (world of the gods).

32) *Trivarga.* The following groups of three are classed as Trivargas (a) Dharma (Virtue), Artha (wealth) and Kāma (desire). (b) Vṛddhi (increase) Sthāna (same position) and Kṣaya (decrease). (c) Sattva, Rajas and Tamas.

33) *Pralayatraya.* The three pralayas (floods) are Naimittika (floods due to rains in and out of season) Prākṛtapralaya (floods arising out of saṁvarttāgni) and Ātyantikapralaya (floods due to heavy rains).

34) *Trividhayajñas.* Yajñas are of three kinds. Karmayajña, Upāsanayajña and Jñānayajña. There are six divisions in Karmayajña namely, Nityakarma, Naimittikakarma, Kāmyakarma, Ādhyātmikakarma, Ādhidaivikakarma and Adhibhautikakarma. For Upāsanayajña there are nine divisions namely, Nirguṇopāsana, Saguṇopāsana, Bhūtapretopāsana, Mantrayogavidhi, Aṣṭāṅgayogavidhi, Layayogavidhi, Rājayogavidhi, Avatāropāsana and Maharṣidevopāsana. Jñānayajña has got three divisions namely, Manana, Nididhyāsana and Śravaṇa.

35) *Trivṛtti.* Vaidarbhī, Pāñcālī and Gauḍī are the three Kāvyavṛttis.

36) *Triveda.* The three Vedas are Ṛgveda, Yajurveda and Sāmaveda.

37) *Triśakti.* The three kinds of powers are, power of wealth and position, power of endeavour and power of good counsel (Prabhuśakti, Utsāhaśakti and Mantraśakti).

38) *Triśarīras.* The three bodies or physical adjuncts of a soul are Sthūla, Sūkṣma and Kāraṇa and the three bodies of Paramātman are Īśa, Sūtra and Virāṭ.

39) *Trisandhyās.* Prabhāta (morning), Madhyāhna (midday) and Sāyāhna (evening) are the three Sandhyās (union of two divisions of time).

40) *Dūṣaṇatraya.* Vāta, Pitta and Kapha are the three dūṣaṇas (disorder of the humours in a body).
41) *Nāḍītraya.* The three nāḍīs of the body are Iḍā, Piṅgalā and Suṣumnā.
42) *Puruṣatraya.* The three classes of men are Uttama (best), Madhyama (mediocre) and Adhama (lowest).
43) *Pramāṇatraya.* The three kinds of means of valid knowledge are Pratyakṣa (what can be seen), Anumāna (what can be logically inferred) and Āgama (Verbal testimony.)
44) *Brahmalakṣaṇatraya.* Śuddha, Śiva and Śānta are the three Brahmalakṣaṇas.
45) *Munitraya.* The celebrated trio of sages are Pāṇini, Patañjali and Kātyāyana.
46) *Yogatraya.* The three kinds of yogas are : Jñānayoga, Bhaktiyoga and Karmayoga.
47) *Rītitraya.* The three rītis are Vaidarbhī, Pāñcālī and Gauḍī.
48) *Rūpakatraya.* Nāṭya, Nṛtya and Nṛtta are the three rūpakas.
49) *Vaiśyavṛttitraya.* The three duties of a Vaisya are Kṛṣ (agriculture), Paśupālana (Breeding of cattle) and Vāṇijya (trade).
50) *Śaraṇatraya.* Buddha, Dharma and Saṅgha are the three Śaraṇas.
51) *Siddhitraya.* The following groups of three are considered to be Siddhitrayas. (a) Karmasiddhi, Yogasiddhi and Jñānasiddhi. (b) Aiśvaryasiddhi, Jñānasiddhi and Vairāgyasiddhi. (c) Śraddhā, Vitta and Bhāgya. (d) Maṇi, Mantra and Auṣadha. (Siddhi means attainment, accomplishment).
52) *Svaratraya.* The different kinds of vowel are three in number namely Hrasva (short), Dīrgha (long) and Pluta (prolated). Udātta, Anudātta and Svarita are also three different kinds of accent, i.e. the acute, grave and circumflexed).

MURA I. A ferocious asura.

1) *Birth and acquisition of boons.* Mura was the asura born to Kaśyapaprajāpati of his wife Danu. Once Mura was shocked to find the huge heap of dead bodies of the asuras killed by the devas. Mura got afraid of death and did penance for years to propitiate his grandfather and Brahmā appeared before him and asked him to name the boon he wanted. Mura said "Lord, anybody whom I touch with my hands in a battle, even if they are immortal, should die." Brahmā the father of the universe granted him the boon. (Chapter 60, Vāmana Purāṇa).

2) *Family life.* Mura became the guard of the boundaries of Prāgjyotiṣa, the capital city of Narakāsura. Mura begot four thousand sons. Of these ten were posted to guard the palace of the queens. Mura performed penance and obtained boons. He fenced the boundary of Prāgjyotiṣa with six thousand ropes and arrested the approach of the enemies. These ropes were known in Purāṇas as the Mauravapāśas. (Chapter 38, Dākṣiṇātya Pāṭha, Sabhā Parva).

3) *Digvijaya.* (Conquest of the quarters). Mura who became arrogant by the power of the boons he possessed went to Mahāmeru and challenged the Yakṣas and Gandharvas to a fight. But none dared to fight with him. Then he went to Amarāvatī and challenged Indra. Indra also did not accept the challenge. Then he entered Amarāvatī with a raised hand. Nobody stopped him. Going to the palace of Indra he said "Oh, thousand-eyed deva, fight with me or leave this place". On hearing it Indra left his place and came to earth. Then Mura took possession of Airāvata and Vajra. He lived in devaloka with Maya, Tāra and other dānavas enjoying the luxuries there. Along with his wife, son and other devas Devendra established himself on the southern bank of Kālindī river.

Then one day Murāsura came to the earth on the Airāvata and landed at a place on the banks of the river Sarayū where Raghu a king of the solar dynasty was conducting a yāga. Murāsura went to Raghu and said "Come on, fight with me or you should stop this yāga. You should not worship the devas." Then the great and brilliant Maitrāvaruṇi sage, Vasiṣṭha told him, "Daitya, what use is there in conquering men of the earth ? You should win against those who are never defeated. If you want to fight go and challenge Antaka, the god of Death. Oh, King of asuras, that boy of an Antaka would never obey your orders. If you conquer him you will have defeated all the world."

On hearing the words of Vasiṣṭha, Mura started to fight Dharmarāja. Yama on hearing that Mura was coming to fight him went to Mahāviṣṇu on his buffalo as he knew he could kill him. Mahāviṣṇu asked him to send Mura to him. Yama returned to his place to see Mura there ready to fight. Yama told him that he would do whatever Mura ordered him and then Mura said "You should stop killing people or I will chop your head off." Dharmarāja replied "Mura, if you had been the person who had appointed me for this job I would have willingly followed your instructions. But I am under the control of somebody else." Mura asked "Who is the person superior to you ? Tell me, I shall surely defeat him." Yama said "There is an individual called Viṣṇu holding a Cakra and a Gadā in his hands living in Śvetadvīpa. He is the person who has appointed me." Mura anxiously asked "Where is his abode? I shall go there myself to conquer him." Antaka replied "You go to the ocean of Milk. It is there that Viṣṇu, the omnipresent protector of the universe is residing." Mura said "Well, I am going to him. But you should in the meantime discontinue your work of killing people." Yama replied "Go and win him. If you defeat him I shall abide by your instructions."

Mura went to fight Mahāviṣṇu. It was at this time that Śrī Kṛṣṇa the incarnation of Mahāviṣṇu attacked the capital city of Narakāsura, Prāgjyotiṣa. Mura went to the help of Narakāsura. The boundary of the city was well-fenced with ropes but Kṛṣṇa cut them all and removed the barrier. In the fight that ensued both Narakāsura and Mura were killed by the celebrated weapon Sudarśana of Kṛṣṇa. From then Kṛṣṇa got the name of Muramathana. (10th Skandha, Bhāgavata).

MURA II. Son of Tālajaṅgha, an asura born of a part of Brahmā. The capital of this valorous Murāsura was in the city of Candravatī.

Murāsura who possessed the brilliance of Brahmā was a nightmare to the devas. Once Murāsura fought against Viṣṇu and in the fierce fight that took place Viṣṇu was defeated and he ran away from the battlefield and started sleeping in a cave named Siṁhavatī in the neighbourhood of Badarikāśrama. Mura went there too. Then Mahāviṣṇu created a Devī through his Yogamāyā and made her kill Mura.

Pleased at the slaughter of Mura, Viṣṇu blessed her and said "From today onwards you will be known as 'Ekādaśī'. You will be capable of wiping off all sins on earth." (Padmapurāṇa, Uttarakhaṇḍa 36. 50-80).

MURA III. (MURU). A Yādava King. He was one of the neighbours of Jarāsandha. The daughter of this Yādava king called Kāmakaṭaṅkaṭā was married to Ghaṭotkaca. (13. 13. Sabhā Parva and Skanda Purāṇa).

MURA IV (MURU). A country of ancient Bhārata. A King called Bhagadatta was the King of this country. (Śloka 14, Chapter 14, Sabhā Parva).

MURĀRI. A Sanskrit dramatist who lived in the 8th century A.D. in India. His father was Bhaṭṭaśrīvarddhamāna. Murāri is the author of the drama 'Anargharāghava'. This drama has eight acts. Murāri has mentioned in his works about Anaṅgaharṣa who lived in 700 A.D. and Ratnākara who lived in 750 A.D. It is therefore, surmised that Murāri must have lived during the latter part of the 8th century. In the writing of dramas Murāri has excelled the Mahāvīracarita of Bhavabhūti and his verses indicate he had the style of Māgha.

MURMURĀ. A river. Agni originated from this river. (Śloka 25, Chapter 222, Vana Parva).

MŪRTI. One of the thirteen daughters of Dakṣaprajāpati. This girl was married to Dharma. Nara and Nārāyaṇa are the sons born to Mūrti of Dharma. (4th Skandha, Bhāgavata).

MŪṢAKA. An ancient place of habitation in Bhārata. (Śloka 56, Chapter 9, Bhīṣma Parva).

MŪṢAKĀDA (MŪṢIKĀDA). A serpent born to Kaśyapaprajāpati of his wife Kadrū. This serpent sits in the court of Varuṇa and worships him. Once Nārada introduced this nāga to Mātali. (Śloka 10, Chapter 9, Sabhā Parva and Śloka 14, Chapter 103, Udyoga Parva).

MUSALA. A Brahmavādī son of Viśvāmitra. (Śloka 53, Chapter 4, Anuśāsana Parva).

MŪṢIKA. An ancient merchant. In the Kathāpīṭhalambaka of Kathāsaritsāgara a story is told to demonstrate that even without any capital an ingenious and industrious man can earn money.

A merchant got this name by means of his industry. Once a poor man of no resources went to the house of a great merchant named Viśākhila. He was then admonishing a young man of his own caste. The merchant was saying, "See, here is a dead rat on the ground. A clever man would earn money by using this as a capital. To you I have given money for business on several occasions. Not only that you have not increased it but also you have lost it."

The poor man who went to him requested the merchant to give him the dead rat. Viśākhila greatly amused at the request gave him the rat. A rich man bought it for his cat to eat and gave him instead two measures of Bengal gram. He roasted it and made it palatable and then with a pot of water went outside the city gates and sat under a tree on the road-side. Wood-cutters were passing that way carrying loads and he sold the roasted gram and water to them who purchased it with eagerness to ease their weariness. They gave him in exchange firewood and in the evening he took it to the market and sold it. With the money he purchased more Bengal gram and continued the trade as before and after a few days he purchased from them a great stock of firewood. Suddenly there were heavy rains and there was a scarcity of firewood in the market and he sold his stock for good price. With the money thus received he purchased some goods and started a grocery shop. Gradually his business increased and he became a big merchant. Because he started the business from a Mūṣika (rat) he got the nick-name Mūṣika.

MŪṢIKASTRĪ. See under Pañcatantra.

MUṢṬIKA. An asura who was a servant of Kaṁsa. This asura was killed by Balabhadra. (See under Kṛṣṇa).

N

NA. In Agni Purāṇa, Chapter 348, the meaning of this syllable is given as 'vṛnda' (collection) and 'Buddha'

NABHAGA. A brother of Ikṣvāku, who had ten brothers named Nabhaga, Śaryāti, Diṣṭa, Dhṛṣṭa, Nariṣyanta, Nābhāga, Pṛṣadhra, Kavi, Karūṣa and Vasumān. (Bhāgavata, Skandha 8).

NĀBHĀGA. A brother of Ikṣvāku. The famous Ambarīṣa was Nābhāga's son. After conquering all the worlds he ruled the kingdom strictly along the path of truth and righteousness. (Vana Parva, Chapter 25, Verse 12). In the evening of his life Nābhāga gifted away the whole land to Brahmins. Since she could not leave Nābhāga, Bhūmidevī herself assumed physical form and went to him on the occasion. This emperor never consumed meat. He lives in Brahmaloka according to Chapter 115, Anuśāsana Parva. (Śānti Parva, Chapter 96, Verse 124).

NĀBHĀGĀRIṢṬA. A son of Vaivasvata Manu. (Ādi Parva, Chapter 75, Verse 17).

NABHAKĀNANA. An ancient country in South India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 59).

NABHASVĀN. A son of Narakāsura. Tāmra, Antarīkṣa, Śravaṇa, Vasu, Vibhāvasu, Nabhasvān and Aruṇa were the seven prominent sons of Narakāsura. (Bhāgavata, Skandha 10).

NABHODA. An eternal Viśvadeva. (A class of gods concerned in the Śrāddha offerings to the Manes). (M.B. Anuśāsana Parva, Chapter 91, Stanza 34).

NĀCIKA. One of the Brahmavādin sons of Viśvāmitra (Anuśāsana Parva, Chapter 4, Verse 58).

NĀCIKETA (NACIKETA). A sage of olden days. Son of Uddālaki, he lived for a long time in the āśrama serving his father, who devoted his time to performing yajñas. Naciketa, who was once sent into the forest for flowers etc. did not find them anywhere there, and he returned to the āśrama without them. Angry at this his father cursed him to be taken to Yamaloka. Accordingly he went to Yamaloka. He waited at the gates for a long time to see Yama, who appeared at last when he sang the praises of Yama. The advice then given by Yama to Naciketa forms the Kaṭhopaniṣad. After studying the advice he returned to his father, who was pleased to find him a great scholar. (Anuśāsana Parva, Chapter 71).

NACIKETAS. A famous hermit. Kaṭhopaniṣad is the exhortation given by Yamadeva (God of death) to this hermit. There is a story to substantiate this statement. The father of Naciketas was the hermit Vājaśravas. This hermit gave as alms, cows which had grown lean by old age and lack of food, at the time of sacrifices. Naciketas felt grieved at this action of his father. He went to his father and sadly asked him "Father, to whom are you going to give me?" The father got angry at the

question of the son, and replied; "You are to be given to Yama."

On hearing these cruel words of his father, the boy went to the palace of Yama who had been away. For three days and nights the boy waited there without food and drink. When Yama returned the boy was happy and cheerful and Yama was pleased with him. Yama promised the boy three boons and asked him what boon he wanted. The first boon he asked for was, "Give me the boon that father will be pleased with me and not angry with me." The second was, "Advise me how to attain heaven." The third was, "Tell me the solution of the mystery, whether the soul remains after death." Yama granted the first two boons and said to him, "Boy, this is a difficult question. So ask for another boon such as long life, power over the world, all the pleasures of the world and so on."

The boy replied: "The things you have promised to give me are useless things because after a while the organs of sense will become fragile. The life also will end. So, please tell me. I want the answer to my question." Being greatly pleased at the reply of the boy Dharmadeva expounded to him about the immortality of the soul and the essence of things regarding God Almighty. (Kaṭhopaniṣad).

NACĪNA. An ancient region of the country mentioned in Chapter 38, Sabhā Parva.

NĀDA. See under Pāṭṭu.

NAḌĀGIRI. An intelligent elephant with discriminative power. Mention is made about this elephant on several occasions in Kathāsaritsāgara.

NĀḌĪCAKRA. The ten nāḍīs where the yogī in meditation retains the five prāṇas form the nāḍicakra.

At the bottom of the nābhi (nābhīkanda) innumerable nāḍīs or nerves originate or sprout up. 72,000 such nāḍīs exist at the centre of the nābhi (navel). The whole body is filled with these nāḍīs spread out in parallel and horizontal positions, and they exist in the form of circles entwined with one another. Ten nāḍīs are prominent amongst them, i. e. Iḍā, Piṅgalā, Suṣumnā, Gāndhārī, Hastijihvā, Pṛthā, Yaśā, Alambuṣā, Kuhā and Śaṅkhinī. Any defect or harm caused to any one of these ten nāḍīs may lead even to death.

There are ten Vāyus (winds) in the body. The five Prāṇas called Prāṇa, Apāna, Samāna, Udāna and Vyāna, and the five Vāyus called Nāga, Kūrma, Kṛkala, Devadatta and Dhanañjaya together constitute the ten Vāyus. Prāṇa is the most important Vāyu. This vāyu does the emptying as well as the refilling of the other nine vāyus and thus sustains life. The prāṇavāyu has its existence ever in the chest of living beings and fills the body with air through breathing in, out, coughing etc. It depends on life and it is called Prāṇavāyu as it moves or travels with life.

Apāna leads vāyu downwards. It is Apāna which directs man's food downwards. Also it keeps in its fold urine and semen. This vāyu is called Apāna as its function is adhonayana (leading downwards) as mentioned above. Samānavāyu conveys to the different parts in the body in equal manner the things which living beings eat, drink and smell as also blood, bile, phlegm and vāta. Udāna causes the shivering of lips, flushing of face and eyes and excitement of joints etc. Vyāna causes the limbs to be closed and stretched, and it excites diseases. Nāga exists in nausea, Kūrma in the bulging of the eyes Kṛkala in food, Devadatta in yawning and Dhanañjaya in sound. Dhanañjaya does not quit the body even after death.

Life, Prāṇa, travels through the nāḍīcakra depending on ten different courses, i.e. Saṅkrānti, Viṣuva, Ahar, Rātri, the two ayanas (Dakṣiṇa and Uttara), Adhivāsa Ṛṇa, Ūnarātra and Dhana. Ūnarātra means hiccough, Ṛṇa cough, Dhana breathing and Adhivāsa yawning. Of the two ayanas, Uttara and Dakṣiṇa, the former is the course towards the left and the latter towards the right and Viṣuva is the centre between the two. Saṅkrānti is the change of position of Viṣuva. On he left side of the human body is the nāḍī called Iḍā, on the right side Piṅgalā and between the two Suṣumnā. The prāṇa above these three nāḍīs is Ahar i.e. day and that below is Apāna, i.e. night. Thus every vāyu assumes ten different forms.

There are various kinds of prāṇāyāma (control of breaths). Prāṇāyāma practised with the prāṇa contained in the centre of the body is called Candragrahaṇa; that which supersedes physical principles is called Sūryagrahaṇa. To fill the stomach with as much of vāyu as is desired is Pūrakaprāṇāyāma. To remain like a full pot, all breathing stopped, (Pot completely filled) having closed all the openings—'doors'—of the body is Kumbhaka. The yogī practising Kumbhaka should direct the vāyu upwards in one breath, and that practice is called Recaka. He who does it should be conversant with the yoga of inhalation. Erudite people call it Japa, because when it is practised Śiva resident in one's own body awakes within. Śiva, the King of yogins, chants the mantra (japa) 21,6000 times within the course of one day and one night. The soul chants the mantra—Gāyatrī—of which Brahmā, Viṣṇu and Śiva are the presiding deities, and that is called Ajapa. He who chants Ajapa will have no future births. Prāṇāyāma should be followed by Kuṇḍalinīyoga, Kuṇḍalinī meaning primordial force. The force is a compound of Sun, fire and Moon and its seat is the heart, where it exists in the form of a sprout. Since creation is dependent upon this force power for creation should be invoked on it. The yogin should picture in his mind that nectar flows out of Kuṇḍalinī. He should also realise that the soul within the body possesses form while pure soul is formless. He should address this soul as 'Haṁsa Haṁsa'. Haṁsa means Śiva. Śiva exists and functions inside and outside the body just as oil is in the gingelly seed and fragrance in flower. Soul possessing form is of five kinds. Accordingly Brahmā's seat is the heart, Viṣṇu's the neck, Rudra's, the centre of the throat; Maheśvara's, the forehead; and Śiva's, the tip of the prāṇa. Soul without form is just contrary to the above. Its place is where the prāṇa ends. By prāṇāyāma the formless soul may be experienced. (Agni Purāṇa, Chapter 214).

NADĪJA. An ancient King. In Mahābhārata, Udyoga Parva, Chapter 4, Stanza 15, it is mentioned that the Pāṇḍavas had sent an invitation to this King to take part in the Bhārata battle.

NĀḌĪJAṄGHA I. A famous stork. It lives in the pond called Indradyumna as an eternal being, without death. (See under Indradyumna).

NĀḌĪJAṄGHA II. A kite, who was a son of Kaśyapa. A friend of Brahmā, it was known as Rājadharmā as well. Nāḍījaṅgha was once killed for food by an ungrateful brahmin. (For details see under Gautama V).

NAḌVALĀ. (a) The wife of Manu, the son of Cākṣuṣa Manu. Ten sons named Ūru, Pūru, Śatadyumna, Tapasvī, Satyavāk, Kavi, Agniṣṭu, Atirātra, Sudyumna and Atimanyu were born to Manu by Naḍvalā. (Agni Purāṇa, Chapter 18).
(b) The daughter of Prajāpati Vairāja. Manu married this woman. Kuru, Pūru, Śatadyumna, Tapasvī, Satyavān, Śuci, Agniṣṭoma, Atirātra, Sudyumna and Abhimanyu were the ten sons born to Naḍvalā from Manu. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 13).

NĀGA I. An asura (demon). (See under Nāgāstra).

NĀGA II. A class of serpents. It is stated in Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14, that of the ten daughters of Kaśyapa, from Surasā, the nāgas and from Kadrū, the Uragas (both are serpents) came into the world.

NĀGADATTA. One of the hundred sons of Dhṛtarāṣṭra. This Nāgadatta was killed by Bhīmasena. (Mahābhārata, Droṇa Parva, Chapter 157, Stanza 197).

NĀGADHANVATĪRTHA. An ancient holy place of bath, situated in the basin of the river Sarasvatī. Vāsuki stays here. It was at this holy place that Vāsuki was anointed as the King of the Nāgas. (M.B. Śalya Parva, Chapter 37, Stanza 3).

NĀGADVĪPA. A region inside the island Sudarśana. This region has the shape of the ear of the hare in the Moon. (M.B. Bhīṣma Parva, Chapter 6, Stanza 55).

NĀGALOKA. The world of the Nāgas or Pātāla. Vāsuki is its chief. (Ādi Parva, Chapter 127, Verse 60). There is a pond in Nāgaloka and a drink of its water bestows the strength of a thousand elephants. (Ādi Parva, Chapter 127, Verse 68). Pātāla is thousands of miles away from earth. Its area exceeds a thousand yojanas, and it is surrounded by magnificent forts studded with gems. The steps at the entrance of the fort are also decorated with gold and gems. There are beautiful gardens, fountains and singing birds in Pātāla. Its outer doors are hundred yojanas in length and five in width. (Aśvamedha Parva, Chapter 58, Verse 37).

NĀGAPURA. A place situated on the basin of the river Gomatī in Naimiṣāraṇya. It is mentioned in Mahābhārata, Śānti Parva, Chapter 355, Stanza 3, that in this place, a Nāga named Padmanābha lived.

NAGARA. In ancient days there were rules and principles regulating the construction of a city. The name 'city' could be applied to them only if they conformed to the rules and principles in vogue. The principles and rules of the erection of a proper city are given below:—

One yojana or a half of land should be selected as site.[1] The planning of the city should be commenced after worshipping the deity of Vāstu. There should be four main gates on the four sides, East, West, North and South. The South gate should be in the position of Gandharvapada, West gate in the place of Varuṇa, the North gate in the place of Soma (Moon) and the East fort gate in the place of Sūryapada (the position of the Sun). The haṭṭas (minor gates) should be wide enough for elephants etc. to pass through. The main gates should be six rods wide.

When the city is completed goldsmiths should be settled in the Agni corner[2] (i. e. South East). The courtesans who live by dancing etc. should have their houses on the south side of the city. The houses of actors, those who extract oil, fishermen etc. should be in the corner of Nirṛti (South West). Sheds for chariots, weapons, swords etc. should be on the western side. Dealers in liquor, carpenters, blacksmiths, masons etc. and servants should be given houses in the Vāyu corner i.e North West. The houses of Brahmins, hermits, sages, saints, and such others should be on the north side. In the Īśāna corner (North East) merchants of vegetables and on the eastern side, the authorities of the army should have their houses.

The army (Infantry, cavalry, chariots and elephants) should be put up in the Agni corner. On the south the goddesses who are protectors of women-folk should be consecrated. Archers should live in the Nirṛti corner. Most honourable people, Treasury officers, Leaders of the people, Brahmin groups and such others should have their abodes on the western side. So also Kṣatriyas should have their houses on the eastern side, Vaiśyas on the south and Śūdras on the west of the city. Vaiśyas and horses should be placed on all four sides. The army also should be placed thus. The movable wealth should be placed on the east side and the funeral place on the south. The cattle etc. should be kept on the west, farmers on the north, and the outcastes on the corners. This should be the plan of a city as well as that of villages too.

On the east fort-gate of cities and villages Vaiśravaṇa and Śrī Bhagavatī should be consecrated. They will confer prosperity upon those who visit them. Temples dedicated to Gods should be erected on the western side facing the east. If temples are erected on the east they should face the west and those erected on the south should face the North. For the protection of the city, there should be temples dedicated to Indra, Viṣṇu and such other Gods. If there is no worshipping place in a city, a village, a fort, or a house, such places will be haunted by devils and troubled by diseases etc. If cities are built according to this plan they will afford both salvation and prosperity.

On the east there should be the house of Lakṣmī, in the Agni corner, the kitchen on the south, bedrooms in the Nirṛti corner the weapon-house, on the west the dining hall, in the Vāyu corner, the granary, on the north, the treasury, and the place of worship in the Īśāna corner.

Houses could be erected with four blocks, three blocks or only one block. Houses with four blocks could be made in two hundred and fiftyfive ways by making changes in each block and the open verandas. Houses with three blocks are of four types; with two blocks are of five types; and houses of only one block are of four types. There are houses and cities with twenty-eight open verandas. There are fiftyfive types of houses with four open verandas and seven open verandas. Houses with six open verandas and eight open verandas are of twenty types. In cities houses should have eight open verandas. (Agni Purāṇa, Chapter 105).

NĀGĀRJUNA. Minister of King Cirāyus. (For details see under Cirāyus).

NĀGĀRI. One of the prominent children of Garuḍa. (Udyoga Parva, Chapter 101, Verse 9).

NĀGAŚATA. The mountain where Pāṇḍu did tapas

1 A yojana is approximately twelve Kilometres.
2 To know the corners see under Aṣṭadikpālakas.

along with Kuntī, Mādrī and others. (Ādi Parva, Chapter 118, Verse 47).

NĀGAŚRĪ. Wife of King Dharmadatta of Kosala. Tārādattā was their daughter. (See under Dharmadatta).

NĀGĀSTRA. A destructive weapon (arrow). The following story about the astra is told in the Yuddha Kāṇḍa of Kamba Rāmāyaṇa.

In olden times there was a very powerful and mean asura called Nāga. Brahmā resorted to virulent black magic to kill Nāga, and from the fire-pit arose a terrible goblin called Nāgapāśa. It was deputed to kill Nāga and the Trimūrtis followed it. Nāgapāśa went to the city of Nāgāsura called Vīramahendra, ascended its tower and made a terrible noise the echo of which caused abortion in all the pregnant nāga women. Many children fainted and many died. Nāgāsura deputed his army chieftain Vīrasena with an army to kill the nāga goblin. At the sight of the army the goblin raised another terrible cry, which blew off Vīrasena and his army, reducing them to powder. Then Nāgāsura's minister with a big army attacked the goblin. But the minister was devoured by him, and the army annihilated. Enraged at this defeat of his minister, Nāgāsura attacked the goblin with an army of crores of soldiers. But, within seconds the goblin devoured the mighty army. At last Nāgapāśa and Nāgāsura engaged themselves in a duel which lasted for years. Ultimately the goblin swallowed up Nāgāsura also. Then he went to the Trimūrtis and saluted them. They granted him many boons, and Śiva, in excess of joy, wore it as one of the ornaments round his neck. Some time later Nāgapāśa set out on a tour to see the fourteen worlds, and Śiva specially instructed him not to visit the Śālmali island. He visited the various worlds earning all knowledge and started for mount Kailāsa. On his way he saw Śālmali island, the abode of nāgas, and in violation of Śiva's instructions, he entered the island. The nāgas there did not honour him and his false pride made him tremble with rage. Then the nāgas of the island told him thus : "We have a powerful enemy, who visits us every month, and unless we feed him sumptuously he will devour all of us for food He is to come today, and if you are capable enough, you defeat and drive him off and save us. If you do so, we shall crown you as our King and honour you."

The powerful enemy of the nāgas was Garuḍa and he came. All the nāgas ran off at his sight. Garuḍa then attacked the goblin Nāgapāśa, who was standing unperturbed before him. There being no chance of victory for the goblin he ran away and took refuge with Śiva. Garuḍa also followed him, and demanded of Śiva to return to him, his enemy, the goblin. Śiva told Garuḍa thus:—"If, in future he (the goblin) interferes with anybody connected with you, you may either punish or eat him. Do not do anything with him now".

Garuḍa agreed to the above proposal of Śiva. From that day onwards Nāgapāśa lived in Vaikuṇṭha entwined with nooses. He became the arrow called nāgapāśa or nāgāstra.

NĀGATĪRTHA I. A holy place situated on the boundary of Kurukṣetra. Those who drink the water of this holy bath will obtain the fruit of performing an Agniṣṭoma sacrifice. (M.B. Vana Parva, Chapter 83, Stanza 14).

NĀGATĪRTHA II. A holy place which is situated near Gaṅgādvāra or Kanakhala and which keeps up the memory of Kapila, the King of the Nāgas. (M.B. Vana Parva, Chapter 84, Stanza 66).

NĀGAVĪTHĪ. Daughter born to Yāmī, the daughter of Dakṣaprajāpati. (Viṣṇu Purāṇa, Part 1, Chapter 15).

NAGNAJIT I. A Kṣatriya King. It is mentioned in Mahābhārata, Ādi Parva, Chapter 37, Stanza 21 that this King was born from a portion of an asura called Iṣupāda. This Nagnajit who was the King of Gāndhāra was killed by Karṇa and his sons were defeated by Śrī Kṛṣṇa. (Mahābhārata, Vana Parva, Chapter 254 and Udyoga Parva, Chapter 43).

NAGNAJIT II. An asura. This asura who had been the disciple of Prahlāda took rebirth as a King named Subala. (Mahābhārata, Ādi Parva, Chapter 63, Stanza 11).

NĀGODBHEDA. A holy place near Vinaśana tīrtha. Sarasvatī is supposed to dwell here in invisible form. He who bathes here will attain nāgaloka. (Vana Parva, Chapter 82, Verse 112).

NAHUṢA I. A famous King of the Lunar dynasty.

1) *Genealogy.* Descended from Viṣṇu in the following order:—Brahmā-Atri - Candra - Budha-Purūravas-Āyus-Nahuṣa.

2) *Birth.* Āyus, the son of Purūravas, married the princess named Indumatī (Svarbhānukumārī). Nahuṣa was the son born to the couple, thanks to the blessing of the great hermit Dattātreya. Nahuṣa married Aśokasundarī, the daughter of Śiva.

There is a story about the birth and marriage of Nahuṣa and Aśokasundarī in Padma Purāṇa as given below :

Once Śiva and Pārvatī were engaged in love-making in Kailāsa. Pārvatī requested Śiva to show her the best garden ever created by Brahmā. Śiva took her to Nandanavana, where she saw the Kalpa tree, which was beautiful all over, and she asked Śiva about its special features. Śiva replied that anything asked of it would be granted by the Kalpa tree. Pārvatī made a request to the Kalpa tree for a girl just for a test. Instantly a very beautiful girl was born from the tree. Pārvatī named her Aśokasundarī and brought her up as her daughter. Once Pārvatī gave her a boon that she would become the wife of King Nahuṣa of the Lunar family, who would be equal to Indra.

One day, when the beautiful Aśokasundarī was walking with celestial maids in the Nandanavana an asura named Huṇḍa the son of Vipracitti, came there. The moment his eyes fell on Aśokasundarī he fell in love with her. The asura spoke to her of his love and requested her to be his wife. Not only did she refuse his request but also told him that according to the boon given by Pārvatī she would become the wife of Nahuṣa, the King of the Lunar dynasty.

Hearing this Huṇḍa smiled and said : "That righteous man named Nahuṣa is yet to be born in the Lunar dynasty. You will be much older than he. He will not suit you as he will be too young. So don't waste your blooming youth. Come and enjoy life with me." But Aśokasundarī did not concede. Huṇḍa was disappointed. So he began to think about ways to get her. He disappeared from there and reappeared in the guise of a beautiful woman

and told Aśokasundarī thus:—"Lady, I have taken a fast. Huṇḍa has killed my husband. I am doing penance to curse him. You may come to my hermitage on the banks of the Gaṅgā".

Aśokasundarī believed these false words. She went with her. Both of them walked on and at last entered a palace. Then only did she understand that it was the palace of Huṇḍa, who assumed his original form and tried to violate her chastity. Aśokasundarī became angry and cursed Huṇḍa that he would die at the hands of Nahuṣa, and ran away to Kailāsa.

Huṇḍa was sad for two reasons. On the one hand he did not get Aśokasundarī and on the other hand he had incurred the curse that Nahuṣa would be his slayer. Now what was the way to get out of the trouble ? He asked his minister Kampana to take Indumatī the wife of Āyus by stealth and bring her to his palace. They decided to destroy Nahuṣa in the womb of Indumatī, in case it was not possible to carry her away. They waited for an opportunity.

Āyus was an emperor of righteousness. After the marriage, for a long time he was childless. Once he visited the hermit Dattātreya, in his hermitage. Dattātreya who was the son of Atri and the most famous and the noblest of all the hermits, was quite senseless and red-eyed because of drinking, and without even the Brahmasūtra, was playing with a young woman, seating her in his lap. His body was besmeared with sandalwood and aloe and adorned with garlands and necklaces of pearl and he was surrounded by many women. The King seeing the divine hermit bowed him with reverence and fear. The moment the hermit saw the King, he sat in deep meditation. This continued for a hundred years, at the end of which period, seeing the devotion of the King, he said, "Oh King ! why do you take this trouble. I have left off the customs and manners of Brahmins. I have no Brāhmaṇya (Brahminism). I am immersed in liquor, meat and women. So you had better go and serve another Brahmin."

Āyus refuted all that the hermit said and requested him to bless him that he might get a son. Finally the hermit ordered the King to bring meat and liquor in a skull. The King obeyed him. Dattātreya was pleased at the devotion and willingness to serve as a disciple and told the King that a son would be born to him ; that the son would be a worshipper of Devatīrthas (Holy baths), that he would not be defeated by devas, asuras, Kinnaras giants, and Kṣatriyas, that he would be the protector of his subjects and that he would be a great scholar in Vedas and Śāstras. Saying this he gave the King a fruit to be given to his wife. The King returned to his palace.

The King gave the fruit to his wife Indumatī. She ate it and became pregnant. One night she gave birth to a son. When the servant-maid went out of the room of confinement Huṇḍa entered into her body and went in. When all were asleep he took the child and ran to his palace at Kāñcanapura. He gave the child to his wife Vipulā and asked her to make a sauce of the child for him. Vipulā gave the child to the servant woman to cook it. With the aid of the cook she hid the child and prepared a sauce with some other flesh. The cook took the child to the hermitage of Vasiṣṭha and placed it at the door of the hermitage, in the night. At dawn Vasiṣṭha came out of the hermitage and seeing the child took it, named it Nahuṣa and brought him up. The King and his wife Indumatī cried for a long time over the loss of the child. At that time Nārada came there and told them that their son would return soon.

Once Nahuṣa was bringing Samits (butea-fuel) when he heard some devacāraṇas (heavenly singers) saying among themselves the history of Nahuṣa. Nahuṣa heard it. He told Vasiṣṭha all that he had heard. Vasiṣṭha told him all the stories from the beginning to his being kidnapped by Huṇḍa. Nahuṣa was amazed at what he heard. He wanted to kill Huṇḍa instantly. So he bowed before Vasiṣṭha and taking bow and arrow went away to kill Huṇḍa.

Believing that he had eaten Nahuṣa, Huṇḍa approached Aśokasundarī again and told her that he had actually eaten Nahuṣa. Aśokasundarī felt very sad when she heard this. At that time a Kinnara named Vidyuddhara and his wife came there. They consoled Aśokasundarī and told her that Nahuṣa was alive. He continued.

"Oh beautiful lady, that great sage will kill Huṇḍāsura and marry you, and live with you as an emperor in this world, as Śakra (Indra) in heaven. From Nahuṣa will be born to you a son named Yayāti, who will be righteous, kind and loving towards his subjects and equal to Indra, and a hundred daughters who would be exceedingly beautiful and of very fine character. Then Nahuṣa will go to heaven and become Devendra. At that time your son Yayāti will be the emperor and will rule his subjects with kindness. Four sons, who would possess prowess and valour, who would be second to none in archery will be born to him. They will be known by the names Turvasu, Puru, Kuru and Yadu. Powerful and mighty sons called Bhoja, Bhīma, Andhaka, Kukkura, Vṛṣṇi, Śrutasena, Srutadhāra and Kāladaṁṣṭra will be born to Yadu. They will become famous by the name Yādavas. Several sons will be born to them. Thus the family of Nahuṣa and yourself will increase."

By this time Nahuṣa had arrived at the spot fully armed and ready to fight Huṇḍa, who was killed in the terrible battle which ensued. Nahuṣa married Aśokasundarī in the midst of devas and after the marriage the couple reached the palace of Nahuṣa. (Padma Purāṇa, fifteen chapters from 102).

3) *Nahuṣa became Indra.*

Became a python by the curse of Agastya. To get remission from the sin of Brahmahatyā, incurred by killing Vṛtrāsura, Indra hid himself in a cluster lotuses in the Mānasa lake. The devas who were worried due to the absence of Indra, elected Nahuṣa as Indra temporarily. Nahuṣa wanted to get Indrāṇī. Agastya cursed Nahuṣa and changed him to a python. At the sight of the Pāṇḍavas he regained his original form and went back to the world of Indra. (For detailed story see under Agastya).

4) *Other details.*

(i) Nahuṣa had six sons Yati, Yayāti, Saṁyāti, Āyati, Ayati and Dhruva. (M.B., Ādi Parva, Chapter 75, Stanza 30).

(ii) Nahuṣa was allowed to enter heaven because he made himself pure by performing the sacrifice Vaiṣṇava yajña. (M.B., Vana Parva, Chapter 257, Stanza 5).

(iii) Nahuṣa once came down to the world in the aerial chariot of Indra to see the battle of Arjuna. (M.B., Virāṭa Parva, Chapter 56, Stanza 9).

(iv) Nahuṣa got a famous sword from his father Āyus. (M.B. Śānti Parva, Chapter 266, Stanza 7).

(v) Nahuṣa had once a talk with the hermit Cyavana about the wealth of cows. (M.B. Anuśāsana Parva, Chapter 51).

(vi) On another occasion the hermit Cyavana granted Nahuṣa a boon. (M.B. Anuśāsana Parva, Chapter 51, Stanza 44).

(vii) Once Nahuṣa gave to Brahmins lakhs of cows as alms. (M.B. Anuśāsana Parva, Chapter 81, Stanza 5).

(viii) It is stated in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 8, that Nahuṣa, after death, stays in the palace of King Yama (God of death).

(ix) Mention is made in the Ṛgveda, Maṇḍala 1, Anuvāka 7, Sūkta 31, about Nahuṣa's becoming Indra.

(x) The names Devarāja, Devarāṭ Devendra, Jagatpati, Nāga, Nāgendra, Surādhipati, Surapati etc. are used in Bhārata as synonyms for Nahuṣa.

NAHUṢA II. A famous nāga (serpent) born to Kaśyapaprajāpati by his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Stanza 9).

NAIDHRUVA. A gotra-originator of the Kaśyapa dynasty. He was the grandson of Maharṣi Kaśyapa and son of Avatsara maharṣi. He was one of the six Brahmavādins of the family of Kaśyapa the other five being Kaśyapa, Avatsara, Raibhya, Asita and Devala. (Vāyu Purāṇa, Chapter 52; Matsyapurāṇa, Chapter 145).

NAIGAMEYA. A younger brother of Subrahmaṇya. He had three younger brothers, i.e., Śākha, Viśākha and Naigameya. (Viṣṇu Purāṇa, Part 1. Chapter 15).

NAIKABĀHU. A synonym of Pārvatī. (Agni Purāṇa, Chapter 11).

NAIKAPṚṢṬHA. A particular region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 41).

NAIMIṢA. (NAIMIṢĀRAṆYA).

1) *General.* Naimiṣa is very famous in the Purāṇas. It is considered to be a sacred place. Nimasar is the modern name for the place, and it is in the Sītāpur zilla of North India.

Śaunaka conducted a yajña here which lasted for twelve years. All the reputed Ṛṣis participated in it, and there Sūta (Sauti) the son of Vyāsa recited to the Maharṣis Mahābhārata composed by Vyāsa. (Ādi Parva, Chapter 1; also see under Sūta).

2) *Other information.*

Devas once came to this place and conducted a yajña there. (Ādi Parva, Chapter 196, Verse 1).

(ii) Arjuna once visited here the river called Utpalinī. (Ādi Parva, Chapter 214, Verse 6).

(iii) Half of the sin of those who visit Naimiṣa will at once be dispelled. The remaining portion of the sin also will be removed before they return from the place. He who stays for a month and bathes here will derive all the results of Gomeda yajña. He who quits his life here by fasting will attain all the sacred lokas. (Vana Parva, Chapter 84, Verse 59).

(iv) River Gomatī, Yajñabhūmi of the Devas and the yājñic vessel of Sūrya are found at this place. (Vana-Parva, Chapter 87, Verse 6).

(v) Dharmaputra once came to this place with his brothers and bathed here and made gifts of cows. (Vana Parva, Chapter 95, Verse 1).

NAIMIṢAKUÑJA. An ancient sacred place on the borders of Kurukṣetra. The Ṛṣis of Naimiṣāraṇya built this place. A bath here gives the same results as an agniṣṭomayajña. (Vana Parva, Chapter 83, Verse 108).

NAIMIṢEYA. A sacred place. River Sarasvatī which flowed westwards changed its course here towards the east so that it (river) might see the sages of Naimiṣāraṇya. There is a story about it in Mahābhārata as follows:—

The Yajña conducted by Śaunaka at Naimiṣāraṇya ended in the twelfth year. The Ṛṣis who came from various parts of the country were put up in āśramas built on the banks of river Sarasvatī. But, many Ṛṣis did not get accommodation there and they moved eastwards. The River Sarasvatī which felt sorry that the Ṛṣis could not be accommodated also turned and moved eastwards, and thus afforded space for āśramas to be built on her banks. (Śalya Parva, Chapter 37).

NAIRṚTA. An urban region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 51).

NAIRṚTI. A Rākṣasa. His name also occurs in the list of the ancient guards or protectors of the world. (Śanti Parva, Chapter 227, Verse 52).

NAKṢA. The son born to Pṛthuṣeṇa by his wife Ākūti. Mention is made in Bhāgavata, Skandha 5, that he had a son named Gaya of his wife Druti.

NAKṢATRAKALPA. A part of the Atharvaveda. The great hermit Muñjakeśa had divided the Atharvaveda into five parts called Nakṣatrakalpa, Vedakalpa, Saṁhitākalpa, Āṅgirasakalpa and Śānti Kalpa. Nakṣatra Kalpa deals with the order of worshipping the Nakṣatras (stars), Veda Kalpa deals with the activities of Brahmā as a Ṛtvik (family priest), the Saṁhitā Kalpa, the mantras (spells and incantations). In Āṅgirasa Kalpa sorcery and enchantment and in Śāntikalpa, Śāntis (Alleviation or cure) of horse, elephant etc. are given. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 6).

NAKṢATRAYOGA. It is ordained in the Purāṇas that alms-giving on each star or day will be rewarded by particular attainments. This is called Nakṣatrayoga. The Nakṣatrayoga of each star is given below:—

1) *Aśvayuk*:— Those who give horses and chariots as alms on this day, would be born again in a noble family.

2) *Bharaṇī*:— If lands and cows are given to Brahmins on this day, one would get a large number of cows and will become famous in heaven.

3) *Kṛttikā*:— If rice-pudding is given to Brahmins to their satisfaction on this day the giver will attain the prominent worlds after death.

4) *Rohiṇī*:— If milk-rice and venison mingled with ghee is given to Brahmins on this day, his indebtedness to the manes would end.

5) *Mṛgaśiras*:— (Candra nakṣatra). If a milch-cow is given as alms on this day, one would attain heaven.

6) *Ārdrā*:— If fast is taken and gingelly oil is given as alms on this day, the giver will become capable of crossing mountains and trenches.

7) *Punarvasu*:— He who gives bread on this day will be born again in a good family.

8) *Puṣya*:— He who gives gold as alms on this day wlll enter the world of bright planets.

9) *Āśleṣā*:— He who gives an ox made of silver as alms on this day, will become fearless.
10) *Maghā*:— He who gives gingelly as alms on this day will become prosperous with cows.
11) *Pūrvaphalgunī*:— If ghee-rice is given to Brahmins taking fast on this day, the giver would become happy and prosperous.
12) *Uttaraphalgunī*:— He who gives rice of Nīvara variety mixed with milk and ghee on this day will be honoured in heaven.
13) *Hasta*:— If one gives four horses and an elephant as alms, on this day, one will attain the world of bliss.
14) *Citrā*:— He who gives oxen and perfumery as alms on this day, will enter the parks in which celestial maids play.
15) *Svātī*:— He who gives any sort of wealth as alms on this day will become renowned in the worlds.
16) *Viśākhā*:— He who gives as alms on this day, oxen, milch-cow, grain-box, cart, paddy and diamond will attain heaven.
17) *Anurādhā*:— He who gives cloth, rice and blanket on this day will be honoured in heaven for a hundred yugas.
18) *Jyeṣṭhā*:— If Brahmins are given yams and greens on this day one could realize one's wishes.
19) *Mūlā*:— The manes will be contented, if Brahmins are given roots and nuts on this day.
20) *Pūrvāṣāḍhā*:— If Brahmins who are expounders of Vedas are given as alms pots of curd, after observing fast, the givers will take birth again in families with many cows.
21) *Uttarāṣāḍhā*:— He who gives milk and ghee to wise men will be honoured in heaven.
22) *Śravaṇa*:— Those who give cloth and rug on this day will enter a white conveyance and reach heaven.
23) *Śraviṣṭhā*:— Those who give cattle, cart and cloth on this day will enter heaven.
24) *Śatabhiṣak*:— Those who give sandalwood and aloe wood on this day, will go to the world of devas (gods).
25) *Pūrvaproṣṭhapada*:— He who gives coins on this day will reach the world of bliss.
26) *Uttaraproṣṭhapada*:— Those who give mutton on this day will be pleasing the manes.
27) *Revatī*:— He who gives cows which could give potfuls of milk, could reach any world. (M.B. Anuśāsana Parva, Chapter 64).

NAKULA.

1) *Birth.* The fourth of the Pāṇḍavas. Mādrī, the second of the two wives of Pāṇḍu meditated on the twin gods Aśvinīdevas, and recited one of the Mantras given to Kuntī by the hermit Durvāsas and the two sons Nakula and Sahadeva were born to her from those gods. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 111 that Nakula and Sahadeva were immensely handsome.

2) *Story of Nakula till the Bhārata battle.* Naming and such other rituals after birth were performed for Nakula also as in the case of the other Pāṇḍava children, by the hermits who lived in Śataśṛṅga. The ceremony of investiture with the Brahmā string was conducted by Kaśyapa the priest of Vasudeva. The royal hermit Śuka taught Nakula archery and swordsplay, in his boyhood. When Pāṇḍu died, Mādrī jumped into the funeral pyre and died leaving her two sons with Kuntī. After this the hermits of Śataśṛṅga took Kuntī and her five sons to Bhīṣma at Hastināpura.

At Hastināpura, Nakula learned archery under the great teacher Droṇa. According to the instruction of the teacher, Arjuna had to fight with him (teacher) on the completion of the teaching and during that fight Nakula and Sahadeva were the guards of Arjuna's chariot-wheels. As Nakula was such an expert in wielding the weapons, he got the name 'Atirathi'. (M.B. Ādi Parva, Chapter 138, Stanza 30). When the lac-palace was completed at Vāraṇāvata, the Pāṇḍavas shifted to that mansion by the instruction of Dhṛtarāṣṭra. When the lac-palace was set fire to, the Pāṇḍavas escaped by way of an underground passage and reached the banks of the Gaṅgā. There Nakula and Sahadeva fell down weary and exhausted. Bhīma carried them on his shoulders. After Baka had been killed, they proceeded to Pāñcālapura, where at the Svayaṁvara (marriage) Pāñcālī became the wife of the Pāṇḍavas. They returned to Hastināpura. A son named Śatānīka was born to Nakula by Pāñcālī. (M.B. Ādi Parva, Chapter 95, Stanza 75).

After that Nakula married Kareṇumatī, the daughter of the King of Cedi. A son named Niramitra was born to the couple. (M.B. Ādi Parva, Chapter 95, Stanza 70).

Nakula was then sent to the kingdoms of the west for regional conquest, by Dharmaputra. The wealth of the kingdoms he had conquered, was carried on ten thousand camels to the capital Hastināpura. (M.B. Sabhā Parva, Chapter 32). After the Rājasūya (imperial consecration) of Yudhiṣṭhira, Nakula went to Gāndhāra to escort Subala and his sons. After the defeat of Yudhiṣṭhira in the game of dice, the Pāṇḍavas went to live in the forest. At that time Nakula put soil all over his body and sat on the ground because of his profound grief. In the forest, once Jaṭāsura carried away Nakula. (See under Jaṭāsura). Nakula killed Kṣemaṅkara, Mahāmaha and Suratha in the forest At Dvaitavana (a forest) Nakula went to a lake to fetch water and was killed by Dharmadeva who appeared in the form of a crane. At the request of Dharmaputra, who came afterwards, all the Pāṇḍavas including Nakula were brought to life again, by Dharma.

During the pseudonymity of the Pāṇḍavas at the city of Virāṭa, Nakula assumed the name Granthika. When the period of pseudonymity expired, Nakula fought with the Trigartas on behalf of the King Virāṭa. On the return of the Pāṇḍavas after the expiry of their forest-life and pseudonymity, when Duryodhana announced that he would give not even a single dot of land to them, Nakula was very eager to decide the matter by a battle. He proposed that the King Drupada should be made the chief captain of the army.

3) *Nakula in the Bhārata-battle.* The following is the part played by Nakula in the battle of Kurukṣetra.

(i) There was a combat between Nakula and Duśśāsana on the first day of the battle. (M.B. Bhīṣma Parva, Chapter 45, Stanza 23).

(ii) Nakula fought with Śalya and was wounded. (M.B. Bhīṣma Parva, Chapter 83).

(iii) He fought with Śakuni. (M.B. Bhīṣma Parva, Chapter 105, Stanza 11).

(iv) He engaged Vikarṇa in a combat. (M.B. Bhīṣma Parva, Chapter 110, Stanza 11).
(v) Nakula defeated Vikarṇa. (M.B. Droṇa Parva, Chapter 106, Stanza 12).
(vi) Nakula defeated Śakuni. (M.B. Droṇa Parva, Chapter 169, Stanza 16).
(vii) He defeated Duryodhana in a fight. (M.B. Droṇa Parva, Chapter 187, Stanza 50).
(viii) Nakula killed the King of Aṅga. (M.B. Karṇa Parva, Chapter 22, Stanza 13).
(ix) He retreated on being defeated by Karṇa. (M.B. Karṇa Parva, Chapter 24, Stanza 45).
(x) He fought with Droṇa. (M.B. Karṇa Parva, Chapter 48, Stanza 34).
(xi) Nakula fought with Duryodhana again and was wounded. (M.B. Karṇa Parva, Chapter 56, Stanza 7).
(xii) He fought with Vṛṣasena. (M.B. Karṇa Parva, Chapter 61, Stanza 36).
(xiii) Nakula killed Citrasena, Satyasena and Suṣeṇa the sons of Karṇa. (M.B. Śalya Parva, Chapter 10).

4) *After the Bhārata-battle.*
(i) After the battle, Nakula explained to Yudhiṣṭhira, the duties of a house holder. (M.B. Śānti Parva, Chapter 12).
(ii) On the instruction of Yudhiṣṭhira, Nakula became the chief captain of the army. (M.B. Śānti Parva, Chapter 41, Stanza 12).
(iii) After the battle, the palace of Durmarṣaṇa the son of Dhṛtarāṣṭra was given to Nakula by Dharmaputra. (M.B. Śānti Parva, Chapter 44, Stanza 10).
(iv) After the battle when Yudhiṣṭhira performed the horse sacrifice, Nakula and Bhīmasena stood as protectors of the city. (M.B. Aśvamedha Parva, Chapter 72, Stanza 19).
(v) Nakula went to the forest to see Kuntī, who was engaged in penance during her latter days. (M.B. Āśramavāsi a Parva, Chapter 25, Stanza 8).

5) *The end.* At the 'great departure' (Mahāprasthāna) of the Pāṇḍavas, Nakula died in the forest. It is mentioned in Mahābhārata, Svargārohaṇa Parva, Chapter 4, Stanza 9, that after death Nakula and Sahadeva attained the position of the Aśvinīdevas.

6) *The name Nakula.* It is stated in Mahābhārata, Virāṭa Parva, Chapter 5, Stanza 25 that the name 'Nakula' was given to him because there were none more handsome than he in the family (Kula) of the Pāṇḍavas.

NĀKULA. An ancient country in India. (M.B. Bhīṣma Parva, Chapter 50, Stanza 53).

NALA I. Nala the King of Niṣadha. (As the history of Nala is included under the word Damayantī, some points which are not given there, are mentioned here).
(i) Nala was the son of Vīrasena, the King of Niṣadha. (M.B. Vana Parva, Chapter 52, Stanza 56).
(ii) Once the hermit Bṛhadaśva came to the Palace of Vīrasena and praised Nala a good deal and spoke highly of his good qualities to his father. (M.B. Vana Parva, Chapter 53, Stanza 2).
(iii) When Nala was playing in the garden some swans with golden wings flew to the lake in the garden. Nala caught hold of one of them just for fun. The swan said to Nala, "If you will let me off, I will tell Damayantī about you." So it was released. As a reward it flew to the country of Vidarbha and persuaded Damayantī to love Nala. (M.B. Vana Parva, Chapter 53).
(iv) After death Nala sat in the aerial chariot of Indra and witnessed the battle fought by Arjuna with the Kauravas at the end of the forest life of the Pāṇḍavas. (M.B. Vana Parva, Chapter 56, Stanza 10).
(v) Previous birth. Two different stories are narrated about the previous birth of Nala.
1) In the previous birth Nala was a Vaiśya of the city of Pippala in the Gauḍa country. This Vaiśya became abstinent and after leaving off everything he had, he went to the forest. There, according to the advice of a hermit he undertook the fast of Gaṇeśa. As a result he was born as Nala in the next birth. (Gaṇeśa Purāṇa).
2) Nala and Damayantī were foresters named Āhuka and Āhukā. Śiva was pleased with the couple. So they were born in royal families in the next birth, and Śiva in the form of a swan, helped them. (Śiva Purāṇa, Śatarudra Saṁhitā).

NALA II. An ancient hermit. In Sabhā Parva, Chapter 7, Stanza 17, it is mentioned that this hermit lives in the palace of Indra.

NALA III. A monkey. This monkey was the son of Viśvakarmā. Śrī Rāma and the monkey-army went to redeem Sītā from Laṅkā and reached the sea-shore. A bridge had to be made to cross the sea and reach Laṅkā. Immediately Varuṇa the King of the seas appeared there and said, "Nala who is in the monkey-army, is the son of Viśvakarmā. His father had given him a blessing that he would become as expert an architect as his father. So let the construction of the bridge be commenced under his supervision." Accordingly under the supervision of Nala, Rāma's bridge of rock was completed and Śrī Rāma and the army of monkeys reached Laṅkā by walking over this bridge (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 22).
In the battle between Rāma and Rāvaṇa, Nala fought with the giant Tuṇḍaka. (M.B. Vana Parva, Chapter 285, Stanza 9).

NALAKŪBARA. A son of Vaiśravaṇa. He had a brother called Maṇigrīva.

1) *Cursing Rāvaṇa,* It was the time when Rāvaṇa was ruling over Laṅkā and terrorising the fourteen worlds. As he was carrying on his conquests, once he came to a round rock near Kailāsa. It was night. Rambhā had fixed a rendezvous near the rock that night with Nalakūbara. The full moon shone bright. The radiance of the moon rendered Kailāsa and its vicinity most beautiful. Filled with passion Rāvaṇa could not sleep at all. In the silence of that calm night he heard the tinkling of bangles. Rāvaṇa opened his twenty eyes and looked in that direction. He saw an extremely beautiful woman clad in splendid garments and ornaments going along the way. He ran to her and caught hold of her hand. She was flurried and confused at his sudden appearance. So she said, "Oh Lord ! I am the wife of Nalakūbara who is the son of your brother Kubera. My name is Rambhā. Your brother's son is your son too. So don't do any harm to your son's wife." But Rāvaṇa did not pay any heed to her words. He lifted her up and placed her on the round rock and raped her. Before dawn Rambhā, who had become like the lake of lotus trodden by a mad elephant, went to Nalakūbara and told him everything. Nalakūbara

became very angry and cursed Rāvaṇa. "You, who have become blind with lust, shall not touch a woman who does not reciprocate your love. If you do so your head will be split into seven pieces." It was because of this curse that Rāvaṇa did not touch Sītā though she was kept in his harem. (Uttara Rāmāyaṇa; Mahābhārata, Vana Parva, Chapter 28).

2) *Another wife of Nalakūbara.* It is mentioned in Kathāsaritsāgara, Madanamañcukālambaka, Taraṅga 3, that, of the two daughters, Svayamprabhā and Somaprabhā of Maya, Somaprabhā was the wife of Nalakūbara.

3) *The curse of Nārada.* Nalakūbara and Maṇigrīva, the sons of Kubera were playing with celestial maidens in the Ganges in nudity, when Nārada came by that way. The hermit was returning after visiting Viṣṇu. The moment the celestial maids saw Nārada they put on their clothes and stood aside bowing before Nārada. Nalakūbara and Maṇigrīva did not see Nārada. They ran here and there, playing with no clothes on. At this, Nārada got angry and cursed them that they would become two "Marutu" trees (Terminalia alata) on the earth. They became very sad and requested for liberation from the curse. Nārada told them they would get liberation from the curse when they saw Śrī Kṛṣṇa, the incarnation of Viṣṇu. Accordingly Nalakūbara and his brother took birth near the house of Nandagopa in Ambāḍi, as double "Marutu" trees. It was the period of the childhood of Śrī Kṛṣṇa. Once Śrī Kṛṣṇa swallowed mud, and Yaśodā tied him to a mortar. The child dragged the mortar to the Marutu tree and got himself between the double trees. Immediately the trees regained the original forms of Nalakūbara and Maṇigrīva. They paid homage to Śrī Kṛṣṇa, who blessed them, and both of them returned to Vaiśravaṇapurī. (Bhāgavata, Skanda 10).

NALASETU. The rock bridge built by the monkey named Nala. The bridge over which Śrī Rāma and the monkey-army crossed the sea to Laṅkā was built under the supervision of Nala and so the bridge came to be called Nalasetu. (M.B. Vana Parva, Chapter 283, Stanza 45).

NALATANTU. One of Viśvāmitra's sons who were expounders of Brahman. (M.B. Anuśāsana Parva, Chapter 4, Stanza 58).

NĀLĀYANĪ. See under Pāñcālī.

NĀLĀYIRAPRABANDHAM. See under Nammālvār.

NALINĪ. A branch of the Ganges. When the heavenly Gaṅgā came down to the earth as a result of the penance of Bhagīratha, Śiva received it on his head. It is seen in Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 43, that when the Gaṅgā fell drown from the head of Śiva it split into seven river-arms called Hlādinī, Pāvanī, Nalinī, Sucakṣus, Sītā, Sindhu and Gaṅgā. The Ganges which flows through North India is one of these seven river-arms.

NALOPĀKHYĀNAPARVA. A sub Parva (section) of Mahābhārata. This sub section consists of Vana Parva, Chapters 52 to 79.

NĀLU (FOUR). Various things mentioned in the Purāṇas having some association with four (Nālu) are given below :—

1) *Four distances.* In the case of an elephant one must keep a distance of 1000 kols, a horse 100 kols, horned animals 10 kols, evil people, unlimited number of kols. (1 kol is equal to a metre).

2) *Four Adhikārins.* Manda (the very ordinary), Madhyama (medium standard), Uttama (best) and Uttamottama (the very best).

3) *Four Anubandhas.* (*Factors*). In philosophy there are four factors called Viṣaya (subject matter), Prayojana (purpose), Śambandha (relationship between factors) and Adhikārin (the deserving or eligible person).

4) *Four Antaḥkaraṇas* (*Internal organs*). Manas (mind), Buddhi (intellect), Cittam (heart) and Ahaṅkāra (ego). Imagination is the function of the mind, decision that of Buddhi; to retain knowledge gained in orderly form is the function of Cittam and self-respect that of Ahaṅkāra.

5) *Four Anvavāyas.* Satyam (truthfulness), Dama (Self control), Ārjavam (straightforwardness) and Ānṛśaṁsyam (not to be cruel).

6) *Anvavedas Four.* Yajña (sacrifical offerings), Dāna (alms-giving, gifts), Adhyayana (learning) and Tapas (penance).

7) *Four Apātrīkaraṇas.* (Not suited to the particular station or place in life). Brahmins are forbidden from receiving bribes, engaging in trades, service of Śūdras and uttering lies.

8) *Abhinayas Four.* (*Acting*). Āṅgikam (where gestures and bodily actions are used to convey ideas). Sāttvika Subjective feelings expressed by perpiration etc. Āhāryam (extraneous), Vācikam (by words of mouth).

9) *Abhyāsaviṣayas Four.* (Subjects for practice and training). Vinaya (humility), Damana (control of mind), Indriyanigraha (controlling the sense-organs) and Bhūtadayā (kindness).

10) *Amṛtas Four.* (*Nectar*). Good wife, talk of children, present from King and honourable food.

11) *Alaṅkāras Four.* (*Ornaments*). For the stars, Moon; for women, husband; for earth, King and for all, education (learning).

12) *Alaṅkārasādhanas Four.* According to rhetorics, Atiśaya (excellence), Sāmya (simile), Vāstavam (matter of fact, as it is) and Śleṣa (one word with two meanings) are the Alaṅkārasādhanas.

13) *Avasthās Four.* (*States, conditions*).

A. Śaiśavam (childhood), Kaumāram (boyhood), Yauvanam (youth) and Vārdhakyam (old age).

B. Jāgrat (wakefulness), Svapnam (dream), Suṣupti (sleep) and Turīyam (being one with the supreme soul).

14) *Astraprayogalakṣyas Four.* (*Objects of shooting arrows*). Sthiram, Calam, Calācalam, Dvayacalam.

When the archer and the object of his shooting remain motionless the object is called Sthiram. When the object is moving but the archer is not, the object is called Calam. When the case is just the opposite of the above it is Calācalam. When both are moving it is called Dvayacalam.

15) *Ākhyāyikāguṇas Four.* (*Factors of the novel*). Kathābandha (plot or theme), Pātraprakaṭanam (exposition of characters), Rasapuṣṭi (sentiment) and Gadyarīti (prose style).

16) *Ābharaṇas Four* (*Ornaments*). For man, shape or form; for form, quality or merit; for quality, knowledge or wisdom and for wisdom, patience or forbearance.

17) *Āyudhas Four.* (*Weapons*). Mukta, Amukta, Muktāmukta and Yantramukta. (See under Dhanurveda).

18) *Āvaraṇas Four.* (*Covering, Protection*). For earth the sea, for house the compound wall, for country the King, for women chastity.
19) *Āhārādis Four.* (Food etc.). Āhāra (food), Nīhāra (Evacuation), Maithuna (sexual act), Nidrā (sleep).
20) *Āhāravastus Four.* (*edibles*). Khādyam (eaten by munching with teeth and chewing), Peyam (that which is drunk), Lehyam (licked with the tongue)and Bhojyam (that which is not included in the above three).
21) *Ṛṇas Four.* (Obligations, debts). Debts due to Devas, Ṛṣis, Pitṛs and Men. One pays back one's debts to Devas by performing yajñas. By Svādhyāya (self-study) and tapas one pays the debt due to Ṛṣis; by procreation of children and libation offerings that due to Pitṛs and by truthfulness, hospitality etc. that due to people are repaid.
22) *Ṛtviks Four.* Adhvaryu, Udgātā, Hotā and Brahmā. The first of the four should be an erudite scholar in Yajurveda, the second in Sāmaveda, the third in Atharvaveda and the fourth in all the four Vedas.
23) *Kavis Four.* (*Poets*). He who boasts about himself in secret is called Udātta; he who cries down others and indulges in self-praise is known as Uddhata; he who proclaims others' merits is called Prauḍha and he who shows humility is called Vinīta.
24) *Kukkuṭaguṇas Four.* (*Traits of the Cock*). To rise early in the morning, to struggle for existence, to share whatever is got with relations and to work and earn one's own food—these are the qualities of the Cock.
25) *Grāhyas Four.* (*Acceptables*).

A. Nectar even from poison, good advice even from boys, good action even from enemies and noble and chaste brides even from low families are to be welcomed.

B. Literacy (learning of alphabets) should be accepted from brahmins, food from mother, pan from wife and bangles from King.

26) *Caturaṅgas Four.* Elephant, Horse, Chariot and Infantry.
27) *Āśramas Four.* Brahmacarya (student life), Gārhasthya (married life), Vānaprastha (anchorite, forest-life) and Sannyāsa (Renunciation).
28) *Yugas Four.* Kṛta, Tretā, Dvāpara and Kali.
29) *Vargas Four.* Dharma, Artha, Kāma and Mokṣa.
30) *Upāyas Four.* (Expedients). Sāma, Dāna, Bheda, Daṇḍa.
31) *Cikitsāpādas Four.* (Four elements in the treatment of patients). Vaidya (doctor), Rogin (patient), Auṣadham (medicine) and Paricāraka (attendant).
32) *Jātis Four.* (*Castes*). Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra.
33) *Tyājyas Four.* (*things to be shunned*).

A. Horse returning after bath, elephant in its rut, love-lorn bull and wicked scholar.

B. Evil action, unhealthy region, evil wife and bad foods.

34) *Dānas Four.* (*Gifts*). Gifts daily given without expecting return or result is Nityadāna. Gifts given to scholars (pundits) for the sake of alleviation of or redemption from sin is Naimittikadāna. Gifts given for welfare and prosperity is Kāmyakadāna. Offering made to propitiate God is Vimala.
35) *Nāyakas Four.* (*Heroes*) Dhīrodātta, Dhīroddhata, Dhīralalita, Dhīraśānta.
36) *Nārīs Four.* (*Women*). Padminī, Śaṅkhinī, Citriṇī, and Hastinī.
37) *Pramāṇas Four.* (*Means of valid knowledge*), Pratyakṣa, Anumāna, Upamāna, and Śabda.
38) *Mokṣas Four.* (*Salvation*). Sālokya, Sāmīpya, Sārūpya and Sāyujya.
39) *Four Yogas.* Jñānayoga, Bhaktiyoga, Karmayoga and Dhyānayoga.
40) *Four Śatrus* (*Enemies*). Mother leading an immoral life; father who incurs debt; foolish son and beautiful wife.
41) *Four Śāstras.* Nītiśāstra, Tarkaśāstra, Manusmṛti and Kāmaśāstra.

NAMASYU. A King of Yayāti's family. (Bhāgavata, Skandha 9).

NAMBŪTIRIS. (Malayāla Brahmins). Logan says that the Nambūtiris were the batch of Aryans that settled down in Kerala after the Nairs. The historians like Śaṅkuṇṇi Menon and others have stated that the Nambūtiris had come to Kerala from the banks of the rivers Godāvarī, Narmadā and Kāverī. Famous historians have inferred that the progress of the Aryans to the south took place between 1000 and 325 B.C. But Thomas Fawlks thinks that there were Nambūtiri priests and hermits in South India, during the time of Buddha. N.K. Datta, the author of the book "Aryanisation of India", is of opinion that during the time of the invasion of Alexander, the Aryans had spread all over India and Ceylon. Thus historians have not yet come to an agreement as to the correct period of the exodus of the Aryans to the south. Anyhow in the Geography of Ptolemy mention is made that half a degree east to Taibis there was a place called Brahmagāra. It may be assumed that Brahmagāra may be Brahmāgāra (settlement of Brahmins). It has been decided definitely that the period of Ptolemy was A.D. 2nd century, and in that case the Brahmins must have settled in the south before that period.

Though the period of the 'Saṅgha poets and their works' has been assessed differently by different scholars, the majority have fixed it as the first few centuries of A.D. In these Saṅgha poems the gods of the Aryans are praised. The gods Sūrya (the Sun), Candra (the moon), Varuṇa (god of water), Baladeva (Śrī Kṛṣṇa's elder brother) and Viṣṇu (Supreme God) are specially mentioned in 'Cilappadikāra'. The Saṅgha work 'Puranānūru' is an encomium to the purity of the Vedas and Agnihotra Brahmins (Brahmins who maintain the holy fire by burnt offering). In those days the King carried on the administration of the country with the advice of Brahmins. Economics, Grammar and law were taught in royal palaces. Pañcākṣara and such other spells, reading of the scriptures, Aryan ways of marriage, Recitations of Purāṇic stories etc. were prevalent in those days. Maṇimekhalā is stated to have reached the capital of the Cera King and learned Vedas and Sāṅkhya doctrines (one of the six systems of Indian Philosophy dealing with evolution) from the prominent teachers here. The diction of both the works 'Cilappadikāra' and 'Maṇimekhalā' is, to a certain extent, indebted to Sanskrit. Many of the Sanskrit poetic traditions are used in these poems. When these proofs are taken into account, it is not wrong to presume that in the period from 1st century to 5th century A.D. Aryan civilization prevailed in south India. If, during this period, Aryan civilization

had taken root to such an extent in south India, the advent of the Aryans to south India must have taken place at least two or three centuries prior to this period. The Nambūtiris of Kerala are called Malayāla Brahmins. Between them and the Brahmins of other countries there are differences in manners and customs. They are given below:—

1) The Brahmins of other parts of India do not perform agnihotra rites (maintaining the holy fire by burnt offering) so elaborately as the Malayāla Brahmins.

2) Among the sixteen purificatory rites, Agnisvīkāra (or taking up of sacrificial fire) is an important item in Malabar. From Vedic period Agni (Fire) had become a prominent God. Most of the verses in Ṛgveda are concerned with fire. The attachment of the Brahmins of Kerala to fire shows their antiquity.

3) Much importance is attached to the learning of scriptures and priest-hood in Kerala. There were 18 Maṭhas and residential institutions in Kerala for giving religious education.

4) The peculiar type of recitation of the Vedas of the Malayāla Brahmins and the accompanying gestures of their hands and the movements of the head at the time of recitation are considered by them to be ancient. Even today certain sounds are produced by them in the Vedic way. (For instance Samrāl—Samrāṭ; Vaṣar—Vasaṭ; Iḍe—Īle etc.).

5) In Malabar there is a customary atonement or expiation called Vrātyastoma for those Brahmin boys who had not undergone investiture with the sacred thread within the stipulated time. This shows the stress laid on the need of religious education.

6) The custom that all the male members of the family except the family chief should be engaged in 'Snātakavṛtti' (should remain celibates even after education) is prevalent only in Malabar.

7) Much importance is attached to evening worship in Kerala. At that time the Vedic gods are not hailed. But Brahmins of other places do not seem to attach so much importance to this practice.

8) The Brahmins outside Kerala repeat the mantras uttered by the priest and perform the functions, at the time of meditation and worship. But in Kerala for meditation and worship with or without incantations a priest is not necessary. This indicates the practice in vogue during Vedic period before the priestly class became predominant.

9) The Nambūtiris have recognized only three Vedas.

10) The Kerala Brahmins wear only one sacred thread.

The Nambūtiris became predominant in Kerala and began to have a hand in the various spheres of activities. Thus the Aryan civilization shook the customary faith and religion of Kerala from top to bottom and the Aryan religion hoisted its flag of victory here. Aryan literature also found its way into Kerala. The authors and scholars in Kerala began to imitate it. The Nambūtiris erected temples in Kerala with the help of local chieftains. The sounds of alphabets, sentence pattern, grammar, poetic tradition etc. of Malayālam language underwent a thorough change. Sanskrit education spread far and wide. They spread Aryan civilization through 'Kūttu and Kūṭiyāṭṭam (Narration of mythological stories with gestures etc. and collective dance) Pāṭhaka and Saṅghakkali (Musical lectures and dramatic performances), in connection with festivals in the temples. They absorbed many of the customs and manners of Kerala. The Nambūtiris who had adopted priest-hood as their career had amassed wealth and landed property in the capacities of priests and authorities of the temples. Some of them became Kings (e.g. King of Iḍappally, King of Campakaśśeri etc.). They kept up the contact with the people of the locality by means of morganatic marriages and made their positions secure. Thus these people, though a small minority, were able to hold sway over the people of Kerala for a long time.

NAMMĀLVĀR. The first of the twelve great Ālvārs. The Śaivite devotees of South India are called Nāyanārs and the Vaiṣṇavite devotees, Ālvārs. The word ālvār means, a devotee of God. The Vaiṣṇava religion says that the twelve ālvārs are the incarnations of Ādiśeṣa and Garuḍa the followers and the embodied deities of the Conch and the discus the weapons of Viṣṇu. It is mentioned in Śrīmad Bhāgavata that divine persons who are followers of Viṣṇu will incarnate on the earth in Kaliyuga and that their native places will be the banks of the holy rivers in Drāviḍa such as Tāmraparṇī, Kṛtamālā (Vaigai), Payasvinī (Pāpanāśinī) and Kāverī. It is stated about these divine persons in Viṣṇumāhātmya that they would take birth in any caste and compose Drāviḍa songs and thereby propagate lofty truths. The collection of Drāviḍa songs thus composed by the ālvārs is called 'Divya Prabandha' (Divine Composition).

There are four thousand songs in four parts in the Divine composition and hence it has the name Nālāyira Prabandham 'Four thousand composition'. The theme of the 1st and 2nd thousands is a secret known as 'Tirumantra' (the divine spell). The third thousand is concerned with the "Caramaśloka" (the verse of death) and in the fourth "Dvayamantra" is dealt with. The Tirumantra (the divine spell) is the collection of of three words Om, namaḥ and Nārāyaṇāya.

'Om' and'namaḥ'are explained in the first thousand and the word Nārāyaṇāya in the second thousand of the composition. The Caramaśloka (the verse of death) is the last utterance of the songster-priest. It is a propagation of the theme of seeking refuge. The individual soul has to seek refuge under the universal soul, unconditionally. This is what is called 'Prapatti. Dvayamantra (the two fold mantra) deals with the aim and the ways for the realisation of that aim. It would be possible only by the help of Lakṣmī Bhagavatī (the goddess Lakṣmī). It is a verse of only two lines.

The first and foremost among the ālvārs is Nammālvār. 'Tiruvāymoli' is his work. It had been predicted in Vaiṣṇava Purāṇa that at the beginning of Kaliyuga. Viṣṇu Senānī named Viṣvaksena would incarnate as Nammālvār and that he would reinstate the Vaiṣṇavite religion. It is hinted in Brahmāṇḍa Purāṇa that Nammālvār would incarnate in Śrīnagarī (Tirunagari) on the banks of river Tāmraparṇī in the Kingdom of Pāṇḍya. As was fore-told Nammālvār was born in Tirunagari. The present name of this place is 'Ālvār tirunagari'.

There is a traditional lore about the birth of Nammālvār. There was a ruling chief named Kāriyār in Tirunagari. Udayamaṅkayār was his wife. The couple once went to the Vaiṣṇavite temple near Mahendra mountain known as Tirukkuruṅkuṭi temple and prayed to the

god consecrated there called Nambi, for a son. Reply was given through the priests that the god himself would take birth as their son. Accordingly Udayamaṅkayār gave birth to Nammālvār. Scholars say that the birth of Nammālvār was on the 43rd day of Kailyuga-that is in B.C.3102.

Nammālvār had another name Parāṅkuśa. Some believe that he was the incarnation of portions of Seneśa and the jewel Kaustubha. Some say that there are portions of Mahāviṣṇu, Pañcāyudha, Ādiśeṣa and Seneśa in Nammālvār. The Vaiṣṇavites have given Nammālvār a lofty place. The infant born to Kāriyār and Udayamaṅkayār was not an ordinary one. Generally infants at birth are covered with a case of air called 'Śaṭha'. Because of this they lose the memory of previous birth. But Nammālvār had no Śaṭha. So he got the name 'Śaṭhakopa'. The parents were amazed at the infant which lay still without beating its legs, and crying or sucking its mother's breasts. The bright infant was taken to the Vaiṣṇavite temple on the twelfth day. Because of his difference from ordinary infants he was named Māra. A golden cradle studded with jewels was hung on the branch of a tamarind tree and laying the child in it, the parents went home. That tamarind tree still stands there. The devotees believe that that tree also is a portion of Ādiśeṣa.

Nammālvār spent sixteen years under the tamarind tree without opening the eyes or uttering a single word. In the sixteenth year a wise man who could understand the dignity of Nammālvār came there. The person was the Madhura Kavi Ālvār. After this Nammālvār sat under the tamarind tree and sang songs of praise of Nārāyaṇa. Madhura Kavi set tunes for them and sang them. Everybody who heard them was struck with wonder and stood still. Nammālvār spent his days under the tamarind tree in meditation and contemplation. At the age of 35 he entered heaven.

NAMUCI I. A fierce Rākṣasa (giant). It is stated in Mahābhārata, Ādi Parva, Chapter 65, Stanza 22, that this giant was the son of Prajāpati Kaśyapa by his wife Danu. This fierce giant was killed by Indra. There is a story in the Purāṇas describing how Namuci was killed.

Under the leadership of Namuci a great army of the giants invaded the realm of the gods. Indra came with an army of devas. Though the giants were defeated in the battle Indra was not able to kill Namuci. To save himself from the attack of Indra, Namuci got into the radiance of the Sun and hid himself there. Indra found him out and made a treaty with him, the conditions of which were as said by Indra:—

"Oh, noble giant, I will not kill you by wet thing or dry thing, in the night or in the day. What I say is true."

According to this treaty it became impossible for Indra to kill Namuci either with wet things or with dry things and either in the day time or in the night. Only when Indra had agreed to these conditions did Namuci come out.

The battle continued and Indra drove away Śumbha and Niśumbha the elder brothers of Namuci, who went to Pātāla. Indra ran after Namuci and in the evening Indra found him hiding on the sea shore and killed him with the foam of the sea. As Indra had violated the condition of the treaty the severed head of Namuci followed Indra. With this Indra incurred the sin of Brahmahatyā (killing a Brahmin). To get remission from this sin Indra approached Brahmā. He was advised to bathe in Aruṇāsaṅgama and doing so Indra got remission of his sin. From that day onwards Aruṇāsaṅgama became a holy bath (tīrtha). (M.B. Śalya Parva, Chapter 40).

NAMUCI II. An army-captain of Hiraṇyākṣa. In the battle with Indra, Namuci made him unconscious and the elephant Airāvata thrust its tusks on the ground. After that by his magic and sorcery he created many creatures. But Viṣṇu destroyed all those creatures with his discus Sudarśana. At last Indra killed Namuci. (Padma Purāṇa, Sṛṣṭikhaṇḍa).

NAMUCI III. Another valiant captain of Hiraṇyākṣa. He sent five arrows against Indra in a fierce battle. But Indra cut all the five arrows in the midway. Then by his magic and sorcery Namuci spread darkness everywhere. Indra defeated that strategy also. Then Namuci dashed forward and taking hold of the tusks of Airāvata shook Indra down. Indra stood up and cut off the head of Namuci with his sword. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

NANAGĀBHU. A King of the family of Yayāti. (Bhāgavata, Skandha 9).

NANDA I. (NANDAKA). See under Nandagopa.

NANDA II. (See under Vararuci).

NANDA III. A son of Dhṛtarāṣṭra. In the battle of Kurukṣetra, Bhīmasena killed him. (M.B. Karṇa Parva, Chapter 51, Stanza 19).

NANDA IV. A serpent born in the family of Kaśyapa (Mahābhārata, Udyoga Parva, Chapter 103, Stanza 12).

NANDA V. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 64).

NANDA VI. A synonym of Bhagavān Viṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 69).

NANDĀ I. Wife of Harṣa the third son of Dharmadeva. (M.B. Ādi Parva, Chapter 66, Stanza 33).

NANDĀ II. A river. Mention is made in Mahābhārata, Ādi Parva, Chapter 214, Stanza 6, that while Arjuna had been engaged in a pilgrimage visiting the holy places in the east, he reached the banks of the rivers Nandā and Aparanandā. Many of the scholars are of opinion that this river flowed through the eastern side of the forest Naimiṣāraṇya. When the hermit Dhaumya talks about the holy places of the east to Yudhiṣṭhira, he says as follows about the river Nandā. "The beautiful mountain 'Kuṇḍoda' is a place which abounds in roots, fruits and water. Nala the King of Niṣadha, who was weary of thirst rested here. There is a holy temple here called Devavana which is thronged by hermits. Near this temple there is a mountain through the top of which, two rivers Bāhudā and Nandā flow." (M.B. Vana Parva, Chapter 87).

During the time of the forest life of the Pāṇḍavas, Yudhiṣṭhira travelled with the hermit Lomaśa, through the basin of the rivers Nandā, and Aparanandā. During the Paurāṇic times some deities had lived in the basin of the river Nandā, and men began to come there to visit the deities. The devas (gods) did not like this and so they rendered the place inaccessible to men. From that time onwards the river basin of Nandā and the

mount Hemakūṭa have become prohibited area for human beings. (M.B. Vana Parva, Chapter 110).

NANDABHADRA. A righteous Vaiśya. Having been childless for a long time this Vaiśya, who was an ardent devotee of God Kapileśvara, got a son in his old age. But he died after his marriage. With this calamity Nandabhadra became a man of abstinence and began to try to acquire spiritual knowledge. After a while a seven-year-old boy appeared before the Vaiśya and quenched his thirst for spiritual knowledge. Later with meditation on Śiva and the Sun, Nandabhadra attained heaven. (Skanda Purāṇa, Chapters 1, 2 and 46).

NANDAGOPA. Foster-father of Śrī Kṛṣṇa.

1) *Previous birth.* There are two stories about the previous birth of Nandagopa.

(i) Droṇa, one of the eight Vasus and his wife Dhārā once committed a mistake, not becoming the gods. Brahmā who found it out, cursed the couple to take birth in the family of cowherds. Droṇa and Dhārā prayed for remission. Brahmā told them that Mahāviṣṇu would incarnate as their son as Śrī Kṛṣṇa and that after that birth they would be liberated from the curse. Accordingly Droṇa took birth as Nandagopa and Dhārā as Yaśodā. (Bhāgavata, Skandha 10).

(ii) Once a King named Candrasena sat in the Mahākāla temple in Ujjayinī to perform penance. Śiva was pleased at his penance and gave him a jewel. That brilliant precious stone fulfilled all his desires. Other kings heard about this jewel and came to war to take possession of the jewel. The King came and took refuge in the temple.

At this time a son named Śrīkara was born to a cowherdess in Ujjayinī. He was god-fearing since childhood. Śrīkara came to Mahākāla temple and sat in worship and meditation and attained the goodwill of Śiva. The Kings who came in chase of Candrasena could not approach the temple because of the unearthly brilliance that radiated from Śrīkara. Not knowing the reason the kings stood staring and Hanūmān instantly appeared before them and said. "Hear this, oh Kings! Śrīkara is not a mere cowherd boy. The God is pleased with him. In his eighth birth from today he will be born in Ambāḍi under the name Nandagopa. Then Mahāviṣṇu will incarnate as the son of Nandagopa under the name Śrī Kṛṣṇa."

Nandagopa was the eighth birth of this Śrīkara. (Śiva Purāṇa, Śanipradoṣamāhātmya).

2) *Varuṇa carried away Nandagopa.* While Śrī Kṛṣṇa was living in Ambāḍi as the foster-son of Nandagopa, Nandagopa went to bathe in the river Yamunā. While he was taking a dip under the water a servant of Varuṇa carried him away to the realm of Varuṇa. As Nandagopa disappeared the people of Ambāḍi ran here and there in grief. At last Śrī Kṛṣṇa jumped into the water and reached the city of Varuṇa, who praised Śrī Kṛṣṇa and said that it was to see Śrī Kṛṣṇa that he had carried Nandagopa away, and requested for pardon. Śrī Kṛṣṇa pardoned Varuṇa and brought Nandagopa to Ambāḍi. (Bhāgavata, Skandha 10).

3) *Nandagopa swallowed by a great mountain-snake.* (See under Kṛṣṇa, Para 21).

NANDAKA I. A tabor. Whenever the flag of Yudhiṣṭhira was hoisted, two tabors called Nandaka and Upanandaka used to be beaten. (M.B. Vana Parva, Chapter 27, Stanza 7).

NANDAKA II. A sword of Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 147, Stanza 15).

There is a story explaining how Mahāviṣṇu came by this sword Nandaka. In days of old Brahmā performed a sacrifice on the banks of the heavenly Gaṅgā on a peak of mount Mahāmeru. While Brahmā was sitting in deep meditation in the sacrifice Lohāsura was seen coming to cause disturbance to the sacrifice. Immediately a male being came into existence from the meditation of Brahmā. The male being paid homage to Brahmā and the devas (gods) became glad and they encouraged the male being. Because the gods greeted the male one, he was changed to a sword called Nandaka (that which is greeted or thanked for). That sword was received by Mahāviṣṇu at the request of the gods. When Mahāviṣṇu slowly took it Lohāsura came near. He was an asura of blue complexion, with thousand hands of adamantine fists. By wielding his club he drove away the gods. Mahāviṣṇu cut down his limbs one by one and those organs became metals by the touch of the sword. Then Mahāviṣṇu killed the asura. Then Mahāviṣṇu granted Nandaka a pure body and various boons. Afterwards Nandaka became the deity of weapons on the earth. Thus Brahmā, who got rid of the disturbance by the aid of Viṣṇu, completed the sacrifice. (Agni Purāṇa, Chapter 245).

NANDANA I. Son of Hiraṇyakaśipu. Nandana who had been ruling over the Śveta island had obtained boons from Śiva and had become invincible. He ruled over the kingdom for ten thousand years and then attained Kailāsa and became a gaṇa of Śiva. (Śiva Purāṇa, Uttara Khaṇḍa, Chapter 2).

NANDANA II. One of the two attendants given to Skandadeva by Aśvinīkumāras. (M.B. Śānti Parva, Chapter 44).

NANDANA III. A divine park in the world of devas (gods). Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 45, that those who had brought the organs of senses under control and who had not killed any living being, would be permitted to enter this park.

NANDĀŚRAMA. A holy place. Ambā, the daughter of the King of Kāśī once performed penance in this holy place. (M.B. Udyoga Parva, Chapter 186, Stanza 26).

NANDĪ I. A Deva Gandharva. He was present at the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 12, Stanza 56).

NANDĪ II. One of the divine attendants of Śiva. (See under Nandikeśa).

NANDIGRĀMA. It is stated in Vālmīki Rāmāyaṇa, Ayodhyākāṇḍa that while Śrī Rāma had been leading forest life, Bharata lived in Nandigrāma for twelve years worshipping the sandals of Śrī Rāma. This Nandigrāma is situated nearly fourteen miles away from Ayodhyā. (Faizabad).

NANDIKEŚA. The chief of the Bhūta Gaṇas (the attendants) of Śiva. For the story of how Nandikeśa once took the form of a monkey and cursed Rāvaṇa, see under Rāvaṇa.

NANDIKUṆḌA. A holy place. In Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 60, it is mentioned that the sin incurred by causing abortion, will be washed away by taking a bath in this holy place.

NANDINĪ I. A cow of the world of the gods (Devas). (See under Kāmadhenu).

NANDINĪ II. A holy place. In this place there is a well esteemed by the gods. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 15, that those who bathe in this holy well will obtain the fruits of Naramedhayajña (human sacrifice).

NANDISENA. One of the four attendants given to Subrahmaṇya by Brahmā. Lohitākṣa, Ghaṇṭākarṇa and Kumudamālī were the other three attendants. (M.B. Śalya Parva, Chapter 45, Stanza 24).

NANDĪŚVARA. See under Nandikeśa.

NANDIVARDHANA I. The name of the conch of Sātyaki. (M.B. Śalya Parva, Chapter 61, Dākṣiṇātya-pāṭha).

NANDIVARDHANA II. A King of the solar dynasty. He was the son of Vīrada and the father of Suketu. (Bhāgavata, Skandha 9).

NANDIVEGA. A Kṣatriya family of ancient India. A famous King named Śama was born in this family. (M.B. Udyoga Parva, Chapter 74. Stanza 17).

NAPTĀ. An eternal god concerned with offerings to the Manes. (M.B. Anuśāsana Parva, Chapter 91, Stanza 37).

NAPUṀSAKA. (EUNUCH). Mention is made in Brahmāṇḍa Purāṇa, Chapter 48, that the semen introduced into the womb of the woman by the man at the time of coition, will get mixed with the blood in the womb, and that the issue will be male, female or eunuch according to the proportion of the mixture. In the mixture of semen and blood, if blood exceeds semen the issue will be female and if semen exceeds, it will be male child and if both are equal the child will be a eunuch.

NARA I. A hermit of divine power.

1) *Birth.* Brahmā created Dharmadeva from his breast. Truthful and righteous Dharma married ten daughters of Dakṣa. Several sons were born to Dharma of his ten wives. But foremost among them were Hari, Kṛṣṇa, Nara and Nārāyaṇa. Hari and Kṛṣṇa became great yogins and Nara and Nārāyaṇa became great hermits of penance. The Nara-Nārāyaṇas lived in the holy Asylum of Badarikāśrama in the vicinity of the Himālayas for a thousand years performing penance to Brahmā. (Devī Bhāgavata, Skandha 4).

2) *Giving birth to Urvaśī.* See under Urva ī, Para 1.

3) *Keeper of Amṛta (Ambrosia).* The Devas (gods) and the asuras (demons) together churned the sea of milk and obtained Ambrosia (the celestial nectar of immortality). Mahāviṣṇu took the guise of a fascinating woman and obtained the Amṛta by stealth from the asuras and gave it to the devas. The asuras waged a terrible war with the devas. At that time, at the request of the devas, Nara and Nārāyaṇa took sides with the devas, and fought against the asuras as a consequence of which the asuras were defeated. In Mahābhārata, Ādi Parva, Chapter 19, Stanza 31, it is stated that from that day ownwards Indra entrusted the keeping of the celestial Nectar with the hermit named Nara.

4) *Dambhodbhava brought under control.* See under Dambhodbhava).

5) *Conflict with Śiva.* Because he was not invited to the sacrifice by Dakṣa, Śiva got angry and sent his trident against Dakṣa's sacrifice. The trident completely destroyed the sacrifice and flew through the air here and there. Then it reached Badaryāśrama and hit the breast of Nārāyaṇa who was sitting engaged in penance. By the force of the utterance of the sound 'Hum', made by Nārāyaṇa, the trident was ejected from his breast. Finding no accommodation there it flew back to Śiva, who getting angry at this rebut approached Nara-Nārāyaṇas with the intention of exterminating them. Nara took a grass from the ground and discharged it at Śiva. Instantly the grass became an axe. It flew round Śiva to attack him. Śiva broke the axe. From that day onwards Śiva got the name 'Khaṇḍaparaśu' (one who broke the axe). In this story it is said that the trident which had returned from the breast of Nārāyaṇa heated the hair of Śiva to such an extent that they were dried as dry grass. So Śiva came to be called 'Muñjakeśa' (with hair having the colour of dry grass). (M.B. Śānti Parva, Chapter 343).

6) *Fight with Prahlāda.* Once Cyavana the son of Bhṛgu went to Nākuleśvara tīrtha (Bath) to take his bath in the river Narmadā. As soon as he got into the water the serpent called Kekaralohita caught hold of him. Cyavana meditated on Viṣṇu. So the poison of the serpent did not affect him. The huge serpent dragged Cyavana to Pātāla (the Nether world). But as his poison did not affect the hermit the serpent left the prey and went away. The Nāga damsels welcomed him and showed hospitality. Being greeted by the Nāga damsels he travelled through Pātāla and reached the great city of Dānavas. The asura chiefs greeted him with respect. Prahlāda met Cyavana, and received him with pleasure. The hermit said to Prahlāda. "I came to bathe in the Mahātīrtha and worship Nākuleśvara. When I got into the river a serpent caught hold of me and brought me to Pātāla, and made it possible for me to meet you." Hearing these words of Cyavana the King of the asuras said : "Oh good Lord ! which are the holy baths in the earth, the sky and the Pātāla ? Would you be pleased to tell us?" Cyavana replied : "Oh ! powerful and mighty King ! The holy baths are Naimiṣa on the earth, Puṣkara on the sky and Cakra tīrtha in Pātāla; these are the most important ones."

The King of the Daityas decided to go to Naimiṣa and said :—"We must go and bathe in the Naimiṣa tīrtha. We could visit and worship Viṣṇu with eyes as beautiful as lotus." Obeying the words of the King, preparations were made instantly and the asuras started from Rasātala for Naimiṣa.

The mighty host of Daityas and Dānavas reached Naimiṣa and bathed in the tīrtha. After that Prahlāda went to the forest for hunting. As he was walking thus he saw the river Sarasvatī. Near the river there was a Pine tree with very big branches, all of which were covered with arrows, the head of one at the tail of another. Prahlāda saw near the tree two hermits, with matted hair, clad in the hide of black antelope, performing penance. Near them were two perfectly made divine bows named Śārṅga and Ajagava and two quivers which would never become empty. Prahlāda questioned them without knowing that they were Nara and Nārāyaṇa. The questioning ended in a contest. The hermit Nara stood up and taking the bow Ajagava began sending showers of arrows at Prahlāda. Prahlāda checked every one of them. The hermit made his fight more severe. Prahlāda also withstood it. At last pushing Nara back Nārāyaṇa came to the front. The fight between Prahlāda and Nārāyaṇa was fierce. In the end Prahlāda fell down, his breast being pierced by the arrow of Nārāyaṇa.

Prahlāda realized that the hermit Nārāyaṇa was none but Viṣṇu. He praised Nārāyaṇa (Vāmana Purāṇa, Chapter 8).

7) *Other information.*

(i) On the occasion of the stripping of Pāñcālī of her clothes at the palace of the Kauravas, Pāñcālī cried, calling Nara and Nārāyaṇa. (M.B. Sabhā Parva, Chapter 68, Stanza 46).

(ii) Arjuna and Śrī Kṛṣṇa were the rebirths of Nara and Nārāyaṇa. (See under Arjuna).

(iii) It is stated in Mahābhārata, Śānti Parva, Chapter 334, Stanza 9, that the hermit Nara was one of the four incarnations taken by Mahāviṣṇu in the Manuṣya yuga (age of man) of the Svāyambhuva Manvantara.

(iv) It is mentioned in Padma Purāṇa, Uttara Khaṇḍa, Chapter 2, that, of the two viz. Nara and Nārāyaṇa, Nara was of fair complexion and Nārāyaṇa of dark complexion.

(v) It was because of the curse of the hermit Bhṛgu that Nara-Nārāyaṇas took birth as Arjuna and Kṛṣṇa in the Dvāparayuga. (Devī Bhāgavata, Skandha 4).

(vi) The meaning of the word 'Nara' is he who is not damaged. The universal soul named Nara has created water and so water got the name 'Nāram'. Because he lives in that water which has the name Nāram, the universal soul got the name Nārāyaṇa. (Manusmṛti, Chapter 1, Stanza 10).

(vii) For the other incarnations of Nara see under Raktaja.

NARA II. A Gandharva (semigod). It is stated in Mahābhārata, Sabhā Parva, Chapter 10, stanza 14 that this Nara stays in the presence of Kubera.

NARA III. A King of Ancient India. He never tasted meat in his life. (M.B. Anuśāsana Parva, Chapter 115, Stanza 64).

NARĀ IV. One of the wives of Uśīnara, a King of the family of the Aṅga Kings. Uśīnara had several wives such as Nṛgā, Narā, Kṛmī, Daśā, Dṛṣadvatī and so on. Nṛga was born from Nṛgā, Nara from Narā, Kṛmi from Kṛmī, Suvrata from Daśā and Śibi from Dṛṣadvatī. All these sons became Kings. (Agni Purāṇa, Chapter 277).

NARA V. An ancient place in South India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 60).

NĀRĀCA. A particular type of arrow.

NĀRADA I. A very famous sage of the Purāṇas.

1) *Birth.* Nārada was the son of Brahmā, born from his lap. Brahmā mentally created the famous saptarṣis, Marīci, Aṅgiras, Atri, Pulastya, Vasiṣṭha, Pulaha and Kratu. From Brahmā's anger was born Rudra, from his lap Nārada, from his right thumb Dakṣa, from his mind Sanaka and others and from his left thumb a daughter called Vīraṇī. Dakṣa wedded Vīraṇī. (Devī Bhāgavata, 5th Skandha).

2) *Various births of Nārada.* The Purāṇas refer to more than seven prominent births of Nārada. He was first born as the son of Brahmā, and after that, on account of Brahmā's curse he was born as the Gandharva called Upabarhaṇa. Following that he was born as the son of emperor Drumila and was named Nārada. Again born as the son of Brahmā under the name Nārada, he married Mālatī and ended his life as a monkey. He was again born as the son of Brahmā and was cursed by Dakṣa. Afterwards he was born as the son of Dakṣa and also as a worm. All these births did not occur in one and the same Manvantara. Nārada may be noticed doing something or other in connection with the various characters in the Purāṇas. There is no other character in the Purāṇas occupying so popular a place in them as Nārada. The important five births of Nārada are described below.

(i) *The Gandharva called Upabarhaṇa.* Nārada born from the lap of Brahmā desired to remain a celibate. But, Brahmā suggested that he should assume responsibility for procreation as his (Brahmā's) other sons like Marīci and Sanaka had already become celibates. Nārada did not accept this suggestion of Brahmā at which the latter got angry and cursed Nārada to lose his knowledge and to marry fifty beautiful women. Brahmā continued:—"You will be born as a Gandharva known as Upabarhaṇa and will become a great musician. You will be unrivalled in the handling of the Vīṇā. After your death as the Gandharva you will be born as the son of a servant woman, and as such you will be a great devotee of Viṣṇu. Afterwards you will be born as my son when I will impart knowledge to you."

There was a Gandharva called Citraketu, who performed penance on the banks of the Puṣkara lake to propitiate Śiva for a child. Śiva appeared and blessed Citraketu to the effect that Nārada, the son of Brahmā, would be born as his son. Accordingly the wife of Citraketu delivered a son whom the family priest named Upabarhaṇa. The boy grew up as a devotee of Viṣṇu. Bṛhaspati taught him the worship of Hari (Viṣṇu). Upabarhaṇa lived on the slopes of the Himālayas performing penance. While Upabarhaṇa was one day engaged in Samādhi fifty daughters of the Gandharva called Citraratha passed that way, and they fell in love with Upabarhaṇa, who was in Samādhi. He awoke from Samādhi on hearing the melodious songs of the fifty damsels who stood there with palms joined in reverence. Upabarhaṇa too fell in love with them, and he married all the fifty girls. He returned with them to the palace and lived there for thousands of years. Once the Gandharvas and the Apsaras were invited to sing the story of Viṣṇu in Brahmaloka. Upabarhaṇa accompanied them. He became lustful towards Rambhā. The Prajāpatis, who noticed it got angry, and Upabarhaṇa well-nigh dead due to their curse returned home. He told his wives all that had happened to him. He spread a darbha grass on the ground and lay on it and died. Mālatī, the eldest of his wives, got ready to curse Brahmā, Yama and Mṛtyu. In great consternation they sought refuge under Viṣṇu, who comforted and sent them back to Mālatī. They saluted her. Then a brahmin, who went there questioned Brahmā about the death of Upabarhaṇa. The brahmin told him that, according to previous decision, life for another thousand years remained for Upabarhaṇa, but he died in the meantime on account of the curse of Prajāpati. Immediately the brahmin assumed the form of Viṣṇu. The brahmin blessed Upabarhaṇa who woke up from death rubbing his eyes. He lived happily at home with his wives. He was blessed with children and grandchildren. Knowing that his end was near Upabarhaṇa and Mālatī spent their time in austerities on the banks of the Gaṅgā. At last Upabarhaṇa expired, and Mālatī ended her life in his funeral pyre. (Bhāgavata, 7th Skandha).

(ii) *Son of Kalāvatī.* There lived in Kānyakubja the emperor called Drumila. He, along with his wife Kalāvatī, performed penance on theb anks of the Gaṅgā for an offspring. Kalāvatī pleased Kaśyapa, by her worship and with his blessing she became pregnant. Drumila, who in the meantime had renounced everything in life, decided to spend the rest of his life in the forest itself. He gifted away all his wealth to brahmins and died in the forest. Though Kalāvatī got ready to follow him in the funeral pyre, a celestial voice stopped her and she refrained from committing self-immolation. She returned to the village and lived as a slave in a brahmin's house. In due course of time she deliverd a son. On the birth of the child it rained in the land which was suffering from failure of rains, and because of that the brahmin master of Kalāvatī named the child Nārada, meaning he who gives water. When the child Nārada grew up he told his mother the story about his former birth. He turned out to be a great devotee of Viṣṇu. Meanwhile, Kalāvatī, who went to milk the cow one night, was bitten to death by a snake, and Nārada was orphaned. Śiva and three attendants of his who went there in disguise were pleased at Nārada's great devotion for Viṣṇu and his service-mentality. He lived on the left-overs given by them. He repeated songs sung by them about Viṣṇu. Gradually Nārada became perfect devotee of Viṣṇu and a unique master of music. Śiva and others imparted Bhāgavata to Nārada before they left him. Nārada who thus attained divine knowledge performed penance for many years on the banks of the Gaṅgā and died there. (Bhāgavata, 7th Skandha).

(iii) *Birth as Kapi (Monkey).* Nārada, who expired on the banks of the Gaṅgā was again born as the son of Brahmā. Though the father wanted the son to get married the latter preferred to spend his days in the meditation on God. Brahmā then told his son as follows:—"Why are you so much afraid of the house-holder's life? Many people have attained salvation by following the four āśramas (stages in life) like that of the celibate, the house-holder, the anchorite and the sannyāsin. In fact, only such people will be able to serve man and God. A girl named Mālatī alias Damayantī is born to maharṣi Sañjaya, and Śiva has granted her the boon that in this birth you will become her husband. You, therefore, go to Naranārāyaṇas engaged in penance on the Himālayas. They will give Mālatī in marriage to you."

Accordingly Nārada went to Badarikāśrama where in the presence of Naranārāyaṇas he married Mālatī.

During those days Nārada and sage Parvata started on a pilgrimage in the course of which they went to the palace of emperor Sañjaya to observe Cāturmāsya. The emperor left a well-furnished house at the disposal of the pilgrims. He also deputed his daughter Damayantī to serve them. The humble service of Damayantī pleased them both. But, Damayantī's devotion towards Nārada was more ardent and both of them noticed this fact. One day Parvata asked Nārada whether Damayantī did not take a special interest in him (Nārada) and to this Nārada answered 'Yes, I too think so'. Parvata got angry at this answer of Nārada and told him thus: "We had agreed at the time when we started on this tour to divulge all secrets to each other. Now you have broken that contract. Why did you not tell me about Damayantī's partiality for you? You become, therefore, a monkey". Nārada, in turn, cursed Parvata as follows: "You will live in hell in Yamaloka for a hundred years."

Accordingly Nārada became a monkey and Parvata lived in hell. At this juncture Sañjaya's ministers advised him to marry his daughter to a prince, and the news made her very sad. Sañjaya understood the reason for his daughter's sadness from her nurse. The father had ultimately to yield to her wishes and Damayantī married Nārada, who had been turned into a monkey. Hundred years rolled by, and Parvata, the period of his curse being over, returned to the palace of Sañjaya. Nārada treated Parvata duly well, and pleased at the treatment, he gave redemption to Nārada from the curse. Nārada lived very happily with Damayantī for a long time at the palace, and after the demise of Damayantī he attained Brahmaloka. (Bhāgavata, 7th Skandha).

(iv) *Born as Dakṣa's son.* After the creation of the Devas was over, Brahmā called Dakṣa to him and asked him to marry Vīraṇī and procreate, and Dakṣa accordingly begot five thousand sons of Vīraṇī. They were called Haryaśvas. Finding that the Haryaśvas also were interested in the procreation of children Nārada, the Devarṣi, approached and told them as follows:—"Oh ! Haryaśvas ! You who are exceptionally vital people seem to be trying to procreate children. But, you have not enquired as to whether there is enough space on earth for such large numbers of people. You are just like children who know nothing about the world. How will you procreate people? Since you could live absolutely free in the sky, why do you not find out the limit of the earth?"

The Haryaśvas thereupon ran away in different places to find out the limit of the earth, and they have not, like the rivers which entered the ocean, returned yet.

At the loss of the Haryaśvas in the above manner, Dakṣa created the Śabalāśvas, whom also Nārada sent away to various parts of the earth. Dakṣa again created five thousand people whom also Nārada drove away in the above manner. Angry and sad at this, Dakṣa cursed Nārada thus:— "Well, Nārada ! my children roam about like this because of you. Therefore, you too in future will be roaming about without a permanent abode. Moreover, you will have rebirth as my son."

Nārada became a world-trotter on account of the above curse of Dakṣa. He was also reborn as the son of Dakṣa. (Devī Bhāgavata, 7th Skandha and Viṣṇu Purāṇa, Part 1, Chapter 15).

(v) *Born as a worm.* There is a story about Nārada being born as a worm. On the approach of a chariot the worm moved quickly away from its route lest its wheel should crush it to death. The King seated in the chariot burst out into laughter at the above sight when the worm told him as follows:—"There is nothing to be laughed at in my action. In every birth the body is much dear to the ātman (soul). Just as you love your body I also love and protect my body. (Mahābhārata).

3) *Viṣṇu showed Nārada the function of Māyā.* See under Tāladhvaja I

4) *Nārada became a woman.* While staying once with Kṛṣṇa at Dvārakā, Nārada and the former went out on a tour in an aerial chariot. On the way they saw a stream and Kṛṣṇa stopped the chariot there as Nārada

wanted to quench his thirst at the stream. Nārada drank water from the stream disobeying Kṛṣṇa's injunction that he should bathe before drinking water, and lo! the next moment Nārada was turned into a woman and when 'she' looked around neither Kṛṣṇa nor the chariot was to be seen. She wandered about in the forest and at last reached an āśrama. When the Ṛṣi of the āśrama awoke from his samādhi he saw standing before him a beautiful woman who requested him to accept her as his disciple. He readily granted her request. The preceptor married the disciple and in due course of time she became the mother of sixty children. One day all the sixty children and their father expired together. The grief-stricken widow felt too weak to perform the obsequies of the dead. An extraordinary hunger also held her in its grips. She raised her hand to pluck a fruit from the mango tree that stood nearby but could not reach the mango above. She placed together the corpses one on the other, mounted upon the heap of dead bodies and plucked the mango-fruit. Immediately a brahmin arrived on the spot and exhorted the widow on the impropriety of taking food without bathing after the death of husband and children. Then the widow entered the stream and dived in its waters holding above water the hand in which was held the mango, and lo ! it was Nārada who came out from the water. Only the hand, which had been held above water and did not therefore get wet, remained like that of a woman with bangles thereon. The brahmin, who stood there on the banks of the stream transformed himself into Kṛṣṇa. As ordered by Kṛṣṇa Nārada again dived with the whole of his body in the water when the hand also turned into that of a man. The mango held in the hand turned into an excellent Vīṇā. And Kṛṣṇa told Nārada: "The Ṛṣi who lived with you as your husband and who is no more is Kālapuruṣa, and the sixty children are years Prabhava, Vibhava etc.

Kṛṣṇa and Nārada then returned to Dvārakā. (Bhāgavata. 7th Skandha).

5) *Nārada met the woman called Bhakti.* When Kalikāla held the earth in its grips Nārada, on a particular occasion, went round the world viewing the evils of Kali, and he saw a young woman immersed in grief sitting on the banks of the Yamunā, the sports field of Kṛṣṇa. On both sides of her two old men were breathing in an unconscious state, and the woman, weeping was trying to restore them to consciousness. Many other women were fanning the unconscious men and trying to comfort the woman. Nārada approached the young woman when she spoke to him as follows: 'Oh! great sage, please put an end to my grief, because your words will remove all grief. I am called Bhakti and these two old men are my sons, one of whom is known as Jñāna (knowledge) and the other Vairāgya (renunciation), and they have become old due to the impact of time. The others found here are sacred rivers, who have come to serve me. But, the service of nobody will do me good.

I was born in the Drāviḍa region, grew up in Karṇāṭaka, lived here and there in Mahārāṣtra and became old at Gujarat whereat, atheists due to the evil of Kali inflicted wounds on me for a long time so that I became very weak. I did then go with my sons to the worshipful Vṛndāvana where I regained my old form and became a young woman in the shape of a ghost. My children suffer here in an unconscious state and I have to leave this for another place. I am so very sad that my sons have become old. Why did I become a young woman when my sons were old people? We three were touring together, and how then did this difference arise with regard to us? Is it not the proper thing for the mother to be older, and her children younger? You will please explain the reason for all these."

Nārada read out the Vedas and the Vedāṅgas to her, to no purpose. Then Sanaka, Sanandana, Sanatkumāra, Sanatsujāta and others (all of them the mental offsprings of Brahmā and gifted with eternal youth) asked Nārada to read out Bhāgavata to the sons of Bhakti. Nārada did so, and they became immediately young. (Padma Purāṇa, Uttarakhaṇḍa).

6) *Tested Śrī Kṛṣṇa.* Kṛṣṇa was living in Dvārakā with his 16008 wives. Nārada once wanted to know how Kṛṣṇa managed to maintain so many wives without any difficulty or quarrels among them. To test it he first went to the palace of Rukmiṇī where both Kṛṣṇa and herself welcomed and treated him duly. Nārada next visited Satyabhāmā's house where also Kṛṣṇa and herself welcomed and treated him well. In the houses of all the 16008 wives of Kṛṣṇa, Nārada had the same experience as above. He was wonder-struck at the divine powers of Kṛṣṇa and returned home praising Kṛṣṇa (Bhāgavata, 10th Skandha).

7) *Mahāviṣṇu put down Nārada's haughtiness.* Nārada had been very proud about his greatness as a musician. Viṣṇu decided to put an end to this conceit of Nārada for which purpose he took Nārada to a forest. There they saw many women, whose limbs had been cut, crying on account of insufferable pain. Mahāviṣṇu asked the women who they were and why their limbs were cut. They answered Viṣṇu that they were Rāgiṇīs, the presiding deities over the various tunes and that they were reduced to their present plight by the totally erroneous singing of the tunes by Nārada.

Nārada hung his head down in shame at the above answer of the women and he was cured of his conceit. (Adbhuta Rāmāyaṇa).

8) *Hanūmān shamed Nārada.* Nārada once met Hanūmān, who sang a song for him. Enjoying the music Nārada placed his Vīṇā on a rock which had been melted by the song of Hanūmān, and Nārada's Vīṇā sank into the melted rock. When the singing by Hanūmān was over, the rock, as of old, became hard again and the Vīṇā got stuck up with it. Hanūmān asked Nārada to melt the rock again with a song of his and take away his Vīṇā. Nārada sang and sang, all to no purpose. The rock did not melt again. Then Hanūmān sang a song and the rock melted. After praising Hanūmān Nārada left the place ashamed. (Adbhuta Rāmāyaṇa).

9) *Śrī Kṛṣṇa instructed Nārada about Māyā.* Nārada once requested Kṛṣṇa to teach him about Māyā (illusion) and Kṛṣṇa told him that he would be taught sometime later. Afterwards, one day while Nārada was walking about, it began to rain and he took shelter from the rain in a hut near at hand. There was a beautiful young woman in the hut and Nārada fell in love with her. Nārada lived with her for many years and a number of children were born to them. But, a flood washed the mother and children off into the sea, and Nārada was grief-stricken. Then Kṛṣṇa appeared there and asked Nārada whether he loved Māyā. Nārada confessed that he understood

Māyā very well and requested Kṛṣṇa to save him from attachments on account of Māyā.

10) *Nārada and Sanatkumāra.* Once Nārada went to Sanatkumāra and requested him to instruct him in spiritual wisdom telling the latter that he had already learnt the Vedas and all other scriptures and arts. Sanatkumāra accordingly taught him about the perfect nature, without either beginning or end, of supreme bliss. He taught Nārada thus : "Everything is God. God exists in all animate and inanimate objects, and God is superior to everything." (Chāndogyopaniṣad).

11) *Other information about Nārada.*

(1) Once Brahmā advised him sixteen names which would wash off all the evils of Kali, i.e. Hare Rāma Hare Rāma Rāma Rāma Hare Hare, Hare Kṛṣṇa Hare Kṛṣṇa Kṛṣṇa Kṛṣṇa Hare Hare. (Kalisantaraṇopaniṣad).

(2) It was Nārada who gave the impetus to Vālmīki for the composition of Rāmāyaṇa. Once Vālmīki asked Nārada, who had returned after a tour of the three worlds, who the greatest of men was. Nārada replied 'Śrī Rāma' and related to Vālmīki a brief history of Rāma. Nārada departed from there and Vālmīki went to the banks of the river Tamasā. It was there that Vālmīki, at the sight of a hunter shooting down one of the Krauñca birds, sang the famous verse 'Mā niṣāda' etc. (See under Vālmīki).

(3) Nārada once went to Veda Vyāsa, who was very unhappy because he had no children. Questioned by Vyāsa as to the means to have a son Nārada advised him to worship Parāśakti (the supreme power). Accordingly Vyāsa worshipped Parāśakti at Kailāsa and was gifted with the son Śuka. (Devī Bhāgavata, 1st Skandha),

(4) When once Nārada came to Vaikuṇṭha playing on his Vīṇā Lakṣmīdevī went bashfully into the inner apartment. In fact, she felt some love towards Nārada who asked Viṣṇu for the reason thereof. Viṣṇu replied that none existed who had absolutely conquered Māyā (illusion) and that Lakṣmīdevī felt love towards Nārada for a few moments because of the influence of Māyā. (Devī Bhāgavata, 6th Skandha).

(5) Once Agastya kicked down mount Vindhya and Nārada had also a small share in it. Vindhya had risen above the path of the sun as Nārada told him querulously that the Sun was circling Mahāmeru and was ignoring Vindhya. (Devī Bhāgavata, 10th Skandha).

(6) Nārada once went to Pātālaloka and returned after having been duly treated as guest by Prahlāda. (Brahma Purāṇa, Chapter 23).

(7) Nārada once cursed Nalakūbara and Maṇigrīva (sons of Kubera) and turned them into two trees. They regained their former form on being touched by the mortar drawn by Kṛṣṇa as a boy. (See under Nalakūbara).

(8) It was Nārada who told Kaṁsa that Śrī Kṛṣṇa was in Ambāḍi. He also told Kaṁsa about his previous history. (Bhāgavata, 10th Skandha).

(9) Vṛkāsura once asked Nārada who amongst the Trimūrtis used to be pleased most easily and Nārada mentioned Śiva. It was therefore that the asura performed penance to Śiva and pleased him. (Bhāgavata, 10th Skandha).

(10) The following story occurs in the Vāyu Purāṇa as to how Nārada's Vīṇā became the musical instrument of the world. Once Nārada was in Indra's court when the latter asked Urvaśī to give a dance performance. She did so and in the course of the dance saw Jayanta, son of Indra seated before her. She was swept over by a passion towards Jayanta as a result of which some mistakes were made by her in dancing. Nārada, who was playing his Vīṇā called Mahatī, also committed some mistakes. Nārada did so to attract the attention of the audience to Urvaśī's mistakes. Noticing the mistake Agastya, who too was present on the occasion, cursed Urvaśī to become a bamboo. He cursed that Nārada's Vīṇā should become the Vīṇā of the world (Vāyu Purāṇa).

(11) Nārada's curse was also one of the causes for Rāvaṇa's death. Rāvaṇa once requested Nārada to explain to him the meaning of 'Om', and when Nārada refused to oblige him he threatened to cut Nārada's tongue. Nārada in return cursed that the ten heads of Rāvaṇa would be cut. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

(12) During one Kalpa, Nārada was born as a Devagandharva as the son of Kaśyapa by his wife Muni, (Ādi Parva, Chapter 1 and Svargārohaṇa Parva, Chapter 5).

(13) On one occasion Nārada recited Mahābhārata which included three lakhs of ślokas. (Mahābhārata, Ādi Parva, Chapter 1; Svargārohaṇa Parva, Chapter 5).

(14) Since he imparted Sāṅkhya wisdom to the sons of Dakṣa they renounced the world and departed for different places. (Ādi Parva, Chapter 75, Verse 7).

(15) He was present at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 57).

(16) He also was present in the company of Devas and women, who attended Pāñcālī's Svayaṁvara. (Ādi Parva, Chapter 186, Verse 7).

(17) After Pāñcālī's Svayaṁvara he once went to the Pāṇḍavas at Indraprastha and advised the five brothers not to quarrel over Pāñcālī. It was he, who told them the story of the Sundopasundas. He also arranged that Pāñcālī should live by turns of one year each with each of the five Pāṇḍava brothers. (Ādi Parva, Chapter 207, Verse 9).

(18) It was he who consoled and sent the apsaras called Vargā, who was in the grip of a curse, to the south, (See under Vargā).

(19) In the form of a catechism he gave advice on various topics to Dharmaputra. (Sabhā Parva, Chapter 5).

(20) When proposals for building a palace at Indraprastha for the Pāṇḍavas were under discussion Nārada went there and gave descriptions of the courts of Indra, Yama, Varuṇa, Kubera and Brahmā. (Sabhā Parva, Chapters 5-11).

(21) He related the story of Hariścandra to Dharmaputra. (Sabhā Parva, Chapter 12, Verse 23).

(22) It was he who conveyed the information to Dvārakā that Kṛṣṇa's grandson Aniruddha was imprisoned in the house of Bāṇa. (Sabhā Parva, Chapter 38).

(23) He bathed Yudhiṣṭhira's head with holy waters at the Rājasūya Yajña. (Sabhā Parva, Chapter 55, Verse 10).

(24) He prophesied that the Kauravas would get annihilated. (Sabhā Parva, Chapter 80, Verse 33).

(25) When Pradyumna decided to kill Sālva it was Nārada who saved him. (Sabhā Parva, Chapter 19, Verse 22).

(26) Nārada too was in the company of the Gandharvas who had gone to receive Arjuna at Indraloka.) Vana Parva, Chapter 43, Verse 14).

(27) It was Nārada who informed Indra about the Svayaṁvara of Damayantī. (Vana Parva, Chapter 54, Verse 20).

(28) It was he who informed Sagara that his 60,000 children had been burnt to ashes in the fire of Kapilamuni's anger. (Vana Parva, Chapter 107, Verse 33).

(29) On another occasion he prevented Arjuna from using divine arrows. (Vana Parva, Chapter 183, Verse 18).

(30) While the Pāṇḍavas were living in the Kāmyaka forest Nārada went there and enjoyed hearing stories related by Sage Mārkaṇḍeya. (Vana Parva, Chapter 183, Verse 47).

(31) Once he went to the palace of Aśvapati the father of Sāvitrī and described the good qualities and merits of Satyavān as a result of which Sāvitrī was married to Satyavān. (Vana Parva, Chapter 294, Verse 11).

(32) Once in the course of a search for a suitable husband for his daughter, Mātali was taken by Nārada to Varuṇaloka and shown many wonderful sights. (Udyoga Parva, Chapter 100).

(33) After that he took Mātali to Garuḍa loka. (Udyoga Parva, Chapter 101).

(34) At last he got Mātali's daughter married by Āryaka. (Udyoga Parva, Chapter 104, Verse 1).

(35) He related Gālava's history to Dharmaputra. (Udyoga Parva, Chapter 106).

(36) When fighting started between Bhīṣma and Paraśurāma Nārada tried to stop them. (See under Ambā).

(37) He consoled Akampana who was grieving over the death of his son. (Droṇa Parva, Chapter 52).

(38) He demanded Sañjaya's daughter in marriage. (Droṇa Parva, Chapter 52, Verse 12).

(39) Sage Parvata cursed Nārada and he, in turn, cursed Parvata. (Droṇa Parva, Chapter 55, Verse 7).

(40) He blessed that a son would be born to King Sañjaya. (Droṇa Parva, Chapter 55, Verse 24).

(41) He consoled Sañjaya who was sad over the absence of children by telling the story of Varuṇa. (Droṇa Parva, Chapter 55, Verse 26).

(42) He spoke about the charitable nature of King Suhotra in the presence of Dharmaputra, who was feeling sad about the great war. (Droṇa Parva, Chapter 56).

(43) He extolled the charitable nature of King Paurava. (Droṇa Parva, Chapter 57).

(44) He extolled the yajña conducted by emperor Śibi and also his generosity. (Droṇa Parva, Chapter 58).

(45) He related the story of Śrī Rāma to Yudhiṣṭhira. (Droṇa Parva, Chapter 59).

(46) He related the story of Bhagīratha. (Droṇa Parva, Chapter 60).

(47) He convinced Yudhiṣṭhira about the reasons for the prosperity of Dilīpa. (Droṇa Parva, Chapter 61).

(48) He told Yudhiṣṭhira the stories of Māndhātā, Yayāti, Ambarīṣa, Śaśabindu, Saha, Rantideva, Bharata, Pṛthu, Paraśurāma and Sṛñjaya. (Droṇa Parva, Chapters 61-70).

(49) Nārada too was present to see the pond created with arrows by Arjuna during the great war. (Droṇa Parva, Chapter 99, Verse 61).

(50) He lighted the lamp for the Pāṇḍavas during the great war. (Droṇa Parva, Chapter 163, Verse 15).

(51) He prompted Vṛddhakanyā to get married. (See under Vṛddhakanyā).

(52) It was he who conveyed the news about the annihilation of the Kauravas to Balabhadrarāma. (Śalya Parva, Chapter 54, Verse 25).

(53) He prevented Arjuna and Aśvatthāmā from using Brahmāstra during the great war. (Sauptika Parva, Chapter 14, Verse 11).

(54) He informed Yudhiṣṭhira about the curse on Karṇa. (Śānti Parva, Chapter 2).

(55) On another occasion he related to Yudhiṣṭhira the story of Suvarṇaṣṭhīlī, son of Sañjaya. (Śānti Parva, Chapter 31).

(56) He was also present in the company of the sages who visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 45, Verse 8).

(57) It was he who prompted Dharmaputra to question Bhīṣma on topics of Dharma (righteousness) (Śānti Parva, Chapter 54, Verse 3).

(58) Once Nārada told wind that the Śālmalī tree claimed itself to be greater than wind. The next morning wind smashed the branches and leaves of the tree. (Śānti Parva, Chapter 155, Verse 9).

(59) Once he entered into a discussion about the creation of the world with Asitadevalamuni. (Śānti Parva, Chapter 275, Verse 3).

(60) He gave advice to sage Gālava about the means to achieve progress and prosperity. (Śānti Parva, Chapter 287, Verse 12).

(61) Once he advised sage Śuka on topics of renunciation. (Śānti Parva, Chapter 329).

(62) He praised God once with two hundred names (Śānti Parva, Chapter 338).

(63) He once explained to the Apsarā woman Pañcacūḍā the aspects and characteristics of women. (Anuśāsana Parva, Chapter 38, Verse 6).

(64) He related to Bhīṣma the greatness of feeding people with rice. (Anuśāsana Parva, Chapter 63, Verse 5).

(65) He advised Marutta to appoint sage Saṁvarta as his priest. (Aśvamedha Parva, Chapter 6, Verse 18).

(66) It was he who informed Dharmaputra about the death of Dhṛtarāṣṭra, Gāndhārī and Kuntī in a wild fire. (Āśramavāsika Parva, Chapter 37).

(67) He was also present with the sages who cursed Sāmba, son of Kṛṣṇa, to deliver an iron rod. (Mausala Parva, Chapter 1).

(68) Synonyms for Nārada : Devarṣi, Parameṣṭhija. Pārameṣṭhi, Parameṣṭhiputra, Surarṣi etc.

NĀRADA II. One of the Brahmavādī sons of Viśvāmitra (Anuśāsana Parva, Chapter 4, Verse 53).

NĀRADĀGAMANAPARVA. A sub parva of Āśramavāsikaparva, Chapters 37-39.

NĀRADĪ. One of the Brahmavādī sons of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 59).

NĀRADĪYAPURĀṆA. One of the eighteen Purāṇas. (See under Purāṇas).

NARAKA I. (NARAKĀSURA). A valiant Asura.

1) *Birth.* Once the Asura Hiraṇyākṣa was amusing himself by wading through the ocean and beating at the waves with his club. Varuṇa, the god of water, was alarmed at this and ran to Mahāviṣṇu and told him every thing. Hearing this Mahāviṣṇu got up to kill Hiraṇyākṣa. Hiraṇyākṣa who had assumed the form of a Boar carried the earth on his tusks and ran to Pātāla. As the goddess earth had come into contact with the tusks of Hiraṇyākṣa she became pregnant and gave birth to an asura infant of immense might and power. That infant was Narakāsura.

Taking the infant born from impurity the sad goddess Earth went to Mahāviṣṇu and requested him to save the child somehow. Mahāviṣṇu pitied him and gave him Nārāyaṇāstra (Nārāyaṇa's weapon) and said: "Naraka ! So long as this weapon is with you, nobody but me could kill you." Saying this he disappeared. (Bhāgavata, Skandha 10).

2) *Administration.* Narakāsura made Prāgjyotiṣa his capital and ruled over the asuras as their emperor for a long time, all the while terrifying the Devas. Once this asura raped Kaśerū the daughter of Tvaṣṭā. He brought sixteen thousand and one hundred maidens from the women of the earth and the world of gods. He made them captives at Audaka on the top of the mountain Maṇiparvata. He appointed four mighty and fearful asuras: Hayagrīva, Nisunda, Pañcanada and Mura as gate-keepers of Prāgjyotiṣa. As they stood blocking the way up to Devayāna, nobody dared to enter Prāgjyotiṣa. The ten sons of Narakāsura guarded the harem. At the boundary of the country Murāsura had tied six thousand ropes with a sword at the end of each. So enemies dared not come near the boundary. When Sugrīva gave instructions to the monkeys who were sent in search of Sītā, about the route they were to follow, he had mentioned about the city of Prāgjyotiṣa. Mention is made in Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 42 that Sugrīva had given them special instructions to search for Sītā in Prāgjyotiṣa. (M.B. Viṣṇu Parva, Chapter 63).

3) *Previous birth of Naraka.* Long ago a king who was the father of Sixteen thousand daughters, ruled over a country. While the father and daughters were sitting in the palace Mahāviṣṇu came there as a hermit. The sixteen thousand damsels gathered round the hermit. Their father got angry and cursed them. The daughters shed tears and entreated their father for liberation from the curse. He gave them remission and said that in the next birth they would become wives of Mahāviṣṇu.

Another version of this story says that the damsels had requested Brahmā for liberation from the curse according to the advice of the hermit Nārada, and that Brahmā had given them liberation from the curse. In some versions it is stated that Nārada himself gave them liberation from the curse.

It was this King, who was the father of the sixteen thousand damsels, who took birth again as Narakāsura. Those sixteen thousand damels who had been born as princesses in different places were taken captives by Narakāsura and were kept in Audaka. (Bhāgavata, Skandha 10).

4) *Death.* Narakāsura who had been causing devastation and terror in the three worlds entered the world of the gods once. The gods were not able to withstand the fury of Naraka, who carried away the ear-rings of Aditi, the mother of Indra, and the large white royal umbrella of Indra to Prāgjyotiṣa. Indra went to Dvārakā and told Śrī Kṛṣṇa of the molestations he had received at the hands of Narakāsura. Śrī Kṛṣṇa rode on his Garuḍa with his wife Satyabhāmā to Prāgjyotiṣa. They flew over the city round and understood the lay-out of the city, and the precautions taken by Narakāsura. The battle began after this reconnaissance. Śrī Kṛṣṇa, Satyabhāmā and Garuḍa fought with the asuras. The mighty asuras such as Mura, Tāmra, Antarīkṣa, Śravaṇa, Vasu, Vibhāvasu, Nabhasvān, Aruṇa and others were killed. At last Narakāsura himself entered the battlefield. A fierce battle ensued in which Naraka was killed. The divine weapon Nārāyaṇāstra of Naraka was given to his son Bhagadatta. After the battle Śrī Kṛṣṇa and Satyabhāmā went to the world of the gods and returned the ear-rings to Aditi and the umbrella to Indra. (Bhāgavata, Skandha 10).

NARAKA II. Mention is made about another Narakāsura who was born to Prajāpati Kaśyapa by his wife Danu, in Mahābhārata, Ādi Parva, Chapter 65, Stanza 28. Once Indra defeated this Narakāsura. It is seen in Mahābhārata, Sabhā Parva, Chapter 9 that this asura after his death, stayed in the palace of Varuṇa worshipping him.

NARAKA III. Bhagadatta the son of Narakāsura ruled over the part of Pātāla called Naraka, and being the ruler of Naraka, Bhagadatta seems to have been known by the name of Naraka also.

NARAKA. IV See under Kāla I.

NARANĀRĀYAṆAS. Two hermits Nara and Nārāyaṇa. These two hermits had spent many thousands of years in Badaryāśrama doing penance. Arjuna was the rebirth of Nara and Śrī Kṛṣṇa was the rebirth of Nārāyaṇa. (For detailed story see under Nara and Nārāyaṇa).

NARĀNTAKA I. A captain of the army of Rāvaṇa. It is stated in Agni Purāṇa, Chapter10, that the captains of Rāvaṇa, viz., Kumbha, Nikumbha, Makarākṣa, Mahodara, Mahāpārśva, Matta, Unmatta, Praghāsa, Bhāsakarṇa, Virūpākṣa, Devāntaka, Narāntaka, Triśiras, Atikāya and other Rākṣasas fought on the side of Rāvaṇa against Śrī Rāma and that all of them were killed.

Of these Devāntaka and Narāntaka were mighty and valiant warriors. Aṅgada killed Narāntaka after a fierce battle. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Chapter 69).

NARĀNTAKA II. Son of Rudraketu, an asura. This asura terrorized the three worlds by his wicked and cruel deeds. When the wickedness and cruelty of this asura became unbearable Gaṇapati incarnated in the house of Kaśyapa to protect the three worlds. Knowing this Narāntaka resorted to various means to kill Gaṇapati. But his attempts were futile. Finally he was killed by Gaṇapati. (Gaṇeśa Purāṇa).

NARARĀṢṬRA. A kingdom of ancient India. In Mahābhārata, Sabhā Parva, Chapter 31, Stanza 6, it is mentioned that Sahadeva one of the Pāṇḍavas, conquered this country.

NARASIMHA. See under Avatāra.

NARAVĀHANA. A Kṣatriya King who had obtained remission of the sin of Brahmahatyā (slaughter of Brahmin) by taking the fast of Vaiśākhavrata.

This man who was a Kṣatriya of Pāñcāla once happened to kill a Brahmin with an arrow. To get remission of this sin, he discarded his Sacred thread, mark on the forehead and forelock and had been wandering here and there when he met a Brahmin named Muniśarmā. Naravāhana told him his story. This Brāhmaṇa who was a lover of God advised him regarding the importance of the Vaiśākha fast. By taking this fast the King obtained remission of sin. (Padma Purāṇa, Chapter 88).

NARAVĀHANADATTA. A famous Vidyādhara. Udayana the King of Vatsa had been spending his time in play and pleasure with his wives Padmāvatī and Vāsavadattā, when once Nārada appeared before them. The king greeted the hermit and showed hospitality. The King and the queens were childless. Nārada told them: "Hear, oh King. Your wife Vāsavadattā is the incarnation of Ratidevī blessed by Śiva. The son born to her would become the emperor of the Vidyādharas. Not long after this Vāsavadattā conceived and gave birth to a radiant son. He was named Naravāhana-datta. At this time Kaliṅgasenā, who had been transformed into a woman by the curse of Indra, gave birth to an extra-ordinarily beautiful girl. (For detailed story see under Kaliṅgasenā). That child was named Madana-mañcukā. Even in infancy she was surrounded by a halo of unearthly beauty. Hearing of this child, Vāsavadattā brought Kaliṅgasenā and tbe infant to the palace. To the wonder of everybody, the infants looked at each other and they were not satisfied how soever long they looked at each other. The king and his wives understood this perfectly well and at the proper time their marriage was conducted.

Naravāhanadatta was anointed as the Heir-apparent. Once he was playing in the garden in the spring season, with his ministers Gomukha and others, when the most beautiful Ratnaprabhā came there. (See under Ratnaprabhā).

Once Naravāhanadatta went for hunting with his minister Gomukha and retinue. Somehow or other he was separated from Gomukha and army in the deep forest. Then he heard a divine song and sound of a heavenly lyre. He went in the direction from which the music came. and reached a Śaivite temple. Getting in, he saw an excessively beautiful damsel standing in the midst of her attendants and companions singing and playing on a lute, in praise of Śiva. At this time a grown-up Vidyādhara woman came down from the sky and getting near the damsel, gave her to Naravāhanadatta. The name of the Vidyādhara damsel was Alaṅkāravatī. (For other details see under Alaṅkāravatī).

As Naravāhanadatta was spending his days, enjoying the pleasing company of his wife Alaṅkāravatī, once he went for hunting, with his army. Being very tired they went in search of water, and entered a thick forest. There they saw a lake full of golden lotus flowers and four men plucking flowers. Naravāhanadatta approached them. They said that they had been plucking flowers to worship Viṣṇu. Naravāhana followed them to the presence of Viṣṇu. Mahāviṣṇu was greatly pleased at Naravāhanadatta who was standing with folded hands singing praises of Viṣṇu in intense devotion and blessed him to become the emperor of the Vidyādharas. (Kathāsaritsāgara).

NĀRĀYAṆA. One of the two Ṛṣis famous as Naranārāyaṇas.

1) *Birth.* Dharma, son of Brahmā was Nārāyaṇa's father. Dharma married ten daughters of Dakṣa, and four sons, i.e. Hari, Kṛṣṇa, Nara and Nārāyaṇa were born to him of them. Of the four, Nara and Nārāyaṇa were inseparable sannyāsins. In the holy Badarikāśrama on the slopes of the Himālayas they did tapas to please Brahmā for a thousand years.

2) *Nārāyaṇa's tapas.* The whole world was, so to say, burnt by the intense tapas of Naranārāyaṇas. Indra was alarmed. Believing that their tapas was for the attainment of Indrahood and fearing his own displacement Indra went to Badarikāśrama mounted on Airāvata to break their tapas, and told them thus: "Oh ascetics, who shine like the rising sun, I am pleased with your tapas. You may choose any boon you like."

The Naranārāyaṇas did not even recognise the thunder-like voice of Indra; nor did they answer him. This increased Indra's alarm, and he decided to disturb them with Māyā, productive of fear, desire etc. and thus break their tapas. Indra began threatening them with cruel animals created by him like wild cat, leopard tiger, lion, elephant etc. and also with aberrations created in nature like storm, rain, wild fire etc. But, none of the above affected or moved them in the least. After all, why should they be moved? You would threaten only those who are subject to desires, love of comfort, any particular object in life or likes and dislikes. Since Naranārāyaṇas had none of the above, Indra's attempts to threaten them failed. Thus disappointed he returned to Svargaloka and after thinking for a long time he called Kāmadeva to him and spoke as follows:— "You should go, along with Rati and the spring, to Badarikāśrama. Also take with you any number of apsarā women you want. You will find Naranārāyaṇas at the āśrama performing tapas and will weaken them from their resolution by using your arrows (erotic shafts) and tempt them into erotic life. I am also deputing apsarā women like Rambhā to help you."

Kāmadeva accordingly started for Badarikāśrama accompanied by all the apsarā women. When they reached the place spring season had set in there.

Varieties of beetles flew about from flower to flower humming. Trees like the mango and Palāśa were thick with flowers. Creepers (Comparable to young women) entwined and embraced trees (lovers), the former carrying puṣpas (flowers, in the case of young women, coming of age). A fragrant breeze swept the whole region. In this erotic background Kāma and Rati, with their five arrows and accompanied by celestial women came to the āśrama, and there they began singing and dancing. The erotic flow enchanted the soul of Naranārāyaṇas. Nārāyaṇarṣi awoke from his tapas and whispered something in the ears of Nara. By now Kāmadeva had entered the presence of Naranārāyaṇas accompanied by the reputed beauties of Svarloka like Menakā, Rambhā, Tilottamā, Sukeśinī, Manoramā, Maheśvarī, Puṣpagandhā, Pramadvarā, Ghṛtācī, Candraprabhā, Somaprabhā, Vidyunmālā, Ambujākṣī and Kāñcanamālā. These beauties were accompanied by 10080 of their beautiful attendants. Naranārāyaṇas

were wonder-struck to see this army of Kāma. All those great beauties stood before Naranārāyaṇas in salutation. Some of them began to sing, others to dance and yet others to take up the tunes. Nārayaṇarṣi could easily divine the reason for the show. He thought to himself thus—

"None but Devendra could have sent all these people here, and his object must be to hinder our tapas. But I shall prove to Indra that all these mean nothing to me. Let Devendra understand that I can create more beautiful ladies than these women of his here and that I am not in the least attracted by any of them here."

Thinking thus Nārāyaṇa beat gently on his thigh and immediately arose therefrom an exceptionally beautiful woman. Since that woman, the most beautiful in all the three worlds, was created from the Ūru (thigh) of Nārāyaṇa she came to be known as Urvaśī. Others were wonder-struck by this new creation. He created some other beauties also, and an equal number of other women to serve them. All of them stood before him in humble salutation.

The celestial women almost fainted with fear. In repentance they begged the munis pardon for their mistake. The munis were kindly disposed towards them. They told them that they (munis) cherished no animosity towards them, but in fact were pleased with them, and they further asked them (celestial women) to choose their boons. The munis also asked them to take Urvaśī to Devaloka as a present from them to Indra. Let the Devas prosper.

Having heard Nara speak like this the celestial women returned in great humility to Devaloka with Urvaśī and the other women. (Devī Bhāgavata, 4th Skandha).

3) *Other information.*

(i) Nara and Nārāyaṇa were two incarnations of Mahāviṣṇu. (Śānti Parva, Chapter 384)

(ii) A dark hair of Nārāyaṇarṣi was born as Kṛṣṇa and a white one as Balabhadrarāma. (Ādi Parva, Chapter 196, Verse 32).

(iii) He was a star member in Brahmā's assembly. (Sabhā Parva, Chapter 11, verse 52)

(iv) Once he appeared before Māndhātā in the guise of Indra. (Śānti Parva, Chapter 64, Verse 14).

(v) He once fought with Śiva and won. (Śānti Parva, Chapter 382, Verse 110)

For complete details about Nārāyaṇarṣi see under Nara Arjuna and Kṛṣṇa)

NĀRĀYAṆĀŚRAMA. A holy place. (Vana Parva, Chapter 29, Verse 6)

NĀRĀYAṆASTHĀNA. (ŚĀLAGRĀMATĪRTHA). A sacred place where Mahāviṣṇu is always present. Brahmā, Devas, Sannyāsins, Ādityas, Vasus. and Rudras are also ever present here in the service of Viṣṇu. Viṣṇu is called Śālagrāma as he is being thus worshipped at Śālagrāma. Those who visit the place will enjoy the fruits of Aśvamedha yajña and ascend to Vaikuṇṭha. (Vana Parva, Chapter 84, Verse 115).

NĀRĀYAṆĀSTRAMOKṢAPARVA. A sub parva of Droṇa Parva comprising of Chapters 193-220.

NĀRĀYAṆAVARMAMANTRA. Imparted by Viśvarūpa, son of Tvaṣṭā, to Indra, this mantra is competent to destroy enemies. He who dasires to chant this mantra should do so silently after having first washed his hands and feet and holding Kuśa grass in his hands with face turned towards the north. The mantra is to be chanted when some danger is imminent.

NĀRĪ. A daughter of Meru. She and her sisters were married by the following sons of Agnīdhra, i.e. Nābhi, Kimpuruṣa, Hari, Ilāvṛta, Ramyaka, Hiraṇmaya, Kuru, Bhadrāśva and Ketumāla. (Bhāgavata, 5th Skandha).

NARIṢYANTA I. Son of Vaivasvata Manu. He was a brother of Ikṣvāku. (Bhāgavata, Skandha 8).

NARIṢYANTA II. A King who was the son of Marutta. Indrasenā was his wife; Dama was his son. While Nariṣyanta was leading the life of a house-holder in the forest, Vapuṣmān killed him. Indrasenā jumped into the funeral pyre of her husband and died. (Mārkaṇḍeya Purāṇa).

NĀRĪTĪRTHA. Common name for the five tīrthas, i.e. Agastya tīrtha, Saubhadratīrtha, Paulomatīrtha, Kārandhamatīrtha and Bharadvājatīrtha. Once Arjuna bathed in Bharadvājatīrtha. The Apsarā women called Vargās were living in the five tīrthas in the form of crocodiles as the result of a curse. With the arrival of Arjuna there, the crocodiles resumed their previous forms as Apsarā women and returned to Devaloka. (For the curse etc. see under Vargā).

NARMADĀ I. A famous holy river of South India. This river which springs from Amarakaṇṭaka flows through the valley called Khambhāta and falls into the ocean.

1) *Birth.* This river which is considered to be a holy river was the rebirth of Tapatī the daughter of the Sun. (To know how Tapatī was reborn as Narmadā, see under Tapatī).

2) *The divine nature of the river Narmadā.* Mention is made in most of the Purāṇas about the river Narmadā which is one of the holy rivers of Bhārata. Once Nārada said to Yudhiṣṭhira about the river Narmadā as follows: "Gaṅgā has more divinity in Kanakhala and Sarasvatī has more divinity in Kurukṣetra. But Narmadā is a holy river everywhere, whether in the villages or in the forests. Sarasvatī purifies us in three days and Gaṅgā in one day. But the moment we see Narmadā we are purified."

The river Narmadā, the former half of which embraces the mountain Amarakaṇṭaka in the country of Kaliṅga, is the purest of rivers in the three worlds. The devas, asuras, Gandharvas and hermits bathe in the river and attain eternal bliss. He who controls his organs of senses and takes fast for one night and bathes in this river would be prosperous for hundred generations. This great river is hundred yojanas long and two yojanas wide. There are sixty crores and sixty thousand holy ghats in this river around the mountain Amarakaṇṭaka. Anybody who dies by fire, by drowning or by fast on this mountain Amarakaṇṭaka, will never have rebirth. (Padma Purāṇa, Chapter 13).

3) *Mahābhārata and Narmadā.* Throughout Mahābhārata mention is made about Narmadā. Important of them are given below :

(i) Goddess Narmadā stays in the palace of Varuṇa worshipping him. (M.B. Sabhā Parva, Chapter 9, Stanza 18).

(ii) While leading forest life Dharmaputra with his brothers visited Narmadādevī. (M.B. Vana Parva, Chapter 121, Stanza 16).

(iii) Indra and the Aśvinīdevas once drank Soma sitting on the mountain Vaidūrya on the banks of the Narmadā. (M.B. Vana Parva, Chapter 121, Stanza 19).

(iv) Narmadā is the origin of Agni (fire). (M.B. Vana Parva, Chapter 222, Stanza 21).

(v) A king named Duryodhana, who ruled over the city called Māhiṣmatī on the banks of the Narmadā once married Devī Narmadā. A daughter named Sudarśanā was born to them. She was extremely beautiful. (M.B. Anuśāsana Parva, Chapter 2, Stanza 18).

(vi) He who observes fast for two weeks bathing in the waters of Narmadā will be born as a prince in the next birth. (M.B. Anuśāsana Parva, Chapter 25, Stanza 50).

(vii) Once Narmadā took Purukutsa, the son of Māndhātā, as her husband. (M.B. Āśramavāsika Parva, Chapter 20, Stanza 12). For the importance of Narmadā, see under Pramohinī).

NARMADĀ II. See under Puṣpotkaṭā.

NARMADĀ III. Wife of Purukutsa, the son of Māndhātā. (Viṣṇu Purāṇa).

NARYA. A King of the age of Ṛgveda. It is mentioned in Ṛgveda, Maṇḍala I, Anuvāka 10, Sūkta 54, that Devendra had rescued the Kings Narya, Turvasu and Yadu.

NĀSATYA. One of the Aśvinīkumāras. (Mahābhārata, Śānti Parva, Chapter 208, Verse 17).

NAŚĪKA. The grandson of Lomapāda. (Bhāgavata, Skandha 9).

NĀṬAKEYA. A particular region in ancient India. (Sabhā Parva, Chapter 38).

NĀṬOṬINĀṬAKA. A kind of dramatic performance in ancient Kerala. (See Tirayāṭṭam).

NĀṬOṬIPPĀṬṬU. (FOLK-SONGS). Every literature has a section known as nāṭoṭippāṭṭus (folk songs). In Kerala (Malayālam) literature the period of folk songs was a golden era. Worship of devatās, honouring heroes, entertainments, philosophy, science, caste-professions, morals, ethics etc., generally formed the themes for folk songs. There are a number of folk-songs in Malayālam called Saṅghakkali, Tīyāṭṭu, Olappāvakkūttu, Ezhāmatu Kali, Kāṇippāṭṭu, Nāṭṭuppāṭṭu, Vaṭṭippāṭṭn, Pūrakkalippāṭṭu, Aṭaccuturappāṭṭu, (Pulluvarpāṭṭu, Nizhalkūttuppāṭṭu, Bhadrakālippāṭṭu, Tirayāṭṭu etc. All these songs are reflective of the spiritual thoughts and ideas of the masses. Also, there is a special series of folk-songs called Vaṭakkanpāṭṭus (songs of the north).

All the Vaṭakkanpāṭṭus are heroic songs. They are folk-songs eulogising the heroic deeds and achievements of certain heroes and heroines of exceptional courage and prowess who flourished in olden days in north Malabar. Though there are more than four hundred such songs, only thirtyfive of them have been printed and published yet. These songs, which call for no special training or gifts for their singing or require any special knowledge in music for their appreciation, take their roots in the hearts of the common people. Almost all these songs are connected with Kalaris (schools where gymnastics are taught), Aṭavu (strategic feats of the duel fight), Payattu (physical training) and Aṅkam (fight). Descriptions of the challenges by heroes, clashing of arms and the way how youngsters get out of danger by their intelligence and prowess are really exciting and exhilarating to read.

Most of the heroes in the Vaṭakkanpāṭṭus lived either in Kaṭattanāḍu or its suburbs. A good majority of the songs sings the praises of two powerful families Puttūram house and Taccolimāṇikkattu, the former a Tīya and the latter a Nāyar family. Taccolimāṇikkattu house was at Meppa in Putuppaṇam village near Vaṭakara in Kaṭattanāḍu, and most of the songs relate to the great hero Otenakkuruppu of this house. Otenakkuruppu was born in 1584 A.D. and lived for thirtytwo years. Therefore, the Vaṭakkanpāṭṭus may generally be placed in the 16th and 17th centuries A.D. Āromalcekavar, Āromaluṇṇi, Āṭṭummaṇamel Uṇṇiyārcca, Taccoli Otenan, Taccoli Candu, Pālāṭṭu Komappan, Bambāyi Ālikutty, Putunāṭan Kelu and Kalpparampil Kaṇṇan are the chief characters in the paṭṭus. Especially the song about Uṇṇiyārcca is thrilling. Brief notes about the heroes and their families in the pāṭṭus are given below.

1) *Puttūram Vīṭu.* (*Puttūram House*). Āromal Cekavar, Āṭṭuṁmaṇamel Uṇṇiyārcca and Āromaluṇṇi were the star heroes of the house. Uṇṇiyārcca was the sister of Āromalcekavar and mother of Āromaluṇṇi whose father was Kaṇṇappan. It may be understood from the song 'puttiriyaṅkam' that Āromalcekavar was born to Kaṇṇappan when he was fortytwo years old. One or two songs about Āromalcekavar are extant, one about his playing a game of dice and the other about his fighting the 'puttiriyaṅkam'.

As for the game of dice, Āromalcekavar went to his uncle at Mikāvil Mikaccerivīṭṭil—an expert in the game of dice—to study the art. There he spent a night with his uncle's daughter Tumpolārcca, who became pregnant by him. Though people ridiculed her at this development Āromal cekavar took her as his wife when she had delivered his child. Āromal Cekavar had also another wife called Kuñcuṇṇūli of Ālattūr house.

With regard to the puttiriyaṅkam, Aromar as the Cekavar (Sevakan, one who served) of Uṇṇikkonār, once went to fight with Ariṅṅoṭar. Candu, his father's nephew, accompanied him as his assistant. Candu hated Āromar from the day the latter stood in his way of marrying Uṇṇiyārca.

Ariṅṅoṭar brought over to his side Candu, assistant of Āromar. Āromar killed Ariṅṅoṭar in combat and on his way home he slept lying on the lap of Candu weary after the combat when the treacherous Candu thrust heated handle of the lamp into a wound in the stomach of Āromar, who managed to reach home only to die there.

2) *Āṭṭummaṇamel Uṇṇiyārcca.* Uṇṇiyārcca, overruling the opposition of her father-in-law and mother-in-law, one day went with her husband Kuñjurāman to witness Kūttu in the Allimalar temple. When they came to Eṭavaṭṭam market after passing Tānūr market certain ruffians confronted them. The coward that he was, Kuñjurāman trembled before the ruffians, but Uṇṇiyārcca routed them with her skill in combat.

3) *Āromaluṇṇi.* Āromaluṇṇi, who as a youth heard from his mother Uṇṇiyārcca the story about the treacherous killing of his uncle, Āromal Cekavar, by Candu rushed to Kolattunāḍu and killed the latter in combat.

4) *Taccoli Otenan.* Otenan was a powerful Nāyar (Kuruppu) born in Taccoli māṇikkattu house. His father was a nāyar chief well-known both as Putuppaṇattuvāzunnor and Cīnaṁvīṭṭil Taṅṅal. His mother was Uppāṭṭi, daughter of a woman called Teyi. He had an elder brother called Komappan and a younger sister called Uṇicciruta (Uṇiccira). Otenan's father begot a son (Kanṭācceri Cāppan) of Mākkam, the maid-servant of Uppāṭṭi. Cāppan grew up to be a constant com-

panion of Otenan. Komappan (Komakkuruppu) brother of Otenan was a peace-loving, sedate person. Otenan mastered all the tricks of Kalarippayattu at the gymnasium of Matiloor Gurukkal. Otenan had also mastered the use of the Urumi (a thin sword). He was such a master in the use of the Urumi that he could, by one sweep of it, graze the throat of a man without cutting and shedding a drop of blood. He was an expert in necromancy also. What could not be managed by the physical strength of Otenan, Cāppan used to manage with his intellectual powers.

Otenan was born on the slope of a hill at Meppa one mile east of the present Vaṭakara railway station. Relics and remnants of Māṇikkattu family are there yet to be seen. Many songs have been composed about Otenan. One of them is his going to receive presents of cloth on Onam day from a stingy chief who, after the death of Otenan's father, had become 'Putuppaṇattu Vāzhunnavar'. Another song relates to his collecting taxes from Kotumala Kuññikkaṇṇan on behalf of Rājā of Koṭṭayam. Yet another song is about his putting down the conceit and pride of Kuṅki amma of Kekki house. And, another song is about his killing Kaiteki Otenan Nambiyār. His fight with the māppilas on behalf of the Rājā of Cirakkal forms the theme of yet another song. Another interesting song is about his making Koṭṭakkal Kuññāli Marakkār, who was a bosom friend of his, though a philanderer put on the attires of a female and thus teaching him a good lesson in life. Another song describes the escape of Otenan, who went to see the construction of the Karimala fort, with the help of Cāppan. There are also many other songs about Otenan.

The very marriage of Otenan is an interesting story. Mātevi amma of Kāvilum cāttottu had a daughter named Cīru. Māteviamma went to Māṇikkattu house and requested Otenan to marry her daughter Cīru. Otenan refused to oblige her. But, Cīru grew up to be very beautiful girl, and Otenan, who saw her in that state felt a great passion for her. He sent Cāppan to her for a pan (betel leaves for chewing) which she also refused. At last Cāppan took Otenan disguised as a blind person to Cīru's house. Cīru and Otenan got married without the knowledge of Cīru's mother, who cursed them when she knew about the marriage.

There is another story about Otenan and Karuttaniṭam (Kaṭattanāṭu) Kuññikkanni, the only daugher of the Rājā of Kaṭattanāṭu. A rowdy called Kelappan of Ponnāpuram fort forcibly carried her off. The Rājā, who tried to bring back his daughter had to return wounded. Otenan came to know that Ponnāpuram fort had once been given as dowry to his family and Kelappan was in illegal and forcible occupation of it. Otenan along with Cāppan went and captured the fort. He released Kuññikkanni from captivity and took Kelappan captive. The Rājā of Kaṭattanāṭu was very much pleased with this exploit of Otenan and married Kuññikkanni to him.

There is also a story about Otenan fighting with the māppilas of Cirakkal. The māppilas did not honour the Rājā of Cirakkal during one of his tours, and the Rājā asked Otenan to put down the haughtiness of the māppilas, and he did so. Kotamala Kuṅkiamma, the Rājā Pulināḍu, Matilūr Gurukkal and others are referred to in this story.

Katirūr Gurukkal was a very powerful enemy of Otenan. The Gurukkal one day kept his new gun leaning against a jack fruit tree, and Otenan, in derision, commented about it thus : "Who is it that has kept the spear made of earth leaning against the tree on which usually spear made of gold is kept so ?" The Gurukkal, angry at the insult challenged Otenan for a combat within three months from Wednesday, the ninth of Kumbham. On the appointed day Otenan went to Gurukkal's combat field and killed him, Parintukūl Emmenpaniykar and others. On his way home after the victory, Otenan remembered that he had forgotten his dagger on the platform of the peepal tree, and paying no heed to the advice of his friends he returned to the combat field and got killed there.

5) *Taccoli Candu.* Candu was Otenan's nephew and was reputed for his great prowess. Mālu of Tāzhattumaṭham was his wife. One day she went for worship in the Omallur temple where Kaṇḍar Menon of Tulunāṭan fort abducted her into his court. Candu was at the time, twentytwo years old. On hearing about his wife's mishap Candu, disguised as a Sannyāsin, entered the fort and fought singlehanded against Menon and his army of 400 soldiers.

6) *Pālaṭṭu Koman.* Koman Nāyar, another nephew of Otenan, the son of Kuṅkiamma of Kappullipalāṭṭu, became famous under the name Komappan. The family feud between the Kuruppus of Toṇṇūrāmvītu and the Nāyars of Pālāṭu was a long-standing affair. There were seven Kuruppus during the days of Koman, and they had two sisters named Uṇṇicciruta and Uṇṇiamma. Koman felt a great passion towards Uṇṇiamma, who was bathing in the tank, and her brothers rushed to kill Koman. But Koman outlived all obstacles created by the seven brothers of Uṇṇiamma and the tale-bearing Uṇicciruta because of the cleverness of the very intelligent Uṇṇiamma. Koman also got settled by Otenan the fortytwo items of family quarrels and married Uṇṇiamma.

7) *Bambāyi Ālikkuṭṭi.* In the song about Ādirāja it is said Ālikkuṭṭi, an expert in the science relating to elephants, was invited for help when the seventh elephant of the Rājā escaped back into the forest. Ālikkuṭṭi hailed from Bombay. According to the song under reference Ālikkuṭṭi brought back the elephant from the forest to the Rājā, who, greatly pleased with him, gave his daughter, Kuññikkaṇṇi, in marriage to him.

8) *Putunāṭan Kelu.* Putunāṭan Candu and Kelu were brothers. Candu married a woman named Mātu. One Vaṭṭoli Menon became Mātu's paramour by bribing her with a golden chain worth three thousand paṇams, and she got her husband killed by this paramour. Candu had two dogs called Malli and Cokkan, and one of them kept guard over Candu's dead body while the other went and informed Kelu about Candu's death. Kelu, in great rage, rushed to the place, saw the golden chain presented to Mātu by Menon and blinded one of her eyes.

9) *Kurumparampil Kaṇṇan.* This tīya youth had a very chaste wife called Āryā. One day when Kaṇṇan was away from home for tapping coconut palms for toddy Putukolottu rājā saw Āryā, and having felt a great passion for her he presented her one night four pieces of silk and a gold ring. The next day Āryā dressed her husband as a brahmin with the sacred thread on, and

deputed him to return to the Rājā's wife the presents made by her husband to her (Āryā). Kaṇṇan succeeded in his mission, but the revengeful Rājā ordered him to be executed. Āryā went to the Rājā and after various discussions with him returned home.

NAUBANDHANA. A peak of the Himālayas. The peak came to be known by this name on account of the following cause. Once upon a time Hiraṇyakaśipu stole the Vedas and with them hid in the bottom of the ocean. Mahāviṣṇu incarnated himself as fish to restore the Vedas. The world then was submerged in water and the maharṣis escaped in a boat attached to the horns of the Makara fish. On earth flood rose upto the peaks of the Himālayas. The Saptarṣis attached their boat to a peak of the mountain and that came to be known as Naubandhana. (nau = boat; bandha = tie). (Vana Parva, Chapter 187, Verse 50).

NAUKARṆĪ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 29).

NAVAGVA. The Navagvas are a group of the Aṅgirases. In Ṛgveda, mention is made about them in several places.

NAVAKANYAKĀ(S). An important item of Navarātripūjā (A festival of 9 days, as observed by Śakti worshippers) is the worship of virgins. The nine kinds of virgins (from two to ten years in age) thus worshipped are called Navakanyakās (nine virgins). (See under Kumārīpūjā).

NAVAMĪVRATA. (Fast on the ninth lunar day). This is a special fast taken in the month of Tulām (October-November) with a view to obtain 'Bhukti' (enjoyment or possession) and 'Mukti' (Beatitude). The important rite of this worship is to take fast on the ninth night of the bright lunar fortnight in the month of Tulām and worship goddess Gaurī. This navamī is also called Gaurīnavamī. Another name of this navamī is Piṣṭāka navamī. This name is given because on that day Piṣṭam (ground rice) is eaten and the goddess is worshipped. In the bright lunar fortnight of the month of Tulām (Āśvina), on the eighth night when the star is Mūlam and the Sun is in the zodiac of Kanyā if there is the touch of Navamī, it is called Aghārdananavamī or Mahānavamī.

Worship could be conducted on the days mentioned, by consecrating the goddess Durgā in nine temples or in one temple only. When the goddess is consecrated in nine temples they are meditated upon as nine separate beings. In such cases Goddess Durgā should be consecrated with eighteen hands and the rest of the goddesses with sixteen hands. Of the eighteen two should be holding Antimony and ḍamaru (a small drum shaped like an hourglass), and the remaining sixteen hands should hold weapons that the other goddesses hold. The nine goddesses to be worshipped are Rudrā, Caṇḍā, Pracaṇḍā, Caṇḍogrā, Caṇḍanāyikā, Caṇḍavatī and Caṇḍarūpā and in the middle of these eight beings the great goddess Durgā who is Ugracaṇḍā and the slayer of Mahiṣāsura. Durgā is addressed with the spell of ten letters "Om, Durge Durgekṣiṇi Svāhā." Adoration, offering to ancestors and exclamation in sacrifice (Namaskāra, Svadhākāra and Vaṣaṭkāra) should be denoted by six words and the Aṅgas (organs) beginning with heart also should be imagined. This root-spell should be repeated resting the organs such as heart etc. on the fingers. He who repeats this secret spell of goddess, will never be troubled by enemies.

The goddess should be worshipped by meditating upon her as carrying the weapons such as Kapāla (skull), Kheṭaka (shield) Ghaṇṭā (bell), Mirror, Tarjanī, bow, dhvaja (flag), ḍamaru (drum) and pāśa (rope) in the left hands and Śakti (dart) Mudgara, trident, vajra, sword, spear, conch, wheel and Śalāka (antimony) in the right hands. These weapons also should specially be worshipped.

In the worship of the goddess, a cow (sacrificial animal) should be beheaded with a sword repeating the spell Kālī Kālī and the blood and flesh of that cow should be offered as oblation to the goddess Pūtanā uttering the spell, Kālī Kālī Vajreśvarī, lauhadaṇḍāyai namaḥ." Offering to Pūtanā should be made in the south west corner of the shrine of the Devī. In the same way offerings of blood and flesh should be made to the goddesses Pāparākṣasī in the North West corner, Carakī in the North East corner and Vidārikā in the South East corner. The same form of offerings should be made to the god Mahākauśika in the south East corner. The King should bathe in front of this god Mahākauśika and making an image of his enemy with rice flour, should break it. Then give that rice flour as oblation to the gods Skanda and Viśākha and worship the female ancestors such as Brāhmī and such others in the night. As ordained in the Vedas, the Devī should be bathed in Pañcāmṛta (milk, curds, butter, honey and water) and then worship before her, uttering the spell "Jayantīmaṅgala Kālī, Bhadrakālī Kapālinī, Durgā Śivā Kṣamā Dhātrī Svadhā Svāhā Namostu te". (Agni Purāṇa, Chapter 185).

NAVARATNAS I. (The nine precious Jewels). The nine precious stones are pearl, ruby, Chrysoprasus, beryl, diamond, coral, jacinth, emerald and sapphire.

Muktā - māṇikya - vaidūryā - gomeda vajra -vidrumau/
Padmarāgo maratakaṁ nīlaśceti yathākramam//

NAVARATNAS II. Legend says that there were nine scholars who handled philosophy and arts, in the palace of the emperor Vikramāditya. These nine scholars were known by the name Navaratnas (the nine jewels). They were Dhanvantari, Kṣapaṇaka, Amarasiṁha, Śaṅku, Vetālabhaṭṭa, Ghaṭakarpara, Kālidāsa, Varāhamihira and Vararuci.

NAVARĀTRĪ. Navarātripūjā (nine nights' worship) is done to goddess Durgā. Though this is observed throughout the whole of India, it is more prominent in North India than anywhere else. (To know the details regarding the origin of this worship, see under Sudarśa, Śaśikalā and Vijayadaśamī).

As ordained in the Vedas, the Nine nights' worship is to be made in the seasons of spring and autumn. These two seasons are called Kāladaṁṣṭrās (the tusks of seasons). Diseases and deaths occur in these seasons in excess, and so it is ordained that this fast and worship should be conducted in the months of Meḍam (Meṣa) and Tulām.

Vyāsa has ordered that navarātri worship should be conducted as follows. The things necessary for the worship and oblations should be collected on the new moon day. Only clarified butter could be eaten on that day. An open temple should be erected with pillars and flag-posts in an open flat place which is pure. It will be good if the shed has a circumference of sixteen cubits. There should be sixteen pillars. The shed should

be floored with the mixture of cowdung and white clay. In the middle of the shed there must be a dais having a height of one cubit and a circumference of four cubits. This is the place for the seat. The shed and the dais should be decorated.

The throne placed on the dais must be covered with a white silk and Devī (goddess) should be consecrated on it. A calm Brahmin should read the Vedas and at that time the worship of the goddess should begin. This worship will continue for nine days. Another ritual of this 'navarātripūjā' is the worship of virgins. (See under Kumārīpūjā)

NAVAVYŪHĀRCANA. This is a worship conducted to prevent epidemics. In olden days Mahāviṣṇu advised Nārada on the form of this worship. The form of this worship is given below:

In the centre of the circular lotus, consecrate Vāsudeva with the first syllable of mantra (spell) 'A'. To the south of him consecrate and worship Saṅkarṣaṇa and Pradyumna with the syllable 'Ā'; in the S.E. corner, Aniruddha with the syllable 'Aḥ'; in the west,Nārāyaṇa with the syllable 'Om'; Brahmā in the N.W. corner with the syllables 'Tatsat'; Viṣṇu in the North with the syllable 'Hum'; Nṛsiṁha with the syllable 'Kṣau' and Varāha in the N.E. corner with the syllable 'bhūm'.

Consecrate Garuḍa with spells having as first syllables 'Kam','ṭam', "sam" and'śam' at the western entrance of the lotus figure; Pūrvavaktra, with syllables 'Kham' 'cham',Vam'and hum'at the southern entrance of the lotus figure; Gadā (club), with the syllables 'Kham', 'ṭham' and 'Śam' at the Northern entrance; consecrate Īśa with the syllables 'bam', 'ṇam','mam'and 'Kṣam, in the North East corner. Then consecrate Śrī with the syllables, 'Dham', 'Dam', 'Bham' and 'Ham' on the southern side; Vanamālī with the syllables 'Gam', 'Ḍam' 'Vam' and 'Śam', on the northern side; Śrīvatsa with the syllables 'sam', 'ham' and 'lam', to the west of Vanamālī; and Kaustubha, with the syllables, 'cham', 'Tam' and 'yam', to the west of Śrīvatsa.

After having consecrated and worshipped persons as mentioned above, in the order of the ten member-parts of Mahāviṣṇu, Ananta should be consecrated below the seat of the deity and in the order of the ten member parts of Ananta, the four component parts called Mahendra and so on should be consecrated on the four directions such as east and so on, and consecrate in the same way all the decorations, flags, canopy etc. Then the three spheres of Vāyu (Air), Agni (fire) and Indu (moon) should be consecrated with the first syllables of the spells suited to each and meditating on them and worshipping them, dip the body in the meditation. Then imagine that the subtle form of the individual soul is staying in the sky. Then meditate that the individual soul is reborn by harmony with the universal soul after having been dipped and washed in the snow-white ambrosia emanating from the moon. After that saying to yourself 'I am Viṣṇu himself reborn", utter the twelve-syllabled mantra or spell. Place heart, head, turban and weapon respectively on chest, head, hindpart of the lock of hair and Netra (eye) Place weapons in both hands. After this your body will become divine. This placing of the individual soul should be repeated in the same way with Deva (god) and Śiva. When this worship of Viṣṇu is conducted in heart in imagination (without the aid of materials) it is called 'Anirmālyapūjā, and when it is done with the aid of lotus figure etc., it is called Sanirmālya pūjā.

At this pūjā (worship) the disciple should stand with eyes tied. Then on whichever deity he places flower it should be given that name. Place it on the left side and burn gingelly, paddy and ghee in the sacrificial fire. After performing hundred and eight burnings perform another burning for the purification of the body. To each of the member-parts of the Navavyūha deities also burnt offering should be made, no less than hundred times to each. Then put the entire thing in fire as burnt offer ng. Then the disciples should take fast, and the disciples should offer wealth etc. to the teacher. (Agni Purāṇa, Chapter 201).

NĀVYĀŚRAMA. An āśrama built by Lomapāda Maharṣi. Ṛṣyaśṛṅga came to Lomapāda's country in a boat. Hence the name Nāvyāśrama (See under Ṛṣyaśṛṅga.

NĀYANĀR. The protagonists of Southern Śaivism are known as Nāyanārs while those of Vaiṣṇavism are called Ālvārs.

NEMI. The real name of Daśaratha. (See under Daśaratha).

NEMICAKRA. A king, who once ruled Hastināpura. Once, when Hastināpura was washed away by floods of Yamunā Nemicakra built a new city in Kauśāmbī. (Bhāgavata, 9th Skandha).

NEMIHAMSAPADA. An important place in ancient India. The place is near Akṣaprapatanam in the Ānarta region. It was here that Kṛṣṇa killed Gopati and Tālaketu.

NEPĀLA. The kingdom of Nepal on the boundaries of the Himālayas has been famous from Purāṇic times. It is the only 'Hindu' State in the world. Karṇa, during his triumphal tour, had conquered Nepal also. (Vana Parva, Chapter 254, Verse 7).

NIBIḌA. A mountain in the Krauñca island. (Bhīṣma Parva, Chapter 12, Verse 19).

NICANDRA. A Rākṣasa referred to in verse 26, Chapter 65 of Ādi Parva.

NICITĀ. A holy river of ancient India. (Bhīṣma Parva, Chapter 9, Verse 18).

NIDĀGHA. A maharṣi. (For details see under Ṛbhu)

NIDHRUVA. One who actually saw the Sūktas. He was the son of Vatsāra Ṛṣi born in Kaśyapa dynasty. He married Sumedhas the daughter born to Cyavana and Sukanyā; and Kuṇḍapāyins were their sons. (Vāyu Purāṇa).

NIGHNA. A King of Ayodhyā and son of Anaraṇya. He had two sons called Anamitra and Raghūttama. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

NIKHARVAṬA. A Rākṣasa in Rāvaṇa's camp. He fought with the monkey called Tāra in the Rāma-Rāvaṇa war. (Vana Parva, Chapter 235, Verse 80).

NIKṢUBHĀ. An Apsarā woman about whom the following story occurs in the Brahmaparva of the Bhaviṣya Purāṇa. On account of the curse of Sūrya, Nikṣubhā, the great beauty in Svarloka, was born on earth as daughter of Sujihva a brahmin of Mihira Gotra. At the instance of her father, she used to keep the yajña fire ever burning. One day the fire held in her hands abruptly burst into flames, and her unique beauty revealed in the light kindled the passion of Sūrya.

Next day Sūrya went to Sujihva and told him that his

daughter, Nikṣubhā was carrying since he had married her. As soon as he heard Sūrya's words Sujihva cursed his daughter thus: "Since the child in your womb is enveloped by fire the child born to you will be despised and rejected by people."

Then Sūrya went to Nikṣubhā and told her that though her child might be despised he would be a scholar, very well-bred and eligible for the worship of Agni.

As years passed many children were born to her by Sūrya. While she was living in the Śāka island Sāmba, the son of Kṛṣṇa, deputed her sons to perform rites in the Sūrya temple at Sāmbapura. Nikṣubhā's sons were married to girls born in the Bhoja family.

NIKUMBHA I. A very mighty Rākṣasa. Son of Kumbhakarṇa (Rāvaṇa's brother) by his wife Vajramālā. He had an elder brother called Kumbha.

When Kumbha was killed in the Rāma-Rāvaṇa war Nikumbha rushed to the front line and fought fiercely, and he was killed by Hanūmān. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Canto 77).

NIKUMBHA II. Third son of Prahlāda. (Ādi Parva, Chapter 63, Verse 19).

NIKUMBHA III. An asura born in the dynasty of Hiraṇyakaśipu. Sunda and Upasunda were his sons. (Ādi Parva, Chapter 208, Verse 2).

NIKUMBHA IV. A warrior of Subrahmaṇya (Śalya Parva, Chapter 45, Verse 58).

NIKUMBHA V. A king born in the Ikṣvāku dynasty. He was the son of Haryaśva and the father of Saṁhitāśva (Brahmāṇḍa Purāṇa, Chapter 1).

NIKUMBHA VI. Another form of Gaṇapati. The following story about him in the Nikumbha state is told in Vāyu Purāṇa.

Suyaśā, wife of Divodāsa used to worship in the Nikumbha temple of Vārāṇasī for the sake of a child. As the worship did not yield the desired effect, Divodāsa smashed the idol in the temple into pieces. Then Nikumbha cursed that Vārāṇasī should decline. As a result of the curse the Hehayas like Tālajaṅgha and others destroyed Vārāṇasī and drove Divodāsa away from there. At last the Nikumbha temple was rebuilt and Vārāṇasī became prosperous again.

NIKUMBHILĀ. A particular spot in the forest outside Laṅkāpurī. (Uttara Rāmāyaṇa).

NĪLA. I. A prominent nāga born to Kaśyapa Prajāpati of Kadrū. (Ādi Parva, Chapter 35, Verse 7).

NĪLA II.

1) *General.* A King born in the Hehaya dynasty. His was a rebirth of the asura called Krodhavaśa. Nīla was called Duryodhana also. Māhiṣmatī was the capital of his kingdom. He attended the Svayaṁvara of Draupadī. (Ādi Parva, Chapter 67, Verse 61).

2) *Other Information*

(i) Once he fought a fierce battle with Sahadeva, but ultimately yielded to the latter at the instance of Agnideva. (See under Agni, Para 8).

(ii) He gave his daughter Sudarśanā in marriage to Agnideva. (See under Agni, Para 8).

(iii) During his triumphal tour, Karṇa defeated Nīla. (Vana Parva, Chapter 254, Verse 15).

(iv) In the battle of Kurukṣetra he fought on the side of the Kauravas. (Udyoga Parva, Chapter 19, Verse 23).

(v) He was reckoned as one of the mahārathis on the side of Duryodhana. (Udyoga Parva, Chapter 164, Verse 4).

(vi) Sudarśanā was a daughter born to him of his wife Narmadā. (Anuśāsana Parva, Chapter 2).

NĪLA III. A monkey-chief, who was a dependant of Śrī Rāma. He was Agni's son. 'Nīla, son of Pāvaka (fire) shone forth like agni (fire). He stood foremost among the monkeys in the matter of effulgence, reputation and prowess'. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 17). This monkey-chief was also included in the set of monkeys deputed by Śrī Rāma to search for Sītā. In the Rāma-Rāvaṇa war Nīla killed Pramāthī, the younger brother of the Rākṣasa called Dūṣaṇa. (Vana Parva, Chapter 287, Verse 27).

NĪLA IV. A warrior who fought on the Pāṇḍava side. He was king of Anūpadeśa. He fought against Durjaya and Aśvatthāmā and was killed by Aśvatthāmā. (Droṇa Parva, Chapter 31, Verse 25).

NĪLA V. A famous king in nothern Pāñcāla. The Purāṇas refer to sixteen famous kings of this royal dynasty from Nīla to Pṛṣata.

NĪLĀ. I. A daughter born to Kapiśa of Keśinī. (Brahmāṇḍa Purāṇa, Chapter 3).

NĪLĀ. II. A Gopikā. Śrī Kṛṣṇa was one day picnicking in Vṛndāvana with the Gopī women, and they were proud that he was mad after them. To dispel their pride Kṛṣṇa disappeared abruptly from their midst and sported with the woman called Nīlā. Then she also became proud that Kṛṣṇa loved her more than the others, and she asked him to carry her on his shoulders. He stood there ready stretching his neck to carry her. But, when she stood with her legs parted to mount on Kṛṣṇa's neck and looked for him he was missing; he had already disappeared. The Gopikās ultimately shed their pride and then Kṛṣṇa appeared before them. (Ceruśśeri's Malayālam Epic Kṛṣṇa Gāthā).

NĪLAGIRI. Name of a mountain in the region called Ilāvṛta of Jambū island. In Ilāvṛta there are three chief mountains called Nīlagiri, Śvetagiri and Śṛṅgavān, and in their middle three Varṣas (regions) called Ramyaka, Hiraṇmaya and Kuru. (Devī Bhāgavata, 8th Skandha).

NĪLAKAṆṬHA DĪKṢITAR. A Sanskrit poet who flourished in the 17th century A.D. He was the court poet of King Tirumala-Nāyaka. He has written works in all the branches of literature. His more important works are Śivalīlārṇava, Gaṅgāvataraṇa. Nīlakaṇṭhavijaya Campū, and Kalividambana. Śivalīlārṇava contains twentytwo cantos. Its theme is the sixtyfour līlās (Divine sports) of Śiva installed at Madura. (South India) Gaṅgāvataraṇa is a poem in eight cantos which describes the story of Bhagīratha bringing Gaṅgā down to the earth. In the first canto of Nīlakaṇṭhavijaya, A.D. 1638-39 is referred to as the period of its composition, and this reference helps us to determine the date of the poet.

NĪLĪ. Second wife of King Ajamīḍha. Two sons called Duṣyanta and Parameṣṭhī were born to the king of Nīlī. (Ādi Parva, Chapter 94, Verse 32).

NĪLINĪ. A wife of Śunaśśepha. A daughter called Śānti was born to him of Nīlinī. (Agni Purāṇa, Chapter 278).

NIMEṢA I. A son of Garuḍa. (Udyoga Parva, Chapter 104, Verse 10).

NIMEṢA II. See under Kālamāna.

NIMI I. A famous emperor who was the son of Ikṣvāku.

1) *Genealogy.* Descended from Viṣṇu thus: Brahmā—Marīci—Kaśyapa — Vivasvān — Vaivasvata Manu—Ikṣvāku—Nimi.
Among the sons of Ikṣvāku, Daṇḍa, Vikukṣi and Nimi became famous.
2) *Vasiṣṭha's curse.* Emperor Nimi was very generous with his gifts. He was interested in performing yajñas. The feeding hall that can be seen even today near the āśrama of Gautama Maharṣi was built by emperor Nimi. The emperor, a person of rājasic nature, decided to conduct a Yajña which would take a long time to end and which required much money for gifts; and he got his father Ikṣvāku's permission for it. Arrangements were made for the Yajña, and Ṛṣis like Bhṛgu, Aṅgiras Vāmadeva, Pulastya, Pulaha and Ṛcīka who were competent to perform yajña and great scholars in the Vedas were invited for the Yajña. Lastly he met his family preceptor Vasiṣṭha and told him thus: "Oh preceptor! I have made all arrangements for a Yajña, which it is my desire should last for five hundred years. You would also come with me and see that the Yajña is duly performed."
Vasiṣṭha listened to Nimi's request with great attention. But, he had already been invited by Indra to conduct a Yajña which would last for five hundred years, and he would be able to oblige Nimi only after that period of time. So Vasiṣṭha asked the emperor to postpone his proposed yajña by five hundred years. Nimi returned disappointed.
Nimi had no patience to wait for five hundred years. So he started the yajña with Gautama as his preceptor. After Indra's Yajña for 500 years was over, Vasiṣṭha came to Nimi's Yajña hall. Nimi, at the time, was in the inner apartment of his palace. Though his servants went to him to tell him that his preceptor Vasiṣṭha had come, they waited outside his chamber as he was sleeping then. Within a few moments Vasiṣṭha was ablaze with anger. He raised his hands and cursed Nimi thus: "Oh! Nimi, you have insulted me, your preceptor. You disobeyed my injunction and began the Yajña. Therefore, let your body be parted from the soul and fall on the ground."
This curse of Vasiṣṭha alarmed the servants of Nimi so much that they roused him from sleep and told him all about the affair. Nimi hurried to Vasiṣṭha and prostrated at his feet. But, he did not shed his anger. This made Nimi also angry. He also raised up his hands and cursed Vasiṣṭha thus: "Oh muni! you who got angry without reason are worse than a Caṇḍāla. Therefore let your body also be parted from the soul and fall to the ground."
Vasiṣṭha got alarmed at the above curse. He ran up to and submitted his grievance to Brahmā, who told him thus :— "My son, your action was really fool-hardy. Yet, I shall advise you a way out of your troubles. You dissolve your-self in the effulgence of Mitra and Varuṇa and remain there permanently. After sometime you will be able to be born without being present in the womb of a woman, Then you will remember everything about your previous birth will acquire sense of righteousness and knowledge of the Vedas will become respected by all and will be omniscient.
The soul of Vasiṣṭha parted from his body on account of the curse of Nimi, saluted Brahmā, went to the āśrama of Mitrāvaruṇas and got mixed with their effulgence. Meanwhile Urvaśī one day came to the āśrama of Mitrāvaruṇas, who had seminal emission at her sight. The semen fell into a pot. The pot duly burst open and there emerged from it Agastya and Vasiṣṭha.
Nimi returned to the Yajña hall and told the munis about the curse on him of Vasiṣṭha. While the munis were helplessly looking on, Nimi's body got separated from the soul and fell down. The munis placed the dead body in an uncovered coffin, kept it free from putrefaction with the help of medicines and mantras and continued with the Yajña. At the close of the Yajña the Devas appeared and asked Nimi which did he prefer to have, a human body or body of a Deva. He preferred to have a Deva body, and accordingly ascended to Svarga along with the Devas.
As Nimi had no sons to perform his obsequies the munis began churning the corpse repeating mantras and there arose from it an ideal person as glowing as Nimi. As he was created by 'mathana' (churning) the munis named him Mithi. Again, as he was created from a dead body he came to be known as Janaka also. Further, as he was born from the body from which the soul had departed he was called Videha also. The famous kingdom of Mithilā on the banks of the Gaṅgā was founded by this Janaka.
Janaka, the father of Sītā, was a King born in this dynasty. To all the Kings born in this dynasty the surname 'Janaka' came to be applied. This dynasty is known as Janakavaṁśa and Videhavaṁśa after emperor Mithi. (Devī Bhāgavata, 6th Skandha).
3) *Other information.*
(i) He worships Sūrya's son Yama in his court. (Sabhā Parva, Chapter 8, Verse 9).
(ii) He gave gifts of land to brahmins. (Vana Parva, Chapter 234, Verse 26).
(iii) He did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 65).

NIMI II. Son of Dattātreyamuni of the Atri family. (Anuśāsana Parva, Chapter 91, Verse 5).

NIMI III. Son of the King of Vidarbha. After giving his daughter in marriage to Agastya he attained heaven. (Anuśāsana Parva, Chapter 137, Verse 11).

NIMNA. A Yādava. (Bhāgavata, 9th Skandha).

NIMROCI. A King born in the Yādava dynasty. Nimroci, son of Bhoja had two brothers called Kiṅkaṇa and Vṛṣṇi, (Bhāgavata, 9th Skandha).

NĪPA I. A famous King of the Pūru dynasty. A son called Brahmadatta was born to the King by his wife Kṛti alias Kīrtimatī. Brahmadatta begot hundred sons like Kīrtivardhana and all of them became famous by the name Nīpas. (Bhāgavata, 9th Skandha).

NĪPA II. An ancient kingdom in India. The King of this place participated in Yudhiṣṭhira's Rājasūya. (Sabhā Parva, Chapter 51, Verse 24).

NĪPA III. A Kṣatriya dynasty. King Janamejaya belonged to this dynasty. (Udyoga Parva, Chapter 74, Verse 13).

NĪPĀTITHI. A Ṛṣi extolled in the Ṛgveda. He was a Sūktadraṣṭā (one who realized the Vedic hymns).

NIRĀMARDA. A King of ancient India. (Ādi Parva, Chapter 1, Verse 237).

NIRĀMAYA. A King of ancient India. (Ādi Parva, Chapter 1, Verse 137).

NIRĀMAYĀ. A river, the water of which was very dear to the people of ancient India. (Bhīṣma Parva, Chapter 9, Verse 33).

NIRAMITRA I. Son of Nakula. His mother was the noble lady called Kareṇumatī. (Adi Parva, Chapter 95, Verse 79).

NIRAMITRA II. A Trigarta prince killed in the great war by Sahadeva. (Droṇa Parva, Chapter 107, Verse 26).

NIRAVINDA. An ancient mountain. It is believed that he who bathes in the pond on this mountain will attain salvation. (Anuśāsana Parva, Chapter 137).

NIRMOCANA. The Palace of Murāsura. (Udyoga Parva, Chapter 48, Verse 83).

NIRṚTI I. A Deva. The Purāṇas contain the following information about him.

(i) He is one of the Aṣṭadikpālas (guards of the eight quarters). He is in charge of the south-western corner. (See under Aṣṭadikpālas).

(ii) He is one of the Ekādaśarudras. (Ādi Parva, Chapter 66, Verse 2).

(iii) Brahmā was his grand-father and Sthāṇu his father. (Ādi Parva, Chapter 66, Verse 2).

(iv) He attended the birth-day celebrations of Arjuna. (Ādi Parva, Chapter 129, Verse 63).

(v) In temples his idols are installed with sword in hand and seated on an ass. (Agni Purāṇa, Chapter 51).

NIRṚTI II. Wife of the Deva called Adharma. She had three sons called Bhaya, Mahābhaya and Antaka. These Rākṣasas are known as Nairṛtas. (Ādi Parva, Chapter 66, Verse 54).

NIŚĀ. The third wife of the Agni called Bhānu. To the couple were born seven sons called Agni, Soma, Vaiśvānara, Viśvapati, Sannihita, Kapila and Agraṇī, and a daughter called Rohiṇī. (Vana Parva, Chapter 211).

NIṢĀDA I. A forest dweller. The grand sire of the niṣāda tribe living in forests was one Niṣāda. Those forest-dwellers came to be known as niṣādas as they were the descendants of this Niṣāda. The Purāṇic story about the origin of Niṣāda is as follows:—

Once upon a time there lived a King called Vena. A very immoral ruler, he was hated by the people. As dharma declined in the country due to the misrule of Vena the maharṣis killed him with darbha grass sanctified by mantras. Then the maharṣis saw dust rising up everywhere and people told them that the poor people, in the absence of king, had turned into thieves and the dust was formed by the onrush of the thieves. To remedy the problem thus created the maharṣis churned the thigh of Vena, who had died childless, for a son, and from the thigh was born a male child, dark in colour, dwarfish and with a compressed face. Sadly he asked the brahmins (maharṣis) what he should do. They asked him to sit (niṣīda) and hence he became Niṣāda (forest-dweller). His descendants settled down on mount Vindhya and they by their sinful lives divested Vena of his sins. Vena was absolved of his sins through the Niṣādas, and thus the Niṣādas became responsible for the ending of Vena's sins. (Viṣṇu Purāṇa, Part 1, Chapter 13).

NIṢĀDA II. A particular region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 51).

NIṢĀDANAREŚA. A King well known in Bhārata. He was born from aspects of the daityas, Kālakeya and Krodhahantā. (Ādi Parva, Chapter 67, Verse 50).

NIṢADHA I. A King born in Śrī Rāma's dynasty. Kuśa was born as the son of Śrī Rāma, Aditi as Kuśa's son and Niṣadha as Aditi's son. This Niṣadha was the father of King Nabhas. (Bhāgavata, 9th Skandha).

NIṢADHA II. A King of Bharata's dynasty. Niṣadha was the grandson of King Puru and the fourth son of Janamejaya. A great humanitarian, Niṣadha ruled the country to the satisfaction of everybody. (Ādi Parva, Chapter 94, Verse 56).

NIṢADHA III. A mountain near mount Meru. During his triumphal tour, Arjuna defeated the people of this region.

NIŚĀKARA I. A maharṣi. Honoured even by the Devas he lived in his āśrama on the heights of Mount Vindhya. One of those days Jaṭāyu and his elder brother Sampāti, under a bet, flew up to the Sun's sphere. In his attempt to shield Jaṭāyu, who flew with great speed and neared the Sun's sphere, from the scorching heat of the Sun, Sampāti's wings got burned and he fell down on the heights of Vindhya where he lay unconscious for six days.

Niśākara maharṣi heard Sampāti crying and he saved the bird, which lived there for many years as the maharṣi's slave. The maharṣi, who could foresee things told Sampāti about Śrī Rāma's incarnation which was to happen in the future. He entered Samādhi after finally telling Sampāti that monkeys would go there then in search of Sītā, that Sampāti would point out to them where Sītā was and that on that day his wings would automatically reappear and his legs would become strong. Afterwards for eight thousand years Sampāti led a solitary life in the āśrama. It was during this period that monkeys, in the course of their search for Sītā got information about her from Sampāti. (Kamba Rāmāyaṇa; Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 60).

NIŚĀKARA II. A great muni, who attained Svarga after passing through many lives. His story is given below:—

There was a great ascetic and erudite scholar in all branches of knowledge called Kośakāra, son of muni Mudgala. Kośakāra's wife was Dharmiṣṭhā, daughter of Vātsyāyana. To them was born a son, an idiot and a deaf and dumb child, whom they forsook at the gates of the mother's house. At the same time an evil-minded Rākṣasa woman called Śūrpākṣī, who was in the habit of lifting children came there with a lean child. She replaced Dharmiṣṭhā's child with the lean one and returned with it to the Śālobharaparvata where her blind husband asked her what she had brought for his food. She told him about the changelling child with her when he said as follows "Return the child at once to where it was found. The child's father is a great man of knowledge and wisdom and when he hears about your action, he will curse us. So, return the child and bring the child of some one else." As soon as she heard these words of her husband she rose up in the sky in great alarm.

Hearing the cries of the Rākṣasa child left at their gates Dharmiṣṭhā and her husband came out, and the child which, in its colour and shape resembled their child exactly, Kośakāra said thus : "Oh! Dharmiṣṭhā! this must be some ghost. Some one is lying here in the same form as our child to hoodwink and cheat us."

Saying so he tied the child to the ground by chanting mantras with darbha grass in his hands.

At the same time Śūrpākṣī came there in invisible form. She threw Dharmiṣṭhā's child from a distance into the courtyard. Kośakāra took his child. But all the attempts of the Rākṣasī to lift her child from the ground failed. The grief-stricken Rākṣasī reported the matter to her husband.

As soon as Śūrpākṣī left the place the magnanimous Kośakāra handed over the Rākṣasa child to his wife. He brought up his own child by feeding it on cow's milk, curd, juice of sugar-cane etc. Both the children grew up to seven years of age. The Rākṣasa boy was named Divākara and the other child Niśākara. Both the children were invested with the sacred thread in due course of time. Divākara learned the Vedas, but Niśākara did not, and he was despised by all. His father pushed him into a neglected well and covered its mouth with stone.

Niśākara lived in the well for many years. The fruits of a cluster of plants in the well served as his food. Some ten years afterwards when Niśākara's mother found the mouth of the well closed with a big stone she asked as to who did so, and from the well came the answer, "Mother, it was father who covered this well with that stone." Alarmed at this the mother asked who was within the well, and she was answered, "Your son, Niśākara." Then she argued that her son was named Divākara and that she had no son called Niśākara. But, Niśākara told her about his past life and what had happened to him during the present life, upon which the mother rolled away the stone and Niśākara came out of the well and prostrated before his mother. He then went home with his mother. Questioned as to how and why these things happened by Kośakāra his son Niśākara described his previous life as follows:—

Father, you would please hear about the reason why I became dumb and idiotic. In my previous life I was born in a noble family, my father being called Vṛṣākapi and mother Mālā. My father taught me all the Śāstras and theVedas. I became conceited over my unique learning and erudition and began doing evil acts. Conceit led to avarice, and I lost all my scholarship. I became indiscreet. Having thus become a fool, I began committing sins. I had to hang myself to death on account of my association with others' women and stealing others' money. I, therefore, fell into the Raurava hell. After a thousand years some sin remained attached to me as a result of which I was born as a tiger, and a King trapped and took me to his city. When I was caged Śāstras about Dharma, Artha and Kāma came up in my mind.

One day the King went out wearing only one piece of cloth and with a club in his hands. Then his wife Ajitā, a unique beauty came to me, and because of my taste in my previous life sexual desire arose in my heart. I told her about my feelings. She also felt like me. So, she unchained me and I approached her in great passion and seeing me thus the King's servants tied me to a peepal tree and thrashed me to death.

My soul again returned to hell. After a thousand years I was born as a white ass in the house of a brahmin named Agniveśya, who had many wives. Then all knowledge and wisdom were reflected in my mind. My duty was to carry the brahmin women on my back. One day the brahmin's wife Vimati of Navarāṣṭra started for her father's home mounted on my back. Half-way home she dismounted and went to a stream to bathe. The exquisite beauty of that lady with wet clothes upset me, and I ran up to her on the stream, pushed her into the water and myself fell upon her. Then a person came and tried to tie me down. I escaped from his grips and ran southwards. While thus running the saddle slipped into my mouth and I fell down. And, within six days I died thinking about her. Thus I fell again into hell. My next birth was as a parrot. A hunter caged me in the forest and he sold me to a Vaiśya merchant, who put me up in the women's quarters. The young women fed me on rice and fruits. One day the wife of the Vaiśya merchant hugged me to her breast and petted me. Her touch kindled in me sexual feelings and I embraced her with my wings. In my hurry about the affair I slipped down and got crushed between the doors. Thus I fell again into hell. Afterwards I was born as an ox in a camp of a Caṇḍāla. One day he yoked me to his cart and started for the forest in it with his wife. On the way she sang a song, and mentally excited by it I looked back. At once I slipped my feet, fell down and died. Again I returned to hell.

After another one hundred years I was born as your (Kośakārad) son in this house. All facts about my previous lives linger in my memory and now I am free from evils and am a virtuous person. I am going to the forest for tapas. Let the good boy, Divākara live here as house-holder. Niśākara thus did tapas for many years and attained Vaikuṇṭha (Vāmana Purāṇa, Chapter 91).

There is no definite evidence in the Purāṇas to establish that the Niśākara, the protector of Sampāti and the Niśākara mentioned above were the same person.

NIṢAṄGĪ. A son of Dhṛtarāṣṭra. He was killed in the great war by Bhīmasena. (Karṇa Parva, Chapter 84, Verse 4).

NIŚAṬHA I. A prince of the Vṛṣṇi dynasty; son of Balabhadra born of Revatī. (Harivaṁśa). Niśaṭha also had participated in the utsava celebrations held at Raivata mountain by the Yādavas. It was Niśaṭha who went to Khāṇḍavaprastha with the dowry of Subhadrā. He was present at the Aśvamedha and Rājasūya of Yudhiṣṭhira. After death he was absorbed into the Viśvadevas. (Ādi Parva, Chapter 328, Verse 20; Sabhā Parva, Chapter 34; Aśvamedha Parva, Chapter 66; Svargārohaṇa Parva, Chapter 5).

NIŚAṬHA II. A King of ancient India. After death he lived in the court of Yama worshipping him. (Sabhā Parva, Chapter 9, Verse 11).

NIŚCIRĀ. A river glorified in the Purāṇas. It is well known in all the three worlds. A bath in the river is as good as performing an aśvamedha yajña, Those who bathe in the confluence of Niścirā will attain Indraloka. (Vana Parva, Chapter 84, Verse 138).

NIŚCYAVANA. Second son of Bṛhaspati. He was sinless, pure and holy. (Vana Parva, Chapter 209).

NIŚĪTHA. A King of Dhruva's dynasty. Puṣpārṇa was the son of Utkala, the son of Dhruva, and Niśītha was Puṣpārṇa's son by his wife Prabhā. Niśītha had two brothers, Pradoṣa and Vyūṣa. (Bhāgavata, 4th Skandha).

NIṢKA. One palam (about one-sixth of a pound) of

gold. (Manusmṛti, Cnapter 8).

NIṢKṚTI. An agni (fire). A son of Bṛhaspati, he came to be known as Niṣkṛti as he redeemed(Niṣkrama) people from unhappiness. (Vana Parva, Chapter 229, Verse 14).

NIṢKUMBHA. A great asura. A dependant of the asura called Vṛṣaparvan, Niṣkumbha, took part in many Devāsura wars. (Bhaviṣya Parva, Chapter 59).

NIṢKUṬA. An ancient region in India. The people of the region were defeated once by Arjuna. (Sabhā Parva Chapter 27, Verse 29).

NIṢKUṬIKĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 12).

NIṢṬĀNAKA. A prominent nāga (serpent) begot by Kaśyapaprajāpati of his wife Kadrū. (Ādi Parva, Chapter 35, Verse 9).

NIṢṬHURAKA. A very prominent King, who lived in ancient times in South India. Once he had to depend on Śrīdatta, a King of North India. (See under Śrīdatta).

NIṢṬHŪRIKA. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 106, Verse 12).

NIŚUMBHA I. An asura. Two of the sons of Kaśyapa Prajāpati by his wife Diti became notorious fellows called Śumbha and Niśumbha. They were born and brought up in Pātāla. But as young men thay came to the earth and began rigorous tapas taking neither food nor drink. After ten thousand years Brahmā appeared and asked them to choose their boons. They requested for eternity, deathlessness. But, Brahmā refused to grant that bcon. Then they thought of another boon, which would in effect be as goodas the first one; they wanted death to come, but to come in a manner impossible to happen. So, they requested Brahmā as follows : "We shall not meet with death at the hands of males among Devas, human beings as also by birds, animals etc. In short we should be killed only by women; we fear them not."

Brahmā granted them such a boon and they returned to Pātāla. They lost their head over the boon and appointed Śukra as their preceptor. Śukra was so pleased at this that he made Śumbha sit on a golden throne and crowned him King of Daityas. Following this, lesser Kings began coming to salute the great King and pay tributes. Great daityas like the Caṇḍamuṇḍas, Dhūmralocana, Raktabīja etc., became attendants of Śumbha and Niśumbha.

After having established the power of the daityas thus Śumbha—Niśum bhas gradually turned their attention towards extending the boundaries of their kingdom. The whole earth they subjugated. Then Niśumbha with a large army marched to Devaloka to conquer Indra. A Devāsura war started. In the fight all the Dikpālakas were on one side and Niśumbha alone on the other side; the latter side was slightly defeated. Smitten by Indra's Vajrāyudha Niśumbha fainted; his army also was broken.

As soon as news about the defeat of his brother was reported to him, Śumbha, with the remaining Dānavas hurried to Devaloka. In the battle that ensued the Devas were routed. Śumbha assumed Indra-hood by force and the standard (flag) of the daityas was hoisted on the flag-staff of Sudharmā, the palace of Indra. Śumbha captured Kāmadhenu, Airāvata, Uccaiśśravas etc. The Nandana garden and the shades of the Kalpaka tree were turned into resting places of the daityas. Fragrant flowers of the Kalpa tree adorned the hairs of daitya women. Śumbha drove away Kubera and took over Alakāpurī also from him. As Yama ran away from the kingdom, Kālapurī also came under Śumbha. All the Dikpālakas took refuge in forests and caves. Thousand years rolled by thus. By then the Devas worshipped Mahādevī, who appeared before them. Kauśikī devī, born from the body of Mahādevī stood before the Devas. As Kauśikī was dark in colour she came to be known as Kālikā also. Mahādevī, along with Kālikā started for the capital of Śumbha-Niśumbhas. At the capital they ascended a mountain and sat on two rocks. Mahādevī sang such a melodious song that birds and animals lost themselves in its sweetness and stood motionless.

The Caṇḍamuṇḍas, who were at the time passing that way were also attracted by the music. Having understood what it all meant they hurried upto Śumbhāsura and gave him a description of the supreme beauty of Mahādevī and Kālikā. The description kindled great interest in Śumbha and Niśumbha about the devīs and they deputed their minister Sugrīva to bring the devīs over to them. Having heard Sugrīva's mission Mahādevī told him as follows :— "We do not have any objection to becoming the wives of your masters. But, in the matter of my marriage there is a special problem. While playing with my friends as a child I had accidentally taken a vow. I was at that age a bit proud about my capabilities and strength, and the vow I took was that I would marry only someone who was stronger than I am. My friends called me a 'fool' and ridiculed me about the vow. That only hardened my stubbornness and I stand by my vow even now. Therefore, please tell Śumbha first to defeat me in fighting."

When Sugrīva carried this information to Śumbha, and Niśumbha, they felt amused that a woman challenged them to fight. But, they had no alternative but to fight. So they deputed the mighty daitya Dhūmrākṣa with an army to fight Devī, and there ensued a fierce fighting between Devī and Kālikā on one side and the big daitya army on the other side. The whole army and finally Dhūmrākṣa too was killed.

Devī then retired from the battlefield to a place nearby and blew the conch. Śumbha-Niśumbhas heard the sound from it, and the next moment a messenger came and told them about the fate of the army and of Dhūmrākṣa. They then sent a much greater army under Caṇḍamuṇḍas against Devī. But Kālikā devoured them all. Raktabīja, who next encountered Devī with a great force, also became food for Kālikā. Then Śumbha-Niśumbhas entered the battlefield and they too were killed. Devas thus victorious regained Svarga. (Devī Bhāgavata, 5th Skandha).

NIŚUMBHA II. The Mahābhārata mentions another Niśumbha, a dependant of Narakāsura. Śrī Kṛṣṇa killed this asura who towered upto the path of the devas (devayāna) from the earth. (Sabhā Parva, Chapter 38).

NISUNDA. An asura killed by Śrī Kṛṣṇa. (Vana Parva, Chapter 12).

NITAMBHŪ. A great maharṣi. He too was present in the company of the munis, who visited Bhīṣma on his bed of arrows. (Anuśāsana Parva, Chapter 26,Verse 8).

NĪTHA. A king born in the Vṛṣṇi dynasty. (Vana Parva, Chapter 120, Verse 19).

NĪTIGOTRA. A king born in the Bhṛgu dynasty. (Bhāgavata, 9th Skandha).

NIVĀTAKAVACA(S). A sect of Daityas.

1) *Birth.* Daityas were the off-springs of Kaśyapaprajāpati by Diti. Two sons called Hiraṇyākṣa and Hiraṇyakaśipu and a daughter called Siṁhikā were born to the Prajāpati of Diti. Siṁhikā was married by Vipracitti and to them were born Rāhu and others who became famous as the Saiṁhikeyas. Hiraṇyakaśipu had four famous sons called Anuhlāda, Hlāda, Prahlāda (the great devotee of Viṣṇu) and Saṁhlāda. (Some texts refer to them as Anuhrāda, Hrāda, Prahrāda and Saṁhrāda). Hlāda's son was called Hrāda, Saṁhlāda's sons were called Āyuṣmān, Śibi and Bāṣkala, and Prahlāda's son was called Virocana. Mahābali was Virocana's son and Bāṇa was the eldest of the hundred sons of Mahābali.

Four crores of asuras called Nivātakavacas were born in the family of Prahlāda. The army of the Asuras, which routed the Devas many a time, was formed by the Nivātakavacas and Kālakeyas. (Agni Purāṇa, Chapter 19).

2) *Fight against Rāvaṇa.* After securing boons from Brahmā Nivātakavacas lived in the city of Maṇimatī and they were a terror to the world. Rāvaṇa longed once to defeat them and so besieged their city with his army. The two sides fought fiercely for hundreds of years. At last Brahmā intervened and conciliated them. From that day onwards the Nivātakavacas became friends of Rāvaṇa. (Uttara Rāmāyaṇa).

3) *Annihilation.* The Nivātakavacas in company with the Kālakeyas attacked Devaloka. Indra, who could not withstand the attack, sent his charioteer Mātali to Arjuna and brought him down. Most of the Nivātakavacas and Kālakeyas were killed in the fight by Arjuna. (See under Kālakeya).

NIVĀTAKAVACAYUDDHAPARVA. A sub Parva in Vana Parva of Mahābhārata comprising of chapters 165 to 175.

NIVIT. A mantra or hymn. 'Uktha and Nivit are recited after the offerings in a yāga. (Ṛgveda, Maṇḍala 1, Anuvāka 14, Sūkta 86).

NIVĪTA. Brahmin's wearing upper cloth or the sacred thread on the left shoulder and under the right hand is called Upavīta; the same on the right shoulder and under the left hand is called prācīnāvīta and the same worn as a garland around the neck is called Nivīta.

NIVṚTI. A king of the Yayāti dynasty. (Bhāgavata, 9th Skandha).

NIYATĀYU. Son of Śrutāyu. He was killed by Arjuna in the great war. (Droṇa Parva, Chapter 94, Verse 29).

NIYATI. A daughter called Lakṣmī and two sons called Dhātā and Vidhātā were born to maharṣi Bhṛgu of his wife Khyāti. Dhatā and Vidhātā married Āyati and Niyati, daughters of Meru. A son named Prāṇa was born to Vidhātā, and this Prāṇa became father of Mṛkaṇḍu and grandfather of Mārkaṇḍeya. (Viṣṇu Purāṇa, Part 1, Chapter 10).

Niyati after her death became a Devī, and she continues to worship Brahmā in his court. (Sabhā Parva, Chapter 11, Verse 43).

NIYOGA. During the Vedic period there prevailed a system or custom which permitted either the husband or the wife who had no child by his wife or her husband to procreate a child in another woman or beget children by another man. That custom, called Niyoga fell into disuse after the Vedic period. (Agni Purāṇa, Chapter 256).

NODHAS. A muni who lived in the Ṛgvedic period. He achieved all his desires by praising the Devas. (Ṛgveda)

NṚCAKṢUS. A king of the Yayāti dynasty. (Bhāgavata, 9th Skandha).

NṚGA. A king born in the dynasty of Vaivasvata Manu.

1) *Genealogy.* Descended from Viṣṇu thus: Brahmā—Marīci — Kaśyapa — Vivasvān — Vaivasvata Manu—Mahābāhu—Prasandhi—Kṣupa—Nṛga.

Nṛga was the younger brother of Ikṣvāku. From Nṛga was born Sumati, from him the king called Jyotis, from Jyotis Vasu and from Vasu Pratīka.

2) *Nṛga became chameleon.* Nṛga was an extremely righteous and generous King. Once, at Puṣkara he gifted away thousands of cows to brahmins. There was a brahmin called Parvata living near Puṣkara. He too was given a cow and it was after that the brahmin named Anārata came. By then there remained no cow to be gifted. Anārata came after Parvata had gone into the forest after leaving the cow at the pond (Puṣkara). Nṛga had forgotten the fact that the cow had already been gifted away to Parvata and finding it there owner-less he gave it to Anārata, who went away with the cow very much pleased. The King and his ministers also returned to the palace.

A very short time afterwards Parvata returned to the pond and felt very sorry to miss his cow. He searched for it here and there and at last found it at Anārata's house. Quarrel ensued between the two, Parvata alleging that Anārata had stolen his cow while the latter contended that it had been given to him by the King. Now, it was decided that the question should be submitted for arbitration to the King, and the contending parties went to the capital to see the King. At the palace they asked the gate-keepers to tell the King about their arrival. But, they did not tell the King, nor did he come.

Angered at this the brahmins cursed that Nṛga be converted into a chameleon and live as such for a thousand years. The King heard about the curse and ran up to the brahmins and requested for absolution from it. The brahmins then said that after one thousand years Mahāviṣṇu would incarnate as Śrī Kṛṣṇa and that at his touch Nṛga, the chameleon would resume his former form as King. According to this curse Nṛga was born as a chameleon in a neglected well at Dvārakā. One day Sāmba and others who happened to go near the well tried their best to take the chameleon out of it, to no purpose. At last Kṛṣṇa with his attendants came and took it out of the well. At Kṛṣṇa's touch it resumed its form as King Nṛga, and related the story of his curse to the onlookers, who stood there wondering

3) *Other information.*

(i) After his death Nṛga lived in Yama's court worshipping him. (Sabhā Parva, Chapter 8, Verse 8).

(ii) Nṛga once conducted a yajña on the banks of the river Payoṣṇī in Varāhatīrtha at which Indra drank soma so much as to get intoxicated, and the brahmins

danced with pleasure at the very liberal gifts made to them. (Vana Parva, Chapter 8, Verse 5).

(iii) Nṛga was a King very dear to Indians. (Bhīṣma Parva, Chapter 9, Verse 7).

(iv) Kṛṣṇa granted salvation to Nṛga who changed, at his touch, from chameleon to his former form as King Nṛga. (Anuśāsana Parva, Chapter 70, Verse 29).

(v) He did not eat flesh. (Anuśāsana Parva, Chapter 70, Verse 29).

NṚṢAD. A maharṣi, who was the father of sage Kaṇva. (Ṛgveda, Maṇḍala 10).

NṚṢART. A Ṛṣi, who lived in the Ṛgvedic period. His son was deaf. (Ṛgveda, Maṇḍala 1, Anuvāka 17).

NYAGRODHA. A son of Ugrasena. When Kṛṣṇa killed Kaṁsa Nyagrodha fought with Kṛṣṇa and others and was killed by the blow of Balabhadra's shield. (Bhāgavata).

NYAGRODHATĪRTHA. A holy place on the banks of the ancient river Dṛṣadvatī in North India. (Vana Parva, Chapter 90, Verse 11).

O

O. This sound signifies Brahmā. (Agni Purāṇa; Chapter 348).

OḌRA (M). An ancient province of India, Mahābhārata, Sabhā Parva, Chapter 51, Verse 23 says that the King of this province had come to Dharmaputra with presents.

OGHARATHA. Son of the King named Oghavān. (M.B. Anuśāsana Parva, Chapter 2, Verse 38).

OGHAVĀN I. Grandson of King Nṛga. He had a son named Ogharatha and a daughter named Oghavatī. (M.B. Anuśāsana Parva, Chapter 2).

OGHAVĀN II. A warrior on the side of the Kauravas. (M.B. Karṇa Parva, Chapter 5, Verse 42).

OGHAVATĪ I. There are seven Sarasvatī rivers in the world. These are Suprabhā, Kāñcanākṣī, Viśālā, Manoramā, Sarasvatī, Oghavatī and Sureṇu. In the Mahābhārata, Śalya Parva, Chapter 38 we find that Oghavatī was invoked and brought to Kurukṣetra. It was on the bank of this Oghavatī that Bhīṣma fell and lay on the Śaraśayyā. (Bed of arrows). (M.B. Śānti Parva, Chapter 50, Verse 5).

OGHAVATĪ II. Daughter of the King named Oghavān. Sudarśana, the son of Agni married her. (M.B. Anuśāsana Parva, Chapter 2).

OM. This sound is a combination of the three letters— A, U and M. The A—sound signifies Viṣṇu, the U—sound signifies Śiva and the M—sound signifies Brahmā.

Akāro Viṣṇuruddiṣṭa
Ukārastu Maheśvaraḥ /
Makārastu smṛto Brahmā
Praṇavastu trayātmakaḥ //
(Vāyu Purāṇa).

The sound "Om" is called "Praṇava" or "Brahman." All mantras begin with the sound 'Om'. Because of its sacredness, Śūdras and other low-caste people are not allowed to utter it or to hear it. They may pronounce it only as "Aum." This sound includes all that has happened and all that is to happen. (Māṇḍūkyopaniṣad).

OMPATU. (Malayālam word for nine).

Nine grahas (*nine planets*). Sun, Moon, Mars, Budha (Mercury), Guru (Jupiter), Śukra (Venus), Śani (Saturn), Rāhu and Ketu.

Nine Doṣa. Gulika, Viṣṭi, Gaṇḍāntam, Viṣa, Uṣṇa, ekārgalam, Sarpaśiras, lāṭam and Vaidhṛtam.

Nine Karmasākṣin(*s*). Sūrya, Candra, Yama, Kāla, Ākāśa, Vāyu, Agni, Jala and Bhūmi.

Nine Rivers. Sarasvatī, Vaitaraṇī, Āpagā, Mandākinī, Madhusravā, Amlu, Kauśikī, Dṛṣadvatī and Hiraṇvatī.

Nine Dūtī (*s*). Dūtī, Dāsī, Sakhī, Ceṭī, Dhātreyī, Prātiveśinī, Liṅginī, Śilpinī and Svastrī.

Nine treasures (*nidhis*). Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, Nīla and Kharva.

Nine Prajāpatis. Bhṛgu, Marīci, Atri, Dakṣa, Kardama, Pulaha, Pulastya, Aṅgiras and Kratu.

Nine Yogins. Kavi, Hari, Antarīkṣa. Prabuddha, Pippalāyana, Āvihotra, Dramiḍa, Camasa and Karabhājana.

Nine Varṣa (*s*). (Sub continents). Bhāratavarṣa, Kimpuruṣavarṣa. Harivarṣa, Ilāvṛtavarṣa, Ramyakavarṣa, Hiraṇmayavarṣa, Kuruvarṣa, Bhadrāśvavarṣa and Ketumālavarṣa.

Nine kinds of Rājās. Sārvabhauma, Adhirāja. Narendra, Pārṣṇika, Paṭṭadhṛk, Maṇḍaleśvara, Bhaṭṭabhāk, Prahāraka and Śrotragrāhī.

Nine kinds of Angels. Bhaktijvālaka, Jñānādhikya, Bhadrāsana, Nāthakṛtya, Tattvaka, Balavad, Samādhānamukhya and Mukhyadevadūta.

P

PA. A garden. (Agni Purāṇa, Chapter 348).

PADAPĀṬHA. An ancient system of studying the Vedas. (See under Ghanapāṭha).

PADĀRTHA. See under Pañcabhūta.

PADĀTI. One of the eight sons of Janamejaya, a King of Kuruvaṁśa. The others are Dhṛtarāṣṭra, Pāṇḍu, Bālhīka, Niṣadha, Jāmbūnada, Kuṇḍodara and Vasāti. (The Pāṇḍu and Dhṛtarāṣṭra mentioned here are not the fathers of Kauravapāṇḍavas.).

PADMA I. A serpent born to sage Kaśyapa of his wife Kadrū. (Śloka 10, Chapter 35, Ādi Parva).

PADMA II. A King. This King shines in the court of Yama. (Śloka 39, Chapter 10, Sabhā Parva).

PADMA III. A soldier of Subrahmaṇya. (Chapter 45, Śalya Parva).

PADMA IV. A nidhi (treasure). This nidhi belongs to Kubera. (Śloka 39, Chapter 10, Sabhā Parva). Śaṅkhanidhi, Padmanidhi and a Puṣpakavimāna were presented to Kubera by Brahmā. (Uttara Rāmāyaṇa).

PADMĀKARA. A Character in the story in Śiva Purāṇa describing the greatness of a Śivayogin. (See Ṛṣabha).

PADMAKETANA. One of the children of Garuḍa. (Chapter 101, Udyoga Parva).

PADMAKŪṬA. The palace where Suprabhā wife of Śrī Kṛṣṇa used to reside. (Dākṣiṇātya Pāṭha, Chapter 38, Sabhā Parva).

PADMANĀBHA I. One of the hundred sons of Dhṛtarāṣṭra. (See under Kauravas).

PADMANĀBHA II. A serpent. This serpent resides on the shores of the river Gomatī which flows through Naimiṣāraṇya. This serpent once went to Bhīṣma and talked to him about Dharma. (Chapter 355, Śānti Parva).

PADMAPURĀṆA. One of the eighteen Purāṇas. (See under Purāṇas).

PADMARĀGA. See under Navaratna.

PADMASARAS. A lotus pond of Uttara Bhārata. The Pāṇḍavas on their way from Khāṇḍavaprastha to Girivraja met Śrī Kṛṣṇa at this place and talked with him for a long time. (Chapter 20, Sabhā Parva).

PADMASAUGANDHIKA. A lotus pond situated near Cedideśa. During the period of the Mahābhārata a company of merchants were attacked by wild elephants at this place. This is very nicely described in Chapter 66 of Vana Parva of Mahābhārata.

PADMAŚEKHARA. A Gandharva King. Padmāvatī of whom many stories are told in Kathāsaritsāgara was the daughter of Padmaśekhara. Padmāvatīlambaka of the said book is entirely devoted to stories about Padmāvatī.

PADMĀVATĪ I. A river which is the incarnation of Mahālakṣmī. (See under Gaṅgā).

PADMĀVATĪ II. Wife of Emperor Udayana. (See under Udayana).

PADMĀVATĪ III. Wife of Candragupta son of Sahasramukharāvaṇa. (See under Sahasramukharāvaṇa).

PADMĀVATĪ IV. A female follower of Subrahmaṇya. (Chapter 46, Śalya Parva).

PADMĀVATĪ V. Daughter of Satyaketu, King of Vidarbha. Ugrasena married her. After marriage she went and stayed once in her father's house for a short period. During that time through illegal intimacy with a messenger from Kubera named Gobhila she became pregnant. She started to destroy the foetus when from inside a voice said "I am being born to wreak vengeance on Mahāviṣṇu for killing Kālanemi." The son born thus was Kaṁsa. (Sṛṣṭikhaṇḍa, Padma Purāṇa).

PADMĀVATĪ VI. Wife of a Vaiśya named Praṇidhi. Once Praṇidhi went to a neighbouring village for trade. Padmāvatī and her companions were one day bathing in a river nearby when a Śūdra passed that way. Attracted by her dazzling beauty he remained there talking to her. The Śūdra named Dharmadhvaja was greatly enamoured of her and the companions of Padmāvatī, noticing that, just to make fun of him said "If you abandon your life at the point where the rivers Gaṅgā and Yamunā meet you can attain Padmāvatī." Without any hesitation, thinking that what they said was true, he went and ended his life at the place suggested. Immediately he became a replica of Praṇidhi and stood before Padmāvatī. The real Praṇidhi also came there then. Padmāvatī was in a fix to choose the real husband. Mahāviṣṇu appeared before them then and asked Padmāvatī to accept both of them as her husbands. Padmāvatī pleaded it was forbidden for women of her community to accept more than one husband and then Mahāviṣṇu took all the three along with him to Vaikuṇṭha. (Kriyā Khaṇḍa, Padma Purāṇa, Chapter 4).

PAHLAVA. A place of human habitation of ancient India. This is situated in the western zone. (Śloka 68, Chapter 9, Bhīṣma Parva).

PAIJAVANA. A śūdra. This śūdra conducted a grand Yajña similar to Aindrāgnayajña and gave as fees to priests a lakh of gold vessels. (Chapter 6, Śānti Parva).

PAILA. A disciple of Vyāsa. It was the five disciples of Vyāsa named Sumantu, Jaimini, Paila, Śuka and Vaiśampāyana who gave publicity to the original Mahābhārata. (See under Guruparamparā). He was the son of a person named Vasu and attended the Rājasūya of Yudhiṣṭhira. (Śloka 35, Chapter 33, Sabhā Parva). Paila was also one among those who visited Bhīṣma while he was lying on his bed of arrows. (Śloka 6, Chapter 17, Śānti Parva).

PAILAGARGA. An ancient sage. Ambā, daughter of the King of Kāśī, once practised austerities in the āśrama of this sage. (See under Ambā).

PAIŚĀCA. A kind of marriage. (See under Vivāha).

PAIṬHAKA. An asura. This asura was killed by Śrī Kṛṣṇa. (Chapter 38, Sabhā Parva).

PĀKA. A mighty asura. Once this asura gathered a big army and went to fight against Indra. A grim battle which lasted for several days took place in which the asura army was destroyed and Pāka killed. Indra got thenceforth the name Pākaśāsana. (Chapter 70, Vāyu Purāṇa).

PAKAL. Malayālam word meaning Day. A story about the origin of day, night, dawn and dusk is contained in Viṣṇu Purāṇa. At the time of the great Deluge everything from gods down to the rocks lay submerged in Parabrahman (Supreme Being). Brahmā sat in meditation to initiate what he termed as Jagatsṛṣṭi, the four species of living beings like the devas, asuras, pitṛs and men. When the meditation proceeded, the Tamoguṇa in Brahmā became prominent and so first and foremost of all, the asuras were born from his waist. Then Brahmā discarded his Tamoguṇa and the manifestation of the discarded Tamoguṇa became Night. Brahmā sat again in meditation and from his face sprang out the devas, who were embodiments of sattvaguṇa. Brahmā discarded the sattvaguṇa and it then became Day. That is why asuras are powerful at night and devas by day. Then another manifestation with sattvaguṇa predominating sprang out from Brahmā and it was called Pitṛs. Brahmā discarded that also and it became Dusk. Brahmā sat again in meditation and then were born men who were a manifestation of Rajoguṇa. Brahmā discarded that also and it then became Dawn. That is why men are strong at dawn and the pitṛs strong at dusk. It is because of these that it is said that day, night, dawn and dusk are bodies of Brahmā. All the above four are an asylum of the three guṇas.

Night is called Uṣā and day, Vyuṣṭi. Sandhyā (dusk) is the time between Uṣā and Vyuṣṭi. When the fierce and terrible Sandhyā commences, a set of ferocious demons called Mandehas desire to eat the Sun. A fight ensues then between the Sun and the demons and by a curse of Prajāpati the demons die daily though their bodies never perish. At that time the best of Brahmins with the sound of 'OM' vibrating recite the gāyatrī and throw water upwards. That water transforms itself into Vajrāyudha and burns to death the wicked demons. The first oblation to the sacrificial fire is performed reciting the mantra which begins with "Sūryojyotiḥ". 'OM' is but Bhagavān Viṣṇu, lord of the Vedas with the lustre of Ṛk, Yajus and Sāma. The very utterance of the word 'OM' therefore, destroys the demons Mandehas. (Chapter 8, Aṁśa 2, Chapter 5, Aṁśa 1, Viṣṇu Purāṇa).

PĀKHAṆḌA. An ancient place of habitation in Dakṣiṇa Bhārata. Sahadeva one of the Pāṇḍavas sent his messengers and subdued the country. (Śloka 70, Chapter 31, Sabhā Parva).

PĀKKANĀR. Vararuci, the celebrated astronomer, got of a Caṇḍālī wife twelve sons. They were called "Paracci peṭṭa pantīrkulam (The twelve sons born of a Caṇḍālī).

They were

1. Agnihotrī. 2. Rajakan 3. Uliyanūr Taccan. 4. Vallon 5. Vāyillākkunnilappan. 6. Kārakkalmātā. 7. Vaṭutala Nāyar. 8. Uppukuṭṭan. 9. Pāṇanār. 10. Nārāyaṇabhrāntan 11. Akavūr Cāttan 12. Pākkanār.

Pākkanār's wife was a very chaste woman devoted to her husband. There are two stories demonstrating the devotion she showed to her husband.

(i) It was usual for all the sons of Vararuci excepting Vāyillākkunnilappan to assemble at the house of Agnihotrī for the Śrāddha of their father annually once. Once after the Śrāddha, all of them sat together for their meals and the antarjanam (wife) of Agnihotrī refused to serve an assembly consisting of Pākkanār, a Caṇḍāla. When Agnihotrī compelled her to do it she came to the place hiding her face with an umbrella. Pākkanār enquired about the purpose of the umbrella and Agnihotrī replied that it was the duty of chaste and devoted wives to hide their faces from other men. Then Pākkanār argued that still the brahmin wives who hid their faces were lacking in devotion and chastity and the Caṇḍāla women were the only class of women who were chaste and devoted to their husbands. Everybody present there joined sides with Agnihotrī and opposed the argument of Pākkanār. To demonstrate the devotion of Caṇḍālī wives Pākkanār took Agnihotrī to his house. On reaching there Pakkanār called his wife and asked "How much paddy do you have here?" "Five measures", she replied. "Pound half of it and bring it to me", Pākkanār instructed. The dutiful wife pounded the paddy, cooked the rice and brought it to Pākkanār. Pākkanār asked her to throw the rice into the drain. She did it without the least hesitation. Pākka nār then asked his wife to pound the remaining paddy and bring the rice cooked as before.She did so and when she brought it before Pākkanār he asked her to throw that also away into the drain. She instantly obeyed. That day both of them went without meals. They were so poor.

The next day Pākkanār along with Agnihotrī went to the illam (house) of Agnihotrī. Pākkanār then asked Agnihotrī to make his wife do exactly like what Pākkanār's wife was made to do. Agnihotrī immediately called his wife and asked her to take two and a half measures of paddy, pound it, cook it and bring it to him. "There is rice here ready in stock and so why should we pound paddy now?" Agnihotrī's wife questioned. But Agnihotrī insisted and so surrendering to the compulsion she did as she was instructed. When she brought the rice before him cooked, Agnihotrī asked her to throw it away into the drain. She hesitated first but when Agnihotrī insisted she did so very reluctantly. Then Agnihotrī asked her to take another two and a half measures of paddy, pound it and bring the cooked rice once again. The antarjanam (wife) flew into fury and showered on her husband a heap of abuses. She went and hid inside and despite repeated requests from Agnihotrī she never showed her face out again. Agnihotrī admitted defeat and accepted Pākkanār's view that a Caṇḍālī woman was more chaste than a brahmin woman.

(2) Once Agnihotrī came to the hut of Pākkanār. Pākkanār called his wife to bring a 'palaka' (a wooden plank used for sitting) for Agnihotrī to sit on. She was at that time drawing water from a well and the bucket was midway in the well with water. The instant she heard her husband call her she left the grip on the rope and rushed to the side of her husband. She did what was asked of her to do and then returned to the well. Pākkanār followed her taking Agnihotrī along with him. When they reached the well Agnihotrī was dumbfounded. The bucket with water was staying in mid-air in the well exactly at the position at which Pākkanār's wife had left it. The power of the chastity of the woman. (See under Vararuci).

PAKṢA. See under Kālamāna.

PAKṢĀLIKĀ. A female follower of Subrahmaṇya.

PAKṢIVAMŚA. The Purāṇic version of the origin of birds is given below:

Descending in order from Viṣṇu came Brahmā—Marīci—Kaśyapaprajāpati. The latter got of his wife Tāmrā (daughter of Dakṣa) five daughters named Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. From Krauñcī were born the Ulūkas, Bhāsī gave birth to Bhāsas, Śyenī to vultures and Dhṛtarāṣṭrī to swans and geese. From these originated the entire bird family of the world. (Chapter 4, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

PAKTHA. A King of Vedic times who was a protege of the Aśvins. Indra was kind to this King. In the Dāśarājña battle Paktha fought against Sudās on the side of Trasadasyu. (Maṇḍala 7, Ṛgveda).

PALA. A measure of ancient times. (See under Trasareṇu).

PĀLA. A serpent born of the race of Vāsuki. This serpent committed suicide at the Sarpasatra of Janamejaya. (Śloka 51, Chapter 57, Ādi Parva).

PĀLAKA. A son born to the King Caṇḍamahāsena of his wife Aṅgāravatī. Aṅgāravatī got two sons. The other son was named Gopālaka. (Kathāmukhalambaka, Kathāsaritsāgara).

PĀLAKĀVYA. The author of the famous book 'Hastyāyurvedasaṁhitā'. This book contains 160 chapters dealing with Mahārogasthāna (great diseases), Kṣudrarogasthāna (minor diseases), Śalyasthāna (extraction of extraneous matter from the body) and Uttarasthāna (diseases of the head). Pālakāvya taught this Āyurvedasaṁhitā to Rāmapāda, King of Aṅgadeśa. (Agni Purāṇa).

PALĀLĀ. One of the seven mothers of Subrahmaṇya. The other six are: Kākī, Halimā, Brahmikā, Mālinī, Āryā and Mitrā. (Śloka 10, Chapter 228, Vana Parva).

PALĀŚAVANA. A sacred forest. Once the sage Jamadagni performed a sacrifice in this forest. On that occasion all the rivers in the world were present there carrying their water. The sage at this Yāga gave wine to all the other sages to their heart's content. (Śloka 16, Chapter 94, Vana Parva).

PĀLĪ. A corrupt form of Sanskrit.

PALITA. A rat, a character in 'Biḍālopākhyāna'. This rat held a conversation with Lomaśa, a cat. (See under Biḍālopākhyāna).

PĀLITĀ. A female follower of Subrahmaṇya. (Śloka 3, Chapter 46, Śalya Parva).

PALLĀṆṬU. The name of the devotional songs sung by the Tamil devotional poet, Viṣṇucittar,

PAMKTI. A horse which draws the chariot of Sūrya. There are seven horses to draw the chariot. The others are Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭubh and Anuṣṭubh. (Chapter 8, Aṁśa 2, Viṣṇu Purāṇa).

PAMPĀ. A pond near Ṛṣyamūkācala. Sugrīva used to stay near this pond. (Chapter 279, Vana Parva).

PĀṀŚU. An ancient country of Bhārata. Vasudāna, king of this country helped the Pāṇḍavas in the great battle with twentysix elephants and two thousand horses (Śloka 27, Chapter 52, Sabhā Parva).

PANASA. A soldier of the army of monkeys of Śrī Rāma. This soldier was the commander-in-chief of an army of fiftyone crores of monkeys who fought against Rāvaṇa. His chief object of attack was the army of a demon named Paṭuśa. (Chapter 283, Vana Parva).

PAÑCABHŪTA. Pṛthvī (earth), Ap (water), Tejas (fire), Vāyu (air) and Ākāśa (ether) are the Pañcabhūtas (five elements). The whole visible world is composed of one or more of these five elements. This is called the Pāñcabhautikasiddhānta (doctrine of five elements). Besides these five dravyas (elementary substance), people in Bhārata have reckoned Time, space, soul and mind also as Padārthas or categories. Dravya, one of the seven categories according to Nyāya Vaiśeṣikasūtras, has nine svabhāvas (inherent properties). The seven Padārthas of Vaiśeṣika are Dravya, Guṇa, Karman Sāmānya, Viśeṣa, Samavāya and Abhāva.*

The word 'Padārtha' has got a very wide meaning. The word 'matter' in English cannot indicate the full significance of the word Padārtha. Kaṇāda in his Vaiśeṣika sūtras has given the name 'Artha' combining in it the three svabhāvas, Dravya, Guṇa and Karman. Of the above seven padārthas Praśastapāda, the famous logician, has included only the first six in his book 'Padārthadharma Saṁgraha'. The Vaiśeṣikas of a later period included 'abhāva' also and raised the number of arthas to seven. Gautama, the Nyāyasūtrakāra and Vātsyāyana, the Nyāyabhāṣyakāra, and all their followers accepted the number of arthas as seven.

All that can be perceived by the senses are included in the seven Padārthas according to the systems of Nyāya and Vaiśeṣika. Excepting abhāva all the other six are bhāvas. Kaṇāda has dealt with 'abhāva' but has not treated it as a category. Praśastapāda has not mentioned about 'abhāva' at all. Gautama deals with sixteen Padārthas. The Mīmāṁsakas take into account only five Padārthas and the Sāṅkhyas count only two Padārthas viz., Prakṛti and Puruṣa. Advaitavādins reckon only two Padārthas and to them they are Cit and Jaḍa (Ātmā and Anātman). Viśiṣṭādvaitins add god also to the above and make the number of Padārthas three.

According to Nyāya Vaiśeṣikasūtras there are seven Padārthas and they comprise nine kinds of Dravyas which are the Pañcabhūtas (five elements), Kāla (time), Dik (space), Ātmā (soul), and Manas (mind). They are described below:

1) *Pṛthvī*. (*earth*). The characteristic of this padārtha is smell. Pṛthvī is of two kinds, Nitya (eternal) and Anitya (perishable). Nitya is in the form of atom (paramāṇu) and anitya in the form of Kārya. They are classified into body, sense organs and objects.

2) *Jala* (*water*). Jala has a cold touch. It is of two kinds Nitya and Anitya. Nitya is in the form of paramāṇu (atom); Anitya in the form of Kārya.

3) *Agni* (*fire*). It generates heat. It is of two kinds, Nitya and Anitya. Nitya is in the form of paramāṇu and Anitya, in the form of Kārya. There are four kinds of Agnis : Fire of the earth, fire of the sky, fire of the stomach (digestive power) and the fire commonly used.

4) *Vāyu* (*air*). It is without form but with the sense of touch. It is also of two kinds. Nitya in the form of paramāṇu and Anitya in the form of Kārya.

5) *Ākāśa* (*ether*). This is the carrier of sound. It is single and eternal.

6) *Kāla* (*time*). It is general cause for all actions embracing the elements. It is also single and eternal.

7) *Dik*. Places like north, south, east and west which are eternal.

8) *Ātmā* (*soul*). It is related to knowledge and is of two kinds, Jīvātmā and Paramātmā.

9) *Manas* (*mind*). It is the sense-organ to enjoy pleasures. It is in the form of paramāṇu and eternal.

To know the views of Manu on the origin of the Pañcabhūtas see under Sṛṣṭi.

PAÑCABRAHMĀSANA. This is a divine cot with Brahmā, Viṣṇu, Rudra and Īśvara as its four legs and Sadāśiva as the couch. Devī rests on this cot always. (7th Skandha, Devī Bhāgavata).

PAÑCACŪḌĀ. A nymph. Once Śuka, son of Vyāsa by his yogic powers entered the Ākāśa. Then a host of celestial maidens led by Pañcacūḍā stood watching him in admiration. (See under Śuka)

Bhīṣma once told Dharmaputra that women were fickle-minded and the cause of evils. To explain his statement he pointed out to the conversation between Nārada and Pañcacūḍā. Nārada once conducted a world tour during the course of which he met Pañcacūḍā and asked her the characteristics of women. She replied thus : "Even beautiful, venerable and noble ladies would stoop to folly. It is not the habit of women to leave away charming men of wealth if they get them conveniently. Any woman can be tamed if you please her in the proper way. If women remain faithful to their husbands

*1. *Vaiśeṣika*. One of the six principal darśanas or systems of Philosophy founded by Kaṇāda.
2. *Padārtha*. Anything which can be named; a category.
3. *Dravya*. An elementary substance, the substratum of properties.
4. *Guṇa* A characteristic or property of all substances.
5. *Karman*. Motion, action.
6, *Sāmānya*. General characteristic.
7. *Viśeṣa*. A peculiar attribute, the eternal distinguishing factor of each of the nine dravyas.
8. *Samavāya*. Intimate union, inseparable inherence or existence of one thing in another.
9. *Abhāva*. Nullity or negation.

Sāṅkhyas followers of the Sāṅkhya philosophy.
Advaitins followers of the Advaita philosophy.
Mīmāṁsakas followers of the Mīmāṁsā system of philosophy.
Paramātmā The supreme being.
Jīvātmā The individual soul enshrined in the body.
Kārya Evolute.

it is because they are afraid of scandal. They will enjoy men without looking into their age or figure. The desire for men in women can be compared to that of Antaka (god of Death) for the lives of men. This is the secret of womanhood." (Chapter 38, Anuśāsana Parva).

PAÑCADEVĪS. Durgā, Rādhā, Lakṣmī, Sarasvatī and Sāvitrī are the Pañcadevīs. They are different forms of nature. (See under Devī and Prakṛti).

PAÑCADHANUS. A King of the race of Pūru. He was the son of Sṛñjaya and the father of Somadatta. (Agni Purāṇa, Chapter 278).

PAÑCAGAṆA. An ancient kingdom of Uttara Bhārata. During the time of the Pāṇḍavas this country was prospering and Arjuna once conquered the ruler of this country. (Śloka 12, Chapter 27, Sabhā Parva).

PAÑCAGAṄGĀ. A sacred place of Uttara Bhārata. The god of Death once sat at this place and practised penance. From then onwards the place was considered holy. (Śloka 23, Chapter 54, Droṇa Parva).

PAÑCĀGNI. Rohiṇī, a daughter and Soma, a son, were born to Niśā the third wife of Manu, an Agni. Besides these they got five sons in the form of Agni (fire) and these five are called Pañcāgnis. They are Vaiśvānara, Viśvapati, Sannihita, Kapila and Agraṇī.

PAÑCAJA I. (PAÑCAJANA). A mighty asura. This asura lived inside a conch. Śrī Kṛṣṇa killed this asura. Śrī Kṛṣṇa and Balabhadrarāma were having their education in the āśrama of the sage Sāndīpani. On the eve of their completing their education an asura named Pañcaja carried away the son of the sage while the child was bathing in the Prabhāsatīrtha and kept him inside a conch where the asura lived. The sage, greatly griefstricken asked his disciples to get him back his son as his Gurudakṣiṇā (fees for the preceptor). Accordingly Śrī Kṛṣṇa and Balarāma went to the banks of the river and prayed to Varuṇa. Varuṇa appeared before them and then they told him about the mishap. With the help of Varuṇa they killed the asura Pañcaja and got back the son of their guru. The conch in which the asura lived was taken by Kṛṣṇa. Because the conch belonged to Pañcaja the conch got the name Pāñcajanya. (10th Skandha, Bhāgavata).

PAÑCAJA II. Sagara of the solar race got a son named Asamañjasa of his wife Keśinī. He became famous as Pañcaja. He was the father of Aṁśumān and grandfather of Dilīpa. (Chapter 15, Harivaṁśa).

PAÑCAJANA. A Prajāpati. He gave his daughter Pañcajanī (Asiknī) in marriage to the great sage and law-giver Dakṣa. (6th Skandha, Bhāgavata).

PAÑCAJANAS. Brahmins, Kṣatriyas, Vaiśyas and Śūdras are the four castes. Niṣādas form the fifth caste. All these five are collectively called Pañcajanas. (Sūkta 89, Anuvāka 14, Maṇḍala 1, Ṛgveda).

PAÑCAJANĪ. A beautiful daughter of Viśvarūpa. King Ṛṣabha of the lunar race married this girl and they got five sons named Sumati, Rāṣṭrabhṛt, Sudarśana, Āvaraṇa and Dhūmraketu. (5th Skandha, Bhāgavata).

PĀÑCAJANYA I. The conch of Śrī Kṛṣṇa. (See under Pañcaja).

PĀÑCAJANYA II. A forest near the mountain of Raivataka. (Dākṣiṇātya Pāṭha; Chapter 38, Sabhā Parva).

PĀÑCAJANYA III. An agni (fire). It was so called because it was born of the parts of five sages. It was called Tapa also. (Chapter 220, Vana Parva).

PAÑCAKA. One of the two soldiers presented to Subrahmaṇya by Indra for the battle between the devas and asuras. The other was named Utkrośa. (Śloka 35, Chapter 45, Śalya Parva).

PAÑCAKARṆAVĀTSYĀYANA. A Vedic preceptor. Because Pañcakarṇa was born in the family of Vātsya he got the name Vātsyāyana.

In the language of Yogic treatises the seven life-winds in the human head are called the 'Saptasūryas' (seven suns). Pañcakarṇavātsyāyana had a clear knowledge of these Saptasūryas and has given a vivid description of them. (Taittirīya Āraṇyaka).

PAÑCAKARPAṬA. An ancient country of western Bhārata. Nakula, one of the Pāṇḍavas, conquered this country. (Chapter 32, Sabhā Parva).

PAÑCĀKṢARAMĀHĀTMYA. Namaśśivāya composed of five letters (Na—maḥ—śi— vā— ya) is called the mantra of Pañcākṣara. There is a story in Śiva Purāṇa about the powers one can acquire by uttering this mantra. (See under Kalāvatī).

PAÑCĀLA I. An ancient village of Bhārata. (Chapter 9, Bhīṣma Parva).

PĀÑCĀLA II. A sage. He worshipped God according to the doctrines laid down by Vāmadeva and by the blessing of God attained the Kramavibhāga in the Vedas. (Śloka 102, Chapter 342, Śānti Parva).

PĀÑCĀLA III. An ancient country of Bhārata. Draupadī, wife of the Pāṇḍavas, was the daughter of Drupada, King of Pāñcāla. (See under Drupada).

PĀÑCĀLĪ. Draupadī, wife of the Pāṇḍavas.

i). *Previous births.* Pāñcālī had many previous births. During all these births many gods blessed her saying that she would have five husbands when she was born as the daughter of Drupada. Stories about her previous births lying scattered in the Purāṇas are given below:—

1) *Māyāsītā.* When Rāma and Lakṣmaṇa were in exile in the forest with Sītā, Agni came to Rāma once and told him in private thus: "Oh Rāma, you have incarnated on earth to kill Rāvaṇa. The time for that is drawing nigh and ere long Rāvaṇa would carry away Sītā. It is not proper that Sītā, the incarnation of Lakṣmī, should be touched by Rāvaṇa. Therefore I shall keep Sītā safe with me and I am giving you a phantom Sītā to be with you in her stead." Śrī Rāma took the Māyāsītā from Agni without even Lakṣmaṇa knowing it and handed over the original Sītā to the custody of Agni.

While thus Śrī Rāma, Lakṣmaṇa and Māyāsītā were living together in their hermitage a golden deer was seen one day in the precincts of their āśrama. Sītā was enamoured of the beautiful deer and wanted it. So Rāma keeping Lakṣmaṇa to watch over Sītā went in search of the deer. Śrī Rāma tried his best to capture the deer alive. But all his efforts failed and by that time he had come far from the āśrama following the deer. So he discharged an arrow and killed it. While falling dead the deer raised a cry imitating that of Rāma's and called Lakṣmaṇa for help. The deer was none other than Mārīca, the uncle of Rāvaṇa. On hearing the call for help Lakṣmaṇa rushed to the spot from where the sound came and Sītā was left alone

for some time. Rāvaṇa came to the āśrama at that time and took the Māyāsītā away to Laṅkā.

Rāma and Lakṣmaṇa went to Laṅkā with an army of monkeys and after killing Rāvaṇa took back Sītā to Ayodhyā. Then Rāma in deference to public opinion put Sītā into the fire to test her purity. At that time god Agni taking back Māyāsītā gave the real Sītā to Rāma, unscathed by the fire. Then, when Māyāsītā was thus abandoned by Rāma she bowed down before Śrī Rāma and Agni and asked them thus "What am I to do now ? Where should I go ?" They advised her to go to Puṣkara and do penance there and blessed her saying that at the successful end of her penance she would become Svargalakṣmī. Paramaśiva was pleased by her penance and appearing before her asked her what boon she wanted. Māyāsītā who had become Svargalakṣmī by then requested Śiva to give her a husband. She repeated the request 'Patiṁ dehi' (Give me a husband) five times and Śiva said that she would have five husbands in her next life as the daughter of the King of Pāñcāla with the name Kṛṣṇā. (9th Skandha, Devī Bhāgavata).

ii) *Nālāyaṇī* (*Indrasenā*). Once there was an aged sage named Maudgalya. Nālāyaṇī alias Indrasenā was the wife of Maudgalya. Even though the wife was young and the husband old, Nālāyaṇī was very chaste. The sage became very old, grey-haired and rugous, skeleton-like with a foul smell emanating from his body. He was always in an angry mood. Still Nālāyaṇī stuck to him as a chaste, loving and dutiful wife. As time passed on Maudgalya became a leper. One day while the sage was eating, a finger of his broke and fell into the rice. With great calmness and devotion Nālāyaṇī removed the finger from the rice and ate the rice. Greatly pleased at this act of hers the sage asked her what boon she wanted and she replied she desired to have an amorous life with him as Pañcaśarīra. Maudgalya granted her the boon and they both travelled the whole world enjoying an amorous life. When the sage took the form of a mountain Nālāyaṇī became a river and when the sage took the shape of a flowering tree she became a creeper on it. They spent thousands of years like that and then Maudgalya became tired of a sexual life and returned to the ascetic life. Even after such a long period of erotic life Nālāyaṇī was still lustful and she resented the decision of her husband to go back to the life of a hermit. She begged her husband to continue the same life for some more time. Maudgalya got cross when she thus caused hindrance to his penance and cursed her saying that she would in her next life be born as the daughter of the King of Pāñcāla when she would have five husbands to satisfy her lust. Greatly grieved at this curse she practised severe austerities standing in the midst of Pañcāgni. Pleased with her penance Śiva appeared before her and blessed her saying that she would be born in her next birth in a very noble family and she would then have five husbands, good-natured, doing godly work and equal in valour to Indra. She then pleaded that she should be granted the boon to remain a virgin during the coitus with each of her husbands. Śiva granted that wish. Then Śiva sent her to the river Gaṅgā, and asked her to fetch a beautiful young man whom she would be seeing there. Accordingly she went to the river to do as she was directed.

At that time all the devas joined together and performed a Yāga at Naimiṣāraṇya. Kāla, the god of Death, was one of the chief priests for the function. The Yāga lasted for a long time and since Kāla was consecrated for the Yāga he did not attend to his duties as the god of Death. Death came to a dead stop and men increased in alarming numbers and the devas were perplexed. They went to Brahmā and acquainted him with the frightening situation. Brahmā sent them to Naimiṣāraṇya. They went there and were talking to Kāla when they saw a few golden flowers coming down the river. Getting curious Indra walked up the river to locate the origin of these flowers. When he reached the place of origin of Gaṅgā he saw Nālāyaṇī there. Nālāyaṇī took the beautiful young man to Śiva. Śiva was at that time engaged in a game of dice with Pārvatī and Indra did not then recognise Śiva. Indra in his arrogance argued that the whole universe belonged to him. Śiva jumped up enraged and ran after Indra who ran to the mouth of a cave. Śiva caught him and said that he would show him four Indras inside that cave. Both of them entered the cave and to the amazement of Indra he saw four other Indras sitting inside the cave. They were all the creation of Śiva and with the original Indra the number of Indras came to five. Then addressing Nālāyaṇī who had followed them Śiva said, "Oh beautiful girl, do not be worried. All these five are your husbands. You will be born as the daughter of the King of Pāñcāla. Then all these five will be born in the lunar race and will marry you."

The Indras agreed to be born on earth and do the work of God. After that they all went to Mahāviṣṇu and requested him to give them mighty accomplices to fulfil their mission. Then Mahāviṣṇu plucked two hairs from his body, one white and the other black, and dropped them on the ground. The black hair was born as Śrī Kṛṣṇa and the white hair was born as Balarāma, to help the Pāṇḍavas later.

Pāñcālī's two previous births can be explained thus: Agnideva created Māyāsītā who in turn became Svargalakṣmī to be born as Pāñcālī. Māyāsītā was a part of Mahālakṣmī and so also Nālāyaṇī who became Pāñcālī was a part of Lakṣmī. Pāṇḍavas are known to be the sons of five gods and they used for the procreation of the Pāṇḍavas Indrāṁśa (part of Indra) thus making them all Indras. (Chapters 197 and 198, Ādi Parva).

2) *Birth of Pāñcālī*. Pāñcālī was born in the palace of Drupada, King of Pāñcāla. She had a brother named Dhṛṣṭadyumna. There is a story about their birth in the Purāṇas:

Drupada insulted Droṇa his classmate in the Gurukula and Droṇa kept in mind the insult to wreak vengeance on Drupada. Drupada, therefore, wanted a son to be born who would defeat Droṇa in a battle. Brahmins advised him to conduct a Yāga for that purpose. He decided to conduct one on a large scale and went about in search of a Yajvā (one who performs sacrifices according to Vedic rites) and reached Kalmāṣapurī on the banks of the river Gaṅgā. There he saw a brahmin's house where lived two sages named Yāja and Upayāja. They were in figure and nature alike. At first Drupada went to the younger of the two, Upayāja. He went near

him and after massaging his feet and legs requested him to officiate in a Yāga aimed at getting for him a son to conquer Droṇa in a battle. He promised to give him ten crores of cattle for that and also anything else the sage wanted. These promises did not make the sage consent to conduct the Yāga and so the King stayed at the āśrama serving the sage. A year went by and one day the sage appeared cheerful and told Drupada thus: "Oh King, my brother who was walking one day in a storm saw a fruit lying on his way and ate it without first ascertaining whether the fruit was pure or not. Again, I have seen him taking food from others freely and eating it. I think he is wishful about wealth and, perhaps, if you approach him he may help you."

Drupada went to Yāja and after serving him to please him made his request promising him much wealth. Yāja was ready to perform the Yajña. Upayāja came to them at that time and Yāja consulted his brother before going to perform the Yajña. The Yāga was successfully conducted and at the end the priest Yāja called the wife of Drupada and gave her havya (clarified butter). Because the havya was prepared by Yāja and was offered by Upayāja the sages said that the queen would get two children. While Yāja was offering oblations to the sacrificial fire a boy with a crown on his head and bearing a sword and a bow in his hands rose from the fire. The ṛṣis present there then said that, that boy would kill Droṇa. He was named Dhṛṣṭadyumna. Then from the dais of the Yāga-fire emerged a beautiful lady of dazzling brilliance. Immediately a voice from heaven was heard to say thus: "This Sumadhyamā (a girl in her blossoming youth) would work on the side of God and will cause terror to the Kauravas."

Yāja blessed the wife of Drupada saying that the two children would thenceforth call her mother. Yāja himself named the boy Dhṛṣṭadyumna and the girl according to the ethereal voice, Kṛṣṇā. Kṛṣṇā was dark in complexion. Kṛṣṇā was called Pārṣatī because she was the grand-daughter of Pṛṣata and Draupadī because she was the daughter of Drupada and Pāñcālī because she was the daughter of the King of Pāñcāla. Pāñcālī grew up in the palace of Drupada. (Chapter 167, Ādi Parva).

3) *Marriage.* After escaping from the lac palace the Pāṇḍavas reached a village named Ekacakrā after walking a long time through the forests. There they stayed in a brahmin's house. Every morning they would go in disguise for begging and return with the alms in the evening. This was their daily routine and one day while they were in their daily round they saw a group of brahmins and they said they were going to the Svayaṁvara of the daughter of the King of Pāñcāla. The brahmins invited them also to come along with them describing in detail the beauty of the girl and the elaborate and festive arrangements made for the marriage. The Pāṇḍavas went to Pāñcāla along with the brahmins. On the way they met Vedavyāsa and receiving blessings from him they went to the capital city of Pāñcāla and took their abode in the house of a potter. Nobody knew who they were.

Drupada had placed a mighty steel bow in the marriage hall. When all the distinguished guests were seated in the marriage hall, the King announced that his daughter would be given in marriage to him who bent the steel bow and with it shot a steel arrow, through the central aperture of a revolving disc, at a target placed above. Many valiant princes from all parts of Bhārata including the Kauravas had gathered there. When it was time for the ceremonies to begin Pāñcālī clad in beautiful robes with a bewitching charm which excited the royal assemblage entered the hall with a garland in her hands. Then Dhṛṣṭadyumna brother of Pāñcālī said "Hear ye, oh princes, seated in state in this assembly, here is the bow and arrow. He who sends five arrows in succession through the hole in the wheel and unerringly hits the target shall win my sister."

Many noted princes rose one after another and tried in vain to string the bow. It was too heavy and stiff for them. Then Arjuna rose and meditating on Nārāyaṇa, the Supreme God, strung the bow with ease and hit at the target. Pāñcālī then put the garland on Arjuna's neck and accepting him as her husband went with him and stayed that night at the house of the potter. Drupada that night went to the house of the potter to make enquiries about his daughter and son-in-law. His joy knew no bounds when he knew that his son-in-law was none other than the celebrated Arjuna. The Pāṇḍavas then took Pañcālī to their home in Ekacakrā and as soon as Kuntīdevī heard the footsteps of her sons outside she said from inside asking them to share that day's alms among themselves little knowing that it was a bride that had been brought by them. Thus Pāñcālī became the common consort of the five Pāṇḍavas. Then the marriage of Pāñcālī was ceremoniously conducted after inviting friends and relatives. The Pāṇḍavas then built a new palace at Indraprastha and lived there. (Chapters 190 to 220, Ādi Parva).

Śrī Kṛṣṇa was present there along with the leading members of the clan of Vṛṣṇi. He could recognise the Pāṇḍavas in spite of their disguise. Śrī Kṛṣṇa went to the potter's house and visited them. He gave them valuable presents on the occasion of their marriage.

4) *Making Draupadī naked.* Once Duryodhana challenged Dharmaputra to a game of dice. Dharmaputra lost all and in the end in despair pledged Draupadī and lost her. Immediately Duryodhana asked Vidura to bring Draupadī to his palace and make her serve as a servant-maid. Vidura did not consent to that. Then Duryodhana asked Prātikāmi to bring her. While entering the palace of Draupadī, Prātikāmi was as timid as a dog about to enter the cage of a lion. He informed Draupadī of his mission. Draupadī sent him back and then Duryodhana sent another messenger. Draupadī went with him to the court of the Kauravas. As soon as Duśśāsana saw Draupadī he jumped at her and caught hold of her hair and dragged her to the centre of the assembly. When Duśśāsana dragged her thus she said in piteous tones "I am in my monthly period and I have only the upper garment on me. Please do not take me to the assembly." Duśśāsana was not moved by these pleadings and he dragged her still.

Bhīma could not hold himself calm against this atrocity any longer and in a roar of wrath he abused Dharmaputra for pledging Pāñcālī thus and losing her. Arjuna however remonstrated gently with Bhīma. Then to the consternation of all, Duśśāsana started his

shameful work of pulling at Pāñcālī's robes to strip her of all the clothes. All earthly aid having failed Draupadī in utter helplessness implored divine mercy and succour. Then a miracle occurred. In vain did Duśśāsana toil to pull the garments completely and make her naked. As he pulled off each, fresh garments were seen to come from somewhere and cover her nudity. Duśśāsana retired from his work exhausted and disappointed. Then Karṇa ordered that Draupadī should be sent to the palace of Duryodhana as a servant-maid. Hearing this Duśśāsana once again started dragging her. Draupadī wept. Bhīma roared in fury and said that if his brother, Dharmaputra, gave him permission he would at that instant smash to death the Kauravas just like a lion killing the animals. Bhīṣma and Droṇa interfered and pacified him. Duryodhana stood up and striking his right thigh with his right hand challenged Bhīma to a fight. Bhīmasena did not like Duryodhana exhibiting his naked thigh in front of Draupadī and an angered Bhīma declared that he would in a battle break Duryodhana's thigh with his mace. Dhṛtarāṣṭra came to the scene and pacified both of them and turning to Pāñcālī asked her to name any boon she wanted from him. Pāñcālī said : "In order that my son, Prativindhya, should not be called a 'dāsaputra' (son of a servant) his father Dharmaputra should be released from his servitude." The boon was granted. Then she requested that all the other Pāṇḍavas should be set free. That was also allowed. Dhṛtarāṣṭra then asked her to name a third boon. Pāñcālī then said that all Kṣatriya women were entitled only to two boons and so there was no need for a third one. Then Draupadī took a vow that her hair which was let lose by the wicked Duśśāsana would be tied properly only by a hand tainted by the blood of Duśśāsana. After that in strict obedience to the conditions of the wager the Pāṇḍavas started for the forests with Draupadī to spend twelve years in the forests and one year incognito. (Ten Chapters from Chapter 68, Sabhā Parva).

5) *Vanavāsa of Pāñcālī.* (Life in the forests). During the exile of the Pāṇḍavas in the forests Pāñcālī was involved in many events of which a few important ones are given below :

(i) *Kirmīra's attack.* When the Pāṇḍavas were in the Kāmyakavana, Kirmīra, the brother of Baka, came to the āśrama where Pāñcālī was taking rest. The demon was such a fierce-looking giant that Pāñcālī was forced to shut her eyes by fright and she became wearied like a river in the midst of five hillocks. Bhīmasena immediately ran to her rescue and killed Kirmīra. (Chapter 11, Vana Parva).

(ii) Pāñcālī consoled Dharmaputra by her soothing words. (Chapter 27, Vana Parva).

(iii) Once when her woes became unbearable she condemned the devas. (Chapter ?, Vana Parva).

(iv) While the Pāṇḍavas were on the mountain Gandhamādana, Pāñcālī persuaded Bhīma to bring for her the Saugandhika flower. (See under Bhīma).

(v) While the Pāṇḍavas were living in the Badarikāśrama waiting for the return of Arjuna who had gone on a year's pilgrimage, Pāñcālī was carried away by Jaṭāsura. (See under Jaṭāsura).

(vi) After she was rescued from Jaṭāsura, Pāñcālī along with her husbands dwelt in the hermitage of Ārṣṭiṣeṇa. (See under Ārṣṭiṣeṇa).

(vii) Once Draupadī gave instructions on the duties of a wife to Satyabhāmā who came to the forests along with Śrī Kṛṣṇa. (Chapters 233 and 234, Vana Parva).

(viii) Once Durvāsas with his disciples came to the forest as the guests of the Pāṇḍavas. They came late and Pāñcālī had taken her food already. The Akṣayapātra (the never-empty pot) could not be invoked to produce anything that day and Pāñcālī was greatly agitated and worried. She prayed to Śrī Kṛṣṇa for succour and Śrī Kṛṣṇa also coming hungry searched in the pot for something to eat and finding a bit of spinach sticking to the sides of the pot grabbed it with avidity and ate it. The guests felt as if they had enjoyed a sumptuous feast and left the place well pleased. (See para XII under Duryodhana).

(ix) Jayadratha carried away Pāñcālī from the forests once. The Pāṇḍavas rescued her. (Para 4 under Jayadratha).

6) *Life incognito.* After their twelve years of exile in the forests the time for living in disguise for a year came and Dharmaputra and his brothers with Pāñcālī spent that period in the palace of the King Virāṭa. Each assumed a new name and accepted different types of service under the King. Pāñcālī took the name of Sairandhrī and served as a companion and attendant to the princess. One day Kīcaka, the mighty brother-in-law of the King, tried to molest Pāñcālī and Bhīmasena killed him. (See under Kīcaka). It was at the time when the incognito life was coming to an end that the Kaurava army headed by Duryodhana carried away the cattle of the King Virāṭa. The King was absent from the palace at that time and the prince, Uttara, had not the guts to go and attack the Kaurava army. It was Pāñcālī who then suggested sending of Bṛhannala of the palace (Arjuna) to serve as charioteer of Uttara. (See under Arjuna, Para 24).

7) *Subsequent events.* The thirteen years of life in exile and incognito came to an end. But the Kauravas were not prepared to give half of the kingdom to the Pāṇḍavas. The differences between them increased and it led to a great war. Śrī Kṛṣṇa agreed to go as a messenger to the court of Dhṛtarāṣṭra and ask for the share of the Pāṇḍavas. Before leaving he asked each of the Pāṇḍavas what he should say at the court of Dhṛtarāṣṭra. Pāñcālī then approached Kṛṣṇa in private and said she desired for a war to defeat the Kauravas. She then reminded Kṛṣṇa of a vow taken by Bhīmasena that he would tie her hair with his hands smeared with the blood from the thigh of Duśśāsana.

The peace-mission of Kṛṣṇa failed and the famous Kurukṣetra battle started. Many valiant warriors on both the sides were killed. When Abhimanyu was killed Subhadrā wept bitterly and Pāñcālī who went to console her fainted. Śrī Kṛṣṇa revived her. Pāñcālī asked Bhīmasena to bring to her the inborn jewel on the head of Aśvatthāmā, son of Droṇa. She wanted to take revenge on him for killing her brother Dhṛṣṭadyumna.

After a fierce battle for eighteen days the Kauravas were defeated and their tribe annihilated. Pāṇḍavas took hold of Hastināpura and Pāñcālī was one among those who persuaded Dharmaputra to take charge of the administration of the state as its ruler. Dharmaputra performed an Aśvamedhayajña and Pāñcālī gave presents to Citrāṅgadā and Ulūpī who were present for the function then. After the Aśvamedha Draupadī lived in Hastināpura serving Kuntī and Gāndhārī alike for a long time. It was at that time that Dhṛtarāṣṭra, Gāndhārī and Kuntī went to the forests and Draupadī expressed her desire to go along with them to be of help to them. But they did not allow her to do so. While the Pāṇḍavas were living in Hastināpura as the rulers of the country eminent ṛṣis from different parts of the country visited them and some of the Siddhas (realised souls) among them saw Pāñcālī as the goddess Mahālakṣmī herself. (Śloka 9, Chapter 25, Āśramavāsika Parva).

8) *Death of Pāñcālī.* At the fag end of their life the Pāṇḍavas crowned Parīkṣit as the King of Hastināpura and started on their Mahāprasthāna. They travelled for long through the Himālayas and reached Mahāmeru. At that time Pāñcālī fell down dead. Then Bhīmasena asked Yudhiṣṭhira why without any particular ailment Pāñcālī died. Yudhiṣṭhira replied that it was because she showed special interest in Arjuna. The Pāṇḍavas walked on and all of them excepting Dharmaputra died on the way one by one. Even before Dharmaputra entered svarga Pāñcālī and the four brothers had reached there. (Chapters 1 to 4, Mahāprasthānika Parva).

9). *Sons of Pāñcālī.* Pāñcālī had five sons one each from each of the five husbands. She got Prativindhya of Yudhiṣṭhira, Śrutasoma of Bhīmasena, Śrutakīrti of Arjuna, Śatānīka of Nakula and Śrutakarmā of Sahadeva. (Śloka 73, Chapter 95, Ādi Parva).

PĀÑCĀLIKA (PĀÑCĀLIKEŚA). A Yakṣa who was a son of Kubera. In some parts of Bhārata this Yakṣa is worshipped as a deity. It is believed that Śiva had given Pāñcālika a boon that he who worships him whether he be man or woman, young or old, would become intoxicated with vigour. There is a story behind Pāñcālika obtaining this boon :—

When Satī who was insulted at the Dakṣayāga was cousumed by fire a bereaved Śiva sat inactive and moody at a lonely place. When this continued for a long time Kāmadeva (god of love) at the request of the other devas sent arrows against him and made him lustful. Śiva then started running passionately calling the name of his wife and finding her nowhere jumped into the river Kālindī to commit suicide. (The waters of Kālindī became black from that time onwards). Kālindī was unable to bear the burden of the soul of Śiva and so he had to get out to the shore and run again. At this time Kāmadeva sent another arrow, unmādāstra (arrow of intoxication) also against Śiva. Śiva could not bear the impact of the two arrows together and he laboured under great strain. Just then he saw Pāñcālika son of Kubera coming that way. Śiva then made him understand his difficulties and requested him to take charge of the force of the arrows from him. Pāñcālika did so and saved Śiva from his toil. Pleased at this Śiva blessed him. He said that Pāñcālika will be worshipped by people in the month of Caitra and all those who do so will be invigorated. He added that henceforth he would be known as Pāñcālikeśa also.

PĀÑCĀLYA. An āśrama of ancient Bhārata. This was the place where Nyagrodha, King of Pāñcāla, performed penance for a long time. (Śloka 11, Chapter 90, Vana Parva).

PAÑCAMAHĀYAJÑA. For a Gṛhasthāśramī (householder) the following five apparatuses are unavoidable : A sifter, a grinding stone, a broom, a wooden mortar and a water-pot. It is believed that a sin is committed when each of these is used and to remove the sins thus committed the ancient sages have prescribed five yajñas and these five yajñas are called the Pañcamahāyajñas. They are the Brahmayajña, Pitṛyajña, Devayajña, Bhūtayajña and the Mānuṣayajña. Reciting of Vedas is Brahmayajña. Pleasing the manes by offering rice or libations of water is called Pitṛyajña. Giving offerings to the demi-gods in the sacrificial fire is called Devayajña and religious offerings of rice to the crows is called Bhūtayajña. Giving food for the guests is Mānuṣayajña. One who does not do the Pañcamahāyajñas is no better than dead. Some scholars have classified the Pañcamahāyajñas as Huta, Prahuta, Brāhmyahuta, Prāśita and Ahuta.

Japo huto huto homaḥ
Prahuto bhautiko baliḥ //
Brāhmyaṁ hutaṁ dvijāgnyarccā
Prāśitam pitṛtarpaṇam. //

Ahuta is Brahmayajña, huta is devayajña, prahuta is bhūtayajña, brāhmyahuta is mānuṣikayajña and prāśita is pitṛyajña. Even if at times one finds it not possible to do mānuṣikayajña one must perform daily brahmayajña and daivayajña. The offerings given to gods in the sacrificial fire go to the Sun. The Sun sends rains to the earth which in turn make the plants flourish. Vedas say that thus living beings increase. Just as all animals and objects depend on life-breath for living, a Brahmacārī, a Vānaprastha and a Sannyāsī depend upon a gṛhastha for sustenance. Therefore, the Gṛhasthāśrama is the best of all āśramas. (Chapter 3, Manusmṛti).

PAÑCAMĪ, An ancient river of Uttara Bhārata. People used to drink water from this river. Chapter 9, Bhīṣma Parva).

PAÑCANADA I. A land of the north-western side of Bhārata. This is at present called the Punjab. When Nakula conquered the western states he conquered Pañcanada also. (Śloka 11, Chapter 32, Mahābhārata). Five rivers of names Vipāśā (Vyāsa), Śatadrū (Sutlej), Irāvatī (Rāvī), Cndrabhāgā (Chenab) and Vitastā (Jhelum) run through this place and that is why the place is called Pañcanada.

PAÑCANADA II. A sacred place in Kurukṣetra. If one bathes in the holy pond of Koṭitīrtha there, one would get the benefit of performing an Aśvamedha. (Chapter 83, Vana Parva).

PAÑCAPRĀṆAS. The five prāṇas (life breaths) of any living being are Prāṇa, Apāna, Vyāna, Samāna and Udāna. There is a story in 'Devī Bhāgavata' regarding the origin of the Pañcaprāṇas.

Once Śrī Kṛṣṇa met Rādhādevī at Rāsamaṇḍala and in seclusion they spent in sexual sport the period of one day of Brahmā. Then Kṛṣṇa selecting an auspicious time dropped his vital fluid into her womb at the end of the

sexual sport. Tired by the prolonged carnal sport and shaken by the impact of the hot semen Rādhādevī perspired profusely and the exhaustion produced deep and long breaths. The whole universe was covered with her sweat and her sighs became the goddess of the life-giving breaths of all created animals. From the left side of goddess was born Vāyupatnī and to her were born the Pañcaprāṇas. Besides these, another five younger prāṇas were also born. From the sweat of the Devī was born Varuṇa and from the left side of Varuṇa was born Varuṇānī. (9th Skandha, Devī Bhāgavata).

Māṇḍūkyopaniṣad gives the following details regarding the working of the Prāṇas in the body :—Prāṇa was first used in the sense of breath. Later it got the meaning of life. Life is in fact breath to all living beings. Only when a man is awake, his mind and sense organs are active. But Prāṇa is active always both in the state of wakefulness and sleep. Therefore Prāṇa is the vigour of life. It may be said that when a man is asleep his senses merge with his mind and his mind with the prāṇa. The fivc factors of Prāṇa are the Pañcaprāṇas. The first of the five is called Prāṇa itself. It is called Mukhyaprāṇa or chief Prāṇa. Just as a King appoints his ministers at different places to do specified jobs the chief Prāṇa posts the other prāṇas at different parts in the body with specific purposes of their own. Prāṇa is seated in the heart and does the work of breathing. Apāna is seated in anus and directs the organs of excretion of the body. Vyāna is spread throughout the body and it is this life-wind which keeps one alive even when breathing is stopped for some time. When an archer stands in deep concentration with his bent bow without breathing he lives with the help of Vyāna. Samāna controls the breathing-in and breathing-out to a specified rhythm. Samāna (equaliser) is so called because it balances the force of the in-coming and outgoing breaths. There is a school of thought that Prāṇa is not seated in the heart but spread over the ears, eyes nose and face. Samāna is seated at the navel midway between the seats of Prāṇa and Apāna. This is also a reason why life-wind got that name. This breath does the work of prompting digestion. The four prāṇas, Prāṇa, Apāna, Samāna and Vyāna sustain life. The fifth one, Udāna, takes the soul of the being out of the body when it dies.

PAÑCĀPSARAS. A lake of distinction. During the exile of Śrī Rāma in the forests, Agastya showed Śrī Rāma this lake and described its origin thus : "In times of old a sage named Māṇḍakarṇi built this lake. This sage living on air alone stood in the waters of this lake and practised severe austerities for ten thousand years. Devas were frightened by the rigorous penance of Māṇḍakarṇi and they sent five devakanyakās (celestial damsels) to the earth to entice the sage and stop his penance. Tke sage was attracted by the divine beauty of the girls and he lived with them in a grand building constructed within the lake itself. Even after the passing away of the sage and the damsels people used to hear dance and music from inside the lake. Because five apsaras lived in that lake it became known as Pañcāpsaras.

(Apsaras = celestial damsels who are servants of Indra). (Sarga 1, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

PAÑCARĀTRA. An āgama (a system of philosophy). (Chapter 218, Śānti Parva).

PĀÑCARĀTRA. A book of spiritual doctrines. He who learns this will attain the position of Uparicaravasu. Śloka 25, Chapter 325, Śānti Parva).

PAÑCAŚIKHA. A sage of ancient times. The Purāṇas give the following details about him.

He was a disciple of Āsuri. He was brought up breast-fed by Kapilā, wife of Āsuri and so he was known as Kāpila also. He dwelt in Pañcasrotas and performed a Yāga for a thousand years and got his name Pañcaśikha. He went to the assembly of the learned king Janaka and entered into a polemic contest with him and defeated him. The defeated King gave Pañcaśikha great respect and he lived in the court of Janaka as his Guru for a number of years. (Chapter 218, Śānti Parva).

PAÑCĀŚVA. A King of the Puru race. (See under Puruvaṁśa).

PAÑCATANTRA.

A. *General information.* An ancient book of distinction written by the scholar Viṣṇuśarmā in the form of stories for the use of children to give them an idea of the different aspects of life.

1) *Origin.* There is a statement in the preface itself regarding the composition of this book : "Three sons were born to an emperor named Amaraśakti. All the three were dull-witted. The emperor was very sorry for them but found no way to improve them. Greatly disappointed the King called the royal council and told them about his sons. Then one of the members of the council, a man named Sumati, stood up and said "Oh best of Kings, let us not try to teach your children the śāstras one by one. It will not only be unpleasant study but would also take a long time to complete. If we can mix all the śāstras cleverly and make it palatable like sweetmeats the children would take it easily. There is a suitable man also for this work in our state. He is Viṣṇuśarmā, a kind-hearted scholar who is not only well-versed in all the śāstras but also an adept in the art of the up-bringing of children. I am sure he would make your children wise and learned."

When the emperor heard this he sent for Viṣṇuśarmā and told him everything. After understanding well the nature of his would-be disciples and the ambition of their father, Viṣṇuśarmā took charge of his wards and within six months he taught the sons of the emperor the science of government. The stories which he used to teach them the science of administration were all compiled into a volume called Pañcatantra."

2) *A general idea of the book.* The book contains five divisions each division illustrating one tantra (tact, diplomacy) by several stories. It contains prose and verse. The first tantra is called Mitrabheda. Stories under this head explain the philosophy of "Divide and rule" in politics. The main characters in these stories are two foxes named Karaṭaka and Damanaka. Stories under Mitrabheda relate to how these sly foxes enjoy themselves in breaking the intimacy between a lion and an ox using slander against each other. 'Mitralābha' is the theme of the next tantra. It is an advice that you should select your friends with care selecting them only after studying them in detail properly. The author has selected as characters in his stories for this purpose a tortoise, a deer, a crow and a rat. The third tantra is called Kākolūkīya. This deals with the evils behind an intimacy between born enemies. The main characters in the stories relating

to this are a crow and an owl. The fourth tantra is called Labdhapraṇāśa. It describes how a man loses what has come into his possession by his foolishness. A monkey and a crocodile are the characters in this story. The fifth tantra is Aparīkṣitakāraka. It deals with the bad side of not looking into all the possible aspects of what you hear. Several stories are there to illustrate this point.

3) *Popularity of the book.* Though no correct records are there in history in support of the belief, it is believed that Amaraśakti was the ruler of Mahilāropya in Deccan and that Pañcatantra must have originated from there. But Pañcatantra received a global publicity and popularity and was translated from Sanskrit into many other languages. Directed by King Kosru Anuṣirva, a Persian poet named Buryoe translated it into the Persian language during the period 531-575 A.D. That translation is not available at present. In the year 570 A.D. it was translated into the Syrian language by a poet named Bud. A scholar named Abdulla Ibaal Mogaffa in the year 750 A.D. translated it into the Arabic language. It was from this Arabic translation that it was translated into many European languages. The Greek translation appeared in the year 1080 A.D., Hebrew in 1100 A.D., Latin in 1270 A.D., German in 1480 A.D., Italian in 1582 A.D. and French in 1678 A.D. Next to the Bible this is the book which has received the greatest publicity and popularity. The great linguist Hertel says that Pañcatantra has appeared in about 200 translations in fifty different languages.

4) *Period of composition.* Because the translation into the Syrian language appeared in the year 570 A.D it must have been composed earlier than that date. Again, since it takes at least two centuries for a work to get popular enough to be translated into a foreign language, the composition must have been done early in the fourth century A.D. Some believe that the work was done in Kashmir. While others assert that it was written in Magadha. The original title of the book is believed to be 'Karataka and Damanaka' by a few.

5) *Two editions.* Two different editions of the book are now found. One edition popular in Kashmir is known as Tantrākhyāyikā. The other is in the form found in Kathāsaritsāgara and Bṛhatkathāmañjarī. The original Sanskrit work is very rarely found. There are several editions of this in Dakṣiṇa Bhārata. Changes in the stories according to the change of times are also noted. (History of Classical Sanskrit Literature).

B. *Contents* (*Stories*).

1) *Mitrabheda.* There was once a very good merchant in the land of Mahilāropya called Vardhamāna. He was once travelling in a bullock-cart. One of the bullocks drawing the cart was named Sañjīvaka. The leg of Sañjīvaka broke on the way striking against a stone. Leaving the bullock to the charge of four of his attendants Vardhamāna continued his journey. When night came the attendants were frightened by the surrounding forests and so, leaving the bullock to its fate the attendants left the place. The bullock got well and it roamed about in the forests bellowing loudly. The King of the forests, Piṅgalaka the lion, was frightened by the bellowing of the bullock.

The lion remained in the forest without stirring out from its cave. The minister of the lion was a fox. That fox had two sons named Karaṭaka and Damanaka. Damanaka wanted to know what made the lion worried and told his brother about it. Karaṭaka advised him not to interfere unnecessarily with the affairs of others and told his brother Damanaka a story to stress his point.

A group of sawers were sawing wood near a temple for its construction. At lunch time one of the sawers placed a wedge on a half-sawn timber and went for his midday meal. One of the monkeys sitting on the branch of a tree near the temple jumped on to the half-sawn timber and pulled out the wedge. His tail had fallen without his knowing into the space between the sawn planks and when the monkey later jumped out from the timber his tail was wedged between the planks and the tail got crushed. If you poke your nose into the affairs of others without any purpose such dangers are sure to happen.

Hearing that, Damanaka said, "Brother, are we serving the lion, our master, just for our food ? If we want only our food what difference is there between ourselves and the dog? Have you not seen the uproar the dogs make when they see food. A dog has no modesty, humility or self-confidence. Some men are also like that. But some others are not like that. Look at the elephant. It never makes an exhibition of its happiness when it gets its food. Its majestic stand, look and gestures are worth noticing. The best of men are also like this. Everybody should keep this in mind. He who earns his livelihood without depending on others but does it by his own wits and efforts is the most revered of men. But food is not enough, we must earn fame also. So even though we are children we must try to remove the worry that hangs over our lord, the lion."

The brother was not moved by this philosophy of Damanaka and so he said again, "Anywhere and in any venture success is difficult to achieve and failure is very easy. It is difficult to rise up but it is easy to fall down. It is a very hard labour to roll a stone up a mountain but to push it down from the top is very easy. He is blessed who can read correctly the thoughts of other people. I have, looking at the face of our King, understood that something big is worrying him."

Karaṭaka said, "Admitting what you say to be correct how are we to know the thing that worries, the King? It is a dangerous task." Damanaka said "Regarding the achievement of success, there are three kinds of people namely the Uttama (best), the madhyama (mediocre) and the adhama (worst). The adhama type will never start a venture fearing failure. The madhyama type would start his endeavour but would turn back at the sight of obstacles. But the Uttama type would never turn back without achieving success. They are the adorable type of men in this world. The Uttama would act according to the circumstances of the situation. If he wants to talk to another and obtain a favour from him he would not go to him at random without looking into the time, place and opportunity to do so. Even Bṛhaspati has his moods. In fact, there is nothing impossible in this world. Disappointment and failures are due to want of experience and lack of endeavour. The great ocean with its huge rolling waves gives one a fright at first sight. But if he starts bathing in it for a long time he finds it not so unapproachable or ghastly."

When Karaṭaka heard these moral preachings of his

brother he allowed him to do what he wanted to do. Damanaka went to the cave of the lion. Far from the cave itself Damanaka started walking humbly with his head bent down. The lion saw Damanaka walking thus to him and was immensely pleased. The King of the beasts asked him thus "Damanaka, it is a long time since I saw you and your brother. Why is it that you both, sons of my minister, do not come and see me as often as your father ?"

Damanaka replied very humbly "Oh mighty King, of what use can we insignificant creatures be to you? Yet, if one thinks over it, even little things can also be of use at times to great people." Damanaka then recited to the King a poem which in substance was thus: "Even grass over which we trample while walking, is of use as fodder to the cattle. Some are used for cleaning the teeth and still some, dry and brittle, to tickle the ear when it itches badly. Great men retain their greatness even when they fall. A burning torch would send its flame only upwards even when you keep it upside down. Similarly all things will shine only in their proper places. An ornamental waistbelt would not shine round a neck nor would bangles shine on one's ears. Anyhow let me ask your highness one question. Is it true that when your highness went to drink water something happened to make your highness worry ?"

Piṅgalaka the lion said: "What you say is correct. When I went today to drink water in the river I heard the horrifying bellow of a fierce animal and was frightened. I am thinking of leaving this forest and going to some other one."

Damanaka said "Oh Lord, be not frightened. Appearances are often deceptive and cannot be believed. I shall tell you the story of a fox who mistook an ordinary drum for an animal with good flesh. Once a fox saw a drum lying in a battlefield. It was making a sound when the wind blew over it. The fox mistook it for an animal with plenty of flesh and blood. Rejoicing at the prospect of having a hearty meal the fox mustered courage and went near it. It tore the leather open. Only then could it understand its blunder."

The King liked the story very much. So he sent Damanaka to enquire where the bellow came from. Damanaka found out Sañjīvaka, the ox and told him everything and added that he had been sent by the King to fetch him to his presence. Sañjīvaka was at first afraid to go but the consoling words of Damanaka gave him courage and it went to the lion. The lion and the ox became great friends and gradually the intimacy developed to such an extent that the King of the beasts started becoming indifferent to the welfare of the other beasts in the forest. The subjects of the King Piṅgalaka were in trouble.

Feeling sorry for his own actions Damanaka went to his brother and said, "All this happened because of our own fault. I shall tell you a story about a self-made calamity. Once an ascetic named Devaśarmā was afraid of robbers. So he stitched into his robes all the money he possessed. Somehow a robber named Āṣāḍhabhūti came to know of it and he made friends with the ascetic and acted as his servant pretending to be very faithful. Devaśarmā got confidence in him and one day he went to bathe handing over all his guarded wealth into the hands of Āṣāḍhabhūti. On his way back from the river after his bath Devaśarmā saw two goats fighting against each other. Blood was flowing from the heads of both the goats and still the fight continued. A fox came there to drink the fresh blood flowing from their heads and he went and started licking the blood that had dropped between the two fighting goats. The goats came again and hit against each other with force and the fox that was standing between the two and licking the blood greedily was crushed to death. When he returned after witnessing the fight the ascetic found that his servant had gone away with his cash."

Karaṭaka liked the story very much. They then discussed ways and means of getting out of this calamity. Damanaka said that any object can be achieved by cleverness and told his brother a story to illustrate his point.He said "Once a crow made his abode on a tree with his wife and children. After some time his wife began to lay eggs but all of them disappeared one by one. They made enquiries and found that the culprit was a big cobra living beneath the same tree. They were no match to the cobra and so they sought the advice of their friend, a fox.

The fox said, "I shall suggest a way to get out of the danger. Have you not heard the story of an old stork who got his food by his cleverness? The stork went to the banks of a pond feeling hungry. There were plenty of fishes in the pond. The stork stood still on the banks pretending to be sad. A crab seeing the sad-looking stork came and enquired the cause of his grief. The stork said 'You well know that we storks live on flesh. and fish. I now understand that a fisherman has planned to catch all the fish in this pond. This is the cause of my worry." The fishes who overheard this conversation between the crab and the stork came before the stork frightened and requested him to save them from the fisherman somehow. The stork said 'I am not strong to fight the fisherman. But I can do what little help I can give you. I shall every day remove you one by one from this pond to another one without the knowledge of the fisherman."

The poor fishes agreed to the proposal and the stork carried away one fish everyday from the pond and ate it at a place hidden from the view of the others. This went on for one or two months without break and somehow the crab got suspicious and he requested the stork to take him also to the other pond. The stork carrying the crab reached its usual place and the crab was horrified at the sight of the bones of the fishes eaten before by the stork. The crab knew its death was sure even if it did not fight with the stork and so started a fight and in the end killed the stork by crushing the neck of the stork."

The crows crew hilariously when they heard the story of the fox. The fox then told them a plan. "When any of those who come to bathe in a pond nearby removes the necklace and places it on the shore you are to pick it up and hang it on a branch of the tree." The crows did like that and pedestrians going that way saw the necklace hanging from the branch and took it after killing the cobra in the hole beneath the tree."

On hearing the story told by Damanaka the idea of putting the lion against the ox gained strength in Karaṭaka's mind. To confirm the idea in his brother's mind Damanaka told another story. Damanaka said, "Once there was a lion named Madotkaṭa. He lived in a forest harassing all the beasts that lived there.

All the subjects of King Madotkaṭa joined together, went to him and represented to him that they would go to his cave one by one every day to be killed and eaten by him. The lion agreed to that and the beasts one by one went to his cave each day. One day it was the turn of a clever hare. The hare walked slowly and reached the lion's den late. The King was very cross at this and asked him to explain why he was late. The hare said "Oh lord, on my way another lion accosted me and I had to take a round-about route to get away from that lion." The lion got angry and asked the hare to take him to the other lion who dared to come to that forest and question his authority. The hare took the lion to a well and asked his lord to peep in. When Madotkaṭa did so he saw his own reflection in the still waters of the well and mistook it for another lion. It jumped into the well and was killed."

Karaṭaka had implicit confidence in Damanaka after hearing all these stories and he sent his brother to the King to create a rupture between the lion and the ox. Damanaka went to the King Piṅgalaka and apologised for the mistake he had committed. Then the King enquired what the mistake was. Damanaka said that the ox Sañjīvaka was not such a simpleton as he took him to be. He was ambitious and wanted to snatch away the kingdom from Piṅgalaka. It was unwise to keep one single minister always. "After all what can an ox do ? He can plough the fields. I have come to inform you all these out of my regard for you." Damanaka said.

Even after hearing all these, Piṅgalaka did not have the heart to abandon the ox. Piṅgalaka asked what a poor bullock could do against a lion. Damanaka then said that one would come into grief if one believed too much in any body. "Have you not heard the story of the louse which believed the bug?" Damanaka asked. Then he narrated a story. "Mandavisarpiṇī was a louse which was living happily on the silken bed of a King. A bug went there and made friends with the louse. The poor louse believed the bug to be harmless and allowed it to stay that night with him. The bug said that it was very greedy to suck the blood of the King. At night the bug bit the King. The King woke up and ordered his servants to search for the thing that bit him. When lights were brought the clever bug slipped away. The royal servants conducting the search found out the louse and killed it."

The lion liked the tale very much and yet was reluctant to dismiss the ox. The lion wanted proof that the ox was at fault. So Damanaka went straight to the ox in his house and said "We are all small people. What does the master do for our welfare ? If small people seek the friendship of big people the small ones will always suffer." The ox endorsed the view and told a story to illustrate the truth. "A lion named Madotkaṭa had a tiger, a fox and a crow as his ministers. When the ministers were once walking in the forest they saw a camel. They had never seen a camel before and so they were wonderstruck by the animal. They went and talked with it and gathered that the curious animal was a camel which had been carrying loads for a merchant. It had now escaped from the merchant because of the heavy work it had to do. The camel wanted to remain in hiding. The ministers took the new animal to the lion. The lion liked the camel very much and soon they became good and intimate friends. The intimacy increased and soon the King lost all interest in his other subjects. At this stage the ministers found out a plan. They advised the King to kill and eat the camel but the King refused to do so. Then the crow went before the King and requested the lion to kill and eat it. But the crow was so small a food for the lion and so it refused to kill the crow. Then the fox made a similar offer but the lion refused to kill the fox also. Then came the tiger with the offer and the lion refused to kill the tiger also. Seeing all this the camel also made a similar offer and the moment his consent was out from his mouth the fox and the tiger together killed the poor camel and ate it. So one should be careful in believing others. In my case I am sure some wicked persons must have advised him against me and that is the reason why the lion is angry with me. But I will always work true to my conscience. There is no harm in fighting either for self-protection or for destroying one's enemies. So if it is necessary I will fight the lion."

Hearing this Damanaka said "To go to war without knowing the strength of the enemy is wrong. Once upon a time a water-fowl quarrelled with the ocean. The water-fowl was living happily on the shores of an ocean with his mate. They ate the worms that lived on the shores. The she-fowl got pregnant and when it was time to lay her eggs she asked her mate to show her a safe place to lay the eggs. The male mate asked her to lay the eggs on the shore itself. But the she-fowl said that the waves would carry away the eggs and so it was not wise to do so. The male fowl assured her that the ocean was not bold enough to do anything against his interests. But the she-fowl still hesitated.

Then the male fowl said "I am the nearest relative responsible for your protection and welfare. If one does not heed the words of a relative one will fall into danger. I shall tell you the story of a tortoise which came to grief by not obeying the instructions of its friends. In olden times there lived on the banks of a pond a tortoise who had two swan-friends in the lake named Saṅkaṭa and Vikaṭa. Once the lake became empty of water and the swans decided to go to another lake with water. They never wanted to part with their friend the tortoise and so decided to take the tortoise also along with them. But the tortoise could not fly and so they found a plan to carry the tortoise to the other lake. They brought a stick and the tortoise was asked to hang at the middle of the stick clutching the stick tightly with its teeth. The swans then took the stick by its two ends each holding one end in its beak. The swans gave strict instructions that the tortoise should not open its mouth and then rose up into the air and flew towards the other lake. On the way some children saw the funny sight in the air and so hooted and howled. The tortoise got angry and abused the children. The moment it opened its mouth it lost hold on the stick and fell down to the ground This happened because the tortoise did not heed the words of its friends." The water fowl continued 'It is cowardice and foolishness to remain sad expecting dangers in future. Just hear this story' he said 'Once in a pond there were three fishes named Anāgata, Utpannamati and Yadbhaviṣya. Hearing that fishermen were coming to fish in that pond Anāgata warned them and suggested going to another

pond to escape from the fishermen. But Utpannamati and Yadbhaviṣya did not care. They said that some plan could be found out when the danger came. But Anāgata felt diffident and so he went away to another pond. Soon the fishermen came and spread their nets. Utpannamati lay still pretending to be dead. The fishermen took it and deposited it on the shore and started to fish again. The moment the fishermen turned their heads Utpannamati slipped into a mud pit nearby and remained there till the departure of the fishermen. But poor Yadbhaviṣya could not think of any plan and so was caught and carried away by the fishermen. So just like Utpannamati I will also come across some plan when the danger comes and so you do lay your eggs on the shore of the ocean itself."

Hearing the assuring words of her husband the she-fowl laid her eggs on the shore. But very soon waves came and carried them away. She complained to her husband. The water fowl called a conference of all the birds living there and explained to them his mishap and all of them went on a deputation to Garuḍa, the best of the birds and requested him to find out a remedy. Garuḍa represented the matter to Mahāviṣṇu who in turn called Varuṇa to his side and ordered him to give back the eggs to the fowl.

After telling this story Damanaka went to the lion and told him many misleading lies about the ox. Gradually the lion and the ox became enemies. Damanaka then triumphantly went and informed his brother Karaṭaka of his achievement. But Karaṭaka said "Brother, you have done a very unjust thing. There are four methods to achieve your object namely, Sāma, Dāna, Bheda and Daṇḍa. Of these Bheda is to be used only last of all. I shall tell you a story :

Once a chetty (Merchant) had two sons named Dharmabuddhi and Duṣṭabuddhi. Once they were both travelling through a forest when Dharmabuddhi got a treasure from a hole at the base of a big tree. Duṣṭabuddhi advised his brother not to take the treasure to the city as it was dangerous to do so and made him bury it at a place beneath the same tree. That night itself Duṣṭabuddhi went and dug out the treasure and got it buried in his own room. After some days both of them went together to see the treasure and found the place empty of the treasure. They accused each other of stealing the treasure. Both of them complained to the King. The King asked them whether they had any witnesses and they replied that only the tree was there as a witness. The King decided that both of them should go beneath the same tree and dip their hands in burning oil to prove their innocence. Duṣṭabuddhi went to his father and requested him that he should hide in the hollow of that tree and say that it was Dharmabuddhi who had stolen the treasure. Hearing this the father said "Child, when you think of a trick you must also think of the danger involved in it. Once there lived a stork with his wife on a tree. A serpent living in the same tree began to eat the young ones of the stork and the stork complained to his friend fox about it. The clever fox suggested to him a plan. There was a mongoose living near the tree. The stork was to drop fishes in front of the hole of the mongoose and continue dropping fishes in a line leading to the abode of the serpent. The mongoose would thus be led to the hole of the serpent. The stork did so and when the mongoose reached the hole of the serpent it saw it and killed it. I cannot do such cruel things." But when Duṣṭabuddhi insisted, the father half-heartedly agreed to it and went and sat in the hollow of the tree. Next day the servants of the King came to the foot of the tree with burning oil. They asked the tree to tell the truth regarding the theft. Then there came a voice from the tree denouncing Dharmabuddhi as the culprit. Dharmabuddhi then said there was no truth in the bodiless voice and requested them to fumigate the tree from beneath. The royal servants did so and then the father came out and confessed everything. The servants of the King nailed Duṣṭabuddhi on a spike and killed him.

After having told the story Karaṭaka tried to dissuade his brother from his deceitful intentions. Karaṭaka said:— "Piṅgala and Sañjīvaka are kind-hearted and simple people. There need be no treachery with them. Treachery is allowed against wicked people. I shall tell you the story of a merchant:—

This merchant had as his entire wealth a thousand pounds of iron and one day he went on a pilgrimage after entrusting his entire wealth to a friend and neighbour of his on the understanding that the latter should return it on his return after the pilgrimage. After ten months the merchant returned but the friend did not give back the iron. He regretted that all the iron was eaten by rats in which his house abounded. The merchant knew that his neighbour was speaking falsehood but kept silent over the matter. After a few days the merchant somehow enticed the only son of his neighbour to his house and locked the young boy in a room. The friend went in search of his son to the merchant's house and asked him whether he had seen his son anywhere. The merchant replied that he saw the boy being carried away by a kite. The friend could not believe the story and suspecting some foul play on the part of the merchant went to the king and reported the matter to him. The king sent for the merchant and asked him about the missing boy. The merchant gave the king the same reply he gave his friend. The king was surprised and asked the merchant whether it was believable that a boy aged eighteen would be carried away by a kite. The merchant very coolly replied that such things could happen in a country where rats could eat a thousand pounds of iron. The king asked the merchant to explain and he then told him everything that had happened. The king ordered the friend to return the iron and the merchant got back his wealth.

Karaṭaka after telling this story added that deceit in return for deceit was no sin. Damanaka stuck on to his plan and made the lion and ox fight each other. The poor ox was killed and the lion became his old self again.

2) *Suhṛllābha.* (*Gaining friends*). Once there lived on a tree a crow named Laghupatanaka. The crow saw a hunter coming and spreading a net beneath the tree. A flock of doves coming that way was caught in the net. But the doves flew up in a body and the net was carried from the ground freed of the pegs that held it. The crow followed them and when they were safely landed at another place Citragrīva the leader of the doves, told the crow thus "I shall now show you the benefit of gaining friends." Citragrīva and his doves flew again with the net and landed before the hole of a rat named Hiraṇyaka. The rat was a friend of Citragrīva.

On hearing the voice of Citragrīva outside, Hiraṇyaka came out and felt sorry for the plight of the doves. The rat pointed out that nobody could oppose fate and proved it with illustrations. He added :—"Though elephants and cobras are mightier and fiercer than men, it is because of fate that they are being controlled by smaller people than they themselves. Hiraṇyaka cut to pieces the threads of the net and set the doves free. Next day the doves flew away to their places. Seeing the generosity shown by the rat, the crow wanted to be friendly with the rat. The crow mentioned this to the rat. But the rat refused to be friendly thinking that it was a ruse to get him killed for his food. But the crow promised to be grateful for ever to the rat for saving the doves which belonged to the community of birds to which the crow also belonged. But the rat retorted that gratitude was a quality which was absent in any living being and generally harm was the reward for any favour done. The crow was greatly grieved to hear the words of Hiraṇyaka and told him that he (crow) would commit suicide if the rat did not take him as his friend. At last the rat took pity on the crow and they became friends. Time passed on and then there broke out a famine in the land. The crow decided to shift his abode and told the rat about it. He said he was going to a lake on the banks of which lived a friend of his, a tortoise. The tortoise, he added, would fetch for him from the lake plenty of fish to eat. The rat was also affected by the famine and so he also decided to accompany the crow. The crow took the rat in its beak and they both reached the lake where lived the tortoise named Manthara. The crow introduced Hiraṇyaka to the tortoise and the tortoise asked him the reason why he left his previous abode.

The rat said:—"There was a bhikṣu (one who lives on alms) named Cūḍākarṇa living in a house in my place. He used to eat only what was required to maintain life in him. He would cook his own food and keep the remains everyday in his kitchen. I used to eat that food and live. Then one day another Sannyāsin named Bṛhatsphik (Vīṇākarṇa) came to this house. Every night Vīṇākarṇa used to read the Purāṇas to Cūḍākarṇa. Cūḍākarṇa would sit and make a sound on the bow kept nearby to drive me away. The first time he did so Vīṇākarṇa who was reading resented the interrupting sound and asked Cūḍākarṇa why he made it. He then explained that it was intended to drive away the rat coming to steal the food. I was forced to starve and I became lean and weak. Even rivers would go dry if there are no rains. Only those with wealth would have friends. Begging is a nuisance to others. Everywhere it is important to acquire good and faithful friends. When a good man is in danger only good men rush to help him. When an elephant falls into a pit it is always another elephant which comes to its rescue. Therefore I desire to make friends with you."

All the three, the crow, the rat and the tortoise lived together happily. Then one day a deer named Citrāṅgada escaping from a hunter came frightened to their midst and started living with them. One day the deer which went in search of food did not return even after dusk and so the crow went in search of the deer and found it trapped in a hunter's net. The crow informed the rat about it and the rat immediately came and started gnawing at the strings of the net. In the meantime the tortoise desirous of knowing the plight of Citrāṅgada crawled to the place of accident. The rat had already torn to pieces the net and the crow and the rat said that it was unwise of Manthara to have come so far crawling as there was danger from the hunter coming to the place soon. Before the deer could endorse the views of his friends the hunter came to the scene. The deer, the crow and the rat escaped. The hunter saw the crawling tortoise and caught it. Binding it with a string the hunter placed it on the ground. In the meantime the friends of Manthara who had escaped hit upon a plan to rescue the tortoise. The deer lay down pretending to be dead at a place far away from the place but within the sight of the hunter. The crow sat perched on its body as if pecking at its flesh. The hunter saw it and went to take the dead body of the deer. The moment the hunter turned away from the tortoise the rat went and cut the string binding the tortoise and set it free. Before the hunter reached the deer it ran away. So all were saved. This is the benefit of having good friends.

3) *Sandhivigraha* (*Peace and war*). We must make friends with people only after knowing them well There was once a big banyan tree in a forest which was inhabited by many crows. Their leader was a crow named Meghavarṇa About three kilometres away from this tree was another banyan tree on which lived a number of owls. Their leader was an owl named Amardana. The crows and the owls were great enemies.

One day Amardana king of the owls with a large army of a lakh of his subjects attacked the crows at night. The crows could not see at night and so all the crows excepting a few of the top ones were killed. Meghavarṇa, the king, and his ministers, Uddīpaka, Sandīpaka, Anudīpaka and Cirañjīvī and a few other subjects were the only ones who escaped from there somehow. They sat in council at a place and thought of the ways and means to wreak vengeance on the owls. Uddīpaka said that when the strength of the enemy was great it was advisable to move away to another place, or to seek the aid of mighty people or to surrender to the enemy. It was the nature of dogs to leave one's place and go to another place, Sandīpaka said. Others also were of the same opinion. Cirañjīvī alone did not express any opinion and so the king asked him why he was sitting silent.

Cirañjīvī said:— "Oh King, we became enemies of the owls because of our bad tongue. I shall tell you the story of an ass which met with its death because of its bad words. Once a washerman had a donkey to carry his load of clothes to and fro. The poor washerman did not have sufficient earnings to feed the donkey well and so he let it loose to go and eat of its own accord to appease its hunger. The donkey started going to the fields of other people and eating their grains. People started hurting the donkey and so the washerman did a clever thing. He covered the donkey with the hide of a tiger and let it loose. People mistook it for a tiger and did not dare to go near and hurt it. Then one day a farmer keeping watch over the fields at night felt suspicious of the fake tiger and covering himself with a blanket and with a bow and arrow in his hand stealthily approached the donkey. The poor donkey mistook the farmer for a she-donkey and brayed and approached

him with amorous movements of its body. The farmer knew from its voice that it was a donkey and so removed his disguise and stood before the donkey. The be-fooled donkey got angry and abused the farmer using very vulgar language. The farmer got angry and killed him with an arrow.

Cirañjīvī continued:—Once upon a time a few birds joined together and decided to elect their leader. The owl was the bird selected to lead them. An aged crow condemned it. The crow said; "Are you making this ugly bird which is blind all day your leader? If only you make a worthy creature your leader you will be respected. I shall tell you a story to illustrate my point." He then narrated the following story:

Once upon a time there came a period of twelve continuous years without any rain at all on the earth. Wells, ponds, lakes and rivers were all empty. A huge herd of elephants walking in the forests represented to its leader the grave situation and the leader sent messengers to all sides to find out watering places with water. One of the messengers came back and reported that he had found out a beautiful lake full of water and that on its banks lived a number of hares. The elephants immediately went to that place and started enjoying swimming and bathing in the waters of the lake. Many rabbits on the bank of the lake died when trodden upon by the elephants. The aggrieved rabbits sat in a council to consider the steps to be taken to stop this deadly nuisance of the elephants. One of the hares, Vijaya by name, promised to handle the matter by himself. He knew it would be unwise to go anywhere near the elephants. So Vijaya climbed on to the top of a hill near the lake and when he saw the elephants coming to the lake as usual hailed them from the top of the hillock. When the elephants turned their heads to the place from where the sound came they saw a hare speaking to them. The hare bawled out thus: "We are all servants of Candra, the moon-god. This lake has been given to us by him. Candra Bhagavān has deputed me to verify a report which has reached him that some elephants are making the water of the lake muddy. He will surely be cross with you if you again enter the lake. So it is better for you to go away from this place." The elephants were frightened and they all left the place. Cirañjīvī added that this happened to the elephants because of the lack of a wise and proper leader.

The aged Cirañjīvī continued: "It is unwise to place confidence in small people. I had an experience. Near my abode on a tree there lived a bird called Kapiñjala. We became friends. One day Kapiñjala did not come home as usual. Taking advantage of it a rabbit came to Kapiñjala's abode and started living there. I did not like it and I told the rabbit about it. But the rabbit did not mind it. After four or five days Kapiñjala returned home and on finding a rabbit in his nest got angry and asked him to leave the place. The rabbit refused to go and an argument ensued. The rabbit said that lakes, rivers and trees were for all and did not belong to any particular individual. "He who is in possession of it is its owner," the rabbit argued. So they decided to take the case for arbitration and for that purpose approached a cat named Dadhikarṇa doing penance on the banks of the river Yamunā. I followed them curious to know the decision of the ascetic cat. They did not see me. Both of them on approaching him started presenting their case before the cat. The cat pretended to be deaf and asked both of them to come nearer and talk into his ears. They moved nearer and the cat caught hold of them both and ate them. Those poor beings lost their lives by placing too much confidence in the aged cat. That is why I say that we should not select a small being like an owl as our leader.

On hearing the story of the crow the birds withdrew from their first decision of selecting an owl as their leader. The owl was offended and felt insulted and roared that his community would one day wreak vengeance on the crows. A wound made by an arrow would heal in due course and a tree would grow even if its branches are cut but any wound on the pride of an individual is never healed.

Cirañjīvī continued:—"This is how the crows and owls became enemies. We have to fight the owls. It is impossible to serve mean people. I shall tell you a story of what would happen if one believes in mean people:—Once a brahmin decided to perform a Yāga to increase the prosperity of the land.

He wanted a goat for the same and some wicked young people knew that he was going to buy one. They worked out a plan to deceive the poor brahmin. They sat hiding at different places on the way the brahmin was returning with the goat. As he came near the first of the wicked young men accosted the brahmin and asked him where he was taking the dog. The brahmin was surprised that the young man mistook his goat for dog and went his way. When he walked some distance more the second of the group came to him and put the same question. This time the brahmin was a bit perplexed that two people should have put the same question which he thought was absurd. When a third man put this question again he became worried and when this same question was repeated two more times the brahmin got mad and left the goat on the road and went his way. The wicked youngsters took the goat cooked it and ate it.

After narrating several such stories and maxims Cirañjīvī said he would lead the owls into a trap and come back. Cirañjīvī then went to the owls and their friends on the top of Ṛṣyaśṛṅga.

Cirañjīvī shaved his head and smearing the blood of the dead crows on his body went and sat alone on a branch of their former abode, the banyan tree. When night came the owls came and surrounded the tree. Cirañjīvī made some pitiable groans and the owls took him before their king. The king questioned Cirañjīvī and he said thus:—

"I am Cirañjīvī the minister of Meghavarṇa. Once I praised your greatness before my king and he shaved my head and dismissed me from his service." The king of the owls asked his ministers what should be done with Cirañjīvī. The minister of the king of owls, Baka, immediately jumped from his seat and said: "Once a fox went to steal the cow of a brahmin. On his way he met a Brahmarākṣasa and they became friends. The Brahmarākṣasa was going to kill and eat the brahmin. Both exchanged their ideas and when they reached the gate of the house of the brahmin the fox said he

would go first and eat the goat. But the Brahmarākṣasa said he would enter first and eat the brahmin. The quarrel developed into a noisy one and hearing the sound outside the brahmin came out. The fox accused the Brahmarākṣasa of having come to eat the brahmin while the Brahmarākṣasa accused the fox of having come to eat the goat. The brahmin was glad that he escaped from a danger and pardoning them sent them both with presents. This is the benefit of a split among the enemies.

The king of the owls gave refuge to Cirañjīvī and the latter expressing gratitude for the favour done took a vow that he would wreak vengeance on the crows after getting himself born as an owl in his next birth. At once the king said "Oh Cirañjīvī, it is not wise to change one's clan. Once a kite picked up a girl rat and flew up. On the way the young rat slipped from the beak of the kite and fell down into the open palm of a sage doing his sandhyāvandana. The sage by his yogic powers made it into a beautiful girl and presented her to his wife. The girl attained womanhood and the sage was anxious to get her married to a suitable person. He first approached the Sun and the Sun replied "You are in search of a powerful husband. Megha (cloud) is more powerful than myself since at any time it can cast a shadow over my brilliance. So go and ask Megha about this." The sage went to Megha and Megha said that wind which could carry him away at his will was more powerful than himself and so directed him to the wind. The sage approached the wind and it said that the mountain which could obstruct its path was more powerful and so the sage went to the mountain. The mountain said that the rat which could make holes in him was more powerful and so finally the sage went to the rat. The rat agreed to marry her but asked how it could keep her in the hole which was his abode. The sage said that it was easy and changed her into a rat. This is how a girl rat became a girl rat again. So do not change your clan, be a crow and live with me."

Cirañjīvī from that day onwards started living with the owls. During day time when the owls slept, the old crow would fly hither and thither and collect such easily combustible materials as hay, dry grass and cotton and stock them beneath the tree covered with dry leaves. Two months went by like this and one day when the owls were sleeping Cirañjīvī set fire to the stock of dry materials beneath the tree. The owls were all burnt to death. Meghavarṇa and his friends congratulated Cirañjīvī on his success. Cirañjīvī said: To obtain difficult positions great men pass through difficult situations. If one is prepared to suffer hardships any object can be achieved. Once a cobra began to starve for want of food. It went to the land of frogs and told the king of frogs thus: "Friend, I am in difficulties. I happened to bite a brahmin boy and that boy died. The boy's father cursed me. I asked for forgiveness and then he said:—"You must carry your enemies, the frogs, on your back from one pond to another pond and live on the food they give you." The king of the frogs believed him and allowed his subjects to be carried away to another pond from the one in which they were then staying. The cobra ate all the frogs on the way and at last the king also was eaten. Thus to destroy the enemies one will have to carry them on one's backs sometimes. The crows were happy their enemies the owls were destroyed and they lived more happily and peacefully than before.

4) *Labdhanāśa*.. (*Losing what you got*). Once a monkey named Balīmukha separated himself from his group and came to a fig tree on the banks of a river. When he jumped from branch to branch on the tree a great many ripe figs fell into the river. Seeing this a crocodile named Śiṁśumāra came to the foot of the tree and started eating the fruits. This went on for a few days and then the crocodile and the monkey became good friends. One day the crocodile sat chatting with the monkey and eating fruits and did not go home. The wife of the crocodile got worried on not seeing her husband back at home and sent a maid of hers to go and enquire what happened to her husband. The maid came and reported that the crocodile was spending his time with a she-monkey. The wife of the crocodile was very sad and angry to hear this and she sent word through her maid that she was seriously ill and if he wanted to see her alive he must return to her immediately. The crocodile returned home immediately and he called a doctor to examine her. The doctor who had been previously bribed by the crocodile's wife said that she should be given the heart of a monkey if she were to be saved from her present ailment. The crocodile was in a fix. He weighed in his mind the lives of his wife and friend and then decided to take the life of his friend to save the life of his wife. The crocodile went to its place near the fig tree as usual and the monkey made enquiries about his family. Then Śiṁśumāra said that his wife wanted to see the monkey-friend and had asked him to take him home that day. The monkey believed the story and started for the house of Śiṁśumāra on its back. When they reached half way in the river Śiṁśumāra told Balīmukha thus : "My wife is seriously ill. The doctor has prescribed the heart of a monkey as the only medicine for it." The monkey went pale-white with fright but instantly he hit upon a plan. Balīmukha said "Śiṁśumāra, what a fool you are. Why did you not tell me this at least at the time of our departure ? I kept my heart on the tree before starting, for I never knew you were in need of it. Let us go back and take it." The poor crocodile believed the story and went back with the monkey to the fig tree. As soon as they reached the shore the monkey jumped from the back of the crocodile and ran to the tree. The crocodile asked the monkey to bring his heart soon but the monkey laughed from the top of the fig tree and said thus:—"Dull-witted crocodile, I am not an ass like you. Have you not heard the story of the foolish ass?" The monkey then narrated the story of the ass thus :— "Once a lion calling his minister, the fox, to his side said that he wanted to eat the flesh of an ass as a remedy for the stomach trouble he was having by drinking too much of elephant's blood. The minister started in search of an ass and found one in the house of a washerman. The fox said that he was surprised that the ass was doing such heavy work daily with a washerman when a happy life in the palace of the lion was easily available. The ass was tempted and it went to the den of the lion. When it reached there it got frightened and taking the opportunity of the absence of the lion for his evening worship left the place in a hurry. The lion sent the fox again to fetch the ass. The fox came and laughed at the timidity of the ass. He said that the lion was of a loving nature and last time when it approached the ass

to embrace him out of affection he ran away like a fool. The lion knew that the asses were as a class good musicians and the lion himself a great lover of music was anxious to hear the ass sing. The poor ass believed the story and went to the lion along with the fox When the ass reached the lion's den the lion was waiting for him and the ass in all simplicity bowed before the lion. The lion with one stroke killed the poor beast and leaving the carcass to the care of the fox went for his Sandhyāvandana. When the lion returned the fox had already eaten the heart of the ass. The King of the beasts not finding the heart in its place questioned the fox and the fox replied that the asses do not possess either a heart or neck :

When the monkey concluded his story by adding that never again would he be trapped like this, Śiṁśumāra, the crocodile, went its way. Labdhanāśa is the act of losing what came into your possession once.

5) *Asamprekṣyakārita*. This is a tale which explains the danger behind doing things adventurously without properly studying the pros and cons of an issue.

Once upon a time there lived in Gauḍadeśa a brahmin named Devaśarmā. His wife Yajñasenā became pregnant. The father started saying that the son to be born would be a very fortunate boy. One day the wife of the brahmin told him thus :— "It is not good to build castles in the air. Once a brahmacārī walked home carrying the fried grain he got as his dakṣiṇā in a pot on his head. He started thinking thus—"I will sell this fried grain and with the money will buy a lamb. The lamb will grow and give birth to two kids. I will then sell the goat and the kids and buy a cow. The cow will give birth to calves in a short time. I will buy some land to raise paddy. After selling the paddy I will renovate my old house and then I will marry. She will deliver a beautiful son. I will name the child Somaśarmā. At times leaving the child alone my wife will go to milk the cow and then I will hit her like this." So saying the brahmacārī hit with his stick the mud pot on his head containing the fried grain. The pot broke and the whole thing inside fell on the road.

Devaśarmā on hearing the story of Yajñasenā became pensive. After five or six days Yajñasenā delivered a son. Days went by and one morning Yajñasenā went for her bath in the river nearby entrusting the child to the care of her husband. Some moments later a messenger came from the palace asking him to go over there. The brahmin was in a fix. There was nobody around to whose care he could leave the child. He had a mongoose. The brahmin asked the mongoose to look after the child and went to the palace. Some time later a big cobra came creeping towards the child. The mongoose jumped at it and killed it. The mongoose was smeared with blood after that. The brahmin returned hurriedly from the palace only to see the blood-smeared mongoose waiting at the doorstep. Thinking that the mongoose must have killed his son the brahmin thrashed the poor mongoose to death. But on entering the room the brahmin found out his mistake, for there near the child was the dead body of a deadly cobra. The brahmin regretted his foolish act of doing a deed before knowing things well, when Yajñasenā came back after her bath and was greatly disturbed by the foolish deed of her husband. She said :—"Once there was in a place a very poor brahmin boy. He was an orphan with nobody to help him and he suffered from hunger daily. One night the boy had a dream. He was told that at midday next day three beggars would come to his place and if he slew them they would turn themselves into treasure jars and that the boy could become rich by using the wealth so received. Next day the brahmin boy was having his head shaved when as predicted in the dream three beggars entered his house. The brahmin boy ran away from the barber and taking a stick thrashed the three to death. All the three turned into treasure jars. The barber was astonished. The brahmin boy gave the barber a sovereign taken from the jar as his wages. The barber thought that beggars would turn themselves into treasure jars if they were thrashed to death. So he waited daily in his house for beggars to enter his house. One day after a long waiting three beggars entered his house and the barber with a hard stick which he had kept ready started thrashing the beggars. The beggars shrieked and shouted and ran away abusing the barber. Servants of the King came on hearing this and took the barber away and by the command of the King killed him nailing him on to a spike. Yajñasenā concluded by saying that even death would be the result if one does anything without properly understanding things.

PAÑCATĪRTHA. A holy place. There is a pond at this place. Once a nymph called Vargā with her four companions lived in this pond as crocodiles as a result of a curse. Arjuna came to that pond and rescued them from their curse. From that day onwards the pond came to be known as Pañcatīrtha or Saubhadrakatīrtha (For details see under Vargā and Saubhadraka tīrtha).

PAÑCAVAKTRĀ. A soldier who fought bravely against the asuras on the side of Subrahmaṇya.

PAÑCAVAṬĪ. The sacred place where Śrī Rāma built an āśrama and lived for some time with Sītā and Lakṣmaṇa during their exile in the forests. There is a story about Pañcavaṭī in the Kamba Rāmāyaṇa.

Pañcavaṭī is on the southern bank of the Godāvarī. Five Vaṭavṛkṣas (banyan trees) stand here in a circle and therefore, the place got the name Pañcavaṭī. There is a legend about these banyan trees. Once five Gandharva youths encircled the sage Agastya in the forest as a sport and prevented him from moving towards any direction. The enraged sage cursed them to stand in the same position as banyan trees. Thus by obstructing the movements of a divine man they were forced to remain without movement as trees. Before they took the form of trees they begged the sage for deliverance from the curse. Agastya said, "One day Śrī Rāma with his wife and brother will come and stay in an āśrama built in your midst. Their holy presence will give you salvation from my curse."

Śrī Rāma and Lakṣmaṇa when they came to that forest decided to build an āśrama in the centre of the circle formed by the five banyan trees. Lakṣmaṇa started to build the hermitage. At first he cut down one of the trees standing tall and straight and to the surprise and astonishment of all the fallen trunk of the tree disappeared and there in its place lay the dead

body of a demon youth. It was the body of Śambhukumāra, son of Śūrpaṇakhā. He was doing penance there when Śrī Rāma came there with Sītā and becoming lustful at the sight of Sītā he stood there as a tree. It was he who was cut down by Lakṣmaṇa.

Śrī Rāma understood the thing that happened. He then explained to Sītā and Lakṣmaṇa many things about the frauds and deceits of the demons. After that they built their hermitage there and dwelt there for a long time. (Araṇya Kāṇḍa, Kamba Rāmāyaṇa).

PAÑCAVĪRA. A Sanātana Viśvadeva (one of the ten deities supposed to be the sons of Viśvā). (Chapter 91, Anuśāsana Parva).

PAÑCAYAJÑA. A sacred place of Bhārata. He who visits this place would get mokṣa. (Chapter 84, Vana Parva).

PAÑCĀYATANA. An idol of Śiva in Kāśī. This idol is called Oṁkāra also. Bhagavān Parameśvara who gives mokṣa to men dwells in this idol in the form of Pañcāyatana. The five souls of Śiva are the five āyatanas. They are Śānti (tranquillity), Atītaśānti (passed beyond tranquillity), Parāparavidyā (Greater and smaller knowledge), Pratiṣṭhā (celebrity) and Nivṛtti (Recession). Because these five āyatanas dwell in the idol of Śiva at Kāśī it got the name Pañcāyatana. (Chapter 34, Padma Purāṇa).

PĀṆḌA. One of the sons born to Kaṇva of his wife Āryavatī. He married Sarasvatīputrī and begot seventeen sons. They all became in the future originators of races. (Pratisargasaṁhitā, Bhaviṣya Purāṇa).

PĀṆḌARA. A serpent born of the race of Airāvata. This serpent was burnt to death at the sarpasatra of Janamejaya. (Śloka 11, Chapter 57, Ādi Parva).

PĀṆḌAVAS.

1) *Origin.* Śantanu, a celebrated King of Candravaṁśa (lunar dynasty) had two wives, Gaṅgā and Satyavatī. Bhīṣma was the son of Gaṅgā. After the birth of Bhīṣma Gaṅgā his mother went to heaven. After that Śantanu married Satyavatī, mother of Vyāsa. Satyavatī got two sons, Citrāṅgada and Vicitravīrya. Even while a bachelor, Citrāṅgada was killed by a Gandharva of the same name. So Vicitravīrya became King on Śantanu's death. Bhīṣma forcibly brought the three daughters of the King of Kāśī named Ambā, Ambikā and Ambālikā for Vicitravīrya to marry. But knowing that Ambā was in love with the King of Sālva, Bhīṣma let her off on the way. Ambikā and Ambālikā became the wives of Vicitravīrya. But for a long time they had no sons.

At that time Satyavatī, mother of Vicitravīrya, sent for Vyāsa her eldest son and asked him to beget sons of Ambikā and Ambālikā. Ambikā got Dhṛtarāṣṭra of Vyāsa and Ambālikā, Pāṇḍu, father of the Pāṇḍavas. Dhṛtarāṣṭra was born blind and he married Gāndhārī. Pāṇḍu was born pale-white in colour and he married Kuntī mother of the Pāṇḍavas.

Kuntī was the sister of Vasudeva, father of Śrī Kṛṣṇa. The real name of Kuntī was Pṛthā. Śūrasena, King of the Yādavas, was the father of Kuntī and Vasudeva. Because Kuntibhoja son of Śūrasena's sister, had no issues Kuntī was sent to the palace of Kuntibhoja and she grew up there. Pṛthā got the name of Kuntī because of that. Besides Kuntī, Pāṇḍu had another wife named Mādrī.

While she was living in the palace of Kuntibhoja the sage Durvāsas came and stayed in the palace as the king's guest. Kuntī was a little girl then and yet she served the sage with such care, patience and devotion that the sage was greatly pleased with her and gave her a divine mantra. He said : "If you call upon any god repeating this mantra he will manifest himself to you and bless you with a son equal to him in glory and valour. You can use this only five times." The impatient curiosity of youth made Kuntī give a test to the power of the mantra and though unmarried she invoked the Sun. The Sun immediately presented himself before her and by his grace she conceived and got a son whom she secretly set afloat in a river. A childless charioteer named Adhiratha happened to see the child and he took it home and brought it up. When he grew up he was sent to Hastināpura and the sons of Dhṛtarāṣṭra took him in their service. He was Karṇa, the celebrated warrior of the Kauravas. Kuntī married Pāṇḍu after the birth of Karṇa.

Dhṛtarāṣṭra got of Gāndhārī a hundred sons and a daughter named Duśśalā. The children of Dhṛtarāṣṭra were known as Kauravas or Dhārtarāṣṭras. Pāṇḍu had a curse that he would die the moment he entered into sexual sport with his wives. (See under Kindama). So under instructions from her husband Kuntī invoked Dharma, Vāyu and Indra and got the sons Yudhiṣṭhira, Bhīmasena and Arjuna. She gave the remaining one chance to Mādrī and Mādrī invoked the two Aśvinīdevas, Nāsatya and Dasra and got two sons named Nakula and Sahadeva. All these five were accepted as the sons of Pāṇḍu and so they got the name of Pāṇḍavas. (Upto Chapter 123, Ādi Parva).

2) *Life in Hastināpura and the lac-palace incident.* After the birth of the Pāṇḍavas, Pāṇḍu with his wife and children spent a very long time in the forest of Śataśṛṅga. Kaśyapa, the royal priest of Vasudeva, performed the Upanayana (investiture with the sacred thread) and such other religious ceremonies ordained for boyhood. They were educated under the sage Śuka. One day in the Spring season Pāṇḍu's resolution broke down under the exhilarating influence of the season and he caught hold of Mādrī and embraced her despite earnest and repeated protests from Mādrī. At once the curse of the sage took effect and Pāṇḍu fell dead. It was the custom then that the wife should end her life in the funeral pyre of her husband and so Kuntī and Mādrī came forward to do so. But Mādrī said that one of them should live to take care of the children and so entrusting her children also to the care of Kuntī, Mādrī jumped into the funeral pyre and ended her life. The sages of the Śataśṛṅga forest took the children and Kuntī to Hastināpura and handing them over to the charge of Dhṛtarāṣṭra came back.

The Pāṇḍavas grew up in Hastināpura along with the Kauravas. But there was no real affection or intimacy between them. The naturally strong Bhīma found it a sport to tease and torment the Kauravas whenever he got an opportunity. Gradually as the teasings of Bhīma became unbearable a wicked thought of somehow putting an end to Bhīma's life found place in the minds of the Kauravas. They once poisoned Bhīma and binding him tight with ropes threw him into the ocean. But Bhīma went to the world of the Nāgas and came back

unscathed with added siddhis (acquired power). This annoyed the Kauravas.

It was at this time that Droṇa a renowned preceptor in archery, came to Hastināpura. Bhīṣma enrolled the Pāṇḍavas and the Kauravas as disciples of Droṇa. Arjuna became an extraordinarily brilliant bow-man. This came off as another reason for the Kauravas to drift away from the Pāṇḍavas. After the end of their course of education a contest was held in which Arjuna ranked first. The time came for Gurudakṣiṇā (fees paid in bulk at the end of the studies to a preceptor). Droṇa asked his disciples to bring king Drupada bound hand and foot before him. The Kauravas failed in that mission and the Pāṇḍavas under the leadership of Arjuna fulfilled the demand of their Guru.

When the training and Gurudakṣiṇā were over, Dhṛtarāṣṭra crowned Yudhiṣṭhira as the heir-apparent and this increased the power and status of the Pāṇḍavas in Hastināpura. The jealousy of Duryodhana knew no bounds when he found the Pāṇḍavas in the pinnacle of power and popularity. He decided to kill them. He therefore, built a new palace in a place called Vāraṇāvata and with the permission of Dhṛtarāṣṭra made them change their residence to the new building. The new building was cunningly built of lac and other combustible material. The wise and intelligent Vidura knew this deceit beforehand and so he had warned the Pāṇḍavas of the danger through a messenger named Khanaka. The Pāṇḍavas had, therefore, made ready a secret passage by underground to escape from the building when an emergency arose. The passage was to lead them from the palace to the forest nearby. One night Purocana, a minister of Duryodhana, came stealthily and set fire to the palace. The Pāṇḍavas with their mother Kuntī escaped from the palace to the forest nearby. That night a huntress and her five sons were sleeping in a part of the building and they were burnt to death. They were all sleeping fully drunk and so could not escape from the building. Purocana also was burnt to death. Thus the Pāṇḍavas had to go away from Hastināpura for a brief period.

3) *The Exile and its end.* The Kauravas thought that Pāṇḍavas died in the fire and in that belief conducted the funeral rites of their brothers. The Pāṇḍavas after their escape from the fire walked a long distance through the forests and came to the banks of the river Gaṅgā. On their way a demon named Hiḍimba attacked them and Bhīma killed him but at the request of Dharmaputra married his sister Hiḍimbī. After that while they were continuing their journey crossing the river a Gandharva of name Citraratha attacked them. Citraratha was defeated in a battle and he later became friendly with the Pāṇḍavas. He gave them many valuable presents and also narrated to them the story of Tapatīsaṁvaraṇa. Then they went and stayed in the house of a brahmin in the village of Ekacakrā. It was at that time that the Svayaṁvara of Pāñcālī was held. The Pāṇḍavas went for the Svayaṁvara and married Pāñcālī. The news then spread that Pāṇḍavas were not dead but still alive. Dhṛtarāṣṭra then sent for them and the Pāṇḍavas returned to their palace in Hastināpura. Yudhiṣṭhira was crowned as King of half of the country and he built his palace in a place known as Khāṇḍavaprastha. The palace was designed and built by a demon named Maya with beautiful Crystals and costly diamonds.

When the Pāṇḍavas were living there Nārada went to them once. He suggested that Pāñcālī should remain as wife to the Pāṇḍavas in turn, one year each to one of them. They accepted the suggestion and started living like that. Yudhiṣṭhira married Devikā, daughter of King Śibi, also. (Śloka 70, Chapter 95, Ādi Parva). Bhīmasena and Arjuna with the help of Śrī Kṛṣṇa slew Jarāsandha. After that they conducted a victory march over the country and established their overlordship by conducting successfully a Rājasūya yajña. Duryodhana and his brothers once visited Indraprastha, the palace of the Pāṇḍavas. They were fooled at the palace and this enraged them. Duryodhana invited Dharmaputra for a game of dice and the latter lost everything. Yet Dhṛtarāṣṭra gave them back everything and sent them to Indraprastha again. Before Dharmaputra reached the palace Duryodhana once again challenged him for a game of dice. Despite protests from all sides Dharmaputra went and played and lost again everything. To fulfil the conditions of the game Yudhiṣṭhira went to the forests with his brothers and wife to spend twelve years in exile and a year incognito. At that time Kuntī lived with Vidura.

It was during this period of exile that the Pāṇḍavas got the Akṣayapātra (never-empty pot) from the Sun. They dwelt first in Dvaitavana and then in Kāmyakavana. Then they went to the mountain of Gandhamādana and from there to Badarikāśrama. From there they came back again to Kāmyakavana and while they were living there Duryodhana and his men went to that forest to see the sufferings of the Pāṇḍavas and gloat on their sad plight. But Citrasena, a Gandharva, captured Duryodhana and Arjuna got him released. Duryodhana sent Durvāsas to tease Dharmaputra but the sage was sent back after being received duly and well-attended to earn his blessings. During their stay in that forest Jayadratha kidnapped Pāñcālī but the Pāṇḍavas rescued her immediately. They went from there again to Dvaitavana. Dharmadeva tested them once while they were there. The twelve years of exile came to an end and as per directions from Dharmadeva they spent their incognito period of one year in the court of the King of Virāṭa. After the end of their incognito life the King of Virāṭa gave in marriage his daughter Uttarā to Abhimanyu son of Arjuna.

Even after the return of the Pāṇḍavas from the forests after successfully fulfilling the conditions of the game, Duryodhana showed obstinate reluctance to part with even five pin-points of land in favour of the Pāṇḍavas. A peace mission of Śrī Kṛṣṇa from the Pāṇḍavas to avoid a war and settle matters amicably to Dhṛtarāṣṭra failed and the stage was set for a grea battle between the Pāṇḍavas and the Kauravas.

4) *Ascension to Heaven.* A great and grim battle was fought at Kurukṣetra between the Pāṇḍavas and the Kauravas lasting for eighteen days. Śrī Kṛṣṇa neither fought nor took arms even once against the Kauravas but acted as the charioteer of Arjuna. When the war came to an end the Kauravas were completely annihilated.

Yudhiṣṭhira became King. He performed an Aśvamedha Yāga. After a few years of reign the Pāṇḍavas crowned Parīkṣit, son of Abhimanyu, as the King and started for their Mahāprasthāna (departing this life). They walked in a line in the order of their age,

Dharmaputra leading and Pāñcālī following last. At first Pāñcālī fell dead, but nobody turned back. Then Sahadeva fell and nobody worried. This continued thus till Dharmaputra was left alone. A dog which followed them from their very start also remained alive with Dharmaputra. The dog was none other than Dharmadeva, father of Dharmaputra. When Dharmaputra reached the top of the Himālayas Indra was there ready with the divine car to take him to heaven. But Dharmaputra said that he would not come to heaven leaving his brothers and wife elsewhere. Then Indra informed him that they were already in heaven and so Dharmaputra went to heaven with Indra. (Only a general and succinct history of the Pāṇḍavas is given under this head. For details see under the heads of each of the Pāṇḍavas as well as Pāñcālī, Kuntī, Bhīṣma and Vyāsa).

PĀṆḌAVAPRAVEŚAPARVA. A sub-divisional Parva of Virāṭa Parva. This includes chapters two to eighteen of Virāṭa Parva.

PAṆḌITAKA. One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great battle by Bhīmasena. (Chapter 88, Bhīṣma Parva).

PĀṆḌU I. Father of the Pāṇḍavas.

1) *Genealogy.* Refer to the genealogy of Arjuna.

2) *Birth.* Śantanu, a King of Candravaṁśa, had two wives, Gaṅgā and Satyavatī. Even while Satyavatī was a maiden she got of the sage Parāśara a son named Vyāsa. But because of the blessing of the sage Satyavatī did not lose her maidenhood. She got of Śantanu two sons, Citrāṅgada and Vicitravīrya. Citrāṅgada died young. Vicitravīrya married the two daughters, Ambikā and Ambālikā, of the King of Kāśī. Vicitravīrya died before any progeny was born to him. To save the dynasty from extinction Satyavatī asked her first son Vyāsa to beget children of Ambikā and Ambālikā. Accordingly Dhṛtarāṣṭra was born to Ambikā of Vyāsa and Pāṇḍu to Ambālikā. (Chapters 63 and 105, Ādi Parva).

3) *How Pāṇḍu got his name.* Vyāsa came to Hastināpura by the command of his mother to beget sons of Ambikā and Ambālikā. Vyāsa was an ugly sage with matted hair and he was dressed in garments of deerskin. Satyavatī that night called Ambikā to her side and in secret commanded her to go and lie with Vyāsa. She was reluctant to have a sexual union with that old and ugly sage. Yet obeying the orders of her mother-in-law she did so shutting her eyes during the whole period. The result was she got a child born blind who became known later as Dhṛtarāṣṭra. The next day Satyavatī ordered Ambālikā to go and lie with Vyāsa. Ambālikā on entering the bed chamber went pale on seeing the ugly Vyāsa and the result was she got a child that was pale white in colour. That child became known as Pāṇḍu. The third day Satyavatī asked her servant-maid to go and lie with Vyāsa. She did it with pleasure and she remained happy and cheerful during the whole period. The result was she got a beautiful child who became an intelligent scholar of great wisdom. He was known later as Vidura. (Chapters 1, 63, and 105, Ādi Parva).

4) *Boyhood and kingship.* Bhīṣma took care of Dhṛtarāṣṭra, Pāṇḍu and Vidura as his own sons. Bhīṣma taught them all the Vedas including Dhanurveda, and all warfare like mace-fight. They were trained in the use of elephants also. Bhīṣma taught them law and acquainted them with all the Itihāsas and Purāṇas. Pāṇḍu became second to none in archery. The people were all happy. When the boyhood was over Pāṇḍu was crowned as Yuvarāja. Pāṇḍu was the most eligible of the three to become King, for Dhṛtarāṣṭra was a born blind man and Vidura was the son of a servant-maid. (Chapter 109, Ādi Parva).

5) *Married life.* Obeying the behest of Bhīṣma, Pāṇḍu married Pṛthā, daughter of the Yādava King Śūrasena. She was the sister of Vasudeva, father of Kṛṣṇa. She got the name Kuntī because she grew up in the palace of King Kuntibhoja. While Kuntī was staying in the palace of Kuntibhoja Durvāsas came and stayed in the the palace as a guest of the King. Kuntī then served the sage with such devotion and patience that Durvāsas at the time of his departure gave Kuntī a divine mantra for begetting children. The mantra was to be used only five times. If she called upon any god repeating that mantra, that god would manifest himself before her and bless her with a son equal to him in glory. Out of impatient curiosity of youth Kuntī tried it before getting married. One morning, seeing the beautiful and brilliant sun in the sky she invoked him by the mantra and instantly the Sun stood in all bewitching brilliance before her and she got of him a son who was known as Karṇa later. Unmarried as she was, Kuntī sent the child afloat in the river nearby.

Even after a child-birth Kuntī remained a virgin by the blessing of the Sun and so got married as a virgin. Many Kings were present for the Svayaṁvara of Kuntī and she put the wedding garland round the neck of Pāṇḍu.

Once Bhīṣma went to the country of Madra. The King of Madra received Bhīṣma with respect and Bhīṣma took Mādrī daughter of Madra as a bride for Pāṇḍu. He brought her to Hastināpura and married her to Pāṇḍu. Pāṇḍu lived with his two wives happily and ruled the country well. Once Pāṇḍu attacked Daśārṇa with a huge army and defeated him. Later he defeated Dīrgha, King of Magadha. Then he conducted a victory march capturing many kingdoms like Kāśī, Mithilā, Suhma and Puṇḍra. Thus many of the Kings of Uttara Bhārata became feudatory princes of Pāṇḍu. In consultation with his brother Dhṛtarāṣṭra, Pāṇḍu gave all the wealth he got by his might to Satyavatī and Bhīṣma. He gave enough riches to Vidura also. Then Pāṇḍu went and stayed with his wives in a forest to the south of the Himālayas. (Chapters 110 to 114, Ādi Parva).

6) *Curse of a sage.* While Pāṇḍu was once walking with his wives in the forest he saw a couple of deer playfully running about and the hunting nature in him made him send an arrow against one of them. The deer was none other than the sage Kindama who in the guise of a deer was having sport with his mate. While falling dead Kindama cursed Pāṇḍu thus "Oh wretched King, you will fall dead the moment you touch your wife in amorous sport." From that day onwards Pāṇḍu could not touch his wives. (For details see under Kindama).

7) *Sannyāsa and death.* With the death of the innocent sage Kindama there occurred a great change in the life of Pāṇḍu. At first he thought of committing suicide.

But he changed that decision and started for the Himālayas to perform penance there. Kuntī and Mādrī accompanied him. They gave away all their jewels and ornaments as gifts to brahmins. People followed them to the border of the forests and returned to the country weeping. Pāṇḍu and his wives visited such holy places as Nāgaśatādri, Caitraratha, Kālakūṭa, Himālayas, Gandhamādana and the lake Indradyumna. Then they went to Śataśṛṅga and started performing penance. Once Pāṇḍu and wives along with a few sages went to Brahmaloka to attend a Yāga there. The long travel toiled them much and on the way Pāṇḍu wept thinking of his pitiable state of having no issue. Then Pāṇḍu told them of his helplessness in the matter because of the curse of the sage Kindama hanging over him. Then Kuntī confided in him the secret of the divine mantras in her possession. Pāṇḍu was extremely pleased and with his permission Kuntī got three sons, Yudhiṣṭhira, Bhīmasena and Arjuna. She gave one chance to Mādrī and she got two sons out of it named Nakula and Sahadeva.

Pāṇḍu was living happily with his children in Śataśṛṅga when spring time arrived in the forest with all its blossoming brilliance and fragrance conducive to amorous thoughts in all living beings. Pāṇḍu one day walked alone with Mādrī enjoying the sight of the flowering plants and trees. Bees and Beetles hummed around the flowers and on the branches sat the Cuckoos singing. There was a seductive fragrance all around and Pāṇḍu was excited beyond controllable limits. Pāṇḍu's resolution broke down under the exhilarating influence of the season and despite repeated protests from Mādrī, Pāṇḍu caught hold of her and embraced her. The curse of the sage took effect instantaneously and Pāṇḍu fell down dead.

The inhabitants of Śataśṛṅga assembled there weeping. In the presence of a huge crowd including the relatives who had come down from Hastināpura the dead body of Pāṇḍu was cremated according to religious rites. Both the wives came forward to end their lives in the funeral pyre of Pāṇḍu. But Kuntī was asked to remain to take care of the children and Mādrī leaving her children to the care of Kuntī jumped into the funeral pyre and ended her life. It was the sage Kaśyapa who performed the funeral rites of Pāṇḍu. (Chapters 115 to 126, Ādi Parva).

8) *After the demise.* Pāṇḍu's soul is shining in the court of Yama. (Śloka 25, Chapter 7, Sabhā Parva). Pāṇḍu sent a message to Yudhiṣṭhira from Devaloka that Yudhiṣṭhira should conduct a Rājasūya Yajña. The message was carried by Nārada. (Śloka 24, Chapter 12, Sabhā Parva). He lives in Indraloka with Mādrī and Kuntī. (Śloka 15, Chapter 5, Svargārohaṇa Parva).

9) *Synonyms of Pāṇḍu.* Pāṇḍu is known under the following names. Bhārata, Bharatarṣabha, Bhāratasattama, Kaurava, Kauravanandana, Kauravarṣabha, Kauravya, Kauravyadāyāda, Kausalyānandavardhana, Kurūdvaha, Kurukulodvaha, Kurunandana, Kurupati, Kurupravīra, Nāgapurādhipa and Nāgapurasiṁha.

PĀṆḌU II. The second son of Janamejaya. (Chapter 94, Ādi Parva).

PĀṆḌURA. A soldier of Subrahmaṇya. (Śloka 73, Chapter 45, Śalya Parva).

PĀṆḌURĀṢṬRA. A place of habitation in ancient Bhārata. (Śloka 44, Chapter 9, Bhīṣma Parva).

PĀṆḌYA. I. A King of Vidarbha who was a great devotee of Śiva. One day while he was performing Śivapūjā at dusk he heard a loud noise outside the city and before completing the worship he went out and faced the enemies who were attempting to enter the city and killed its leader. He returned after the fight and without completing the worship took his meals. It was a sin to do so and the King was therefore born in his next birth as Satyaratha, a King, and was killed by his enemies. (Śatarudrasaṁhitā, Śiva Purāṇa).

PĀṆḌYA. II. (A Tamilian dynasty of Kings.) A place of Purāṇic fame in Dakṣiṇa Bhārata. The three states Cera, Cola and Pāṇḍya were from early times renowned states of Dakṣiṇa Bhārata. Historically and Purāṇically Pāṇḍya was a state of eminence.

(A.) *Historically.* The Pāṇḍya dynasty of Kings is very ancient, The exact period of its beginning is still unknown. Megasthanes who lived in the fourth century B.C. has made mention of the Pāṇḍya dynasty in his diary. Julian, an emperor of Italy, who lived in 361 A.D. is stated to have received visitors from Pāṇḍyadeśa. The Pāṇḍya dynasty was revived and elevated under the leadership of Katuṅka in the 7th century A.D. From that time till the 16th century Madura was the capital of Pāṇḍyadeśa. The Uccaṅgī dynasty which was ruling the places to the south of Tuṅgabhadrā during the period from 9th century to 13th century A.D. is believed to be a part of the Pāṇḍyavaṁśa which had gone from Madura. A continuous history of the Pāṇḍya line of Kings is not available. Many Kings bear names like Jātavarmā or Māravarmā. The Pāṇḍya Kings were devotees of Śiva even from the period of the Jainas. At times they have ruled over the combined kingdoms of Cera and Cola. During the period from the 12th to the 14th century A.D. Pāṇḍya was ruled by five of the most valiant rulers and at that time the Pāṇḍyadeśa included all the places in south India up to Nellore. But the power of the Pāṇḍyas waned when the power of the Sultans who ruled Delhi spread to the south. After 1370 A.D only on rare occasions has the power of the Pāṇḍyas spread to the north of river Kāverī. In 1312 A.D. Kerala got herself free from the hold of the Tamilian Kings. (Pāṇḍyarājya).

(*B*) *Purāṇic fame.* The statements found in Mahābhārata about Pāṇḍyadeśa are given below :—

(i) Śrī Kṛṣṇa once slew a Pāṇḍya King who was the father of Malayadhvaja. Malayadhvaja who was a very valiant archer started for Dvārakā to kill Kṛṣṇa to avenge the death of his father. Friends dissuaded him from his attempt and so he dropped the idea. During the time of Mahābhārata Malayadhvaja was the King of Pāṇḍya. (Chapter 23, Droṇa Parva).

(ii) Malayadhvaja, King of Pāṇḍya, was a frequent visitor to the court of Yudhiṣṭhira. (Śloka 24, Chapter 4, Sabhā Parva).

(iii) The King of Pāṇḍya presented gifts at the Rājasūya of Yudhiṣṭhira. (Śloka 35, Chapter 52, Sabhā Parva).

(iv) In the Kurukṣetra battle the Pāṇḍya King fought on the side of the Pāṇḍavas with a large army. (Śloka 9, Chapter 19, Udyoga Parva).

(v) On the chariot of the Pāṇḍya King flags bearing

the insignia of ocean flew. The Pāṇḍya King wounded Droṇa. (Śloka 72, Chapter 23, Droṇa Parva).

(vi) The King of Pāṇḍya fought against Vṛṣasena and Aśvatthāmā. (Śloka 46, Chapter 20, Karṇa Parva).

PAṆI (S). A tribe which opposed the Aryans during the time of Ṛgveda. Yāska's Nirukta states that their profession was trade and commerce.

PĀṆIKHĀTA A holy place on the border of Kurukṣetra. If one bathes in the sacred pond there and performs worship of the Manes one will get the benefit of conducting the three yajñas, Agniṣṭoma, Atirātra and Rājasūya. (Śloka 89, Chapter 13, Vana Parva).

PĀṆIKŪRCCA. A soldier of Subrahmaṇya. (Śloka 76, Chapter 45, Śalya Parva).

PĀṆIMĀN. A serpent. This serpent is a member of the court of Varuṇa. (Śloka 10, Chapter 9, Sabhā Parva).

PĀṆINI. The author of the Sanskrit Grammar, Pāṇinīya.

1) *General information.* There is nowhere else in this world a grammar so scientific and so complete as Pāṇinīya. The book contains about four thousand aphorisms. Pāṇini was an inspired sage and he got his knowledge from Śiva. It has not been possible to gather much information about the life of such a celebrated grammarian. Patañjali believes that he was the son of Dākṣi. He addresses Pāṇini as Acārya, Bhagavān and Maharṣi. The Chinese traveller Huen Tsang says that the grammar of all the languages in this world has its origin from Pāṇinīya. Rāmabhadradīkṣita says that Pāṇini was the son of the sage Pāṇi.

2) *Life period.* There is difference of opinion regarding the period during which Pāṇini lived. Dr. Goldstucker and Bhandarkar believe that Pāṇini lived before 500 B.C. while Vincent Smith and Belvelkar fix the period in 700 B.C. Patañjali, the author of the celebrated 'Mahābhāṣya' (commentary on Pāṇinīya) lived in 200 B.C. Patañjali has contradicted many of the unjust criticisms made by Kātyāyana about Pāṇinīya. So Pāṇini must have lived before Kātyāyana. Pāṇini has made no reference to Buddha and so he must have lived before Buddha. Pāṇini has shown great grasp over the laws of Smṛti and so he must have lived after Manu. Considering all these facts together it will be proper to fix the period of the end of the sixth century or the beginning of the seventh century B.C.

3) *Place of birth.* Evidences are lacking to correctly fix the birth-place of Pāṇini. Many pandits believe that Pāṇini was born in the village of Śālātura in the city of Attock in the state of Gāndhāra. But Pāṇini has spent the major portion of his life in Pāṭalīputra. So some pandits are of opinion that only the ancestors of Pāṇini belonged to the village of Śālātura and Pāṇini was born and brought up in Pāṭalīputra. Jaimini and Bhartṛhari have stated that Pāṇini was a Śiṣṭa. Śiṣṭas were brahmins well-versed in the Śāstras and devoid of earthly pleasures who inhabited the area surrounded by the Himālayas in the north, Kālakavana (Bengal) in the east, Vindhya mountains in the south and the Ādarśa (Aravalli mountains) in the west.

4) *A legend.* There was a preceptor named Varṣa in Pāṭalīputra and Pāṇini had his education under him. Varṣa gradually acquired a large number of disciples and Pāṇini was the most dull-witted among them. But he was greatly devoted to his Guru and this pleased the wife of the Guru and she took great interest in Pāṇini. One day she called Pāṇini to her side and advised him to go to the Himālayas and do penance to propitiate Śiva to get knowledge from him. Pāṇini obeying instructions went and performed penance. Śiva was pleased and he granted him knowledge about a new grammar. By the time Pāṇini came back from the Himālayas with his grammar another disciple of Varṣa, Vararuci by name, had come down with a grammar from Indra. Pāṇini challenged Vararuci for a polemical contest. It took eight days and on the eighth day Vararuci defeated Pāṇini. At once there was a great humming sound from the sky and the grammar book of Vararuci was destroyed. After that Pāṇini defeated all his co-disciples in polemics and emerged as the greatest grammarian of the world. (Kathāpīṭhalambaka, Kathāsaritsāgara, Taraṅga 4).

5) *The birth of Pāṇinīya.* When Pāṇini was doing penance to propitiate Śiva the latter appeared before him and started dancing. He sounded his musical instrument ḍhakkā (a large double drum) fourteen times. Each of it produced a different sound as follows (1) Aiuṇ (2) Ṛḷk (3) Eoṅ (4) Aiauc (5) Hayavaraṭ (6) laṇ (7) ñamaṅaṇanam (8) Jhabhañ (9) Ghaḍhadhaṣ (10) Jabagaḍadaś (11) Khaphachaṭhathacaṭatav (12) Kapay (13) Śaṣasar (14) Hal. Pāṇini accepted these fourteen sounds as fourteen sūtras (aphorisms). They are called Pratyāhārasūtras. (The comprehension of several letters or affixes into one syllable effected by combining the first letter of a Sūtra with its final indicatory letter.) These Sūtras are now known as Māheśvarasūtras.

Pāṇini's grammar contains eight chapters and each chapter has got four pādas and each pāda contains many sūtras. He has taken examples from worldly and spiritual texts in literature. He has dealt with the origin of sounds, connection between two words and all such etymological details. Pāṇini's grammar is not a mere grammar book. It is a science of language in itself.

PĀṆĪTAKA. One of the two pārṣadas presented to Subrahmaṇya by a deva named Pūṣā. The name of the other pārṣada was Kālika. (Śloka 43, Chapter 45, Śalya Parva)

PAÑKADIGDHĀÑGA. A deva who fought bravely against the asuras along with Subrahmaṇya. (Śloka 68, Chapter 45, Śalya Parva).

PAÑKAJIT. Son of Garuḍa. (Śloka 10, Chapter 101, Udyoga Parva).

PĀPAŚODHANA. A sacred place of Bhārata. Indradatta, King of Cedi, once constructed a temple near this place. (Taraṅga 8, Kathāsaritsāgara).

PARA I. An ancient King of Bhārata. (Śloka 234, Chapter 1, Ādi Parva).

PARA II. A Brahmavādi son of Viśvāmitra. (Śloka 55, Chapter 4, Anuśāsana Parva).

PĀRĀ. Another name for Kauśikī river. (Sloka 32, Chapter 71, Ādi Parva).

PARABRAHMAN. The Supreme Spirit.

1) *General information.* Brahman is the root cause of this universe. From Brahman originated Ākāśa (sky). From sky came air, from air came Agni and from Agni came water and from water was born this earth. (Chapter 377, Agni Purāṇa).

2) *General characteristics.* Brahman is such that he who says he knows it does not know it and he who says he does not know it, knows it. It is beyond the experiences of time and space. The chief attributes of Brahman are Sat, Cit and Ānanda. Sat means existence, the really existent truth. The one and undivided existence. There are pandits who say that it was undivided, Nāstitva (nonexistence) that was at the beginning of the Universe. Since nothing can be born from 'nothing' the world should have started from astitva (existence). There is a saying in Ṛgveda explaining the position thus :—"There was neither Astitva nor Nāstitva (existence or non-existence) at the beginning." It is a matter to ponder how strongly conscious was the Ṛṣi who made the above statement about the Parabrahman's Nirguṇatva (devoid of attributes) and how clearly he tries to make it understandable to those who have not experienced the idea.

Cit means knowledge, splendour, consciousness. Ānanda means bliss. Paul Deussen writes that the ancient Upaniṣads do not include in the definition of Brahman the term 'ānanda'.

3) *The two forms of Brahman.* Brahman has two forms—Parabrahman and Aparabrahman. Parabrahman is Amūrta (formless, incorporeal) and Aparabrahman is Mūrta (embodied, corporeal). The Amūrta Brahman is known by such names as Parabrahman, Paramātmā and Nirguṇabrahman. The corporeal or material Brahman is Aparabrahman and thus this whole world is Aparabrahman.

4) *The Upaniṣads about Brahman.*

Aśabdamasparśamarūpamavyayaṁ
Tathāsrasaṁ nityamagandhavacca yat /
Anādyanantaṁ mahataḥ paraṁ dhruvaṁ
Vicārya tanmṛtyumukhāt pramucyate //
(Kaṭhopaniṣad)

(With no sound, touch, form, taste or smell, with neither beginning nor end Brahman is imperishable).

Na tatra cakṣurgacchati na vāk gacchati no mano
Na vidmo na vijānīmo yathaitadanuśiṣyate /
Anyadeva tadviditādatho aviditādadhi
Iti śuśruma pūrveṣāṁ ye nastadvyācacakṣire.
(Muṇḍakopaniṣad)

(No eye goes there, no word goes there, no mind, no intelligence—we do not see it, we cannot describe it—you cannot imagine it nor can you understand it—It is distinct from the known and above the unknown. We have heard it spoken thus).

Yasyāmataṁ tasya mataṁ mataṁ yasya na veda saḥ /
Avijñātaṁ vijānatāṁ vijñātam avijānatām. //
(Kenopaniṣad)

(He understands It who comprehends It not; and he understands It not who feels he has understood. It is the unknown to those who have acquired real knowledge while it is the known to those who are ignorant of true knowledge).

Yat cakṣuṣā na paśyati
Yena cakṣūṁṣi paśyati /
Tadeva Brahma tvaṁ viddhi
Nedaṁ yadidamupāsate. //
(Kenopaniṣad).

(That which is not seen by the eye but that by which the eyes are able to see—That alone is Brahman and not that which people do worship here, do know that).

Yato vāco nivartante
Aprāpya manasā saha. (Taittirīya Upaniṣad).
Avijñātaṁ Vijānatāṁ vijñātam avijānatām.
(Kenopaniṣad)

(It is unknown to people who think they know but known to those who did not profess to know it).

Naiva vācā na manasā prāptuṁ śakyo na cakṣuṣā /
Astīti bruvatoṣnyatra kathaṁ tadupalakṣyate. //
(Kaṭhopaniṣad)

(It is not possible to reach it by speech, mind or the eyes. How is it to be identified; or described?)—

Digdeśaguṇādiphalabhedaśūnyaṁ hi paramārtha—
Sat tad advayaṁ Brahma mandabuddhīnām asadiva pratibhāti.
(Śaṅkarācārya).

The sublime Truth (Brahman) is beyond time, place and attributes. Brahman is one (not two) and it is Sat (existent) but for the dull-witted, ignorant people it is Asat (non-existent).

Satyamevopāsate, tadetat tryakṣaraṁ satyamiti;
Sa ityekamakṣaram, tya ityeka-
makṣaram, prathamottame akṣare satyam madhyato
Anṛtaṁ tadetatamṛtamubhayataḥ satyena pari-
gṛhītaṁ satyabhūyameva bhavati.
(Bṛhadāraṇyaka).

Kohamasmīti satyamiti brūyāt kiṁ tad yat
Satyamiti yadanyad devebhyaśca prāṇebhyaśca/
Tatsadatha yaddevāśca prāṇāśca tad utade-
Ṭayāpicābhivyāhriyate satyamitye
Tadāpatitaṁ sarvamidam
(Kauṣītaki Brāhmaṇa).

Idaṁ sarvaṁ khalu brahma iti śānta upāsīta
Antarhṛdaye eṣa me ātmā manomayaḥ
Prāṇaśarīraḥ bhārūpaḥ satyasaṅkalpaḥ ākā-
śātmā sarvakarmā sarvakāmaḥ sarvagandhaḥ sarva-
midamabhyatti.
(Chāndogya).

PĀRADA. An ancient place of Bhārata. Those who resided there were called Pāradas. The descendants of these people live in north Baluchistan. Pāradas gave Dharmaputra many valuable presents. (Chapter 51, Sabhā Parva). They followed Bhīṣma. (Chapter 87, Bhīṣma Parva).

PARAHAN. A king of ancient Bhārata. (Śloka 238, Chapter 1, Ādi Parva, Mahābhārata).

PARAMAKĀMBOJA A place of habitation situated on the northwestern side of Bhārata. Arjuna conquered this land. (Śloka 25, Chapter 27, Sabhā Parva).

PARAMAKRODHĪ. One of the Viśvadevas who are worthy of accepting a share of the obsequial oblations. The others are : Balandhṛti, Vipāpmā, Puṇyakṛt, Pāvana, Pārṣṇikṣema, Samūha, Divyasānu, Vivasvān, Vīryavān, Hrīmān, Kīrtimān, Kṛta, Jitātmā, Munivīrya, Dīptaromā, Anukarman, Pratīta, Pradātā, Aṁśumān, Śailābha, Dhīroṣṇi, Bhūpati, Sraja, Vajrīvari, Vidyudvarcas, Somavarcas, Sūryaśrī, Somapā, Sūryasāmitra, Dattātmā, Puṇḍarīyaka, Uṣṇīnābha, Nākoda, Viśvāyus, Dīpti, Camūhara, Sureśa, Vyomāri, Śaṅkara, Bhava, Īśa, Kartā, Kṛti, Dakṣa, Bhuvana, Divyakarmakṛt, Gaṇita, Pañcavīrya, Āditya, Raśmimān, Saptakṛt, Somavarcas, Viśvakṛt, Kavi, Anugoptā, Sugoptā, Naptā and Īśvara. (Chapter 91, Anuśāsana Parva).

PARAMĀṆU. See under Trasareṇu.

PARAMĀTMĀ. The Supreme Spirit. The vitality behind Jīvātmā (soul). (See under Jīvātmā and Brahman).

PARAMEṢṬHĪ I. A king of Candravaṁśa (Lunar race). He was the son of Indradyumna and the father of Pratīhāra. (Chapter I, Aṁśa 1, Viṣṇu Purāṇa).

PARAMEṢṬHĪ II. A Vaidikasūktadraṣṭā. He was a disciple of Brahmā. (Bṛhadāraṇyaka Upaniṣad). According to Jaimini Brāhmaṇa Parameṣṭhī was the disciple of Prajāpati.

PARAMEṢṬHĪ III. A king of Pāñcāladeśa. He was born to Ajamīḍha of Nīlī. Parameṣṭhī and the sons of Duṣyanta, his brother, are known as Pāñcālas. (Ādi Parva, Mahābhārata).

PARĀNTA. A place of habitation of ancient Bhārata. (Śloka 47, Chapter 9, Bhīṣma Parva).

PARAPURAÑJAYA. A prince of the Hehaya race. He once sent an arrow against a sage mistaking him to be a wild animal. (See under Ariṣṭanemi).

PARĀŚARA I.

1) *Genealogy.* Descending in order from Viṣṇu—Brahmā —Vasiṣṭha—Śakti—Parāśara.

2) *Birth.* Śakti, son of Vasiṣṭha begot of his wife Adṛṣyantī the son named Parāśara. Even at the time of his birth he was a scholar. (For details regarding birth see under Adṛśyantī).

3) *Rākṣasayāga.* Even before the birth of Parāśara, Kalmāṣapāda in his demoniacal form ate his father, Śakti. Therefore Parāśara nurtured an obstinate hatred against the Rākṣasas. So he performed a Yāga to kill all the rākṣasas. Thousands of rākṣasas were burnt to death at this yāga and Vasiṣṭha, grandfather of Parāśara felt sorry for the innocent rākṣasas. He approached Parāśara and said "Son, do not give way to such anger. Abandon this wrath. What harm have these poor rākṣasas done? Death was in the destiny of your father. Every one has to suffer the result of his own deeds. Anger destroys the fame and austerity which one has attained by years of toil. Therefore abandon your anger and wind up your Yāga."
Parāśara accepted the abvice of his grandfather. Vasiṣṭha was pleased with his grandson and at that time Pulastyamaharṣi son of Brahmā also came there. Vasiṣṭha gave arghya (water and flowers) and received him. Then Vasiṣṭha and Pulastya jointly blessed him and said he would be the author of Purāṇasaṁhitā. Thus Parāśara became the best of the Guruparamparā (traditional line of preceptors). (Chapter 1, Aṁśa 1, Viṣṇu Purāṇa).

4) *Birth of Vyāsa.* Parāśara begot a son of a fisher-woman named Satyavatī and the boy became later the celebrated Vyāsa.

5) *Other details.*

(i) He got the name Parāśara because even from the womb of his mother he consoled Vasiṣṭha when his son Śakti, father of Parāśara was eaten by the demoniac form of Kalmāṣapāda.

(ii) See under Guruparamparā the status of Parāśara in that traditional line of Gurus.

(iii) Among the Sūktas, Sūkta 65, Anuvāka 12, Maṇḍala 1 of Ṛgveda was sung by Parāśara.

(iv) Parāśara was one among the several sages who visited Bhīṣma lying on his bed of arrows. (Chapter 47, Śānti Parva).

(v) Once Parāśara visited king Janaka and talked with him on Ādhyātmika topics (spiritual matters). (Chapter 290, Śānti Parva).

(vi) Chapter 150 of Anuśāsana Parva mentions Parāśara as describing the power of Sāvitrīmantra to an audience.

PARĀŚARA II. A serpent born of the family of Dhṛtarāṣṭra. This was burnt to death at the sarpasatra of Janamejaya. (Śloka 19, Chapter 57, Ādi Parva).

PĀRĀŚARYA I. Vyāsa, son of sage Parāśara. (See under Vyāsa).

PĀRĀŚARYA II. This sage is different from Vyāsa. This Pārāśarya was a member of the court of Yudhiṣṭhira. (Śloka 13, Chapter 7, Sabhā Parva). He was a member of the court of Indra also. Śrī Kṛṣṇa once met him while he was going to Hastināpura from Dvārakā. (Śloka 64, Chapter 83, Udyoga Parva).

PĀRAŚAVA. A child born to a brahmin of a śūdra woman. Vidura was a son born to Vyāsa of a śūdra woman and was therefore called Pāraśava. (Śloka 25, Chapter 101, Ādi Parva).

PĀRASIKA. A place of human habitation in ancient Bhārata. (Śloka 25, Chapter 9, Bhīṣma Parva).

PARAŚURĀMA. An incarnation of Mahāviṣṇu, as man.

1) *Genealogy.* Descending in order from Māhāviṣṇu—Brahmā - Bhṛgu-Cyavana - Ūrva - Ṛcīka - Jamadagni-Paraśurāma.

2) *Cause for incarnation.* Once god Agni went to Kārtavīryārjuna and begged for food. The king allowed him to take from his vast territory as much food as he wanted from anywhere he liked. Agni started burning forests and mountains and consuming them. Deep inside one of the forests a sage named Āpava was performing penance and the fire burnt the āśrama of Āpava also. Enraged at this the sage cursed thus: "Kārtavīryārjuna is at the root of this havoc. The arrogance of Kṣatriyas has increased beyond limits. Mahāviṣṇu would therefore be born on earth as Paraśurāma to destroy this arrogance of the Kṣatriyas." Accordingly Māhāviṣṇu was born as Paraśurāma in the Bhārgava race. (Chapter 40, Harivaṁśa).
Brahmāṇḍa Purāṇa gives another version: Viṣṇu promised Bhūmidevī (mother earth) that he would be born on earth as Paraśurāma when Bhūmidevī went to him in the form of a cow and complained to him about the atrocities of the wicked Kṣatriya kings.

3) *Birth.* Paraśurāma was born as the son of sage Jamadagni of his wife Reṇukā. Their āśrama was on the shores of the Narmadā river. Reṇukā, mother of Paraśurāma, was the daughter of King Prasenajit. She had four sons even before the birth of Paraśurāma (Chapter 58, Brahmāṇḍa Purāṇa).

4) *Boyhood and education.* Paraśurāma spent his boyhood with his parents in the āśrama. An important event in his life then was his slaying his mother at the behest of his father. (See under Jamadagni, Para 6). Though Paraśurāma was a brahmin there is nothing on record to show that he did study the Vedas. Perhaps he might have had the Vedic instructions from his father during his life with him. He had even from the beginning shown an interest in learning Dhanurvidyā (archery). For obtaining proficiency in archery he went to the Himālayas and did penance to please Śiva for many years. Pleased at his penance Śiva on several occasions extolled the virtues of Paraśurāma. At that time the asuras (demons) acquired strength and attacked the devas. The devas complained to Śiva. Śiva called Paraśurāma and asked him to fight with and defeat

the semdon. Paraśurāma was without weapons and he asked Śiva how he could go and fight the demons without weapons. Śiva said : "Go with my blessings end you will kill your foes." Paraśurāma did not wait for a moment. When Śiva thus assured him of success, on he went straight to fight with the demons. He defeated the asuras and came back to Śiva when the latter gave him many boons and divine weapons.

Till that time his name was only Rāma and he became Paraśurāma because among the weapons given to him by Śiva was a weapon named Paraśu (axe). There is a story behind this weapon Paraśu. Once Śiva was not invited for a Yāga conducted by Dakṣa. An angered Śiva threw his spike into the Yāgaśālā (sacrificial hall). The spike spoiled the Yāga and smashed the hall and after that roamed about aimlessly for sometime and then turned towards Badaryāśrama where at that time Naranārāyaṇas were engaged in penance. The spike went straight to the heart of sage Nārāyaṇa. Nārāyaṇa made the defiant sound 'huṁ' (huṁkāra) and the spike turned away. Śiva felt angry for thus showing disrespect to his spike and he attacked the sage. At once Nararṣi plucked a grass and reciting a mantra threw it at Śiva. The grass became a Paraśu (axe) and it attacked Śiva. Śiva broke it into two. Then Nara-Nārāyaṇas bowed before him and worshipped him. Thereafter the two pieces of the Paraśu remained with Śiva. It was one of these that Śiva gave to Paraśurāma. When Paraśurāma was returning happy and glorious with boons and weapons he got on his way a disciple named Akṛtavraṇa. (See under Akṛtavraṇa). Guru and disciple lived in an āśrama and Paraśurāma became a noted Guru in dhanurveda (archery). (Chapter 34, Karṇa Parva; Chapter 49, Śānti Parva and Chapter 18, Anuśāsana Parva).

5) *Instruction in archery.* According to Purāṇas Paraśurāmā did not spend his life as an instructor in archery. There are statements, however, mentioning that Karṇa and Droṇa took instructions from him.

Pretending to be a brahmin Karṇa commenced taking instructions in archery from Paraśurāma. When his education was complete Paraśurāma taught him Brahmāstra. One day tired after a long walk in the forests Paraśurāma took rest placing his head on the lap of Karṇa and soon fell asleep. At that time a beetle came and started sucking blood from the thigh of Karṇa. Karṇa remained still, bearing the pain, lest any movement of his body should disturb the sleep of his Guru. Blood was oozing from his thighs and it slowly made the body of the Guru also wet. Paraśurāma woke up and the sight of the bleeding thigh and the calm demeanour of Karṇa raised doubts in him. He questioned Karṇa saying that no brahmin could ever bear such a pain with such calmness and Karṇa had to tell the truth. Then Paraśurāma cursed him for deceit against his Guru saying that he would never be able to remember the Brahmāstra when the time to use it came.

There is a story behind Alarka, the beetle that bit Karṇa. This beetle was in his previous birth a demon named Daṁśa. Daṁśa once tried to molest the wife of the sage Bhṛgu. The Maharṣi cursed him and made him into a beetle. On his request for mercy he said he would get release from the curse by Paraśurāma. So the beetle became the Rākṣasa again and left the place. Karṇa took leave of Paraśurāma and went to Hastināpura. (Śānti Parva, Chapter 3).

Another famous disciple of Paraśurāma was Droṇa. There is a story behind Droṇa getting Dhanurveda from Paraśurāma. After travelling throughout the world exterminating the Kṣatriya race Paraśurāma gave all his wealth to Kaśyapa. On hearing that Paraśurāma was giving away all his riches as gifts to brahmins Droṇa rushed to Mahendraparvata to see Paraśurāma. By then Paraśurāma had distributed all his wealth excepting Dhanurveda. Paraśurāma called Droṇa to his side and said that only two things remained with him, his body and Dhanurveda. Droṇa, he added, could take anyone of the two and then Droṇa took Dhanurveda from him. After that Paraśurāma went to Mahāraṇya for the sake of penance. (Chapter 130, Ādi Parva).

There are some apparent inconsistencies in the above stories: It is said Droṇa taught Dhanurveda to Karṇa. Droṇa was the last person to receive Dhanurveda from Paraśurāma because the latter, surrendering his Dhanurveda in entire, left for the forests for doing penance. Then, when did Karṇa learn Dhanurveda from Paraśurāma? Could it be before Droṇa went to Paraśurāma? Then it must be accepted that Droṇa had not studied under Paraśurāma when he was teaching the the Pāṇḍavas and Kauravas. He learnt it from somewhere before he became the preceptor of the Pāṇḍavas. Karṇa after studying under Droṇa for some time went to Paraśurāma for higher studies and Droṇa approached Paraśurāma after Karṇa had left him.

6) *The destruction of the Kṣatriyas.* The most important event of his life was the total extermination of the Kṣatriya race. The Purāṇic belief is that he went round the world eighteen times to massacre the Kṣatriyas.

In many places in the Purāṇas it is stated that Paraśurāma fought against the Kṣatriyas eighteen times. But in chapter 29 of Aśvamedha Parva it is stated that Paraśurāma fought against the Kṣatriyas twentyone times So it is to be surmised that Paraśurāma fought eighteen big battles and three minor ones.

There are some old stories to explain this revengeful enmity of Paraśurāma towards the Kṣatriyas.

(1) *Family enmity.* The Hehaya dynasty was the most powerful kingly race then. Paraśurāma was a descendant of Bhṛgu, a brahmin sage. That is why he gets the name Bhārgava also. The Bhārgavas were for generations the family preceptors of the Hehaya kings. Taking advantage of their supreme position in the royal palace the Bhārgavas accumulated great wealth at the cost of the royal riches. Gradually the Bhārgavas rose in prosperity in inverse proportion to the decline of the Hehaya wealth. It was at the time of Ṛcīka, grandfather of Parasurāma that they touched the rock-bottom of their wealth and they found funds lacking even for the day to day administration of the state. In despair they went and requested the Ṛcīkas to lend them some money. But they hid their money and refused to give them anything. The Kṣatriya kings got angry and killed the brahmins. What stock was left of them went to the base of the Himālayas. The wife of Ṛcīka who was pregnant then kept the child in her womb for twelve years afraid to bring forth the child. After that the

child came out breaking open the thigh (ūru) and so the child was called Aurva. Even at the time of his birth Aurva shone like a brilliant torch and not only that; the child cried aloud "Oh, wicked Kṣatriyas, I will kill every one of you. I heard from my mother's womb the din of the swords you raised to kill my ancestors. I will never wait for another moment to wreak vengeance on you."

The fire that emanated from the face of Aurva burnt even Devaloka. Kṣatriyas as a class came and prostrated before him. The devas came and requested him to abandon his anger and Aurva agreed. The devas picked up the fire sparks from Aurva's face and deposited them in the ocean. From those sparks put in the ocean was born Baḍavāgni alias Aurva.

(ii) *Curse of the sage.* From Aurva was born Jamadagni and from Jamadagni was born Paraśurāma. In the race of the Hehayas was born at that time a very valorous king named Kārtavīryārjuna. Once Kārtavīryārjuna gave a dinner to Agnibhagavān. Agni began to devour all the mountains and forests in the world. The burning was so indiscriminate that it burnt the āśrama of a sage named Āpava also. The sage cursed Kārtavīryārjuna saying that the thousand hands of the latter would be cut off by Pasaśurāma born in the family of Bhārgavas. From that day onwards the latent feud in him against the Bhārgavas was roused into action.

(iii) *Varuṇa's ridicule.* Kārtavīryārjuna who got a thousand hands by a boon from a sage named Dattātreya subdued all enemies of his status and not satisfied with that he went to the shores of the ocean and challenged Varuṇa for a fight. Varuṇa came before him and very modestly admitted that he was incapable of meeting the challenge thrown and suggested that perhaps Jamadagni's son, Paraśurāma might accept the challenge and give him a fight. Hearing this Kārtavīryārjuna turned towards the āsrama of Jamadagni on the shores of the Narmadā river.

(iv) *Causes of the war (immediate).* Kārtavīryārjuna went for hunting in the forests and feeling exhausted after some time went to the āsrama of Jamadagni with his retinue. Jamadagni received them well and with the help of the Kāmadhenu (wish-yielding cow) named Suśīlā, Jamadagni gave a sumptuous feast to the King and his followers. When after the meals were over they started to take leave of the sage, Candragupta, a minister of Kārtavīryārjuna brought to the notice of the king the superior powers of the Kāmadhenu, Suśīlā. The king wanted to get the cow and asked Candragupta to tell the sage about it. Though the minister told Jamadagni about the royal desire the sage refused to part with the cow. Then the minister with the help of the other royal servants took the cow by force and the sage followed the cow weeping. On the way Candragupta beat Jamadagni to death and brought the cow to the presence of the king. The king was pleased and the royal hunting party returned to the palace happy.

Jamadagni's wife Reṇukā went in search of her husband and to her grief found him lying dead. Reṇukā wept beating her breast twentyone times and by that time her son Paraśurāma came there and he declared that he would travel round the world twentyone times, the number of times his mother beat her breast, to kill and exterminate the Kṣatriyas from this world. Then the dead body of Jamadagni was placed on a pyre and they were singing Viṣṇugītā before placing fire on the pyre when Śukramuni appeared there and brought Jamadagni to life by invoking the art of Mṛtasañjīvanī. By that time Suśīlā somehow escaped from the custody of the King and came there without the calf. Then Paraśurāma vowed that he would bring the calf soon and taking with him his disciple Akṛtavraṇa he left for the city of Māhiṣmatī the abode of Kārtavīryārjuna. There they fought a grim battle and after killing Kārtavīryārjuna and many of his followers brought back the calf. To atone for the sin of this massacre Jamadagni advised his son to go and perform penance in Mahendragiri. Taking advantage of the absence of Paraśurāma from the āśrama, Śūrasena son of Kārtavīryārjuna, with his followers went to the āśrama of Jamadagni and chopped off his head. Paraśurāma returned from Mahendragiri at once and cremated the dead body of his father. Reṇukā, his mother, jumped into the funeral pyre and abandoned her life. From that moment onwards started Paraśurāma's fierce programme of mass massacre of the Kṣatriyas.

(v) *Victory march.* Paraśurāma's world-tour was confined to an all-Bhārata tour. The wars of Paraśurāma are not described in detail in the Purāṇas. They mention that Paraśurāma killed the Kings of Cola, Cera and Pauṇḍra. To stop the birth of Kṣatriyas in future Paraśurāma destroyed even the embryo in the wombs of Kṣatariya women. Then the Bhārgava ancestors like Ṛcīka and others came to the sky and requested Paraśurāma to stop this slaughter. They said: "Oh son, Rāma, stop this slaughter. What good do you get by killing innocent Kṣatriyas?" By that time Paraśurāma had made twentyone rounds around Bhārata killing the Kṣatriyas. (Chapter 64, Ādi Parva; Chapter 38, Sabhā Parva; Chapter 116, Vana Parva; Chapter 49, Śānti Parva and 10 chapters from chapter 83 of Brahmāṇḍa Purāṇa).

7) *Samantapañcakanirmāṇa.* Samantapañcaka is Kurukṣetra itself where the great battle was conducted. This is a holy place and it was Paraśurāma who constructed it. He stored the blood of the Kṣatriyas he killed in the twentyone rounds of killing in five lakes in Samantapañcaka. He offered blood to the Manes in those lakes. The Manes led by Ṛcīka appeared before him and asked him to name any boon he wanted. Then Paraśurāma said, "Revered Manes, if you are pleased with me you must absolve me from the sin of this mass massacre of the Kṣatriyas and declare the five lakes where I have stored their blood as holy." The Manes declared, "Let it be so." From then onwards the place became holy under the name Samantapañcaka. At the end of the Dvāparayuga and the beginning of Kaliyuga a great battle lasting for eighteen days took place at this holy place between the Pāṇḍavas and the Kauravas. (Chapter 2, Ādi Parva).

8) *Atonement.* To atone for the sin of slaughtering even innocent Kṣatriyas, Paraśurāma gave away all his riches as gifts to brahmins. He invited all the brahmins to Samantapañcaka and conducted a great Yāga there. The chief Ṛtvik (officiating priest) of the Yāga was the sage Kaśyapa and Paraśurāma gave all the lands he conquered till that time to Kaśyapa. Then a platform of gold ten yards long and nine yards wide was made and Kaśyapa was installed there and worshipped. After the worship was over according to the instructions

from Kaśyapa the gold platform was cut into pieces and the gold pieces were offered to brahmins.

When Kaśyapa got all the lands from Paraśurāma he said thus:—"Oh Rāma, you have given me all your land and it is not now proper for you to live in my soil. You can go to the south and live somewhere on the shores of the ocean there." Paraśurāma walked south and requested the ocean to give him some land to live. Varuṇa then asked him to throw a winnow into the ocean. There is a legend saying that it was a Paraśu that Paraśurāma threw. Paraśurāma threw the sieve (śūrpa) and the ocean gave way to land for a distance where the winnow fell from where he stood. This is the place Śūrpāraka now known as Kerala. (Śūrpa=Winnowing basket). After giving this land also to the brahmins, Paraśurāma went and started doing penance at Mahendragiri. (Chapter 130, Ādi Parva; Chapter 117, Vana Parva and Chapter 49, Śānti Parva).

9) *Other exploits of Paraśurāma.*

(i) *Meets Śrī Rāma.* Śrī Rāma and Lakṣmaṇa were returning to Ayodhyā from Mithilāpurī after the marriage along with the sage Vasiṣṭha through a deep forest when Paraśurāma blocked their way and addressing Śrī Rāma said thus ,'Oh Rāma, son of Daśaratha, I heard that you broke during the marriage of Sītā the great Śaiva bow of the palace of Janaka. It was a Śaiva bow and I have now come here to test your prowess. I am giving you a Vaiṣṇava bow now. Can you string this bow?"

Vasiṣṭha tried his best to pacify Paraśurāma. But Paraśurāma without heeding it started describing the story and greatness of the Śaiva bow and the Vaiṣṇava bow. (See under Vaiṣṇava bow). Then Śrī Rāma took the bow from Paraśurāma and started to string it. The brilliance of Śrī Rāma dazzled him and he stood dumbfounded at his skill. Paraśurāma was immensely pleased and he blessed Śrī Rāma. After that he went again to Mahendragiri to perform penance.

This same story is told in Kamba Rāmāyaṇa with some slight changes :—Paraśurāma did not like Śrī Rāma breaking the bow of his Guru Śiva. So an angered Paraśurāma blocked the way of Śrī Rāma and challenged him to string and take aim with the mighty Vaiṣṇava bow he (Paraśurāma) was carrying with him then. Śrī Rāma with perfect ease took the bow, strung it, and taking the missile asked Paraśurāma to show the target. Paraśurāma was astonished and was in a fix. The missile could destroy even the entire Universe. So Paraśurāma asked Rāma to aim at the accumulated tapobala (power accrued by penance) of his self and Rāma did so. Then Paraśurāma surrendered to Śrī Rāma the Vaiṣṇava bow and arrow and the Vaiṣṇava tejas (divine brilliance) in him. Paraśurāma after having carried out the purpose of his incarnation gave instructions to Śrī Rāma to continue the purpose of his incarnation and then after blessing Śrī Rāma went again to do penance at his holy āśrama.

This same story is told by the sage Lomaśa to the Pāṇḍavas during their exile in the forests. This story is much different from the previous ones: "When the fame that Śrī Rāma was the best of Kings spread far and wide Paraśurāma once went to see Śrī Rāma. Giving him the bow and arrow with which he had done the mass massacre of the Kṣatriyas he challenged him to string it and take aim. With a smile Śrī Rāma did so and then Paraśurāma said Rāma should draw the string up to his ears. Śrī Rāma got angry and then on the face, which became fierce, by his anger, Paraśurāma saw besides himself, Āditya-Vasu-Rudras, Sādhyas, Bālakhilyas, Devarṣis, oceans, mountains, the Vedas and all such things of this universe. Śrī Rāma sent out his missile from the bow. The whole universe was thrown into chaos. Thunder and lightning rocked the world. Heavy rains flooded the whole land space. Burning stars and meteors fell to the ground. Paraśurāma then knew that Śrī Rāma was the incarnation of Mahāviṣṇu and he stood bowing before him. Ashamed of his defeat he took leave of Śrī Rāma and went to Mahendragiri. When he reached there he found he had lost all his brilliance. Then the manes appeared and advised him to go and bathe in the river Vadhūsarā. Accordingly Paraśurāma went and bathed in the river and regained his lost brilliance. (Chapter 99, Vana Parva).

(ii) *Paraśurāma and Śrī Kṛṣṇa.* The Purāṇas describe two important occasions when Paraśurāma met Śrī Kṛṣṇa.

The first meeting was at the mountain of Gomanta. Once Śrī Kṛṣṇa and Balarāma with a view to enjoying the abundance of Nature went to the beautiful mountain of Gomanta and ascended to its top. On their way they met Paraśurāma engaged in penance there. They exchanged greetings and talked to each other for some time. Then Paraśurāma requested Śrī Kṛṣṇa to kill Śṛgālavāsudeva, King of Karavīra on the base of that mountain. Śrī Kṛṣṇa promised to do so and left the place carrying with him the blessings of the sage.

The second meeting was when Kṛṣṇa was going to the court of the Kauravas as a messenger of the Pāṇḍavas. On his way Śrī Kṛṣṇa saw a company of sages coming and, alighting from his chariot Kṛṣṇa talked with them. Paraśurāma who was in that company then embraced Kṛṣṇa and said that he should give a true picture of the situation to the Kauravas when he was conducting his mission. The sages blessed Kṛṣṇa and wished Kṛṣṇa all success in his mission. (Chapter 83, Udyoga Parva; 10th Skandha, Bhāgavata).

10) *Other details.*

(i) Paraśurāma along with a few other sages was present at the Sabhāpraveśa of Dharmaputra. (Śloka 11, Chapter 53, Sabhā Parva).

(ii) Paraśurāma was present at the court of the Kauravas when Śrī Kṛṣṇa was speaking to Dhṛtarāṣṭra on behalf of the Pāṇḍavas. When the Kauravas did not reply the questions put by Śrī Kṛṣṇa, Paraśurāma rose up to tell a story to illustrate the evils resulting from the arrogance of man. There was once a King called Dambhodbhava who was very arrogant because of his great strength. He wanted to diffuse his energy by fighting and laboured much to get good opponents and roamed about in search of fighters. One day the brahmins directed him to Naranārāyaṇas and accordingly Dambhodbhava went to their āśrama at Badarikā and challenged them for a fight. They refused to fight and yet the King showered arrows on them. Then the sages took a few blades of the iṣīkā grass and threw them at him. They filled the sky as great missiles and the King begged to be pardoned and prostrated before the sages. They sent back the be-

fooled King to his palace. (Chapter 96, Udyoga Parva).

(iii) Once a grim battle was waged between Paraśurāma and Bhīṣma. (See under Ambā).

(iv) Paraśurāma sits in the court of Yama. (Śloka 19, Chapter 8, Sabhā Parva).

PARAŚURĀMAKUṆḌA. Another name for Paraśurāmahrada. Paraśurāmakuṇḍa comprises of five pools of blood called Samantapañcaka constructed by Paraśurāma on the borders of Kurukṣetra. (See under Paraśurāma).

PARAŚUVANA. A forest in hell. The sinners after climbing out of Vaitaraṇī, a river in hell in which hot blood flows, reach Asipatravana. There the bodies of the sinners are cut by the leaves of asipatra which are as sharp as a sword's edge. Leaving that they reach Paraśuvana. (Sloka 32, Chapter 322, Śānti Parva).

PARATAÑGAṆA. A place of habitation of ancient Bhārata. (Śloka 64, Chapter 9, Bhīṣma Parva).

PARĀVAHA. One of the seven forms of Vāyu. Prāṇavāyu has got seven forms :—

1) *Pravaha.* This vāyu makes lightning in the sky.

2) *Āvaha.* It is by this vāyu that the stars shine and waters of the ocean go up as water-vapour and down as rains.

3) *Udvaha.* This vāyu makes movements among the clouds and produces thunder.

4) *Saṁvaha.* This vāyu beats the mountains. Saṁvaha is also engaged in shaping the clouds and producing thunder.

5) *Vyavaha.* Preparing holy water in the sky and making Ākāśagaṅgā stay there static is the work of this vāyu.

6) *Parivaha.* This vāyu gives strength to one who sits in meditation.

7) *Parāvaha.* It is this vāyu that fans the devas to make them cool. (Chapter 329, Bhīṣma Parva).

PARĀVARTANAKA. One of the twentyeight hells. (See under Kāla).

PARĀVASU. Son of a sage called Raibhya. He was the brother of Arvāvasu. (See under Arvāvasu).

PĀRĀVATA. A serpent born in the family of Airāvata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 11, Chapter 57, Ādi Parva).

PARĀVIDYĀ. See under Aparāvidyā.

PARIBARHA. One of the children of Garuḍa. (Chapter 101, Udyoga Parva).

PĀRIBHADRIKAS. The inhabitants of the place called Pāribhadra. The soldiers from Pāribhadra fought on the side of Duryodhana during the great battle. (Śloka 9, Chapter 51, Bhīṣma Parva).

PARIGHA I. One of the five pārṣadas presented to Subrahmaṇya by the deva, Aṁśa. The other four are:— Vaṭa, Bhīma, Dahati and Dahana. (Chapter 138, Śānti Parva).

PARIGHA II. A forester. (See under Biḍālopākhyāna).

PARIHARA. A King of the country of Kālañjara situated near Citrakūṭa. Parihara who was an Atharvaparāyaṇa (devoted to the Atharvaveda) ruled the country for twelve years and during his reign he gave a strong opposition to the spread of Buddhism. (Pratisarga Parva, Bhaviṣya Purāṇa).

PARIHYAÑGA. A maharṣi. One of the sons born to Ṛṣi Marīci of his wife Ūrṇā. There were six sons and the five others were : Smara, Udgītha, Kṣudrabhṛt, Agniṣvātta and Ghṛṇī. In his next birth he was born as one of the relatives of Śrī Kṛṣṇa and was killed by Kaṁsa. (10th Skandha, Bhāgavata).

PĀRIJĀTA I. The sage who came to the court of Maya along with Nārada. (Chapter 5, Sabhā Parva).

PĀRIJĀTA II. See under Kalpavṛkṣa.

PĀRIJĀTA III. A serpent born in the family of Airāvata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 11, Chapter 51, Ādi Parva).

PĀRIJĀTAKA. A sage who was a brilliant member of the court of Yudhiṣṭhira. (Śloka 14, Chapter 4, Sabhā Parva).

PARĪKṢIT I. A brilliant King of Candravaṁśa. He was the grandson of Arjuna and son of Abhimanyu. (For genealogy see under Abhimanyu).

1) *Birth.* Parīkṣit was the son born to Abhimanyu of Uttarā. This was a still-born child and it was Śrī Kṛṣṇa who gave it life. There is a story in Mahābhārata about this :

Uttarā, wife of Abhimanyu, was pregnant when the war between the Pāṇḍavas and Kauravas started at Kurukṣetra. Aśvatthāmā, son of Droṇa, entered the camp of the Pāṇḍavas at night and slew Dhṛṣṭadyumna. He then sent the most fierce Brahmaśirāstra (missile of Brahmaśira) to exterminate the Pāṇḍavas. To face it and oppose it Arjuna also sent an equally fierce Brahmaśirāstra. The sight of two such powerful weapons opposing each other made all the sages anxious and they led by Vyāsa entered the field and requested them to withdraw their missiles. It was in vain. The missile of Aśvatthāmā went and struck the womb of Uttarā.

Once when the Pāṇḍavas after their exile were staying in the village of Upaplavya a brahmin had predicted to Uttarā that at the fag end of the life of the Pāṇḍavas Uttarā would bear a son who would be tested even while in her womb and that the child should be named Parīkṣit. (Parīkṣā = test).

The child in the womb died when the missile struck it. Śrī Kṛṣṇa was greatly agitated by this wicked act of Aśvatthāmā and he said thus : "Oh Aśvatthāmā, the child now dead in its womb would surely come to life again. You will be called a sinner because of this infanticide. Because of this you will roam about on earth for three thousand years and during that time nobody would mingle with you. You will not get a seat anywhere. All diseases will find an abode in your body. But this infant would grow up into a king and rule the country for sixty years. He would become celebrated as the next Kururāja." (Sauptika Parva, Mahābhārata) When the Bhāratayuddha came to an end Dharmaputra performed an aśvamedhayāga. Many prominent persons including Śrī Kṛṣṇa assembled at Hastināpura for this purpose. Vidura received them all. At that time they were informed that Uttarā had delivered a still-born child. Parīkṣit was born when the embryo was only six months old (Śloka 82, Chapter 85, Ādi Parva). Everybody assembled there was sad and depressed when he heard this news. Śrī Kṛṣṇa went in and saw the dead infant. Uttarā wept bitterly and everybody asked Śrī Kṛṣṇa to give life to the infant somehow. Śrī Kṛṣṇa did so and the child was named Parīkṣit remembering the prophetic words of the brāhmaṇa.

2). *Marriage.* Parīkṣit married a princess named Mādravatī and got of her four sons named Janamejaya, Śruta-

sena, Ugrasena and Bhīmasena. Chapters 3, 4, 5, Ādi Parva).

3). *Curse of a sage.* Parīkṣit was greatly interested in hunting. Once he went to a big forest with his large retinue to hunt. While hunting he followed a deer which the king had struck with his arrow and he separated from the rest and went a long way deep into the forest. It was midday and the king was tired. Then he saw a sage sitting there and the king went in and asked him about the deer. The sage engrossed in his meditation did not hear that. The king mistook his silence to be arrogance and taking the dead body of a cobra lying nearby with the tip of his bow threw it round the neck of the sage and went his way. The sage did not know even that. The king returned to the palace after the hunting.

The sage had a son named Gavijāta (In many places the name Śṛṅgī is used for Gavijāta). He was playing with the sons of other sages. One munikumāra (son of a sage) said, "Oh Gavijāta, your father is equal to Śiva. Both have a serpent round their necks. But there is only one difference. The serpent round your father's neck is a dead one." Gavijāta was greatly disturbed by this jeer and he immediately went to the āśrama to make enquiries. When he knew that an unknown person had done that foul deed he took water in his hand and said "Whoever be the person who put this dead snake round the neck of my father will die being bitten by the fierce cobra Takṣaka within seven days." Only after pronouncing this horrible curse did he find out that the perpetrator of that crime was none other than the most noble and charitable king, Parīkṣit. Gavijāta repented greatly and immediately sent word to the king about his curse through Gauramukha, a munikumāra. The king was a bit frightened first but then he started thinking about the way to escape from the curse. (Chapter 40, Ādi Parva, and 2nd Skandha, Bhāgavata).

4.) *Takṣaka gets ready.* As soon as the messenger Gauramukha departed from the palace Parīkṣit called the ministers to his side and conferred with them to find a way to escape from the cobra Takṣaka. They built a building on a huge pillar and gave all protections to the building. Brahmins well-versed in all the mantras and Viṣavaidyas (physicians in the treatment of snake-poisoning) of fame were asked to sit around the pillar and the place was well-guarded. The King sat in a room tightly closed. Six days went by. On the seventh day the celebrated Viṣavaidya Kaśyapamaharṣi was on his way to the palace at the summons of the king. Takṣaka was also on his way to the palace in the guise of a brahmin. They met on the way and though Kaśyapa did not know him first Takṣaka introduced himself when he knew that Kaśyapa was going to the palace to treat the king if anything happened. He said "Oh Kaśyapa, I am Takṣaka and none of your wits would be able to fight against the effects of my poison. If you want to know it we shall make a trial." Saying so Takṣaka went and bit a big banyan tree standing nearby, and lo ! the whole tree was burnt to ashes by the strength of the poison. Kaśyapa smilingly recited the Viṣahāri mantra and sprinkled some water on the ashes and lo ! the tree stood in its place again with not a single mutilation anywhere. Takṣaka was astounded. He then bribed Kaśyapa. He said he would give him more than what could be expected of the king and requested him to return home. Kaśyapa returned and Takṣaka went to the palace.

5) *Death of Parīkṣit.* Takṣaka went and inspected the palace of Parīkṣit. There was no way to step in and Takṣaka was astonished at the perfect protection given to the king. Takṣaka called all his relatives to his side and asked them to go to the King in the guise of brahmins carrying several kinds of fruits as presents. Takṣaka crept inside a beautiful fruit in the shape of a worm and was carried along with the fruits taken to the king. The servants of the king took the fruits brought by the brahmins to the king and the king struck by the size and beauty of a fruit among them took it and cut it open. He saw a worm inside red in colour with two black spots as eyes. The king took it in his hand and at that instant it changed into Takṣaka and bit the king. After that it rose up into the air and disappeared. (Chapters 42 to 49, Ādi Parva and 2nd Skandha, Devī Bhāgavata).

6) *Parīkṣit as a king.* Many researches have been made to fix the period of the reign of Parīkṣit.

"Saptarṣayo maghāyuktāḥ
Kale Pārikṣite sbhavan //
(Chapter 271, Matsya Purāṇa),
"Te tu Pārikṣite kāle
Maghāsvāsan dvijottamāḥ"
(Chapter 24, Aṁśa 4, Viṣṇu Purāṇa)

Following these statements in the Purāṇas, astronomers and astrologers searched for the year or years in which the Saptarṣi maṇḍala (the constellation of a group of seven stars) and the month of māgha came into the same zodiac. It came in B.C. 3077 and then in B.C.477. This would again occur in 2223 A.D. Parīkṣit, according to other facts, also must have lived in B.C. 3077.

Pāṇḍavas went for their mahāprasthāna after entrusting the administration to the care of Parīkṣit. The Mahābhārata battle was fought in the year 3138 B.C. Dharmaputra ruled for 36 years and so Parīkṣit must have taken charge of the administration in 3102 B. C. Parīkṣit ruled for 60 years and his son Janamejaya became king in 3042 B.C. It was this Janamejaya who conducted the famous Sarpasatra.

7) *Parīkṣit attained Svarga.* Parīkṣit did not enter heaven as soon as he died. So Janamejaya at the advice of Nārada conducted a yāga called Ambāyāga for the salvation of the spirit of his father. It was during the navarātri period that this was done. Many eminent sages took part in the ceremony. All were received well and given gifts in plenty. He made pure brahmins read the Devībhāgavata with devotion in the presence of the deity to please Jagadambikā (mother goddess), queen of all queens (Rājarājeśvarī). When it was over, a divine brilliance like burning fire was visible in the sky and Nārada appeared before Janamejaya and said "Oh Janamejaya, King of Kings, your father was lying bound by the shackles of his life on earth. But today he acquired a divine form and wearing divine apparels and ornaments went to the divine seat of Devī in a sacred Vimāna from Indrapura while Indra, devas and the celestial maidens stood praising him (Skandha 12, Devī Bhāgavata).

8) *Other details.*

(i) Parīkṣit ruled the country for sixty years, with all virtues and goodness. (Chapter 49, Ādi Parva).

(ii) After the great battle, one day at the request of a few, Vyāsa by his yogic powers arrayed all the dead great ones of the Pāṇḍava-Kaurava company. Parīkṣit was also called then to the Gaṅgā where it was arranged and Janamejaya who was present to witness the show then gave an Avabhṛtasnāna (ablution after a sacrifice) to his father. Parīkṣit disappeared after that. (Chapter 35, Āśramavāsika Parva).

(iii) The synonyms of Parīkṣit are (1) Abhimanyusuta (2) Bhārataśreṣṭha (3) Kirīṭitanayātmaja (4) Kuruśreṣṭha (5) Kurunandana (6) Kururāja (7) Kuruvardhana (8) Pāṇḍaveya.

PARĪKṢIT II. There is a story about another Parīkṣit belonging to the Ikṣvāku dynasty of kings in chapter 192 of Vana Parva:

Once this Parīkṣit went after a deer while hunting in a forest and he traversed a long distance following it. On the way he felt tired by hunger and thirst. He saw a green grove and a river running still by its side, then. The king entered the waters of the river with his horse and after quenching the thirst of the horse and drinking some water to quench his own thirst, he bound the horse to a nearby tree and lay on the shores to take rest. Then he heard from somewhere a melodious song. The king raised his head and enjoying the music, waited to see the origin of it. Then a beautiful damsel appeared before him and the king talked with her and their conversation ended in the king requesting her to be his wife. The beautiful maiden consented on one condition that she should not be made to touch water. The king agreed and by that time the king's followers came and the king took her to his palace in a decorated palanquin followed by his retinue. The king took her to a secret chamber and stayed with her allowing nobody to enter the room. The chief minister came to the palace and enqired what was happening there and the maidens attending on the queen said that it was strange that no water was allowed inside the room. Then the minister arranged a garden with beautiful flowers and fruits with no water anywhere and a pond in the middle in which water was not visible from outside. He then went to the king and told him of his arrangement and the king took his wife into the garden and started having amorous sport with her there. After some time they reached the pond; water was not visible and so they entered the pond. The moment they entered the pond they touched water and the queen disappeared in the water. The King asked the water of the pond to be emptied and then he saw a frog sitting at the bottom. The king accused the frog of having eaten the maiden and he started killing all the frogs of his state. The frogs became frightened and they went to their king and complained. The frog-king in the garb of a maharṣi went and requested the king to stop this massacre of frogs but the king refused to yield saying that a frog had eaten his wife. Hearing that, the sage was shocked and revealing his identity said "Oh King, be pleased with me; I am Āyus, the king of the frogs. Your wife was my daughter. She is called Suśobhanā and she is an obstinate bad-natured girl. Even from times of old she has cheated many kings like this."

Hearing this the king pleaded to the frog-king to give him back Suśobhanā. He gave Suśobhanā to Parīkṣit. But he cursed his daughter that she would bear misbehaving children because of her cheating many kings before. Āyus disappeared then. Parīkṣit begot of Suśobhanā three princes named Śala, Bala and Dala. When Śala grew up Parīkṣit crowned him as king and left for the forests for doing penance. (Chapter 192, Vana-Parva).

PARĪKṢIT III. He was the son of Avikṣit, a king of the Kuru line of kings. Parīkṣit was the eldest son and he got six sons named Kakṣasena, Ugrasena, Citrasena, Indrasena, Suṣeṇa and Bhīmasena. They were all virtuous scholars and Jñānins. (Chapter 94, Ādi Parva).

PARĪKṢIT IV. Son of Anaśvā, a king of the Kuru line of kings. His mother was Amṛtā. This Parīkṣit begot of his wife Suyaśā a son named Bhīmasena. (Śloka 41, Chapter 95, Ādi Parva).

PARĪKṢIT V. A king of the Kuru line of kings. (Chapter 150, Śānti Parva).

PĀRIPLAVA I. A king of the race of Bhārata. He was the son of Nṛcakṣus and the grandson of Nala. Pāriplava got a son named Medhāvī. (10th Skandha, Bhāgavata).

PĀRIPLAVA II. A holy place situated on the border of Kurukṣetra. If anyone visits this holy place he would get the benefit of conducting an Agniṣṭoma Yajña and an Atirātra yajña. (Śloka 12, Chapter 83, Vana Parva).

PARIŚRUTA. A soldier of Subrahmaṇya. (Chapter 45, Śalya Parva).

PARIVAHA. A Vāyu (wind). (See under Parāvaha).

PARIVYĀDHA. One of the nine sages who lived in the western regions of Bhārata. The others were : Uṣaṅga, Kuruṣa, Dhaumya, Suvīryavān, Ekata, Dvita, Trita and Sārasvata (Chapter 208, Śānti Parva)

PĀRIYĀTRA. A mountain of Purāṇic fame. The deity of this mountain Pāriyātra was a member of the court of Kubera. The āśrama of the celebrated sage Gautama, was on this mountain. The sage Mārkaṇḍeya once saw this mountain in the belly of Bālamukunda. This mountain is situated on the western side of Mahāmeru. (Śloka 115, Chapter 188, Vana Parva).

PARJANYA. A deva. See under Devavatī III.

PARṆĀDA I. An ancient sage of Bhārata. He was a member of the court of Yudhiṣṭhira (Śloka 18, Chapter 4, Sabhā Parva).

PARṆĀDA II. A brahmin of the country of Vidarbha. It was Parṇāda who was sent out to know whether Nala was alive and he found out Nala living in disguise under the name of Bāhuka and after collecting all information about him returned to Vidarbha. (See under Damayantī).

PARṆĀDA III. A sage who acted as priest for a yāga conducted by a brahmin named Satya who lived in the country of Vidarbha. (Śloka 8, Chapter 273, Śānti Parva).

PARṆĀŚĀ. A river of western Bhārata. This river sits in the court of Varuṇa in the form of a nymph. (Śloka 9, Chapter 1, Sabhā Parva). Śrutāyudha, a valiant soldier who fought against Arjuna in the great Kurukṣetra battle was the son of Parṇāśā. Varuṇa was the father of Śrutāyudha and at the time of the birth of a son for her she requested Varuṇa to grant her a boon that her son would not be killed by anybody. Varuṇa while granting her the boon gave the son a mace. That

mace had a peculiarity. If the mace was used against anybody who was not fighting, the mace would turn back and kill the user. With the help of that mace Śrutāyudha gave Arjuna a fierce fight and in the midst of the heat he forgot the condition stipulated by Varuṇa and used it against Śrī Kṛṣṇa who was standing nearby watching their fight. The mace turned back and killed Śrutāyudha. (Chapter 92, Droṇa Parva).

ARṆAŚĀLĀ. A Village situated in the valley of the mountain Yāmuna. This mountain stands between the rivers Gaṅgā and Yamunā. During the period of Mahābhārata this village was the abode of a great number of eminent scholars. Once there lived in that village a brahmin of Agastyagotra, well-learned, named Śarmī. One day the messengers of Kāla (god of death) came to that village and by mistake took Śarmī to Yamaloka. It was only when they reached there that they understood their folly and Kāla then asked his men to carry him back to earth. Then Śarmī said he would spend the balance of life due to him in Yamaloka itself. But Yama did not allow that. Kāla then told Śarmī the greatness in giving as gifts Til and Vastra (Gingelly and clothes) and sent him back to earth. (Chapter 68, Anuśāsana Parva).

PARṆAYA. A demon of Ṛgvedic times. He had two friends named Karañjaya and Vaṅgṛda. They attacked the two Kings belonging to the group of Āryas named Atithiśvā and Ṛjiśvā. The asuras were defeated because of the help sent to the kings by Indra. (Sūkta 54, Anuvāka 10, Maṇḍala 1, Ṛgveda).

PAROKṢA. A King of Candravaṁśa. (9th Skandha, Bhāgavata).

PAROPAKĀRĪ. See under Kanakarekhā.

PĀRṢṆIKṢEMA. A Viśvadeva. (Śloka 30, Chapter 91, Anuśāsana Parva). (Viśvadevas are a particular group of deities, ten in number, supposed to be the sons of Viśvā).

PĀRŚVAMAULI. Another name for the demon named Maṇicara. There is a story behind this demon getting the name of Maṇicara. (See under Maṇicara).

PĀRŚVAROMA. A place of human habitation of ancient Bhārata. (Śloka 56, Chapter 9, Bhīṣma Parva).

PĀRTHA. Son of Pṛthā (Kuntī). (See under Kuntī).

PARUCCHEPA. A sage of Vedic times who was a Sūktadraṣṭā. He used some sounds too often in his talks.

Nṛmedhas and Parucchepa vied with each other in their māntric skill. One day Nṛmedhas in great pride produced smoke from wet firewood without igniting it and then Parucchepa produced fire without firewood. Nṛmedhas admitted defeat. (Taittirīya Saṁhitā).

PARUṆĪTHA (PURUṆĪTHA). A King extolled in the Ṛgveda. (Maṇḍala 1, Ṛgveda).

PARUṢA. A Rākṣasa (demon). He was one among the twelve demons who supported Khara when the latter fought against Śrī Rāma. (Sarga 26, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

PARVAṆA (S). A company of rākṣasas and devils. Parvaṇas, Patanas, Jambhas, Kharas, Krodhavaśas, Haris, Prarujas, Arujas and Praghasas belonged to a group of invisible demons and they fought against Śrī Rāma on the side of Rāvaṇa. (Chapter 285, Vālmīki Rāmāyaṇa).

PARVASAṄGRAHAPARVA. A subsidiary Parva of Ādi Parva. Chapter twenty is included in this Parva.

PARVATA I. A sage who was the nephew of Nārada.

1) *Genealogy.* Descending in order from Viṣṇu—Brahmā—Marīci—Paurṇamāsa—Parvata.

Prajāpati Marīci got of his wife Sambhūti a son named Paurṇamāsa. Paurṇamāsa got two sons Virajas and Parvata. Parvata's mother was the sister of Nārada. (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa).

2) *Nārada and Parvata.* These two sages lived for a long time as inseparable friends. Once they travelled on earth in the form of human beings. They decided that each should speak out what he felt without reserve and if anybody broke the arrangement the other had the right to curse him.

During their travels they reached the palace of a King called Sṛñjaya (Sañjaya) and they stayed there as his guests for a long time. Damayantī (Madayantī) daughter of the King served them both and Nārada fell in love with her. Nārada hid this fact from Parvata and within a few days Parvata came to know it and he according to the agreement cursed Nārada to take the form of a monkey. Nārada gave a counter curse disabling Parvata from attaining Svarga. Both separated from there and after some time both lost their bitterness against each other. Parvata met Nārada in his monkey form in a forest. Both were sorry for their curses then and each withdrew his curse and Nārada got his original form. He married Damayantī and started living together and Parvata went to Svarga. (Chapter 30, Śānti Parva).

3) *Other details.*

(i) Parvatamuni was a member of the assembly of sages at the Sarpasatra of Janamejaya. (Śloka 8, Chapter 53, Ādi Parva).

(ii) Nārada and Parvata were present for the Draupadī-svayaṁvara (marriage of Draupadī). (Śloka 7, Chapter 156, Ādi Parva).

(iii) Parvata and Nārada were members of the court of Yudhiṣṭhira. (Śloka 15, Chapter 4, Sabhā Parva).

(iv) This uncle-nephew combination was present in Indrasabhā also. (Śloka 10, Chapter 7, Sabhā Parva).

(v) They were members of Kuberasabhā also. (Śloka 26, Chapter 10, Sabhā Parva).

(vi) When the Pāṇḍavas were living in Kāmyakavana, Parvata went there and advised them to conduct a pilgrimage. (Śloka 18, Chapter 93, Vana Parva).

(vii) Parvata showed the Pāṇḍavas daylight at night one day when the great battle was going on. (Śloka 15, Chapter 163, Droṇa Parva).

(viii) Parvata swore that he was not a party to the theft of the lotus of Agastya. (Śloka 34, Chapter 94 Anuśāsana Parva).

PARVATA II. It is believed that in Kṛtayuga all mountains had wings. They flew all over the world with the swiftness of Garuḍa or Vāyu. All beings including ṛṣis and devas lived in a state of suspense since at any moment any mountain might fly and land down on their heads. They complained to Indra and Indra asked the mountains to remain at one place which they flatly refused. Indra got angry and started cutting down the wings of the mountains with his Vajrāyudha. No mountain was able to escape from this punishment; but Vāyubhagavān carried away his bosom friend, the mountain Maināka, and put it in the ocean without anybody noticing it. So Maināka

alone did not lose its wings. It was this Maināka which rose from the ocean and gave a resting point to Hanūmān, son of Vāyu, when he took a leap from the shores of Bhārata to Laṅkā. This was but an expression of gratitude to Vāyu whose son Hanūmān was, for the help he had given when Indra was cutting off the wings of all mountains. (Sarga 1, Sundara Kāṇḍa, Vālmīki Rāmāyaṇa).

PARVATEŚVARA. A King of Vindhyadeśa. He tortured his people because of his greed for money and Yama sent him to hell when he died. In his next birth he was born as a monkey. At that time a priest of the King had taken life as a Sārasa bird. One day the monkey tried to catch the bird and then the bird (priest) reminded him of his previous birth and told him that in their next birth both of them would be swans and in the birth after that they would become men again. (Uttara Khaṇḍa, Padma Purāṇa).

PĀRVATEYA. A rājarṣi (A King who is also a ṛṣi). He was born of the species of a demon named Kapaṭa. (Śloka 30, Chapter 67, Ādi Parva).

PĀRVATĪ. Wife of Śiva.

Pārvatī is known under different names and worshipped in different forms. Amarakośa (Sanskrit lexicon) gives the following synonyms for Pārvatī :

Umā, Kātyāyanī, Gaurī, Kālī, Haimavatī, Īśvarī, Śivā, Bhavānī, Rudrāṇī, Śarvāṇī, Sarvamaṅgalā, Aparṇā, Durgā, Mṛḍānī, Caṇḍikā, Ambikā, Āryā, Dākṣāyaṇī, Girijā, Menakātmajā, Cāmuṇḍā, Karṇamoṭī, Carccikā, Bhairavī.

Some of these names refer to the various dispositions of Pārvatī, while a few are the names in the various incarnations of Pārvatī. The origin of Pārvatī and her other prominent births are given below :—

1) *Incarnation of Satī.* Śiva was born from Brahmā. To make Śiva active, Satī, an aspect of Mahāmāyā, was born as the daughter of Dakṣa, one of the Prajāpatis. The 9th Skandha of Devī Bhāgavata gives the following story about the incarnation of Satī :

While Brahmā was engaged in creation a few daityas named Hālāhalas were born. They were very valiant and ferocious and they did penance to propitiate Brahmā and after obtaining boons from him conquered the three worlds and asserted their supremacy in all the three worlds. They defied the Trimūrtis (trio of Brahmā. Viṣṇu and Śiva). Śiva and Viṣṇu in despair went to war against them. The war continued for sixty thousand years and both the daityas and Devas were exhausted. Viṣṇu and Śiva refused to attend to their duties. Brahmā understood the situation and taking into his hands the work of Śiva and Viṣṇu also and calling his sons, Sanaka and others to his side said "Oh sons, Śiva and Viṣṇu are incapable of doing their work now. I have therefore, taken on myself the charge of their duties also and hence I do not find time to do penance. You must therefore, do penance to propitiate Mahāmāyā. Let her be pleased and when she incarnates in this universe the world will be happy."

As soon as they heard this the Prajāpatis headed by Dakṣa went to the forests on the side of the Himālayas. They started doing penance reciting the mantra of Māyābīja. The penance lasted for a hundred thousand years and then the goddess was pleased. She graciously appeared before them with three eyes and four hands bearing pāśa, aṅkuśa, vara and abhīti. Dakṣa and others praised her and she granted them boons. She did also promise to be born as the daughter of Dakṣa. Dakṣa and others returned happy.

Mahāmāyā incarnated as Satī in the house of Dakṣa. Satī blossomed into a beautiful maiden and all the Prajāpatis joined together and made Śiva marry her. The bride and bridegroom lived in the bride's house.

At that time the sage Durvāsas worshipped Jagadambikā seated at Jāmbūnada meditating on her and reciting the māyābīja mantra. The devī was immensely pleased and appearing before him gave him the divine garland lying round her neck. The garland was highly perfumed. Honey flowed from it always. Wearing that garland the sage travelled through air and reached the palace of Dakṣa, father of Satī, and gave that garland to him. Dakṣa received it with great delight and took it to his bed-room and placed it there. That night Dakṣa inhaled the perfume of the divine garland and enjoyed an amorous sport with his wife. This act made the garland impure and the latent curse in it made Dakṣa hate his daughter Satī and her husband Śiva. After that Dakṣa conducted a Yāga and insulted Śiva by not inviting either him or his wife. Satī, however, attended the Yāga uninvited and she was insulted. Unable to bear the insult Satī leapt into the fire and committed suicide. From that day onwards Śiva roamed about in the world crying "Satī, Satī."

2) *Satī, Pārvatī* (*Kālī*). During that time a son named Vajrāṅga was born to Kaśyapa of his wife Diti. This virtuous asura practised austerities for a thousand years and when he opened his eyes after his long penance he did not see his wife. Vajrāṅga started in search of her collecting fruits and roots for his food on the way. Then he came across her standing underneath a tree weeping and she said : "All the time you were doing penance, Indra was teasing me. I was living without food on the banks of the river keeping a vow of silence. Indra came there in the form of a monkey and threw away all my articles used for worship. Then he came in the form of a lion and frightened me. Then again he came in the form of a serpent and bit me. Oh lord, am I, your wife, an orphan?" Vajrāṅga got angry and decided to do penance again to find a remedy for this unjust act of Indra. Then Brahmā coming to know of the fierce decision of Vajrāṅga appeared before him and said "Why do you go in for a penance again? Ask me what you want and I shall grant you." Vajrāṅga said "Oh Lord, I did penance all these thousand years to get rid of the demoniac disposition of mine. But when I was engaged in meditation Indra tormented my virtuous wife very much without any reason. If you will bless me I must get a son named Tāraka to kill all the devas including Indra." Brahmā granted the boon.

Varāṅgī became pregnant and after twelve months was born a son to her named Tārakāsura. Tāraka did severe penance sitting in the midst of Pañcāgni (five fires) for a long time and Brahmā was pleased and appeared before him. Tāraka then said : "If I were to die I must die at the hands of a seven-day-old babe. You must grant me a boon like that." Brahmā granted the boon. Tāraka became arrogant with that boon and joined hands with such fierce demons as Prasena, Jambha and Kālanemi to create havoc in the three worlds of Svarga,

Bhūmi and Pātāla. They blessed the wicked and killed the virtuous. It was the time when Śiva was sadly roaming about in search of his lost wife Satī.

All the devas headed by Indra went and complained to Brahmā. Brahmā said:—"After all, this calamity is not without remedy. There is an escape from the boon I have given him. Tārakāsura himself has allowed him to be killed by a sevenday-old babe. If there should be such a babe it should be from the virility of Śiva. Tārakāsura thinks that since Śiva is observing brahmacarya after the death of Satī there is no chance of a babe being born to him. That was why he was prepared to allow that clause in that boon. I shall therefore suggest a plan. Satī herself should be born as the daughter of Himavān and Menā in the name of Kālī. Kālī should do great penance and break the vow of celibacy of Śiva. If Śiva accepts her as his wife and a child is born to them we are saved."

Śiva was all this time spending his time thinking of Satī. Once during this time Śiva bathed in the river Kālindī and then the waters of the river Kālindī became black and the waters remained black ever since that.

Indra and others on their return from Brahmā went to Bṛhaspati to think about further procedure in the matter. Bṛhaspati said:—"No obstacle would ever come to any act of the devas. Himavān was doing penance for a long time to obtain a child and by the grace of Śiva, Satī has already been born as the daughter of Himavān. (Skanda Purāṇa in its Sambhava Kāṇḍa states thus about the birth of Satī as Pārvatī. "Satī before jumping into the fire meditated on Śiva and prayed that she should be born in her next birth as his wife. Śiva granted that request. It was at that time that Himavān along with his wife Menā went to the vicinity of Amṛtasaras and started doing penance to get a child. One day when Himavān and his wife were bathing in the saras they saw a gem of a girl in the waters and they took it. Then they found the child with four hands and all other emblems of goddess on her. They praised her with verses from Vedas and soon the divine emblems faded away and Himavān gave the child to his wife.") Brahmā never wanted Tāraka to know that the child was an incarnation of Devī and so he made the babe black by sending Niśā to do so. Niśā entered the womb of the pregnant Menā while she was sleeping with her mouth open one day. The child was like a sapphire idol. Himavān was surprised to see the child. The child will do severe penance and obtain Śiva as her husband. Śiva and Satī will never be separated in any of their births. Oh Indra now go and try to get Śiva interested in a married life."

Himavān and Menā had three daughters and a son. The devas were watching who among the three—Rāgiṇī, Kuṭilā and Kālī—would become the consort of Śiva. All the three were interested in penance. The devas took Rāgiṇī to Brahmaloka and showed her to Brahmā and the latter declared that Rāgiṇī was incapable of bearing the virility of Śiva. Rāgiṇī got angry and Brahmā cursed her and made her into Sandhyārāga and she took her place in the sky. Then the devas took Kuṭilā to Brahmā and the latter said that she was also incapable of being a mate of Śiva. Kuṭilā also got angry and Brahmā made her into a river and kept her in Brahmaloka. Menā was greatly distressed at the loss of her two daughters and so she advised Kālī, her third daughter to go home, discontinuing the penance. She at first said Umā (Mā = do not) and so she got the name of Umā She was the daughter of a Parvata (Himavān is a parvata (mountain) and so she got the name Pārvatī (mountain-girl) also. Kālī later went home. But after some time the natural inclination in her led her to start a severe penance again.

The young Kālī, who was only a small girl then, accompanied by two of her girl companions went to the shores of a river deep in the forests and started practising austerities. In summer she would sit in the midst of Pañcāgni (five fires) and in the rainy season she would sit in water and do penance. The penance lasted for a thousand years.

Śiva who was roaming about in search of Satī went once to the palace of Himavān. Śiva agreed to stay there for some time at the persistent request of Himavān. During his stay there Śiva understood that one of the daughters of his host was doing penance meditating on Śaṅkara. Curious to know more about her, Śiva one day went to the āśrama of Kālī. Kālī saw Śiva and she stood up bowing before him. Śiva was pleased with her. But before Kālī could have another look at Śiva, he vanished from there.

Kālī was disappointed and continued her penance again. Years went by and one day there came to her āśrama a Vaṭu (a brahmin brahmacārī). Kālī and her companions stood up and worshipped the Vaṭu who looked brilliant with ashes on his body and wearing rudrākṣa and akṣamālā (berry of a tree and rosary made of it) and carrying in his hand a daṇḍa (stick) and a Kamaṇḍalu (water pot). After formal introduction the Vaṭu asked Kālī the purpose of her penance and Kālī told him all about it. Then the Vaṭu asked her in tones of surprise why such a beautiful girl like herself born to be the wife of a king, should go after a crudely dressed aged man like Śiva who goes on the back of a bullock always. Pārvatī resented the statement of the Vaṭu and got angry with him. Then Śiva appeared before her in his real form and married Pārvatī (Kālī alias Umā) in the presence of devas and maharṣis.

3) *Pārvatī changes into Gaurī.* Śiva and Pārvatī spent their honeymoon travelling throughout the world. Years went by like that. One day Śiva in a spirit of sport called Pārvatī 'Kālī, Kālī'. Kālī meant black one and Pārvatī was as black as sapphire. Pārvatī misunderstood Śiva addressing her thus two times and thought, perhaps, Śiva did not like her black body and trembling with grief said "If a wound is made by an arrow it will heal in due course; if the top of a tree is chopped off it will again blossom when the season comes; but the wound in the minds of others by harsh words is never healed. It was not my fault that I was born black and I would never again come near you with this black body. I am going." Saying thus with a firm determination, she rose up into the air and travelling for some time reached a big forest. She created by her reciting the smaraṇamantra four attendants for her named Somaprabhā, Jayā, Vijayā and Jayantī and started doing penance there. She practised severe austerities standing on one foot for a hundred years and then Brahmā appeared before her and sought the reason why Pārvatī, wife of Parameśvara should do such severe penance and then she narrated to him all that had happened. Brahmā after hearing her story told her thus:—

"Virtuous woman, from today onwards, your black complexion would change into one of the hue of a lotus petal. Because of that 'gaura' hue you would be called 'Gaurī'." By the time Brahmā finished blessing her the colour changed into the one described by Brahmā.

4) *Gaurī changes into Kātyāyanī, Vindhyavāsini, Caṇḍikā and Cāmuṇḍikā.* When Devī became Gaurī her superficial skin peeled off and dropped down, it is said.

At that time there were two great demons called Rambha and Karambha. They had no sons and they started severe penance. Karambha was doing penance standing in deep waters and a crocodile swallowed him. The crocodile was none other than Indra. Rambha did penance standing in the midst of fire and finding no result even after a long time decided to sacrifice himself into the fire. Agnideva then appeared before him and blessed him thus : "Oh Rambha, you will get a mighty son of the woman you love." Rambha stopped his penance and returned home with the boon. On the way he saw a beautlful she-buffalo and passion rose in him and he made contacts with the buffalo. The buffalo became pregnant and in due course delivered a child which later on became the notorious Mahiṣāsura. In the meantime a buffalo loved Mahiṣāsura's mother and it attacked Rambha and gored him to death. The Yakṣas burnt his dead body in a funeral pyre and the she-buffalo jumped into the pyre and abandoned her life. From that pyre there arose then another demon and he was the notorious Raktabīja. Mahiṣāsura became the king of demons and Raktabīja, Caṇḍa and Muṇḍa became his ministers. They attacked the devas and drove them to exhaustion. The devas took refuge in Brahmā to think of a plan to kill those asuras. Viṣṇu, and Śiva took part in the conference. Viṣṇu the eternal, got angry along with Śiva and became fierce like the fire of death. Brahmā and the devas also became angry and from the face of everyone a brilliance emanated and all these brilliances joined together and reached the holy āśrama of Kātyāyana maharṣi and that eminent sage also sent out a brilliance. The ascetic brilliance joined with the divine brilliance and the combined brilliance shone like a thousand suns. Then this superior brilliance entered the peeled-off skin of Kālī to produce the fierce and divine form of a goddess named Kātyāyanī. Each limb of the new form was made up of the brilliance from a particular god as follows : From the brilliance of Mahendra was formed the face; from Agni, the eyes; from Yama, the hair; from Viṣṇu, the eighteen hands; from Indra, the central parts; from Varuṇa, the hip and the thighs ; from Brahmā, the feet ; from Sūrya, the toes ; from Prajāpati, the teeth; from Vasus, the fingers of the hands ; from Yakṣa, the nose; from Vāyu the ears and from the ascetic brilliance,the erotic eyebrows. Thus Kātyāyanī shone in the world with a figure formed with distinctive perfection.

All the gods and devas presented Kātyāyanī with gifts:—Śiva gave her a trident (triśūla); Viṣṇu a Discus ; Varuṇa, a conch; Agni, a javelin ; Vāyu, a bow; Sūrya, a never-empty quiver ; Indra, Vajraghaṇṭā ; Yama, a daṇḍa (stick); Vaiśravaṇa, a mace ; Brahmā, a rosary garland ; Kāla, a sword and shield ; Candra, Cāmara (white brush-like fan) and a pearl necklace ; Ocean a garland ; Himavān, a lion ; Viśvakarmā, a moon-disced Cūḍāmaṇi, earrings and a dagger; the King of Gandharvas, a silver-plated drinking cup ; the King of nāgas, a nāgahāra ; and the Ṛtus (seasons), never-fading flowers. The three-eyed Kātyāyanī on getting all these was highly pleased and made a roaring sound. Devī, thus worshipped and adored by all, mounted on the lion and went to the topmost peak of the Vindhyas. Indra and Agni went and served Kātyāyanī thus living there. Vindhya called Devī, Kauśikī and Agastya called her Durgā.

Mahiṣāsura once went to the Vindhyas after conquering all the three worlds. He was accompanied by his ministers, Raktabīja, Caṇḍa, Muṇḍa, Cikṣura and Naraka. They met there the goddess Kātyāyanī. Mahiṣāsura fell in love with the beautiful and well-figured Kātyāyanī and he sent Dundubhi as messenger to the goddess to make her know his desire. Dundubhi approached Kātyāyanī and told her to become the wife of Mahiṣa, the emperor of all the three worlds. Devī replied that she would accept as her husband one who defeated her and that was the custom also in her caste. Mahiṣāsura with a huge army and heavy equipments went to war with her. But Kātyāyanī entered the field alone mounted on her lion and the devas watching her enter the battlefield without wearing even an armour were shocked. Devī went forward reciting the mantra of Viṣṇupañcākṣara given to her by Śiva and lakhs and lakhs of demons were killed by the adroit sword-swinging and the dinning roar of Kātyāyanī. Mahiṣa and his ministers surrounded her and Devī stepping down from the lion started to dance wielding her sword. Swinging her swcrd to the rhythm of her dance-steps Devī picked up the leading demons one by one and killed them. Seeing that, Mahiṣāsura approached her, burning with rage like the pralayāgni. All the attendants of Devī fled. Those who remained were trampled to death by Mahiṣāsura. Devī at first killed the ministers and then faced Mahiṣāsura. Mahiṣa became an elephant and Devī cut off its trunk. The elephant became a buffalo then. Devī sent a spike and it broke. Even Devī's Discus, granted to her by Viṣṇu was blunted when it hit the rock-like body of Mahiṣāsura. Varuṇapāśa, Yamadaṇḍa and Indravajra were all alike fruitless against the mighty Mahiṣāsura. Angered Devī jumped on the buffalo form of the demon and drove it to exhaustion and when at last its power of resistance had failed, Devī plunged her spear into the ears of the buffalo and the demon fell dead.

Many years went by. Kaśyapa begot of his wife Danu three great sons named Śumbha, Niśumbha and Namuci. All were fierce demons. Namuci attacked Indra but they soon came to a compromise. But Indra hid in the foam of the ocean which entered the ears, nose and mouth of Namuci while he was playing in the ocean. Indra used his Vajrāyudha from inside and killed him. Śumbha and Niśumbha were angry and they entered svarga and defeating everyone there, carried all the riches from there to the earth. They met Raktabīja and he said "Oh Lords, I am Raktabīja, minister of Mahiṣāsura. Kātyāyanī Devī killed virtuous Mahiṣāsura. His two ministers Caṇḍa and Muṇḍa are hiding inside the ocean afraid of Kātyāyanī devī."While he was speaking thus Caṇḍa and Muṇḍa also came there. When they all exchanged ideas Śumbha called one of his men and said "Bho: Sugrīvāsura, go and tell Kātyāyanī to be my wife." Sugrīva went to Kātyāyanī and returned disappointed and said "Lords Śumbha and Niśumbha,

I told Devī your message and she only laughed. She said that Śumbha and Niśumha might be mighty lords but only those who defeated her could marry her." Enraged at this arrogance of Kātyāyanī, Śumbha sent Dhūmrākṣa to drag Kātyāyanī down to him. Dhūmrākṣa with six Akṣauhiṇīs of soldiers went to the seat of Kātyāyanī and challenged her to a fight. Devī stepped down from her seat and stood before Dhūmrākṣa and the latter leaped forward to catch hold of her. But Dhūmrākṣa was burnt to death by the huṁkāra fire of the goddess. Not only that, the huṁkāra sound reached the ears of Śumbha. Śumbha felt small by this prowess of the Devī but his rage increased. Śumbha then sent Caṇḍa, Muṇḍa and the great demon Ruru also with an army of a hundred crores of demons to face Devī Kauśikī. When the enemies reached Vindhya the bhūtas of Devī made loud and shrill noises. The lion of Kātyāyanī roared and she leaped into the midst of the army sword in hand. Lakhs and lakhs of asuras fell dead by the sword of the goddess. Devī once opened her mouth and lakhs of asuras entered it and then she shut her mouth keeping in her stomach the asuras till they all died. Devī beat the demon Ruru to death. Devī plucked her matted hair and struck it on the ground and from there arose the fierce form of Cāmuṇḍī. Caṇḍa and Muṇḍa fled but Cāmuṇḍī followed them to Pātāla and catching hold of them chopped off their heads and presented them to Kātyāyanī. Then Devī, Cāmuṇḍī and the bhūtas together tore to pieces all the remaining asuras and stored them all in their stomachs. Hearing this Śumbha's rage knew no bounds and he started with an army of thirty crores of men. The army swept on like an ocean and finding it moving forward Cāmuṇḍī roared. Kātyāyanī made a sound like a lion's roar. Brahmāṇī holding high the dagger jumped down to fight. Māheśvarī with snakes and the spike, with the three eyes open got down in fits of anger. Kaumārī with the javelin hanging round her waist and bright eyes entered the field. Vaiṣṇavī swinging her sword and whirling the mace with many weapons rushed to the field. Vārāhī breaking open the earth with its tusk and bearing a large wooden pestle came to fight. Indrāṇī with diamond on her sides came to fight. Nārasiṁhī brushing the manes on her breast, shaking the stars and whirling the planets and making a fierce appearance came to the field. (Cāmuṇḍī, Brahmāṇī, Māhesvarī, Vaiṣṇavī, Vārāhī and Nārasiṁhī are the different forms of Kātyāyanī. They are called Saptamātṛs (seven mothers). These saptamātṛs were born when Kātyāyanī in her wrath beat the earth with her matted hair). Cāmuṇḍī roared. The world became dark. Hearing the roar Śiva descended to the field. The Asuras surrounded the Devī again. But they all fell dead with blood flowing in a stream. The dead bodies of the asuras became heaped up and in despair Śumbha and Niśumbha wept. Seeing that, Raktabīja got angry and rushed at Devī. The Saptamātṛs shouted and Cāmuṇḍī opened her mouth. The lower jaw of Cāmuṇḍī touched Pātāla when she opened her mouth from the sky. Raktabīja, wounded and bleeding by a dagger stroke of Cāmuṇḍī, fell into the mouth of Cāmuṇḍī and disappeared. Then Niśumbha interfered and the fight became one between Niśumbha and Devī. The fat and sturdy hands of Niśumbha and the mace he was carrying fell by an arrow sent by Devī. Then Devī struck him with her spike and Niśumbha was killed. Both Śumbha and Niśumbha who came to wreak vengeance on her were thus killed. (See under Laṅkālakṣmī to know how Pārvatī became Laṅkālakṣmī).

5) *Pārvatī takes the forms of Elephant and monkey.* Śiva and Pārvatī went about enjoying amorous sports in the forests. Śiva turned himself into a tusker and Pārvatī became a she-elephant then. Gaṇapati was born as a result of that sport. Śiva became a monkey and Pārvatī became his mate and Hanūmān was born as a result of that sport. (See under Gaṇapati and Hanūmān).

6) *Pārvatī became Sītā.* This happened when Rāma and Lakṣmaṇa along with Sītā were in the forests. One day Sītā went to the Godāvarī river nearby to bring water to the āśrama and she stayed for some time watching two swans playing in the midst of lotuses in the lake there. Hearing a sound she looked into the river and saw Śrī Rāma bathing there. She was surprised. When she left the āśrama Rāma was sitting there. At the same time another thing happened in the āśrama. Śrī Rāma found Sītā coming to him and when he arose to receive her the figure disappeared. Then Śrī Rāma found bathing by Sītādevī also disappeared. When an astonished Sītā reached the āśrama she found an equally astonished Śrī Rāma sitting there. They then told each other their experiences and Śrī Rāma on meditation understood that in the guise of Rāma and Sītā Śiva and Pārvatī had come from Kailāsa to know about the welfare of the princes in exile.

7) *Pārvatī, Vihuṇḍa and Jalandhara.* See under those names.

8) *Other details.*

(i) Pārvatī shines in the court of Brahmā. (Śloka 41, Chapter 11, Sabhā Parva).

(ii) When the Pāṇḍavas were in exile Pārvatī guarded Arjuna always. (Vana Parva, Chapter 37, Śloka 38).

(iii) Once Pārvatī appeared in person and blessed Dharmaputra. (Chapter 6, Virāṭa Parva).

(iv) Once Śrī Kṛṣṇa pleased Pārvatī and she granted Kṛṣṇa boons. The first was that he would have sixteen thousand wives. The next was a beautiful form for Kṛṣṇa and the next was love of his relatives. Another boon was that Kṛṣṇa would have the prosperity to be able to give food for seven thousand travellers daily. (Śloka 7, Chapter 15, Anuśāsana Parva).

(v) It was because of a curse of Pārvatī that devas do not get sons by their own wives. There is the following story behind that.

Śiva and Pārvatī went to the Himālayas after their marriage and started living there. Śiva and Pārvatī were so much engrossed in their amorous sport that they were oblivious of the happenings outside. After a long time when their sport continued without a break the devas went in and informed Śiva that the whole universe was trembling by their sport and if Śiva produced a son the world would be incapable of bearing it and so he should withdraw from the act of producing a child. Śiva agreed and drew his virile strength upwards. Pārvatī did not like that and she cursed the devas that they would never have sons of their own wives. (Chapter 84, Anuśāsana Parva).

(vi) Pārvatī once taught Gaṅgādevī the duties of women. (Śloka 33, Chapter 146, Anuśāsana Parva).

(vii) Pārvatī resides in the mount of Muñjavān in Kailāsa with Paramaśiva. There is a mount called

Muñjavān in the Himālayas. Bhagavān Umāpati (Śiva) shines there on treetops, underneath the trees, on the mounts and in caves. (Chapter 8, Aśvamedha Parva).

(viii) The Mahābhārata uses the following synonyms for Pārvatī : Ambikā, Āryā, Umā, Bhīmā, Śailaputrī, Sailarājasutā, Śākambharī, Śarvāṇī, Deveśī, Devī, Durgā, Gaurī, Girisutā, Girirājātmajā, Kālī, Mahābhīmā, Mahādevī, Mahākālī, Maheśvarī, Parvatarājakanyā, Rudrāṇī, Rudrapatnī and Tribhuvaneśvarī.

9) *Pārvatī pratiṣṭhā.* The installation of the goddess Pārvatī in temples is done with the following sacred rites.

An inner temple should be constructed and the idol of Devī should be installed there. Before that, on the bed of the platform bearing the idol, amulets with spiritual inscriptions on them should be deposited there just as in the case of the installation of Maheśvara. Then Parāśakti should be consecrated there with recitals of mantras followed by the deposition of Pañcaratnas meditating on Piṇḍikā. Then the idol of Devī should be fixed on the platform. After that Kriyāśakti should be consecrated on the platform and Jñānaśakti on the idol. Finally Ambikā named Śivā should be invoked with the mantras as ordained in the scriptures.

The different zones like the east and the west and the guards of the Universe like Indra should also be worshipped. (Chapter 98, Agni Purāṇa; Sarga 36, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa; Chapters 51 and 53, Vāmana Purāṇa; 7th Skandha, Devī Bhāgavata; 4th Skandha, Bhāgavata; Chapter 43, Brahmāṇḍa Purāṇa; Araṇya Kāṇḍa, Uttara Rāmāyaṇa, Kamba Rāmāyaṇa; Chapter 121, Padma Purāṇa; Chapter 186, Ādi Parva; Chapter 37, Vana Parva, Chapter 6, Virāṭa Parva; Chapter 23, Bhīṣma Parva; Chapter 202, Droṇa Parva; Chapter 283, Śānti Parva; Chapters 15, 84, 140 and 146, Anuśāsana Parva; and Chapter 8, Aśvamedha Parva).

PĀRVATĪYA I. (PARVATĪYA). A king who lived during the period of Mahābhārata. He was born of the species of the dānava called Kukṣi. (Śloka 56, Chapter 67, Ādi Parva).

PĀRVATĪYA II (PARVATĪYA). Those who resided in the country called Pārvatīya in ancient Bhārata were called Pārvatīyas. Pārvatīyas were also present for the Rājasūya of Dharmaputra. When the Pāṇḍavas had to fight against Jayadratha during their exile in the forests these pārvatīyas fought on the side of Jayadratha. Arjuna killed them all. In the Kurukṣetra battle the Pārvatīyas fought on the side of the Kauravas. Pārvatīya was a very important country of ancient Bhārata. Once the Pārvatīyas fought against Kṛṣṇa and Kṛṣṇa conquered them. In the great battle the pārvatīyas fought against the Pāṇḍavas under the banners of Śakuni and Ulūka. The Pāṇḍavas destroyed them all. (Chapter 52, Sabhā parva; Chapter 271, Vana Parva; Chapter 30, Udyoga Parva; Chapter 9, Bhīṣma Parva; Chapter 11, Droṇa Parva; Chapter 46, Karṇa Parva and Chapter 1, Śalya Parva).

PĀŚA. A divine weapon of Varuṇa. There is nothing to excel this in swiftness. (Śloka 29, Chapter 41, Vana Parva).

PĀṢĀṆATĪRTHA. A sacred place. This is located in the Jamadagnivedī in the temple of Śūrpāraka. (Śloka 12, Chapter 38, Vana Parva).

PĀŚĀŚINĪ. An ancient river of Bhārata. (Śloka 22, Chapter 9, Bhīṣma Parva).

PĀŚĪ. One of the hundred sons of Dhṛtarāṣṭra. Bhīma killed him in the great battle. (Śloka 5, Chapter 84, Karṇa Parva).

PĀŚIVĀṬA. A place of habitation in ancient India. (M. B. Bhīṣma Parva, Chapter 9, Verse 64).

PAŚUBHŪMI. The country of Nepal. The place got the name of Paśubhūmi because it is located near the birth place of Paśupati (Śiva). (Chapter 30, Śloka 9, Sabhā Parva).

PAŚUDĀ. A female follower of Subrahmaṇya. (Śloka 28, Chapter 46, Śalya Parva).

PĀŚUPATA I. An aged brahmin. (See under Virūpākṣa).

PĀŚUPATA. II. The missile of Śiva. Arjuna during his exile in the forests performed penance to propitiate Śiva and got this missile from him.

Śiva has a bow named Pināka. Pāśupata is the arrow that is used on that bow. Pināka is a serpent with the colours of a rainbow. It has seven heads and has fierce canine teeth. Poison flows from them always. The string of the bow is wound round the neck of Śiva. The arrow, bright like the sun and equal to the fire of death, is the Pāśupata. It will burn all that it touches. Neither Nārāyaṇāstra, Brahmāstra, Āgneyāstra nor Vāruṇāstra can stand against this. In times of old Śiva burnt the Tripuras (three cities of the notorious three demons) by this arrow. Even Brahmā and Viṣṇu could be killed by Pāśupata. (Chapter 14, Anuśāsana Parva). Devotees worship Pāśupata as a deity. If the Pāśupata mantra is recited once it will remove all obstacles from the way and if recited a hundred times it will end all your calamities and bring success in any war for you.

PĀŚUPATA (S). The bhūtagaṇas (Spirits and devils attending on him) of Śiva as a class are called Pāśupatas. (Chapter 67, Vāmana Purāṇa).

PAŚUSAKHA. Husband of Gaṇḍā, servant-maid of the saptarṣis. (See under Saptarṣis).

PAṬACCARA. A place of habitation in ancient Bhārata. During Purāṇic times the people of this place migrated to south India because they were afraid of Jarāsandha. (Chapter 14, Sabhā Parva). Sahadeva, one of the Pāṇḍavas during his victory tour of the south, subdued the people of this place. The paṭaccaras fought against the Kauravas on the side of the Pāṇḍavas. (Chapter 31, Sabhā Parva). It was the paṭaccaras who stood at the back of the Krauñca Vyūha constructed by the Pāṇḍavas. (Chapter 50, Bhīṣma Parva).

PATĀKĪ. A soldier of the Kaurava army. Duryodhana gave instructions to Śakuni to attack Arjuna taking Patākī along with him for help. (Chapter 156, Droṇa Parva).

PĀṬALA. A monkey. This monkey met Śrī Rāma at Kiṣkindhā when the latter was going to Laṅkā to meet Vibhīṣaṇa. (Chapter 88, Sṛṣṭi Khaṇḍa, Padma Purāṇa).

PĀTĀLA. The last of the seven regions or worlds under the earth said to be peopled by Nāgas. The seven regions one below the other are (1) Atala (2) Vitala (3) Sutala (4) Talātala (5) Rasātala (6) Mahātala and (7) Pātāla. In all these regions there are beautiful cities and buildings built by Maya, the great architect. The daityas, dānavas and nāgas live in these regions.

Pātāla is seventy thousand yojanas high each division being ten thousand yojanas high. The earth in these

regions is of different hue like white, black, red and yellow. It is filled with rubbles, black granite and gold. Once Nārada on his return to Svarga from Pātāla said that Pātāla was more beautiful than Svarga. The ornaments worn by nāgas are profusely studded with shining diamonds. Daytime is lighted by the Sun and the night by the Moon. There is neither heat nor cold there and the happy nāgas living contentedly do not feel the passage of time.

Under the Pātāla is Ādiśeṣa, a tāmasic form of Mahāviṣṇu, known to the Siddhas as Ananta. He has a thousand heads and Svastika as his badge. Holding in one hand a plough and in the other a wooden pestle he sits worshipped by Śrīdevī and Vāruṇīdevī. At the time of the end of the world the Saṅkarṣaṇamūrti, Rudra, is born from the face of Ādiśeṣa shining brightly like poisonous fire and it consumes all the three worlds. Ādiśeṣa worshipped by all gods bears this earth on his head like a crown and sits in Pātāla. When Ananta yawns this world begins to quake along with its oceans, rivers and forests. Nobody has seen an end of his qualities and that is why he is known as Ananta (no end). It was by worshipping this Ananta that the ancient sage Garga learned the truth about the results of Nimittaśāstra (predictions by omens) a division of Jyotiṣaśāstra.

The distinguishing characteristics of each of the seven divisions of Pātāla are given below :—

1) *Atala.* The first region of Pātāla. Here lives Bala, the celebrated son of Maya. He has created ninetysix kinds of magical arts capable of giving everything one desires. Those interested in magic are even now using some of these. When Bala yawns three kinds of women will come out of his mouth. Puṁścalīs (harlots), Svairiṇīs (adulteresses) and Kāminīs (lustful maidens). These women have a charm called Hāṭaka to tempt all who enter Atala. This hāṭaka is a rasāyana which will excite sexual passion in men so that the women can enjoy a sexual life with them for a prolonged period. These women after enticing the men would live with them enjoying a life of bliss produced by bewitching side glances, charming smiles, erotic embraces and exciting amorous talks. The men who live with them will be in such a state of bliss that they would say with pride "I am perfect, I am god. I am one with the might of ten thousand elephants."

2) *Vitala.* This is the abode of Hāṭakeśvara who is none other than Paramaśiva. This god accompanied by Bhavānīdevī and surrounded by pramathagaṇas (prominent demigods who attend on him) and worshipped by devas, presides over this place increasing the prajās created by Brahmā. The semen virile of Pārvatī-Parameśvaras flows there as the river Hāṭakī. The gold named Hāṭaka is what is vomited by the wind-blown Agni after drinking the rasa of that river. The wives of daityas wear ornaments made of this gold.

3). *Sutala.* This is the abode of Mahābali. Here lives Mahābali meditating on Mahāviṣṇu with more glory and grandeur than Indra. To please Indra, Mahāviṣṇu once went to Mahābali on earth and by deceit took all his possessions and binding him with Varuṇapāśa pushed him to Sutala through a hole made on earth. Later Mahāviṣṇu felt he did a wrong in thus sending away Mahābali from earth by deceit and to remedy the sin committed he even now acts as a gatekeeper to Mahābali in Sutala. Once Rāvaṇa went to Sutala to attack Mahābali and then Mahāviṣṇu keeping watch over the palace-gate in the form of Vāmana gave Rāvaṇa a kick and sent him back.

4) *Talātala.* This is the place where Maya lives. This Maya is a mighty magician among demons. After the Tripuradahana (burning the three demons to death) Śiva blessed Maya and the latter is living as Tripurādhipati (chief of Tripura) in Talātala. Maya is the preceptor of all demon-magicians and many fierce-looking demons worship him always.

5) *Mahātala.* This is the abode of Kādraveyas. They got the name because they are all children of Kadrū, the cobra. All these cobras are fierce-looking multi-headed ill-tempered ones. The prominent ones among them are Kuhaka, Takṣaka, Suṣena and Kāliya. All these are long lean serpents possessing big hoods and great strength. These bad-tempered cobras live with their family terribly afraid of Garuḍa.

6) *Rasātala.* This is the residence of the notorious Nivātakavaca-Kālakeyas. They were enemies of the devas and they tormented them in many ways. The majestic authority of Mahāviṣṇu decreased their virility. They are now living in Rasātala frightened by the threats and beatings with a magic wand of Saramā, a mantrarūpiṇi (a sacred chant incarnate) deputed by Indra.

7) *Pātāla.* This is the abode of serpents. The nāgalokādhipatis (chiefs of the serpent world) like Vāsuki, Śaṅkha, Gulika, Śveta, Dhanañjaya Mahāśikha, Dhṛtarāṣṭra, Saṅkhacūḍa, Kambala, Aśvadhara and Devadatta live here. These are all strong, long-bodied, greatly poisonous snakes with very bad tempers. They all possess hoods varying in numbers from five to hundred and the lustre of the diamonds on their hoods keeps the region of Pātāla always illuminated. At the base of this Pātāla-world is a place, separated from the rest, thirty thousand yojanas in area. It is here that the tāmasic Viṣṇukalā resides under the name Ananta. Ādiśeṣa or Ananta is the manifestation of this Viṣṇukalā. Śrī Ananta has got a name Saṅkarṣaṇa meaning one who proudly and arrogantly pulls at every thing that is seen and unseen.

It is well-known that all the worlds are being borne on his head by the thousand-hooded Ādiśeṣa. When, while bearing the worlds like this, he feels that he should destroy the animate and inanimate objects of the worlds, he brings forth from his forehead Rudra named Saṅkarṣaṇa with eleven demigods and weapons like triśūla (trident). Ananta is very beautiful with divine brilliance. Other serpent chiefs prostrate before him and at that time they see their reflection on the diamond-mirror-like nails on the toes of Ananta and for some time the serpent chiefs lie there pleasantly looking at the reflection of thier own faces in the nails. The earrings of dazzling brilliance worn by these serpent chiefs reflect on their cheeks and the serpents feel extremely happy when they see the reflection of their faces on the nails.

The daughters of the serpent kings are all beautiful damsels with fair, spotless and lustrous bodies. They

smear their bodies with fragrant pastes made from Aloe, Sandal and Saffron. They then stand around Ādiśeṣa with their bewitching smiles and amorous movements of their bodies accompanied by erotic side glances expressing their carnal desires. The mighty, virtuous, celebrated Ādiśeṣa sits there surrounded by serpents for the welfare of the world. He sits there worshipped by Devas, Siddhas, Gandharvas, Vidyādharas and Maharṣis, bearing the divine garland 'Vaijayantī', and wearing fragrant flower garlands, blue apparels and ornaments in ears and neck and holding in his hand the Halāyudha. Suppressing his anger and keeping calm and serene he pleases all around with his pathetic look. (9th Skandha, Devī Bhāgavata).

PĀTĀLAKETU. A demon. This demon once carried away Madālasā, daughter of Viśvāvasu to Pātāla. Ṛtadhvajarāja defeated Pātālaketu and rescued Madālasā from Pātāla. (See under Ṛtadhvaja).

PATĀLARĀVAṆA. A leader among the demons. Rāvaṇa, the lord of Laṅkā, and Pātālarāvaṇa are different. Pātālarāvaṇa was the son of the sister of Mālyavān. Heti, son of Brahmā, begot of his wife Bhayā a son named Vidyutkeśa. Vidyutkeśa married Sālakaṭaṅkā and got of her Sukeśa. Sukeśa married Devavatī and got of her three sons, Mālyavān, Sumālī and Mālī. Of these Sumālī got Prahasta and others who were the ministers of Rāvaṇa. Pātāla-Rāvaṇa was the son of Mālyavān's sister.

A set of demons afraid of Mahāviṣṇu, the destroyer of demons, fled to Pātāla. Their leader was Pātālarāvaṇa. On reaching Pātāla he became their leader and emperor and he got the name of Pātālarāvaṇa from then onwards.

Pātālarāvaṇa performed severe austerities to propitiate Brahmā and got from him three extraordinary boons:—(1) To travel freely in all the worlds without the use of any vehicle (2) To be well-versed in all magical arts (3) To be alive till the beetle-shaped blue diamond in his possession is broken into two.

Pātālarāvaṇa used all these boons for the welfare and emancipation of his own people. He was interested in teasing his enemies by the power of his boons. Rāvaṇa, king of Laṅkā, had an alliance with Pātālarāvaṇa.

Pātālarāvaṇa had a cruel and huge brother named Kumbhodara who was an adept in magic. This brother always helped Pātāla-Rāvaṇa in all his activities.

The Rāma-Rāvaṇa Yuddha was going on and Rāvaṇa began to suffer defeat after defeat in quick succession. Rāvaṇa then sent for Pātālarāvaṇa and his brother Kumbhodara. Pātālarāvaṇa felt sorry at the pitiable plight of Laṅkā and both the Rāvaṇas sat together to discuss future plans. Though they had lost a major portion of their army, Rāvaṇa suggested they should fight with the rest of the army and kill Rāma. Pātālarāvaṇa was to kill Rāma and Laṅkā-Rāvaṇa was to marry Sītā. Pātālarāvaṇa said that it was unwise to continue the fight with a small army but promised he would make a trial by using his magic powers.

Pātālarāvaṇa and Kumbhodara on leaving Laṅkā made themselves invisible and travelled above the camp of Śrī Rāma to investigate the strength and manoeuvres of the Rāma-army. It was night and the whole place was lit by moonlight. The monkey soldiers were taking rest in different places. Vibhīṣaṇa and Sugrīva were talking in secret about grave matters. Śrī Rāma was lying resting his head on the lap of Lakṣmaṇa and Lakṣmaṇa was mildly massaging the divine body of his brother. Hanūmān was sitting on a big dais created by his tail and keeping watch over the whole camp.

Pātālarāvaṇa knew from what he saw that any attempt to carry away Rāma from the surface of the ground was impossible and so he returned to Pātāla. From there they made a tunnel up to the base of the seat of Hanūmān and from there to where Rāma lay. Then they carried Rāma and Lakṣmaṇa to Pātāla before anybody could find it out by making them smell a sammohanadivyauṣadha (divine medicine causing unconsciousness). They brought them to a temple of Mahākālī with the intention of offering them in a sacrifice to the deity the next day morning. They made all preparations for the same. Hanūmān used to inspect the camp often and yet when after midnight he looked at the place where Rāma and Lakṣmaṇa were sleeping he could not find them. He immediately woke up all and made a search and they then found the big hole of a tunnel near the place where Rāma and Lakṣmaṇa were sleeping. All the leaders including Sugrīva and Vibhīṣaṇa assembled there and then Vibhīṣaṇa told them what had happened. He then took Sugrīva, Hanūmān, Jāmbavān and Aṅgada and a big army to Pātāla and went straight to the Mahākālī temple. There Pātālarāvaṇa had already started the ceremonies for the sacrifice.

Vibhīṣaṇa then asked Hanūmān to go and get the beetle-shaped diamond of Pātālarāvaṇa from a secret place in his bed chamber. Hanūmān took it and kept it in his mouth and attacked Pātālarāvaṇa who came running to slay him. Pātāla-Rāvaṇa faced Hanūmān in a very indifferent manner and a fight ensued. After sometime Hanūmān lost patience and cracked the diamond within his mouth and the moment it cracked Pātāla-Rāvaṇa fell down dead.(Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

PAṬALĀVATĪ. A holy river of Uttara Bhārata. (Śloka 11, Chapter 9, Bhīṣma Parva)

PĀṬALĪPUTRA. An ancient city of Purāṇic fame in Uttara Bhārata. The former name of this city was Pāṭalīputraka. There is a story behind the city getting this name :—

There was once a sacred pond named Kanakhala on the banks of river Gaṅgā. A brahmin from Dakṣiṇabhārata along with his wife came to this pond and started practising severe austerities there. He got three sons while living there. After some time the parents died. The three sons went to a place named Rājagṛha and studied there. The three were very poor and they went from there to perform penance to propitiate Subrahmaṇya (Kumārasvāmī). On their way they entered the house of a brahmin named Bhojika livtng on the sea-coast. Bhojika had three daughters and the brahmin after knowing all details about them gave his daughters in marriage to them along with all his wealth. The brahmin went to perform penance and the three brahmin boys with their wives lived in that house.

Once there occurred a famine and the three brahmins left their home leaving their wives alone. The second girl was pregnant at that time and she and her sisters went to the house of a friend of their father named Yajñadatta. In due course she delivered a son and all

the three women looked after the child as their common son.

Śiva and Pārvatī were travelling by air once and seeing this child Śiva said thus :—"I am blessing this boy. This boy in his previous birth jointly with his wife worshipped me with great devotion. They are now born again to enjoy life. His wife in his previous birth was born as the daughter of King Mahendra. Her name was Pāṭalī and she would again be the wife of this boy in this life."

That night Paramaśiva appeared before the mother of the boy in a dream and said "You must name this boy Putraka. Everyday morning when he rises up a lakh of small gold coins will fall to the ground from his head."

They therefore, named the boy Putraka and every morning they would collect and store the gold coins falling from his head. When Putraka grew up he was immensely rich and started giving away his riches to brahmins as gifts. The news of this spread far and wide and brahmins from all sides began to flock to his house.

One day among the brahmins who flocked to his house were his father and his two brothers. The fathers felt envious of the extraordinary progress in wealth and fame of their son and they cleverly took the son to a lonely place in a temple in the heart of the Vindhya mountains to kill him. After engaging some murderers to kill him they left the place. Putraka bribed the murderers with his costly dresses and ornaments and escaped from there. There was a great storm then and Putraka walked through it. On his way he met the two sons of Mayāsura quarrelling for the three things left over to them by their father. The paternal property consisted of a stick, a pair of sandals and a pot all of which had some strange powers. If you draw on the ground with the stick you will have at that spot anything you desire. If you wear the sandals you can travel in the air. If you dip your hands into the pot you will get plenty of food.

Putraka immediately hit upon a plan and addressed the quarrelling brothers thus :—"Why do you fight like this ? It is better you decide it by a competitive race. He who wins the race should have the right to get the things." The two brothers agreed to it and leaving the things with Putraka started running. When they had gone a long distance away from the spot, Putraka put on the sandals and taking the stick and pot with him rose into the air. He landed at a city far away from the spot and started living at the house of an old woman. The King of that country had a daughter named Pāṭalī. When the old lady described to him the beauty and good qualities of Pāṭalī, Putraka wanted to marry her. So at night when everybody in the palace was asleep Putraka put on his sandals and entered the room of Pāṭalī through the windows. Pāṭali woke up; she liked Putraka and they were married according to Gāndharva rites. Then they both went out of the palace by air with the help of the sandals and landed at a place on the shores of the Gaṅgā. Then at the request of Pāṭalī Putraka made a city there with the help of the stick and they named it Pāṭalīputraka. (Kathāpīṭhalambaka, Kathāsaritsāgara).

PATAṄGA. A mountain. There are twenty small mountains around Mahāmeru and Pataṅga is one of them.

PATAÑJALI. A celebrated commentator in Sanskrit. Patañjali is one of the best commentators of Pāṇini's Vyākarṇasūtras. Pandits are of opinion that he got his name Patañjali to mean that people should worship (añjali) at his foot (pāda). He was such an adorable person. Pandits believe that Patañjali is the author of Yogasūtra and Carakasaṁhitā. A few believe that Patañjali was the incarnation of Ādiśeṣa. But modern scholars are of opinion that Patañjali, the commentator and Patañjali the author of Yogasūtras are two different persons.

In his book on Patañjalicarita, Rāmabhadradīkṣita writes about the birth of Patañjali:—"Once Goṇikā, daughter of a sage, prayed to the Sun-god for a son At once Ananta, King of the serpents, fell on her palm in the form of a sage. The ascetic girl brought up that sage as her son. After some years the sage went to Cidambara and prayed to Śiva to bless him with enough knowledge and wisdom to write a commentary on Kātyāyana's Vyākaraṇavārttika (explanatory rules on Pāṇini's sūtras). Śiva blessed him and the sage wrote the commentary. Many disciples went to him to learn the commentary and the sage accepted them all as disciples and promised to teach them provided they would abide by a condition, namely, that nobody should remove a curtain he would place between him and the disciples while teaching. The teaching went on for some time. He would reply to their doubts but the replies were peculiar and ambiguous and the disciples, getting disappointed, removed the curtain one day. The sage cursed them all. One of the disciples was away from the place then and the sage cursed him for leaving the place without permission during the course of study. He begged for relief and the sage was pleased. The Guru said if he could teach his commentary to one who would say logically that the Bhūtakarmavācyakṛdanta (past participle of a verb) of the root 'Pac' was 'Pakva' he would be released from the curse. Candragupta who came from Ujjayinī gave the correct answer and he was taught the Mahābhāṣya. Bhartṛhari was the son born to Candragupta of a Śūdra woman.

Patañjali, according to Professor Goldstucker, was a courtier of King Puṣyamitra and was alive when Menander attacked Sāketa. This would mean that Patañjali lived before B.C. 150.

PATANA (S). A company of devils. (Chapter 285, Vana Parva).

PATATRI. A valiant warrior who fought on the side of the Kauravas in the great battle. He lost his chariot in a fight with Bhīmasena. (Chapter 48, Karṇa Parva).

PAṬAVĀSAKA. A serpent belonging to the race of Dhṛtarāṣṭra. This serpent was burnt to death at the sarpasatra of Janamejaya. (Chapter 57, Ādi Parva).

PAṬHARVAN. A rājarṣi well-praised in Ṛgveda. (Sūkta 112, Maṇḍala 1, Ṛgveda).

PATHYA. A great preceptor in the tradition of ancient Gurus. (See under Guruparamparā).

PATHIKṚTA. An agni. If a Yāga comes to a stop during its course this Agni is to be worshipped. (Chapter 221, Vana Parva).

PATINEṬṬARAKKAVI(S). (Eighteen and a half wise men).

Mānavikrama, the zamorin who ruled the old state of Kozhikkoṭu in the beginning of the seventh century (Malayālam Era) was a talented man well-versed in all arts. He kept in his court a company of nineteen wise men whom he called by the well-known name Patineṭṭarakkavis meaning eighteen and a half kavis. The kavis of the zamorin were the nine Paṭṭeris of Payyūr, the five Nambūtiris of Tiruvegappura, Mullappilly Nambūtiri, Uddaṇḍaśāstri, Kākkaśśeri Bhaṭṭatiri, Cennās Nambūtirippāḍu and Punam Nambūtiri. Of these eighteen were scholars in Sanskrit and the nineteenth, Punam Nambūtiri was a vernacular poet and so the then zamorin gave only half a unit value to the vernacular member and thus named the assemby as a company of eighteen and a half members. There is another explanation given to the word 'arakkavi'. 'Ara' means 'half; but modern pandits say that 'ara' was a prefix to show a sign of royalty as is found in the words 'aramana' meaning royal mana or palace of the King. Śo 'arakkavi' would mean a Kavi attached to a King. Then the question comes, which of the nineteen was not included in the original company to reduce the number to eighteen. We can leave the matter for further research.

Payyūr Accan Bhaṭṭatirippāḍu, the top-most of Kerala pandits, was the president of the council of Patineṭṭarakkavis. The illam (house) of this Bhaṭṭatirippāḍu belonged to the Kunnamkulam taluk near Guruvāyūr of Cochin state. He was known as Maharṣi also Uddaṇḍaśāstrikal in his Mallikāmāruta states that one of the Paṭṭeris was Payyūr Mahābhaṭṭatirippāḍu named Parameśvara. Uddaṇḍaśāstri belonged to Kāñcīpura. Kākkaśśeri Bhaṭṭatiri was born to defeat the invincible Uddaṇḍaśāstri. Cennās Nambūtiri was the author of Tantrasamuccaya. Many poets and pandits were born in the family of these Kavis after their death.

PATIVRATĀMĀHATMYAPARVA. A subsidiary Parva of Vana Parva of Mahābhārata. This comprises six chapters commencing from Chapter 293 of Vana Parva.

PATREŚVARA. A sacred place. This is situated on the northern shore of river Narmadā. If one bathes in the tīrtha (pond) there, one will be able to enjoy the company of celestial maidens for five thousand years. (Chapter 17, Padma Purāṇa)

PAṬṬATTĀNA. This was a custom which was in force in the ancient temples of Kerala from the 9th century A.D. Paṭṭa means a 'Sanskrit pandit' 'Paṭṭas' is used as its plural. To give instructions in śāstras and upaniṣads to the three upper classes and to read in public at fixed times the Purāṇas, to make people more and more religious minded, it was the custom to appoint Paṭṭas in temples in ancient Kerala. This position which was the loftiest that could be attained by a pandit of those times was called by the name Paṭṭattāna. From the 9th century A.D. references are found about Paṭṭattāna in official records. In all important temples a māvāratapaṭṭa used to be appointed. His duty was to read and explain Mahābhārata to people.

Ūrālars who conducted the day to day administration of the temples and the Koiladhikāri who represented the supreme authority, and the King, jointly granted the Paṭṭattāna to deserving people. Pandits used to come to temples and engage themselves in religions polemics to make themselves worthy of the grant of Paṭṭattāna. The Paṭṭas were entitled to some profits from the temples. Records of the 3rd century Malayālam Era regarding the routine expenditure in the Tiruvalla temple mention about 'five nāzhis of rice to be given to each of the Paṭṭas within the temple'. Paṭṭas also were given many lands free of tax as were given to Ūrālars. In the Manalikkara order of 1236 A.D. and the Padmanābhapura order of 1237 A.D. mention is made about these grants. Paṭṭasthāna and Ūrāymasthāna became hereditary after some time and began to decline in importance.

Even the meaning of the word Paṭṭattāna underwent a change. In Cochin it meant the ceremony of giving feasts followed by money-bags to invited brahmins by the Kings to obtain puṇya for the dead members of the royal family. The zamorins of Calicut meant by Paṭṭattāna the act of giving fifty-one bags each containing fiftyone rupees to the successful candidates in śāstrārtha contests held at the Tali temple during the period between Revatī and Tiruvātira (Ardrā) in the month of Tulām. There is a difference of opinion regarding the number of money-bags and the amount in each. Ullūr S. Parameśvara Iyer in his Vijñānadīpikā (page 148) states that the number of bags were 46 and the money in each was two hundred rupees. Of these, twelve bags each were sanctioned for Prābhākara Mīmāṁsā and Bhāṭṭamīmāṁsā, nine for Vyākaraṇa, and thirteen for Vedānta. According to certain records 48 bags were given in the year 1679 A.D. Contests in Prābhākara Mīmāṁsā were held on the southern temple-tower gate of the Tali temple and in Vyākaraṇa on the southern platform of the northern temple tower gate of the same temple. The custom of giving hundred and one rupees each to one hundred and eight scholars in Śrī Padmanābhasvāmī temple of Trivandrum is also called Paṭṭattāna.

PATTI. A division of the army. (See under Akṣauhiṇī).

PATTORṆA. A Kṣatriya King. He brought gifts for the Rājasūya of Yudhiṣṭhira. (Śloka 18, Chapter 52, Sabhā Parva).

PATTU (TEN).

A) The ten books on rhetorics. (Alaṅkāragranthas).

(1) The Sāhityadarpaṇa of Viśvanātha (2) The Kāvyādarśa of Daṇḍī (3) Kāvyaprakāśa of Mammaṭa (4) Daśarūpaka of Dhanañjaya (5) Kāvyālaṅkārasūtravṛtti of Vāmana (6) Sarasvatīkaṇṭhābharaṇa of Bhojadeva (7) Alaṅkārasarvasva of Bhāmaha (8) Alaṅkārakaustubha of Kavikarṇapūraka (9) Kuvalayānanda of Appaya Dīkṣita (10) Candrāloka of Jayadeva.

B. *Ten Indriyas.* (organs of sense). There are ten organs of sense comprising five Jñānendriyas and five Karmendriyas.

C. *Ten Commandments.* The commandments of Christ are ten in number. (1) There is no other God but Yehova. (2) Do not instal idols and worship them. (3) Do not use God's name vainly. (4) Do not do work on the Sabbath day but observe that day as sacred. (5) Respect your parents. (6) Do not kill. (7) Do not commit adultery. (8) Do not steal. (9) Do not give false evidence. (10) Do not desire for others' possessions.

D. *The ten Kāmāvasthās.* (1) Abhilāṣa (desire). (2) Cintana (Reflection). (3) Smṛti (remembrance). (4) Guṇakathana (Talking about the good qualities).

(5) Udyoga (effort) (6) Pralāpa (gabble) (7) Unmāda madness) (8) Vyādhi (disease) (9) Jaḍatā (slothfulness) (10) Maraṇa (death).

E. *The ten guṇas.* The good qualities are ten in number. (1) Satya (truth) (2) Vinaya (modesty) (3) Devatārādhana (worship of God) (4) Adhyayana (study) (5) Kulaśuddhi (purity of family) (6) Suśīla (good conduct) (7) Śakti (strength) (8) Dhana (wealth) (9) Śūratā (valour) (10) Yuktiyukta Sambhāṣaṇa (intelligent and rational talk).

F. *Ṛṣi gotras.* There are ten Ṛṣi Gotras (families of sages): (1) Bharadvāja gotra (2) Kauśika gotra (3) Vatsya gotra (4) Kauṇḍinya gotra (5) Kaśyapa gotra (6) Vasiṣṭha gotra (7) Jāmadagnya gotra (8) Viśvāmitra gotra (9) Gautama gotra (10) Ātreya gotra. (All these ten gotras were brought down to Dakṣiṇabhārata by Paraśurāma).

G. *Camatkāras.* There are ten kinds of Camatkāra (poetical charm) according to the poet Kṣemendra. (1) Avicārita ramaṇīya (2) Vicāryamāṇaramaṇīya (3) Samastasūktavyāpī (4) Sūktaikadeśavyāpī (5) Śabdagata (6) Arthagata (7) Ubhayagata (8) Alaṅkāragata (9) Vṛttigata (10) Rasagata.

H. *Cittāvasthās.* There are ten states of mind. (1) Kāma (lust) (2) Saṅkalpa (imagination) (3) Vicikitsā (doubt) (4) Śraddhā (attention) (5) Aśraddhā (negligence) (6) Dhṛti (resolution) (7) Adhṛti (wavering) (8) Lajjā (shame) (9) Dhī (devotion) (10) Bhīti (fear).

I. *Nādas.* There are ten nādas (sounds) according to Haṁsopaniṣad. (1) Ciniti (2) Ciñciṇī (3) Kaṇṭhanāda (4) Śaṅkhanāda (5) Tantrīnāda (6) Tālanāda (7) Veṇunāda (8) Mṛdaṅganāda (9) Bherīnāda (10) Meghanāda.

J. *Sins (pāpas).* There are ten pāpas (sins). (1) Murder (2) Theft (3) Adultery (4) Calumny (5) Harshness (6) Deceit (7) Nonsensical utterances (8) Inflicting pain on others (9) Desire for another's property (10) Atheism.

K. *Daśapuṣpas.* There are ten holy flowers. (1) Pūvaṅkuruntal (2) Muyalcceviyan (Sutaśreṇi—Anthericum Tuberosum) (3) Karuka (Anantā—Bent grass) (4) Nilappana (Tālamūlika—Curculigo Orchioides) (5) Kayyanya (Bhṛṅgarāja—Trailing Eclipta) (6) Viṣṇukrānti (Kṛṣṇakrānti—Clikoria Ternatea) (7) Cherupūla (Illecobrum lanatum) (8) Tirutāli (Śrīhastinī—Asparagus Racemosus) (9) Uliñja (The smooth-leaved heart-pea "Cardiopermum Halicacabum") (10) Mukkūṭṭi (Gaṇḍakāli—Sensitive plant).

L. *Prajāpatis.* The prajāpatis are ten in number : (1) Marīci (2) Aṅgiras (3) Atri (4) Pulaha (5) Pulastya (6) Kratu (7) Vasiṣṭha (8) Dakṣa (9) Bhṛgu (10) Nārada.

M. *Prāṇas.* There are ten Prāṇas (life-winds). (1) Prāṇa (2) Apāna (3) Vyāna (4) Samāna (5) Udāna (6) Nāga (7) Kūrma (8) Kṛkara (9) Devadatta (10) Dhanañjaya.

N. *Strength.* There are ten items of strength. I. (1) Jñāna (knowledge) (2) Prajñā (wisdom) (3) Vīrya (heroism) (4) Kṣamā (patience) (5) Śīla (uprightness) (6) Dāna (charity) (7) Bala (might) (8) Upāya (resourcefulness) (9) Dhyāna (intuition) (10) Praṇidhi (power of observation).

II. (1) Buddhi (intelligence) (2) Kṣamā (patience) (3) Vīrya (heroism) (4) Dhyāna (divine intuition) (5) Jñāna (knowledge) (6) Kṛpā (grace) (7) Śīla (uprightness) (8) Bala (9) Dāna (10) Upekṣā (inattention).

III. Then there are the following ten balas : (1) Mūlabala (strength inherent) (2) Bandhubala (Strength of relatives) (3) Rājasainyabala (strength of the royal army) (4) Svakīya Senābala (strength of own army) (5) Bāhya senābala (strength of reinforcement from outside) (6) Kāṭṭālabala (strength of foresters) (7) Gajabala (strength of the elephants) (8) Turagabala (strength of horses) (9) Bandhusainyabala (strength of the army of relatives) (10) Padātibala (strength of foot-soldiers).

O. *Daśamūla.* There are ten important medicinal roots: (1) Kumbil (Cayaphal). (2) Kūvala (Śrīphala—Aegle Marmelos) (3) Muñja (Śrīparṇa—Permna Spinosa) (4) Pātiri (Kṛṣṇavṛnda Trumpet Flower Tree) (5) Palakappayyāni (Śoṇaka—Bignonia Indica) (6) Orila (Padmacāriṇī—Hibiscus Mutabilies) (7) Mūvila (Kalaśī —Hedysarum Lagopodioides) (8) Karuttacuṇṭa (Pracodanī—small egg-plant) (9) Veluttacuṇṭa (white pracodanī) (10) Ñerīñjil (Gokaṇṭaka—Barleria longifolia).

P. *Limbs of the king (Aṅgas).* The ten aṅgas of a king are (1) Nāḍu (country) (2) Mala (mountain) (3) Nadī (river) (4) Ūru (village) (5) Koṭṭāra (palace) (6) Kutira (horse) (7) Āna (elephant) (8) Muraśu (War drum) (9) Koṭi (flag) (10) Cenkol (sceptre).

Q. *Rūpakas.* (dramatic compositions). There are ten classes of rūpakas :

1. *Nāṭaka. (drama).* The chief sentiment in a drama should be one of the three following rasas : (1) Vīrarasa (sentiment of heroism) (2) Śṛṅgārarasa (sentiment of love) (3) Karuṇarasa (pathos). There should be five to ten acts. The singer should be a famous one. It must have Pañcasandhis (five junctures). Śākuntala and Uttararāmacarita are perfect Nāṭakas.

2) *Prakaraṇa.* In this kind of drama the plot is invented or fictitious and deals with the social life of the day. The hero of the play can be either a hero or a meek person. The heroine can be a noble lady or a harlot. The main sentiment should be Śṛṅgāra (love). Mālatīmādhava, Mṛcchakaṭika are examples of Prakaraṇas.

3) *Bhāṇa.* There is only one character and one Act in this species. The plot is fictitious and the hero is an expert humorous libertine. Līlāmadhura and Mahiṣamaṅgala Bhāṇa are examples.

4) *Prahasana.* This is a farce. The plot is fictitious and is in the nature of a low comedy. Satire is the chief sentiment of this species.

5) *Ḍima.* This has got four Acts. The plot will be famous and the chief sentiment will be one of wrath and fierceness. There will be no Viṣkambha (interlude between Acts to give connection to the story between Acts) or Praveśaka (introducer explaining portions of the plot which may not be put on stage but an understanding of which is necessary to follow the story). There must be sixteen haughty and excited characters like Deva, Gandharva, Yakṣa and Rākṣasa. Tripuradahana is an example.

6) *Vyāyoga.* Female characters will be rare in this kind of dramas. There will be only one Act. The sentiments of satire or love or calmness should not be predominant. The hero should be a famous divine sage. Saugandhikāharaṇa is an example.

7) *Samavakāra.* The plot should be based on a story of the devas and asuras. There will be three Acts. There

must be twelve brave heroes in it. The chief sentiment will be heroism. The seizure of a city, declaration of war or a big fire should be part of the play. Sumudramathana is an example.

8) *Vīthi*. This will have one Act and one actor. Any of the sentiments can be portrayed. The story must be completed by Ākāśabhāṣita (speech to which reply is given on the stage as if spoken from the sky) Candrikā is an example.

9) *Aṅka*. This has only one Act. The heroes should be people of the prākṛta type. Pathos is the chief sentiment. This should contain the pathetic wail of many women. This is called Utsṛṣṭikāṅka also. Śarmiṣṭhā-Yayāti is an example.

10. *Ihāmṛga*. This will contain four Acts. The heroes of the play should be valiant. There must be ten Patākā-Nāyakas (producers of different kinds of episodical incidents in the drama). They will be Uddhatas (haughty and excited persons).

R. Metals. There are ten chief metals : (1) Gold (2) Silver (3) Copper (4) Tin (5) Lead (6) Zinc (7) Iron (8) Steel (9) Brass (10) Mercury.

S. Avatāras.The incarnations of Viṣṇu are ten. See under Avatāra.

T. Upacāras. There are ten articles of worship : (1) Arghya (oblation of valuables) (2) Pādya (water for washing feet) (3) Ācamana (water for cleansing mouth) (4) Madhuparka (a mixture of honey with four other sweet articles) (5) Punarācamana (water for cleansing mouth again) (6) Gandha (Sandal paste) (7) Puṣpa (flowers) (8) Dhūpa (frankincense) (9) Dīpa (light) (10) Nivedya (articles of food offerings).

U. Upaniṣads. There are many Upaniṣads of which only 108 ones are in print; of these the most important are ten in number and they are the following : (1) Īśāvāsya (2) Kena (3) Kaṭha (4) Praśna (5) Muṇḍa (6) Māṇḍūkya (7) Chāndogya (8) Taittirīya (9) Aitareya (10) Bṛhadāraṇyaka.

PAṬUŚA. A demon. During the Rāma-Rāvaṇa battle this demon fought against Panasa a monkey warrior on the side of Rāma. (Chapter 285, Vana Parva).

PAUDANYA. An ancient city of Bhārata. The founder of this city was Aśmaka son of King Saudāsa. Pandits believe that the present city of Paithan on the northern banks of river Godāvarī was the old Paudanya.

PAULASTYA. The demons born in the race of Pulastya are called Paulastyas. They were born like the brothers of Duryodhana. Rāvaṇa born in the family of Pulastya is also called Paulastya. (Chapter 67, Ādi Parva).

PAULOMA. A tīrtha (holy place). Another name of Pañcatīrtha. (See under Pañcatīrtha).

PAULOMAS. The sons of the demon named Pulomā.

PAULOMAPARVA. A subsidiary Parva of the Ādi Parva of Mahābhārata. (See under Bhārata).

PAULOMĪ. Śacīdevī, wife of Indra. (See under Śacī).

PAUNARBHAVA. See under Bandhudāyāda.

PAUṆḌRA I. One of the barbarous tribes of men who had originated from the tail of Nandinī. (Śloka 37, Chapter 174, Ādi Parva).

PAUṆḌRA II. A resident of the state of Pauṇḍra. This state was in existence during the Mahābhārata period. The king of the state was also called Pauṇḍra. Pauṇḍra was present for the marriage of Pāñcālī. (Chapter 186, Ādi Parva). Pauṇḍras were also present for the Rājasūya conducted by Dharmaputra. During the big battle the Pauṇḍras fought against the Kauravas constructing a Krauñcavyūha (a battle array in the shape of a stork). (Chapter 50, Bhīṣma Parva). Kṛṣṇa and Karṇa on two different occasions conquered this country. (Śānti Parva, M. B.) The Pauṇḍras were Kṣatriyas once. But the brahmins cursed them and changed them into Śūdras. (Chapter 85, Anuśāsana Parva).

PAUṆḌRA III. The conch of Bhīmasena. He blew his conch at the beginning of the Mahābhārata battle and also at the time when Duryodhana fell down dead. (Chapter 61, Śalya Parva).

PAUṆḌRAKA I. A son of Nikumbha. When during the Rāma-Rāvaṇa battle Nikumbha died, his son Pauṇḍraka took up the fight against Rāma and was killed. (Ānanda Rāmāyaṇa).

PAUṆḌRAKA II. (Pauṇḍrakavāsudeva). A king of ancient Kārūṣa. Once he sent a messenger to Dvārakā and told Kṛṣṇa thus : "Oh Kṛṣṇa, I am the real Vāsudeva. Therefore put down all your royal emblems and robes and come and worship at my feet." As soon as Kṛṣṇa heard it he got angry and moved to Kārūṣa with a large army and killed Pauṇḍrakavāsudeva. 10th Skandha, Bhāgavata).

PAUṆḌRAKA III. The name of the buffalo which is the vehicle of Yama (Chapter 9, Vāmana Purāṇa).

PAUṆḌRAMĀTSYAKA. A Kṣatriya king. He was the son born to the demon Vīra of a woman named Danāyus. (Śloka 43, Chapter 67, Ādi Parva).

PAURAVA I. An ancient Rājarṣi. He became Parvatarāja when he grew up after being born of the species of the daitya, Śarabha. Once Arjuna defeated this king. The Pāṇḍavas invited him for the Mahābhārata battle. But he did not accept it but joined sides with the Kauravas against the Pāṇḍavas. Paurava was considered a prominent commander in the Kaurava army. In the Kurukṣetra battle he at first fought against Dhṛṣṭaketu and then was wounded when he fought against Abhimanyu. It was Arjuna who killed him in the end. (Chapter 67, Ādi Parva; Chapter 27, Sabhā Parva; Chapters 4, 128, Udyoga Parva; Chapter 116, Bhīṣma Parva; Chapter 14, Droṇa Parva; Chapter 5, Karṇa Parva).

PAURAVA II. Those born in the Puru line of kings are as a class called Pauravas. Both Kauravas and Pāṇḍavas have been mentioned as Pauravas in the Purāṇas. (Chapter 172, Ādi Parva).

PAURAVA III. An ancient king of the kingdom of Aṅga. This Paurava was also one among the kings who gave money to king Sṛñjaya when he conducted an Aśvamedha (Chapter 57, Droṇa Parva).

PAURAVA IV. One of the Brahmavādī sons of Viśvāmitra. (Śloka 55, Chapter 4, Anuśāsana Parva).

PAURAVAKA. A Kṣatriya tribe. These people fought against the Kauravas joining the Krauñcavyūha constructed by Dharmaputra in the great battle. (Chapter 50, Bhīṣma Parva).

PAURAVĪ I. Wife of Vasudeva, father of Śrī Kṛṣṇa. He had many other wives. (9th Skandha, Bhāgavata).

PAURAVĪ II. Wife of Yudhiṣṭhira. Yudhiṣṭhira begot a son named Devaka of Pauravī. (9th Skandha, Bhāgavata).

PAURUṢEYA. A demon who travels along with the sun in the month of Jyeṣṭha.(June), (11th Skandha, Bhāgavata).

PAURIKA. A king of the ancient country Purikānagarī. He was such a sinner that he was reborn as a jackal in his next birth. (Chapter 111, Śānti Parva).

PAURṆAMĀSA. Son of Marīci. His mother was called Sambhūti. Paurṇamāsa had two sons named Virajas and Parvata. (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa).

PAUṢAJIT. One of the sages belonging to the tradition of the disciples of Vyāsa. (See under Guruparamparā).

PAUṢAMĀSA. The month of Pauṣa (January). During this month, on the full moon day the constellation Puṣya and the moon join in a zodiac. He who takes food only once a day during this month will get beauty, fame and prosperity. (Chapter 106, Anuśāsana Parva).

PAUṢPIÑJI. A sage belonging to the tradition of disciples of Vyāsa. (See under Guruparamparā)

PAUṢṬI. Wife of king Puru. Puru begot of Pauṣṭi three sons named Pravīra, Īśvara, and Raudrāśva. Pauṣṭi is called Kausalyā also. (Śloka 11, Chapter 9, Ādi Parva).

PAUṢYA I. A Kṣatriya king. The queen of this king gave her earrings as a gift to a sage called Uttaṅka. (See under Uttaṅka).

PAUṢYA II. Son of Pūṣā, king of Karavīra. Pauṣya had three wives and yet was not fortunate enough to get a son. At last by the grace of Śiva, he got a son named Candraśekhara. The palace of Candraśekhara was in Karavīranagarī situated near Brahmāvarta on the banks of the river Dṛṣadvatī. (Kālikā Purāṇa, Chapter 49).

PAUṢYAPARVA. A subsidiary Parva of Ādi Parva. Chapter three is included in this.

PAUṢYAÑJI. A preceptor of the tradition of disciples of Vyāsa. (See under Vyāsa).

PĀVAKA. A son of Agni. Agni got of his wife Svāhā three sons, Pāvaka, Pavamāna and Śuci. These three brilliant sons got together 45 sons and they were also called Agnis. Thus there were 49 Agnis made up of the father, his three sons and their 45 sons. Pāvaka had another name also—Mahān (Chapter 219, Vana Parva).

PAVAMĀNA I. An Agni (fire). The eldest son of Brahmā, Agni, got of his wife Svāhā three sons, Pāvaka, Pavamāna and Śuci. These three got fortyfive children and they are called Agnis. Thus, father, three sons and their fortyfive sons constitute the 49 Agnis. (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa).

PAVAMĀNA II. A mountain. This mountain is situated near Meru. (8th Skandha, Devī Bhāgavata).

PAVAMĀNA III. One of the three sons of Vijitāśva. He was in his previous birth an Agni but was cursed by Vasiṣṭha to be born on earth as a man. (4th Skandha, Bhāgavata).

PĀVANA I. A Viśvadeva (one of the ten sons of Viśvā). (Śloka 30, Chapter 91, Anuśāsana Parva).

PĀVANA II. A son born to Kṛṣṇa of Mitravindā. (10th Skandha, Bhāgavata).

PĀVANA III. A sacred place situated on the border of Kurukṣetra. If one worships the Devas and Manes at this place one would get the benefit of conducting an Aśvamedha. (Chapter 83, Vana Parva).

PAVANAHRADA. A marudgaṇa tīrtha (a sacred pond) situated on the border of Kurukṣetra. If one bathes in this one would attain Viṣṇuloka.

PAVITRĀROPAṆA. A Pūjāvidhi (a mode of worship). If you perform a Pavitrāropaṇa worship you will get the benefit of worshipping Viṣṇu for a year. This worship is to be conducted in the months of Āṣāḍha (July), Śrāvaṇa (August) Prauṣṭhapada (September), Āśvina (October) and Kārttika (November) A sacred Pavitra (sacred thread or ring of Kuśa grass) is to be prepared either in gold, silver, copper, cotton or silk. A specially purified cotton thread is also enough The Pavitra is to be made of three threads woven together. The Pavitra is to be made holy by reciting 108 times the Gāyatrī mantra or even half of that number is enough. Reciting 108 times or more is considered to be Uttama (best); half of it is considered Madhyama (tolerable) and less than it is considered adhama (worst). The Pavitra should then be tied to maṇḍalas and the mantra to be recited at the time of tying it, is this :

> Oṁ Nārāyaṇāya vidmahe Vāsudevāya Dhīmahi
> tanno Viṣṇuḥ pracodayāt.
>
> (Chapter 34, Agni Purāṇa).

PAVITRAVĀṆI. A sage who shone in the courts of both Indra and Yudhiṣṭhira. (Śloka 15, Chapter 4, Sabhā Parva).

PAYASYA. Son of the sage Aṅgiras. He had eight sons named Varuṇas. They were :—Bṛhaspati, Utathya, Payasya, Śānti, Ghora, Virūpa, Saṁvartta and Sudhanvā. (Śloka 130, Chapter 85, Anuśāsana Parva).

PAYODĀ. A female attendant of Subrahmaṇya. (Śloka 28, Chapter 46, Śalya Parva).

PAYOṢṆĪ. A holy river. This river starts from the Vindhya mountains and flows to the west. Nala and Damayantī walked through the banks of this river. (Chapter 61, Vana Parva). Those who bathe in this river will get the benefit of doing a thousand godānas (gifts of cows). There is a sacred place on the shores of this river called Varāhatīrtha. King Nṛga performed a Yāga at this place at which Indra came and had Somapāna and the brahmins received dakṣiṇā (fees) and got drunk. (Chapters 88 and 121, Vana Parva). Even the mere contact of water-drops of Payoṣṇī river would absolve one of all sins. The musical instrument Śṛṅga of Śiva is in this river. Dharmaputra once came to this river and stayed there for some time drinking its water. (Chapter 120, Vana Parva). On another occasion Gaya son of King Amūrtarayas conducted seven aśvamedhas at this place and pleased Indra. (Chapter 21, Anuśāsana Parva).

PAYYANNŪR PĀṬṬU. This is a work in Malayālam written during a very ancient period of Malayālam literature. A complete edition of the same has not yet been received. The plot as could be gathered from records available is the following :

Nīlakeśī, a woman born in a very noble family in Triśśivaperūr did not have any sons though she accepted many husbands for the sake of progeny. At last she decided to perform penance. She left her place alone on a pilgrimage and reached Kāccil, a famous trading centre near Ezhimala. There lived a merchant named Nambucetty alias Combucetty who was the chief man of the place. He talked with Nīlakeśī and accepted her as his wife. She got a son of him named Nambuśāri Aran. Pleased at the birth of a son the parents gave a grand feast at the big Payyannūr plains. At that time the brothers of Nīlakeśī reached the place in a ship. They climbed the fort-walls and tried to

enter the grounds. Some people objected to it and at that time Nambucetty came there and beat them to death. On hearing about this Nīlakesī left everything behind including her son and went again on a pilgrimage. When the son grew up the father taught his son everything about trade and ships. The father gave him a new ship for trading and the son taking along with him Pāṇḍyas, Jonakas, Coliyas, Pāppavas and a Yavana and a huge stock of goods put the ship into the sea and fearlessly went for trading. After passing through many ports and crossing another ocean he reached Ponmala (the mountain of gold) and bartered his goods for a heap of gold. He came back to his own land and was one day playing chess with his father when a Sannyāsinī (female ascetic) came there. When she was given alms she requested to be allowed to talk to the young merchant. The Sannyāsinī was none other than Nīlakeśī the mother of Nambuśāri Aran, the young merchant. She requested him to come to Payyannūr for a feast conducted by a woman there and he agreed to that. But the father objected to it. But when the son persisted in going, the father sent him with the sons of a cetty, a few people from Maṇigrāma and a huge stock of goods for trade. The poem ends there thus with 104 verses.

There are different opinions about the story among literary critics and historians. Gundert writes about it thus:—"This is a piece of Malayālam work most ancient of all that I have seen. This is a creation in Malayālam before that language became diluted with meaningless indeclinable Sanskrit words." According to Gundert this poem was written before the poem Rāmacarita was written and thus in the 3rd century M.E.

PEDU. A Rājarṣi otherwise named Aṅkāśva. (Maṇḍala 1, Ṛgveda).

PERIYĀLVĀR. Viṣṇucittar, father of Āṇḍāl. (See under Viṣṇucittar).

PERUKA. A King of Vedic times. He was the āśrayadātā (one who gives refuge) of Bharadvāja. (Anuvāka 63, Maṇḍala 6, Ṛgveda).

PHA. This letter means Jhañjhāvāta. Phū is phūtkāra, a sound resembling hissing and means 'useless' also. (Chapter 348, Agni Purāṇa).

PHALAKAKṢA. A Yakṣa. This Yakṣa was a member of the court of Kubera. (Śloka 16, Chapter 10, Sabhā Parva)

PHALAKĪVANA. A sacred place. Once the devatās started practising severe austerities at this place and it lasted for a long time extending to thousands of years. From then onwards this became a holy place. (Chapter 83, Vana Parva, Śloka 86).

PHALAUDAKA. A Yakṣa. This Yakṣa lives in the court of Kubera. (Chapter 10, Sabhā Parva).

PHALGŪ. A holy river. If one visits this place one would get the benefit of doing an Aśvamedha. (Śloka 98, Chapter 84, Vana Parva).

PHALGUNA. Another name of Arjuna. Arjuna was born in the Uttarāphalgunī constellation in a mount of the Himālyas. So he was called Phalguna and also Phālguna. (Śloka 9, Chapter 44, Virāṭa Parva).

PHĀLGUNA. A month (March). It is so called because the phalgunīnakṣatra yoga occurs in that month. He who gives away as gift his meal for a time of the day will become more loved by his wife. Not only that, the Purāṇas declare that such a man would attain Candraloka. (Chapter 109, Anuśāsana Parva).

PHALGUTANTRA. The father of Sagara. During the old age of Phalgutantra the Haihayas led by Tālajaṅghas attacked Ayodhyā and drove out the royal family from the palace. Phalgutantra fled from the palace with his wife and stayed in the āśrama of Aurva. The King died before long. The queen who was pregnant then delivered a son in due course and he became the celebrated Sagara. (Chapter 3, Brahmāṇḍa Purāṇa).

PHALODAKA. A Yakṣa of the court of Kubera. (Śloka 16, Chapter 10, Sabhā Parva).

PHENA. A King of the race of Uśīnara. His son was Sutapas and his grandson Auśīnara. (Harivaṁśa, 1, 31, 32).

PHENAPA. A gotra-maker of the Bhṛgu family. Phenapa is mentioned in the context of describing to Yudhiṣṭhira the greatness of cows. Phenapa's original name was Sumitra. He lived on the shores of the river Kulajā in the mountain of Triśikhara drinking the foam of cow's milk alone and thus getting for him the name Phenapa. (Phena = foam; Pā = drink). (Anuśāsana Parva, M.B.)

PICCHALA. A serpent born in the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 6, Chapter 57, Ādi Parva).

PICCHILĀ. A river of Purāṇic fame which runs through Uttara Bhārata. (Śloka 29, Chapter 9, Bhīṣma Parva).

PINĀKA. The bow of Śiva. Pīnāka was formerly the three-forked spike of Śiva. Once it fell down from the hands of Śiva and on falling down took the shape of a bow. From then onwards it was used as a bow. See under Pāśupata. (Chapter 38. Sabhā Parva: Chapter 141, Anuśāsana Parva; Chapter 289. Śānti Parva).

PINĀKĪ I. One of the eleven Rudras. He was the grandson of Brahmā and the son of Sthāṇu. Pinākī attended the Janmotsava of Arjuna. (Chapter 66, Ādi Parva; Chapter 208, Śānti Parva; Chapter 122, Ādi Parva).

PINĀKĪ II. Śiva got this name because he wields the bow named Pināka.

PIṆḌĀRAKA I. A serpent born in the family of Kaśyapa. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 17, Chapter 57, Ādi Parva).

PIṆḌĀRAKA II. A sacred place situated near Dvārakā in Saurāṣṭra. He who bathes in a holy river there would get immense gold. The place is worshipped by the sages. He who stays there for one day bathing in that river would get the benefit of conducting an Agniṣṭomayajña. (Chapter 82, Śloka 62, Vana Parva; Śloka 21, Chapter 88, Vana Parva; Śloka 57, Chapter 25, Anuśāsana Parva).

PIṆḌASEKTĀ. A serpent of the race of Takṣaka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 8, Chapter 57, Ādi Parva).

PIṆḌIKĀ. A stool to install idols. The length of this stool should be equal to that of the idol. The breadth should be its half and the thickness equal to that is the breadth. The exact place where the idol is fixed of called Mekhalā and the hole in the mekhalā should

slightly slant towards the north. The pipe (exithole for the water to flow out) called Praṇāla should be as wide as a fourth part of the area of the pīṭha. For a praṇāla of a Śiva temple the length of the same should be half of that of the Piṇḍikā.

The sanctum sanctorum of the temple should be divided into seven divisions and the Piṇḍikā should be fixed by a learned priest in the Brāhmabhāga of the garbhagṛha (sanctum sanctorum). (Chapters 50 and 60, Agni Purāṇa).

PIṄGĀKṢA. See under Durmukha.

PIṄGĀKṢĪ. A female follower of Subrahmaṇya. (Śloka 18, Chapter 46, Śalya Parva).

PIṄGALA I. A deva who is an attendant of the Sun-god. Sūrya (Sun-god) rides in a one-wheeled chariot drawn by seven horses and he bears in his hands two lotuses. On his right side stands the attendant Daṇḍī with an ink-pot and a writing stick and on his left side stands the attendant Piṅgala with a stick. Both these are demi-god attendants of Sūrya. (Chapter 51, Agni Purāṇa).

PIṄGALA II. A prominent serpent born to the sage Kaśyapa of his wife Kadrū. (Śloka 9, Chapter 35, Ādi Parva).

PIṄGALA III. A sage. He was a Yajvā (priest) in the Sarpasatra of Janamejaya. (Śloka 6, Chapter 53, Ādi Parva).

PIṄGALA IV. A King of the Yakṣas. He is a friend of Śiva. He acts as body-guard to Śiva who spends his time in cremation grounds. This Yakṣa gives happiness to all in the world. (Śloka 51, Chapter 23, Vana Parva).

PIṄGALA V. A lion, who is a character in the book Pañcatantra. (See under Pañcatantra).

PIṄGALA VI. A brahmin of very bad manners. This brahmin was killed by his own wife who was a prostitute. In their next birth Piṅgala became a vulture and the prostitute, a parrot. Both had memories of their previous birth and the vulture (Piṅgala) with vengeance killed the parrot. After that Piṅgala was eaten one day by a tiger. A brahmin residing on the shores of Gaṅgā read to their souls the fifth chapter of Gītā and they got salvation and entered Pitṛloka (world of the Manes). (Chapter 40, Sṛṣṭi Khaṇḍa, Padma Purāṇa).

PIṄGALA VII. A rākṣasa (demon). Once when this demon was going through a forest he met a forester. The latter got afraid and climbed up a Śamī tree. Then a branch broke and it fell on the head of Gaṇeśa sitting beneath that tree. It was an act of worship and because of that both the forester and the demon were elevated. (Gaṇeśa Purāṇa).

PIṄGALĀ I. A prostitute. (See under Ṛṣabha II).

PIṄGALĀ II. A prostitute of the country of Avantī. Piṅgalā was born as the daughter of King Candrāṅgada in her next birth because of the virtuous act she did in doing service to the sage Ṛṣabha. The King named the girl Kīrtimālinī and Bhadrāyu married her. (See under Bhadrāyu).

PIṄGALĀ III. A woman of the city of Ayodhyā. Once this woman approached Śrī Rāma with amorous intentions and Śrī Rāma who was strictly observing a vow of one-wife refused to satisfy her desire and said:—"During the incarnation of Kṛṣṇa you will be born as a servant maid of Kaṁsa and then I will in my form as Kṛṣṇa accept you."

Sītā on hearing this cursed Piṅgalā. She said "Oh beautiful woman who has approached my husband with amorous intentions, you will have three bends in your body when you are born next as the servant maid of Kaṁsa." Piṅgalā weeping bitterly craved for pardon and then Sītā said that Kṛṣṇa would make her perfect. (Vilāsa Kāṇḍa, Ānanda Rāmāyaṇa).

PIṄGALARĀJA. A Yakṣa who lives in cremation grounds. He always acts as a pilot to Śiva in his travels. (Śloka 51, Chapter 231, Vana Parva).

PIṄGATĪRTHA. An ancient holy place. (Chapter 82, Vana Parva.)

PIÑJALĀ. A river of Purāṇic fame. The greatness of this river is described in Śloka 27, Chapter 9, Bhīṣma Parva).

PIÑJARAKA. A son born to the sage Kaśyapa of his wife Kadrū. Śloka 6, Chapter 35, Ādi Parva).

PIPPALA I. The youngest of the three sons born to the daitya named Mitra of his wife Revatī. (Bhaviṣya Purāṇa).

PIPPALA II. A brahmin born of the race of Kaśyapa. Pippala did severe penance and became arrogant of the power acquired by it. Once he happened to see the eminent sage Sukarmā serving with devotion his own mother and father and that made his arrogancc fade a bit. (Bhūmi Khaṇḍa, Padma Purāṇa, Chapter 61).

PIPPALĀDA. An ancient sage belonging to the tradition of preceptors. (See under Guruparamparā). It is said that this sage got that name because he was in the habit of eating Pippalī in large quantities daily. Praśnopaniṣad tells a story of how the sages Sukeśa, Śaibya, Satyakāma (Kaśyapa), Kauśalya, Bhārgava and Kabandhī went to Pippalāda seeking Ātmajñāna (spiritual knowledge) and how he gave them instructions on the same.

Padma Purāṇa gives the following information regarding Pippalāda:—"Once Kuṇḍala, a brahmin residing in Kurukṣetra, got a son named Sukarmā. Sukarmā's parents were old and Sukarmā spent most of his time looking after his sickly aged parents. Kuṇḍala taught his son all the Vedas and Śāstras. At that time in the gotra of Kaśyapa was born a brahmin named Pippalāda. Controlling his senses and abandoning all passions he did severe penance in a forest called Daśāraṇya. The greatness of his penance made the animals of the forest leave their mutual enmity and live in perfect peace. Even the devas were astonished at the power of his penance.

Pippalāda did penance sitting as majestic and motionless as a mountain for a thousand years. Ants made a sand-heap over him like a mole-hill. The sage sat inside without any motion; poisonous black cobras circled round him and yet the sage made no movement. Three thousand years went by like that and then the devas showered flowers on him. Brahmā appeared and gave him the boon 'Sarvakāmasiddhi' (getting all that is desired) and by the blessing of Brahmā he became a very learned person also.

Pippalāda became arrogant with the boon of 'Sarvakāmasiddhi' in his possession. One day while he was sitting on a river-bank a swan appeared before him and in clear tones said:—"Pippalāda, why are you so proud of your greatness? I do not believe you have that

power of universal attraction. This art is arvācīna (modern) ; you do not know Prācīna because you are illiterate. You take pride unnecessarily for having done penance for three thousand years. Do you know Sukarmā, the wise son of Kuṇḍala ? He is the man who has acquired this power of attraction. There is no mahājñanī (one possessing spiritual knowledge) like him anywhere else in this world. Sukarmā has given no gifts, he has not practised meditation, he has not performed yāgas or yajñas nor has he ever done a pilgrimage. He has not done any of these virtuous deeds and yet he is well-versed in all the śāstras and Vedas. Even though he is a child you do not possess enough knowledge to equal his. Why? Because he is always engaged in the care and welfare of his parents. You take pride in your achievements without reason." Hearing that Pippalāda went and met Sukarmā. Pippalāda knew that the bird was none other than Brahmā himself. They talked to each other for a long time and then Pippalāda admitted that Sukarmā was a greater man than himself. (Chapters 60-62, Padma Purāṇa).

PIPPALASTHĀNA. A division of land included in the Jambūdvīpa. (Śloka 37, Chapter 6 , Bhīṣma Parva).

PIPPALĀYA. One of the nine sons born to Ṛṣabhadeva of his wife Jayantī. Pippālaya was a very pious king. (4th Skandha, Bhāgavata)

PIŚĀCA I. (Devil, Satan)

1) *Origin.* A malevolent being which is the very manifestation of evil. Everybody, everywhere in the world, from the very birth of this universe believed in the presence of such a wicked soul. According to Hindu Purāṇas, Piśāca is a creation of Brahmā. In the beginning Brahmā created the eighteen prajāpatis headed by Dakṣa, the Yakṣas, the Gandharvas and the Piśācas. (Chapter 1, Ādi Parva). This wicked being is called in English a 'Devil'. This word is derived from the Greek word 'diabolos'. People of the West and East equally believe that Piśāca (Satan) is an enemy of men and gods alike.

2) *Bible and the Piśāca.* It is not clearly stated in Bible how Satan was born but it is being referred to at several places as a wicked soul which leads men to evil.

3) *The Bhāratīya Saṅkalpa.* Piśāca, the creation of Brahmā, has taken important roles in the Purāṇic stories. Though Piśāca is the instigator of all evils its manifestation appears in many contexts in the Purāṇas:—

(i) Piśāca lives in the court of Kubera and worships him. (Śloka 16, Chapter 10, Sabhā Parva).

(ii) Piśāca lives in the court of Brahmā and worships him. (Śloka 49, Chapter 11, Sabhā Parva).

(iii) Piśāca lives in the Gokarṇatīrtha and worships Śiva. (Śloka 25, Chapter 85. Vana Parva).

(iv) Piśāca is the head of all evil spirits. Marīci and sages like him have created many evil spirits. (Śloka 46, Chapter 272, Vana Parva).

(v) The bhūtas (evil spirits) made Rāvaṇa their king. (Śloka 88, Chapter 275, Vana Parva).

(vi) The food of Piśāca is flesh and its drink, blood. (Śloka 9, Chapter 50, Droṇa Parva).

(vii) In the battle af Bhārata, the horses attached to the chariot of Alambuṣa were Piśācas. (Śloka 38, Chapter 167, Droṇa Parva).

(viii) The Piśācas fought Karṇa acting as helpers to Ghaṭotkaca. (Śloka 109, Chapter 175, Droṇa Parva).

(ix) Arjuna conquered the Piśācas at the time of Khāṇḍavadāha. (Śloka 37, Chapter, 37; Karṇa Parva).

(x) The Piśācas were present during the fight of Arjuna with Karṇa (Śloka 50, Chapter 87, Karṇa Parva).

(xi) The Piśācas worship Pārvatī and Parameśvara doing penance on the top of the mountain Muñjavān. (Śloka 5, Chapter 8, Āśvamedhika Parva).

(xii) During the time of Mahābhārata many Piśācas incarnated as kings. (Śloka 6, Chapter 31, Āśramvāsika Parva).

PIŚĀCA II. A Yakṣa. (Śloka 16, Chapter 10, Śānti Parva).

PIŚĀCA III. An inhabitant of the country of Piśāca in ancient Bhārata. These Piśācas fought against the Kauravas on the side of the Pāṇḍavas during the great battle. It was these piśācas that stood on the southern side of the Krauñcavyūha of Yudhiṣṭhira in the great battle. (Śloka 50, Chapter 50, Bhīṣma Parva). A few of these Piśācas were with Bhagadatta in the army of Duryodhana. (Chapter 87, Bhīṣma Parva). Śrī Kṛṣṇa cursed the piśācas. Chapter 11, Droṇa Parva).

PIŚAṄGA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 17, Chapter 57, Ādi Parva).

PIṢṬĀKANAVAMĪ. See under Navamīvrata.

PITĀMAHASARAS. A sacred place in the base of the Himālayas. If one bathes in the holy pond there one would get the benefit of doing an Agniṣṭoma. (Śloka 148, Chapter 84, Vana Parva).

PĪṬHA. A demon. He was killed by Śrī Kṛṣṇa. (Śloka 5, Chapter 11, Droṇa Parva).

PIṬHARA. A daitya who was a member of the court of Varuṇa. (Śloka 13, Chapter 9, Sabhā Parva).

PIṬHARAKA (PĪṬHARAKA). A prominent serpent born in the family of Kaśyapa. This was burnt to death in the Sarpasatra of Janamejaya. (Śloka 15, Chapter 57, Ādi Parva).

PITṚ (S). Pitṛs are a set of demigods. From Manuprajāpati, son of Brahmā, were born the Saptarṣis like Marīci and they in turn created the Pitṛs. Besides Marīci and his set many others like Virāṭ Puruṣa and Brahmā have created Pitṛs. Some Purāṇas state that Pitṛs are of daily creation. Brahmā in the beginning created three sets of Pitṛs with form and four with brightness making thus seven sets. The three sets of bodied pitṛs are Agniṣvāttas, Barhiṣadas and Somapās and the four bright ones are Yama, Anala, Soma and Aryaman (10th Skandha, Devī Bhāgavata).

"Manor hairaṇyagarbhasya
ye marīcyādayaḥ sutāḥ /
Teṣāmṛṣīṇāṁ sarveṣām
putrāḥ pitṛgaṇāḥ smṛtāḥ" //
(Śloka 194, Chapter 8, Manusmṛti).

Pitṛs (manes) are classified into two types : The Agniṣvāttas and Barhiṣadas. Of these the Agniṣvāttas do not perform Yāgas and the Barhiṣadas are those who perform yāgas. Besides these two major divisions they are classified into many other groups as follows :

1. *Somasadasya* (*s*). Virāṭ Puruṣa is the creator of these Pitṛs. Somasadasyas are the Pitṛs of Sādhyadevas.

2. *Agniṣvātta* (*s*). They are the pitṛs of devas.

3. *Barhiṣadas.* These Pitṛs are the creation of the sage Atri. They are the manes of daityas, dānavas, yakṣas, gandharvas, uragas (serpents), rākṣasas (demons), suvarṇas and kinnaras.

4. *Somapā* (*s*). They are the sons of the sage Bhṛgu and are the manes of brahmins.
5. *Havirbhuk* (*s*). The sage Aṅgiras is the father of these Pitṛs who are the manes of Kṣatriyas.
6. *Ājyapā* (*s*). These are the sons of the sage Pulastya and are the manes of Vaiśyas.
7. *Sukālika* (*s*). Sons of the sage Vasiṣṭha, these Pitṛs are the manes of the Śūdras.

To the seven sages like Marīci were born the pitṛs and to the pitṛs were born the devāsuras (devas and asuras) and to the devāsuras were born everything else in this universe, animate and inanimate. (Chapter 3, Manusmṛti).

Performing a Śrāddha (offering obsequial oblations to the departed) is just like a yajña. The oblations should be offered in either silver or silver cum copper pots. Viśvadevas are the guardians of the pitṛs. Therefore the oblations should be offered after worshipping the Viśvadevas first and then the pitṛs and then Viṣṇu. (See under Śrāddha).

PITṚTĪRTHA. The Kumbhīpākanaraka (the hell of Kumbhīpāka) in the land of the manes is called Pitṛtīrtha. There is a story about this in Devī Bhāgavata:

Once the sage Durvāsas with his body smeared with ashes and wearing sacred berries went to Pitṛloka muttering "Śivaśaṅkara sarvātman śrīmātar bhuvaneśvari". The lord of the Pitṛloka received him with respect and worshipped him. While they were talking, Durvāsas heard cries of agony from somewhere and the sage then asked Pitṛnātha thus: "Oh lord of the Pitṛs, I have heard you described as a very virtuous man. How can then such painful cries of distress be heard from here? "Oh, I am dying beaten", "Oh, I am being killed" "Oh, I am dying" and "Oh, I am being burnt" are some of the woeful shrieks I hear. What is the reason for this?"

Hearing this Dharmarāja said: "Great sage, this is in fact a land of virtue. Nothing but righteous things are done here. I can tell you from where you hear that wail. The Yamapurī named Saṁyamanī is nearby. There Yama sits to punish the sinners. Yama is a dispenser of Justice and he has got several cruel and mighty servants to carry out his orders. There are eighty-six hells to punish the sinners and of these Kumbhīpāka is the most horrible. Great sinners like those who insult the gods, fornicators and those who insult their parents are put in this hell and punished. You are now hearing the cries of such sinners from that hell."

Durvāsas was curious to see the hell and the lord of the Manes gave permission and asked his servants to show Durvāsas the Kumbhīpākanaraka. The hell was found to change into a heaven The residents were laughing, singing dancing and doing such acts of happiness.

The servants of Yama were astonished and they went and reported to Yamarāja this sudden change. Yamarāja was also amazed to hear the news. He immediately rode on his vehicle, the buffalo, to the hell to learn the details personally. He could not find out the cause for the change. The place looked like the Svargaloka of Indra. King Yama sent a messenger to Indra with the news and Indra at first thought that it must be due to some māyā and so came to the place swiftly on his Airāvata. The news spread and one by one Brahmā, Viṣṇu, the Aṣṭadikpālakas (the eight guardians of the quarters) and all such people came to Kumbhīpākanaraka. Nobody could find an explanation for this change and so Mahāviṣṇu accompanied by a few devas went to Kailāsa and reported the matter to Śiva and Śiva said smilingly "Oh Viṣṇu, all this happened because of the greatness of the holy ashes. When the sage Durvāsas bent down to have a good look at the hell, particles of ashes from his body fell into the hell. From that moment onwards Kumbhīpākanaraka became a holy place for the Manes. This hell will henceforth be known as Pitṛtīrtha and those pitṛs who bathe in the holy pond there will become virtuous people. Do install on the shore of this pond an idol of mine, a Śivaliṅga, and by my side the idol of Umā, which is my power in an embodied form." The devas returned and did as they were directed.

PITṚVARTTI. See under Brahmadatta I.

PĪVARĪ. Wife of Śukabrahmarṣi, son of Vyāsa. Śuka got of Pīvarī four sons named Kṛṣṇa, Gauraprabha, Bhūri and Devaśruta and a daughter named Kīrti. (See under Śuka).

PLAKṢADVĪPA. One of the seven dvīpas (islands). (See under Saptadvīpa.)

PLAKṢAJĀTĀ. A tributary of river Gaṅgā. It is believed that this river is an incarnation of Sarasvatī and that the sins of those who drink the water of this river will vanish. (Chapter 169, Ādi Parva).

PLAKṢAPRASRAVAṆATĪRTHA. The place of origin of the river Sarasvatī. This is a very holy place. (Śloka 11, Chapter 54, Śalya Parva).

PLAKṢĀVATARAṆA. A sacred spot at the place of origin of Yamunā. The ancient people of Bhārata used to worship this place as a gate of Heaven. (Śloka 4, Chapter 90, Vana Parva).

PLAKṢAVATĪ. A river. This is referred to as a holy river in the Purāṇas. (Śloka 25, Chapter 165, Anuśāsana Parva).

PLĀKṢĀYAṆA. A Vaiyākaraṇa (grammarian). His opinion on Visargasandhi (a point in grammar) is described in Taittirīyaprātiśākhya.

POTAKA. A serpent born of the family of Kaśyapa. (Śloka 13, Chapter 103, Udyoga Parva).

PRABĀHU. A brave soldier who fought against the Pāṇḍavas on the side of the Kauravas in the great battle of Kurukṣetra. He showered arrows on Abhimanyu. (Chapter 37, Droṇa Parva).

PRABĀLAKA. A Yakṣa. This Yakṣa sat in the court of Kubera and worshipped him. (Śloka 17, Chapter 10, Śānti Parva).

PRABHĀ I. A devī. This devī sits in the court of Brahmā worshipping him. (Chapter 11, Śānti Parva).

PRABHĀ II. A celestial maiden of Alakāpurī. Once when the sage Aṣṭāvakra went to Alakāpurī this maiden gave a dance performance in his honour. (Śloka 45, Chapter 19, Anuśāsana Parva).

PRABHĀ III. Daughter of a dānava called Svarbhānu. She was married to king Āyus and Āyus begot of her sons like Nahuṣa and others (Brahmāṇḍa Purāṇa, 3—6—26).

PRABHĀ IV. One of the two wives of King Puṣpārṇa. (4th Skandha, Bhāgavata).

PRABHADRĀ. Wife of the son of Karṇa, King of Aṅga. She is called Bhadrāvatī also. (Jaimini Bhārata, Aśvamedha Parva, Chapter 63).

PRABHADRAKA. A special division of the army of Pāñcālarāja. This division comprises of Kṣatriyas only. Dhṛṣṭadyumna and Śikhaṇḍī were its leaders. During the Kurukṣetra battle Śalya slew many of the Prabhadrakas. The rest of the Prabhadrakas were killed by Āśvatthāmā while they were sleeping. (Chapter 8, Sauptika Parva; Chapter 57. Udyoga Parva; Chapter 19, Bhīṣma Parva, Chapter 11, Śalya Parva).

PRABHĀKARA I. A serpent born of the race of Kaśyapa. Śloka 15, Chapter 35, Ādi Parva).

PRABHĀKARA II. A great sage born of the race of Atri. This sage married the ten daughters of Ghṛtācī born of Raudrā'va (Bhadrāśva) of the family of Pūru. The names of the daughters are Rudrā, Śūdrā, Maladā, Bhadrā, Malahā, Khaladā, Naladā, Surasā, Gocapalā and Strīratnakūṭā.

Once when the Sun was in distress while he was being devoured by Rāhu, Sage Prabhākara said 'Svasti' to give salvation for the Sun and instantly the Sun came out from Rāhu's hold and shone brightly as before. It was as a result of this virtuous deed that the sage got the name Prabhākara. By his great knowledge and eminence he kept glowing the fame of Atrikula earned by generations.

Sage Prabhākara conducted a Yāga and on the occasion the devas presented him with great wealth and ten sons (Harivaṁśa, 1. 81-8.17).

PRABHĀKARA III. The sixth division of the land of Kuśadvīpa. (Śloka 13, Chapter 12, Bhīṣma Parva).

PRABHAÑJANA I. The first son of Citravāhana, king of Maṇipura. Citravāhana who was without a son for a long time did penance for obtaining a son. Śiva was pleased with his penance and he blessed him and assured him of a son soon. (Śloka 29, Chapter 214, Ādi Parva).

PRABHAÑJANA II. A king. He performed Śiva-worship for ten thousand years and attained Dikpālakatva. The name of his son was Pūtātmā. (Skanda Purāṇa, 41, 13).

PRABHAÑJANA III. A Kṣatriya king. Once this king killed a deer while it was breast-feeding its child and by a curse of the mother-deer Prabhañjana had to live as a tiger for a hundred years. When the period of the curse was coming to an end, the tiger heard the advice of a cow called Nandā and got himself transformed into his original form of the king. (Chapter 18, Sṛṣṭi Khaṇḍa, Padma Purāṇa).

PRABHĀNU. A son born to Śrī Kṛṣṇa of his wife Satyabhāmā. (10th Skandha, Bhāgavata).

PRABHĀSA I. A son born to Dharmadeva of his wife Prabhātā. This Prabhāsa is considered to be one of the aṣṭavasus. Prabhāsa's wife was the sister of Bṛhaspati, a widely travelled virtuous woman of renowned chastity and great yogic attainments. (Śloka 17, Chapter 66, Ādi Parva; Chapter 15, Aṁ'a 1, Viṣṇu Purāṇa).

PRABHĀSA II The sacred place called Prabhāsatīrtha. This place of Purāṇic importance is situated in Saurāṣṭra on the west coast. This is called Somatīrtha also. Some facts about this tīrtha from the Purāṇas are given below :

(i) During the pilgrimage of Arjuna he did penance for a thousand divine years standing on one foot at Prabhāsa. Śloka 15, Chapter 12, Vana Parva).

(ii) Agnideva resides in this place. One who bathes in the holy pond there would get the benefit of doing Agniṣṭomayajña. (Śloka 58, Chapter 82, Vana Parva).

(iii) Once Yudhiṣṭhira along with his brothers came and did penance here. (Śloka 15, Chapter 118, Vana Parva).

(iv) Prabhāsatīrtha is dear to Indra. (Śloka 7, Chapter 130, Vana Parva).

(v) Those who bathe in the holy pond in Prabhāsa are taken to heaven in Vimānas and they then by songs of praise wake up the celestial maidens there. (Śloka 9, Chapter 25, Anuśāsana Parva).

(vi) It was at this Prabhāsatīrtha that the Yādavas fought against one another and destroyed themselves. (Śloka 10, Chapter 3, Mausala Parva).

(vii) Śrī Kṛṣṇa and Balarāma merged with the Supreme spirit at this place. (Chapter 4, Mausala Parva).

(viii) The son of sage Sāndīpani was kidnapped by Pañcajana while the former was bathing at this tīrtha. (10th Skandha, Bhāgavata).

(ix) It was while standing on the shore of the Prabhāsa pond that Arjuna first heard about Subhadrā. (10th Skandha, Bhāgavata).

PRABHĀTA. See under Sṛṣṭi.

PRABHĀTĀ. Wife of Dharmadeva. Dharmadeva begot of her two sons named Pratyūṣa and Prabhāsa. Both were Vasus. (Śloka 17, Chapter 66, Ādi Parva).

PRABHĀVATĪ I. A woman who was engaged in penance at the abode of Mayāsura. One of the batches of monkeys that went to different places in search of Sītā met Prabhāvatī. (Śloka 4, Chapter 282, Vana Parva).

PRABHĀVATĪ II. The wife of Sūryadeva. (Śloka 8, Chapter 117, Udyoga Parva).

PRABHĀVATĪ III. A female follower of Subrahmaṇya. (Śloka 3, Chapter 46, Śal a Parva).

PRABHĀVATĪ IV. Wife of Citraratha, king of Aṅga. This Prabhāvatī was the eldest sister of Ruci, wife of Devaśarmā. (Śloka 8, Chapter 42, Anuśāsana Parva).

PRABHĀVATĪ V. Daughter of the demon Vajranābha. She was married to Pradyumna, son of Śrī Kṛṣṇa.

There was once a very valiant demon called Vajranābha. He went into the valley of Meru and performed penance to propitiate Brahmā. Brahmā appeared before him and he got from him boons such as strength to conquer and subdue all kings, the secret of leaving the body and entering that of others etc. Empowered with these boons he made Vajranābhapura his capital. He got a daughter named Prabhāvatī. His brother Sunābha had two daughters named Candramatī and Guṇavatī.

While he was thus living there, he set out on a campaign of victory. He conquered the whole world and then turned his eyes towards Svarga. Going to Indraloka he told thus : "Hi, son of Kaśyapa, I am also born of Kaśyapa. Your mother Aditi and my mother Diti are both wives of Kaśyapaprajāpati. You ruled over Svarga till this time. Now, let me rule over it for some time." Indra was embarrassed by this logical challenge and could not give any reply to him. Kaśyapaprajāpati was then performing a long Yāga and Indra replied he would find a solution to his demand when their father returned after the Yāga. From that moment onwards Indra started thinking of plans to destroy Vajranābha. He went and sought help from Śrī Kṛṣṇa residing in Dvārakā. Kṛṣṇa promised to help him when the time came.

After returning to Devaloka, Indra started planning to kill Vajranābha. Vajranābhapurī was surrounded by sky-scraping fortresses and admission inside was restricted. He, therefore, called the gaily loitering swans of Devaloka to his side and told them thus : "Look here, swan—ladies. You should go to Vajranābhapurī and see Prabhāvatī and then describe to her the beauty and goodness of Pradyumna. Your description should be such that Prabhāvatī should fall in love with Pradyumna. After that you should go to Pradyumna and tell him about Prabhāvatī in a similar way. On completing your mission you should come and report to me."

Obeying the orders of Indra the swans flew to Vajranābhapurī. They saw Prabhāvatī in a secluded spot and told her just what they were asked to tell her. Then they flew to the side of Pradyumna and told him about Prabhāvatī. After successfully completing their mission they flew to Devaloka. The marriage day of Prabhāvatī drew near. The swans went to Prabhāvatī again and made her request her father to include the performances of a dramatic troupe also in the programme of marriage festivities. Vajranābha agreed and a troupe was invited. The dramatic troupe comprised among others many Yādava soldiers, Śrī Kṛṣṇa, Pradyumna and his brothers, all in disguise. Their drama was Rāmāyaṇa. The performance was superb and even Vajranābha stood amazed at their skill. The troupe was encamped in another palace and treated as royal guests. The companion maid of Prabhāvatī, Sūcīmukhī, united her with Pradyumna during the dark hours of the night and they spent the nights in amorous sports. The daughters of Vajranābha's brother, Candravatī and Guṇavatī came to know of these secret meetings and they requested Prabhāvatī to find out suitable persons among the Yādavas for them also to enjoy with. Prabhāvatī introduced them to Gada and Sāmba both sons of Kṛṣṇa. The amorous sports of all of them continued freely during the nights.

When things progressed so far, Indra and Kṛṣṇa persuaded Pradyumna to kill Vajranābha. Pradyumna started a war with Vajranābha and in the great battle that ensued Pradyumna killed Vajranābha. Pradyumna and his brothers then took the demon girls to Dvārakā. Pradyumna, Gada and Sāmba married Prabhāvatī, Candravatī and Guṇavatī respectively. By this time Kaśyapaprajāpati returned to Devaloka after his long yāga. (Viṣṇu Purāṇa, Chapters 91 to 95).

PRABHU. A soldier of Subrahmaṇya. (Śloka 69, Chapter 45, Śalya Parva).

PRABUDDHA. A king born of the line of Priyavrata, son of Manu. (4th Skandha, Bhāgavata).

PRACAṆḌA. A demon. Pracaṇḍa fought against Kārttikeya in the fight between Paramaśiva and the Tripuras. (Chapter 1, Gaṇeśa Purāṇa).

PRACETAS. The emperor Pṛthu, had two virtuous sons named Antardhāna and Vādī. Antardhāna got a son named Havirdhāna of his wife Śikhaṇḍinī. Dhiṣaṇā of the race of Agni became the wife of Havirdhāna She got of Havirdhāna six sons named Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. (Chapter 14, Aṁśa 1, Viṣṇu Purāṇa). Prācīnabarhis had ten sons named Pracetas. They were Prajāpatis. Dakṣa was born of the ten Prajāpatis to Vārkṣī alias Māriṣā. Therefore he got the name Prācetas. (Śloka 5, Chapter 75, Ādi Parva).

PRĀCĪNĀVĪTA. Wearing of an upper apparel or sacred thread by brahmins on the left shoulder and through the right arm-pit is called Upavīta and vice versa is called Prācīnāvīta. If it is worn as a necklace it is called Nivīta. (Chapter 2, Śloka 63, Manusmṛti).

PRĀCĪNABARHIS. A prajāpati. (For genealogy see under Pṛthu).

Pṛthu got two sons named Antardhāna and Vādī who were very virtuous. A son named Havirdhāna was born to Antardhāna of his wife Śikhaṇḍinī. Dhiṣaṇā born of the family of Agni became the wife of Havirdhāna and they got six sons named Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. Of these Prācīnabarhis became a great Prajāpati. He carpetted the world with darbha grass with its head turned towards the east and thus got the name (Prācī = east ; barhis = bed of Kuśa grass) Prācīnabarhis. He performed great penance and married Savarṇā, daughter of the oceans. They got ten sons who were called Pracetases and who were all masters of dhanurveda (archery). They all performed penance for ten thousand years lying submerged in water. Brahmā persuaded Prācīnabarhis to request his sons to refrain from remaining unmarried. Prācīnabarhis informed his sons about Brahmā's wish. They sat in meditation in the ocean for ten thousand years as per directions from their father and sang songs in praise of Viṣṇu. Mahāviṣṇu was pleased and he gave darśana (vision of god) to them on the surface of the ocean itself with the brilliance of blue lotus. Pracetases went into ecstasy when they saw Bhagavān coming to them riding on the back of Garuḍa and they bowed down in great devotion before him. Mahāviṣṇu asked them what they wanted and they reported they wanted a boon for the progress and prosperity of the prajās. Granting them the boon Mahāviṣṇu disappeared and the Pracetases went back to their father. (Chapter 14, Aṁśa 1, Viṣṇu Purāṇa).

PRĀCINVĀN. A king who was the son of Janamejaya and grandson of Pūru. His mother's name was Anantā. This king conquered in one day all the countries in the east (prācī) and got his name Prācinvān. He got of his wife Aśmakī a son named Saṁyāti. (Śloka 12, Chapter 95, Ādi Parva). Prācinvān got a son named Manasyu. (Chapter 278, Agni Purāṇa).

PRĀCYA. A place of habitation of Purāṇic fame. (Śloka 58, Chapter 9, Bhīṣma Parva).

PRADĀTĀ. Viśvadeva. (Śloka 32, Chapter 91, Anuśāsana Parva).

PRADĪPAKA. A character in Pañcatantra. (See under Pañcatantra).

PRADHĀNA. An ancient Rajarṣi. A learned woman named Sulabhā was born in his family and king Janaka conducted scholarly discussions with her. (Śloka 184, Chapter 320, Śānti Parva).

PRADOṢA. The grandson of Dhruva. Puṣpārṇa, son of Dhruva, begot of his wife Prabhā three sons named Pradoṣa, Niśītha and Vyuṣṭa. (Bhāgavata, 4th Skandha).

PRADVEṢĪ. Wife of Dīrghatamas. (See under Dīrghatamas).

PRADYOTA I. A Yakṣa. He was a member of the court of Kubera. (Śloka 15, Chapter 10, Śānti Parva).

PRADYOTA II. The first king of the dynasty of Pradyota. He was the son of a king called Śunaka. Pradyota is referred to as Śunakaputra in Vāyu Purāṇa.

Kṣemaka alias Śunaka father of Pradyota was killed by Mlecchas (a barbarous tribe). To avenge the death of his father Pradyota under the advice of Nārada decided to conduct a Mleccha Yajña and for that purpose dug a Yajñakuṇḍa seventeen miles long and seventeen miles wide. The Yajña started and in that Yajña different kinds of Mlecchas were burnt to death. From then onwards Pradyumna got the name 'Mlecchahantā' (killer of Mlecchas). (Bhaviṣya Purāṇa).

PRADYUMNA.

1) *General information.* A son born to Śrī Kṛṣṇa of his wife Rukmiṇī, Pradyumna was the rebirth of Kāmadeva. (For genealogy see under Kṛṣṇa).

2) *Birth.* It was at the time when Kāmadeva and Ratidevī were living together that Pārvatī, daughter of Himavān, started her penance to get Śiva as her husband. It was a need of the devas to get a son of Śiva to kill the fierce demon Tārakāsura. The devas employed Kāmadeva to create feelings of love in the ascetic Śiva and make him marry Pārvatī. Taking instructions from Indra, Kāmadeva took aim at Śiva with his bow and arrow. Śiva was then in deep meditation and Kāmadeva broke his concentration and Śiva got angry. He opened his third eye and burnt Kāmadeva to death.

Griefstricken by the death of her husband Ratidevī performed penance near the Himālayas to propitiate Mahādevī. Mahādevī appeared before her and consoled her thus: "Little girl, Kāmadeva would be reborn as the son of Śrī Kṛṣṇa of Rukmiṇī. He would then be named Pradyumna. The devas have cursed Śambara the leader of the asuras, during the battle between the demons and the demi-gods that he (Śambara) would be killed by Pradyumna. So Śambara is now searching for the infant which is a rebirth of Kāmadeva. So you abandon your present body and be born again as Māyāvatī to be the wife of Śambara. Pradyumna, the reborn Kāmadeva, would kill Śambara and accept you as his wife." Devī disappeared after saying this.

Obeying the instructions of Mahādevī, Rati abandoned her life and was born in the world of asuras. She grew up under the name Māyāvatī and became the wife of Śambara.

While Śrī Kṛṣṇa was living as the chief of Dvārakā his first wife Rukmiṇī was yearning for a child. Kṛṣṇa was deeply moved by the grief of Rukmiṇī and he flew on the back of Garuḍa to Kailāsa to obtain a boon for the birth of a child for her. On the way he alighted in the āśrama of Naranārāyaṇas and after obtaining the blessings of the sages there, went to Kailāsa and bowed before Śiva and explained to him the purpose of his visit. Śiva blessed him and said that Kāmadeva who was burnt to death by the fire of his third eye would take birth again as the son of Rukmiṇī. Kṛṣṇa returned to Dvārakā well-pleased. Rukmiṇī became pregnant and gave birth to Pradyumna, a rebirth of Kāmadeva. The demon Śambara knew of this birth and coming to Dvārakā in an invisible form carried away the infant when it was seven days old.

The demon threw the child into the ocean and a great fish swallowed it. The fishermen of the country of Śambara caught this fish and following the custom prevalent there presented the king with the fish. Śambara called his wife Māyāvatī and asked her to take the fish and get it cooked. When Māyāvatī cut open the fish for cooking she found to her surprise a beautiful child inside it. Even from the first sight of the child Māyāvatī had a great liking for it and so she took the child and brought it up as her own child.

When Pradyumna grew into a youth all the charm and beauty of Kāmadeva were found in him. Māyāvatī was excited to find a resemblance in him of her lost husband Kāmadeva. One day the great sage Nārada came that way and calling Māyāvatī to his side secretly revealed to her that Pradyumna was the incarnation of Kāmadeva and was thus her lost husband. From that day onwards Māyāvatī's affection for him changed into one of love. She taught him all the magic and witchcraft of Śambara. When Pradyumna found that Māyāvatī's affection for him was gradually changing into one of passionate love he questioned her about it. Māyāvatī then told him everything that happened and Pradyumna decided to kill Śambara and take Māyāvatī away.

3) *War with Śambara.* Pradyumna waited for an opportunity to kill Śambara. One day Pradyumna went under the flagstaff of Śambara which flew the royal flag of the king with an emblem of the figure of a lion embossed on it. He dropped it down by one stroke of his arrow. Hearing of this Śambara ordered his sons to kill Pradyumna. The eleven sons of Śambara, viz., Atisena, Citrasena, Viṣvaksena, Śrutasena, Suṣeṇa, Somasena, Ākkāla, Vikala, Kumbhaketu, Sudaṁṣṭra and Keśī, attacked Pradyumna. The devas came in their vimānas and joined sides with Pradyumna. The army of the demons teased him with various kinds of weapons like javelins, arrows, spears and battle axes. But Pradyumna cut them all by his arrows and cut to pieces all the sons of Śambara. Then Śambara sent an army against him. They were also made to flee by the arrows of Pradyumna. Then Śambara himself came on the scene. The fight became horrible. The continuous flow of arrows made it impossible for even Sun's rays to reach the earth. Then Śambara started his magical war. But Pradyumna faced that also. Śambara sent phantom lions; but Pradyumna made them immobile. Śambara then in turn created storms, rains, wild animals, serpents and vultures. All of them were killed by Pradyumna. Then with a well-aimed arrow Pradyumna killed Śambara. Then he rushed to Dvārakā carrying Māyāvatī with him. The people of Dvārakā were astounded to see them. Pradyumna went to Śrī Kṛṣṇa and Rukmiṇī and told them the whole story. They were overjoyed to find them and blessed them.

Aniruddha who married Uṣā the daughter of Bāṇa was the son of Pradyumna. (Chapters 103 to 108, 10th Skandha, Bhāgavata).

4) *Prabhāvatīpariṇaya.* Marriage with Prabhāvatī. (See under Prabhāvatī).

5) *Other details.*

(i) Pradyumna was born of a part of Sanatkumāra. (Śloka 152, Chapter 67, Ādi Parva).

(ii) Pradyumna was one among those who came to Arjuna from Dvārakā with dowry for his marriage with Subhadrā. (Śloka 31, Chapter 220, Ādi Parva).

(iii) Pradyumna was present for the Rājasūya Yajña of Yudhiṣṭhira. (Śloka 16, Chapter 34, Sabhā Parva).

(iv) Pradyumna consoled and encouraged the Yādava

army which stood dumb-founded before the valorous exploits of King Sālva. (Chapter 17, Vana Parva).

(v) Pradyumna fainted during a fierce fight between himself and King Sālva. (Chapter 17, Śloka 22, Vana Parva).

(vi) Pradyumna slew King Sālva in the end. (Chapter 19, Vana Parva).

(vii) Pradyumna means the merging of Bhūtajāla during Pralaya. (Śloka 37, Chapter 340, Śānti Parva).

(viii) Pradyumna fell dead by the beatings of the Bhojas during the Mausala fight. (Śloka 33, Chapter 3, Mausala Parva).

(ix) After his death Pradyumna took the form of Sanatkumāra. (Śloka 13, Chapter 5, Svargārohaṇa Parva).

PRĀGAHI. A preceptor. He has expressed his views on Yajñas in the book Sāṅkhyāyana Brāhmaṇa. Prāgahi describes what should be done in case any of the Karmans is left out by mistake during a Yajña. (Sāṅkhyāyana Brāhmaṇa).

PRAGHASĀ I. A rākṣasī (demoness). She was one among the several leading demonesses who sat around Sītā in Laṅkā to coax her into accepting Rāvaṇa as her husband. An ill-tempered woman, this demoness tried several methods to win Sītā to the side of Rāvaṇa. (Sarga 23, Sundara Kāṇḍa, Vālmīki Rāmāyaṇa).

PRAGHASĀ II. A female follower of Subrahmaṇya. (Śloka 16, Chapter 46, Śalya Parva).

PRAGHASA(S). A tribe of rākṣasas (demons). (Chapter 285, Vana Parva).

PRAGHOṢA. A son of Śrī Kṛṣṇa. (10th Skandha, Bhāgavata).

PRĀGJYOTIṢA. The palace of Narakāsura. Narakāsura was known as Bhaumāsura also. After the death of this asura Bhagadatta became King there. After Bhagadatta Vajradatta became ruler there. Prāgjyotiṣa was an invincible fortress of the asuras. (Chapter 23, Verse 28, Sabhā Parva; Chapter 48, Udyoga Parva and Chapter 75, Aśvamedha Parva).

PRAHĀSA I. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 16, Chapter 57, Ādi Parva).

PRAHĀSA II. A soldier of Subrahmaṇya. (Śloka 68, Chapter 45, Śalya Parva).

PRAHASTA. A minister of Rāvaṇa.

1) *Genealogy.* Descending in order from Viṣṇu—Brahmā—Heti — Vidyutkeśa — Sukeśa — Sumālī — Prahasta.

The demon Sukeśa got of his wife Devavatī three sons named Mālyavān, Sumālī and Mālī. Of these Sumālī got of his wife Ketumatī ten sons named Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhrāda, Prakvāta and Bhāsakarṇa and four daughters named Vekā, Puṣpotkaṭā, Kaikasī and Kumbhīnasī. Most of the sons were the ministers of Rāvaṇa.

2) *Other details.*

(i) Prahasta was the chief minister of Rāvaṇa. (Uttara Rāmāyaṇa).

(ii) In the Rāma-Rāvaṇa battle Prahasta fought against Vibhīṣaṇa and was killed by the latter. (Śloka 4, Chapter 286, Vana Parva).

PRAHETI I. A demon. Once Brahmā, the creator, became hungry and in his anger he produced some sounds which became Rākṣasas and Yakṣas. When one said "Rakṣāmahe" the rākṣasas (demons) came into being and when the other said 'Yakṣāmahe' the Yakṣas came into being. It was Praheti who became the father of the rākṣasas and Heti, the father of the Yakṣas. Both of them became mighty and powerful like Madhu and Kaiṭabha. Of these Praheti knew that only by virtuous life could one attain happiness in the next world and so remaining unmarried went to the valley of the Himālayas and doing penance there attained mokṣa. Heti when he came of age married Bhayā, sister of Kāla, and got a son named Vidyutkeśa. Vidyutkeśa married Sālakaṭaṅkā, daughter of Sandhyā. The rākṣasa race born of them lived in Pātāla and Laṅkā. In the Rāma-Rāvaṇa battle all were killed.

PRAHETI II. A demon. This demon travels along with a Sūrya named Aryaman during the month of Vai'ākha (May). (12th Skandha, Bhāgavata).

PRAHLĀDA I.

1) *General information.* Son of a rākṣasa King who saw Mahāviṣṇu by means of his devotion in the form of Narasiṁha (man-lion). His father was Hiraṇyakaśipu and mother Kayādhū.

2) *Genealogy.* Descending in order from Viṣṇu — Brahmā — Marīci — Kaśyapa — Hiraṇyakaśipu — Prahlāda.

3) *Birth.* Kaśyapaprajāpati got of his wife Diti two sons named Hiraṇyākṣa and Hiraṇyakaśipu and a daughter named Siṁhikā. Of these two, Hiraṇyākṣa got boons from Brahmā and roamed about as a very valiant hero destroying everything on earth and finally pulling down the earth to the depths of the ocean. Mahāviṣṇu then incarnated as Varāha and after killing Hiraṇyākṣa lifted the earth from the ocean and put it in its original position.

Hiraṇyakaśipu became very angry at Mahāviṣṇu for killing his brother and with a view to wreaking vengeance on him performed penance to propitiate Brahmā. When the emperor of the demons, Hiraṇyakaśipu, thus went to the forests for performing penance the Devas attacked the land of the demons. A great fight ensued in which the devas were defeated. While fleeing away thus Indra took away Kayādhū wife of Hiraṇyakaśipu by force. Nārada who heard the moanings of the poor woman under the clutches of Indra got her released from Indra's hold. For some time she stayed in the āśrama of Nārada worshipping him. Kayādhū was pregnant then. Nārada taught the child in Kayādhū's womb lessons in Vedas, moral philosophy, duty and spiritual knowledge. When Hiraṇyaka'ipu returned after his penance Kayādhū joined him and very soon gave birth to a son. That boy was Prahlāda.

Hiraṇyaka'ipu begot of Kayādhū five sons, Prahlāda, Saṁhlāda, Anuhlāda, Śibi and Bāṣkala. Prahlāda got three sons named Virocana, Kumbha and Nikumbha. The celebrated emperor Mahābali was the son of Virocana. Bāṇa was the son of Mahābali. Uṣā, daughter of Bāṇa, was married to Aniruddha, son of Pradyumna and grandson of Śrī Kṛṣṇa. (Chapter 65, Ādi Parva; Chapter 19, Agni Purāṇa; Chapter 15, Aṁśa 1, Viṣṇu Purāṇa and 7th Skandha, Bhāgavata).

4) *Boyhood and education.* Hiraṇyakaśipu decided to make Prahlāda an instrument to wreak vengeance on Mahāviṣṇu. Entrusting the education of his son to

able preceptors he instructed that the boy should never mutter 'Nārāyaṇāya namaḥ' but should on the other hand mutter 'Hiraṇyāya namaḥ' only. Not only that, he wiped out the name of Nārāyaṇa from the land altogether. Prahlāda stayed in the house of the preceptor and studied his lessons. One day Prahlāda went to see his father along with his preceptor. Hiraṇyakaśipu was drunk then. Prahlāda went and prostrated before his father and Hiraṇyakaśipu lifting the boy up from the ground asked him with affection to repeat to him all the good things he had learned so far and Prahlāda quickly repeated thus :—"I bow down to Mahāviṣṇu, the root cause of all things seen and unseen, the protector of this visible universe, who is without beginning, centre and end and who is without origin, growth and decay."

The words of Prahlāda struck his father like a thunderbolt. With his lips trembling with anger Hiraṇyakaśipu stared with his blood-red eyes at the preceptor. The frightened Guru again and again submitted that he had never taught him any of the kind the boy had repeated before his father. Then who must have taught him those things ? the emperor enquired. Then Prahlāda said that all those things were put into his mind by Mahāviṣṇu himself. A hot discussion then took place between Prahlāda and his father and in the end Hiraṇyakaśipu ordered the preceptor to take away Prahlāda and make another earnest attempt to correct him and bring him round to the emperor's liking. Prahlāda stayed for another period with the Guru serving him with devotion and studying well. After a long time Prahlāda was again taken before his father and the latter as before asked him to repeat what he had studied so far. To the shocking disappointment of Hiraṇyakaśipu Prahlāda again repeated verses in praise of Mahāviṣṇu. The emperor's rage knew no bounds and he ordered his men to kill his son. (Chapter 17, Aṁśa 1, Viṣṇu Purāṇa).

5) *Torturing Prahlāda.* On hearing the order of Hiraṇyakaśipu many armed soldiers surrounded Prahlāda. Prahlāda addressed them thus : "Oh daityas, Mahāviṣṇu resides in your weapons, in you all and in me also. Since that is the real truth your weapons will not injure me." The daityas struck him hard with their weapons but Prahlāda did not feel pain at all.

Hiraṇyakaśipu then sent thousands of poisonous serpents led by great ones like Takṣaka. When they started thrusting their venomous fangs into his body, Prahlāda stood cheerfully meditating on Mahāviṣṇu and he did not even feel the bitings. On the other hand the fangs of the serpents dropped out from their mouths and the gems on the heads of the big ones burst out and all the snakes felt sorry for their action.

Hiraṇyakaśipu then sent the aṣṭadiggajas (the eight elephants who bear the burden of this earth) to kill Prahlāda. The huge animals bigger than the biggest of mountains threw the boy to the ground and struck him with their long and pointed tusks. Prahlāda lay meditating on Mahāviṣṇu and the tusks that hit the body of Prahlāda were broken to bits. Prahlāda was then thrown into a pit of fire. But the wind-blown ferocious fire was not able to burn him and as he lay in the fire-pit meditating on Mahāviṣṇu he felt he was lying on a bed of lotuses.

When things progressed so far the astonished priests of the palace advised the emperor to put a stop to torturing Prahlāda. Their consoling words alleviated his rage and he sent Prahlāda again to his Guru for another term of study. He stayed with his Guru and continued his studies. Whenever he got leisure he taught the other inmates of the āśrama lessons in Viṣṇumārga. Hiraṇyakaśipu was informed of this and obeying orders from him the asuras gave poison to Prahlāda. That too was of no avail. The royal priests got angry and they created a devil as ferocious as the flames of fire. The devil with mighty thumpings on earth dashed towards Prahlāda and hit him on his breast with its spike. The spike broke into pieces and the devil turning back cursed the priests. Then the daityarāja took him to the top of a mountain twentyfour miles high and pushed him down from there. The boy fell down meditating on Mahāviṣṇu and the goddess of earth received him with extended hands and prevented a painful impact with the ground. The father became furious and sent Śambarāsura to kill his son. Śambara tried many magical attacks. Prahlāda without any ill-feeling towards Śambara sat meditating on Mahāviṣṇu and then Viṣṇu sent his Sudarśana wheel against the demon and he was forced to retreat. Then by orders from Hiraṇyakaśipu the wind god entered the body of Prahlāda. Prahlāda knew it and he sat meditating on Viṣṇu and the latter entering the body of Prahlāda drank the wind inside him. When Hiraṇyakaśipu was defeated in all his attempts to kill Prahlāda he sent his son again to his Guru. Then the preceptor taught him everything that was needed for a king and also the science of justice written by Śukrācārya. When Prahlāda completed his education and the Guru felt the boy had become humble he took him back to Hiraṇyakaśipu.

Once again Hiraṇyakaśipu entered into a discussion on god with his son and dissatisfied with his continued devotion to Viṣṇu decided again to kill his son. He was thrown into the ocean bound hand and foot. With every movement of Prahlāda the ocean became turbulent and water rose on all sides. There was a deluge on earth. Hiraṇyakaśipu called the daityas to his side and said : "Oh daityas, bring all the mountains on earth and create a barrier round the ocean so that my wicked son cannot get outside the ocean. Fire does not kill this boy; he is not wounded by any of the weapons; wind, poison, devils, magic, falls from heights and even the diggajas could not kill him. So let him remain in water for thousands of years together and then he will die."

The daityas and dānavas brought mountains and dropped them over Prahlāda lying inside the ocean. The mountains lay spread over thousands of miles. Lying thus in the ocean the pious boy prayed to Mahāviṣṇu and the latter appeared before him and granted him boons. Escaping from the ocean Prahlāda went to his father and prostrated before him. Hiraṇyakaśipu was astounded to see him alive and taking him in his arms embraced him and with tears rolling down his cheeks for having tortured him so far asked him "My son, you are still alive, are you not ?" After that he started treating him as his son. (Chapter 20, Aṁśa 1, Viṣṇu Purāṇa).

6) *The incarnation of Narasiṁha.* But as days went by Hiraṇyakaśipu got wild again. He could not bear his son's increasing devotion to Viṣṇu. He hated to hear Prahlāda's chantings of Viṣṇu's name and so one dar

while Prahlāda was repeating his chantings of Viṣṇu's name Hiraṇyakaśipu jumped up from his seat with sword in his hand and asked Prahlāda where his Viṣṇu was. Prahlāda very calmly replied that Viṣṇu was present everywhere even in stones, trees or the pillars of the palace. Hiraṇyakaśipu in uncontrollable rage struck the nearest pillar with his sword. Then to the shocking surprise of Hiraṇyakaśipu Mahāviṣṇu in the form of a fierce man-lion (Narasiṁha) jumped out from the pillar. The figure was terrifying to look at. It had fiery eyes, a dagger-like tongue with blood oozing from it, shaggy neck with trembling eyebrows, two teeth one on each side curved like the crescent moon, a black face inside a cave-like heap of manes, hairs strong and pointed like diamond needles, nails white and cup-like and a body as bright and brilliant as a thousand crores of suns. Only Prahlāda could stand before the figure and look at it.

The man-lion jumped on the body of Hiraṇyakaśipu and tearing open the belly of Hiraṇyakaśipu took the bloody intestines out and wearing it round its neck performed a naked dance. Everything happened in no time and the Narasiṁha changing into the form of Mahāviṣṇu blessed Prahlāda and then disappeared. (7th Skandha, Bhāgavata).

7) *Prahlāda and Naranārāyaṇas.* When Hiraṇyakaśipu was killed Prahlāda was crowned as emperor of the demons in Pātāla. At that time, once Cyavana the best of the Bhṛgus, went to Nāgakuleśvaratīrtha to bathe in the Narmadā. He saw Mahādeva there. When he entered the waters of the river a serpent Kekaralohita by name bit him and took him to Pātāla. Cyavana meditated on Viṣṇu when he was bitten by the serpent and so he was not affected by the poison of the serpent. He therefore, roamed about in Pātāla accepting the hospitality of the serpent maidens. Travelling thus he reached the land of the dānavas. He was worshipped by the daityas there and Prahlāda finding an ascetic of great saintliness honoured and worshipped by his people received him with respect and worshipped him and enquired about him. Cyavana said : "I came today to see Nāgakuleśvara and bathe in the Narmadā river. But as soon as I entered the river I was caught by a serpent and was brought to Pātāla. I was thus able to see you." Hearing the words of Cyavana the lord of the daityas said : "Oh, Bhagavan, which are all the sacred tīrthas of the earth, which are in the heavens and which all in Pātāla ? Please do enlighten us." Cyavana replied ; "Mighty king, Naimiṣa is the best of all tīrthas on earth, Puṣkara in the heavens and Cakratīrtha in Pātāla."

The daitya emperor turned to the dānavas and said "Make all preparations immediately. We must go to earth to bathe in the holy tīrtha, Naimiṣa. We can then see Puṇḍarīkākṣa (lotus-eyed) Viṣṇu sitting there as Pītāmbara (robed in yellow)." Hearing this dānavas with heavy equipments started from Pātāla with their king to the earth.

All the mighty dānavas reached the forest of Naimiṣa and after bathing in the holy pond there went for hunting. During their wanderings they found the river Sarasvatī, flowing with crystal-like water. On the shore of the same they saw a pine tree covered with arrows. The arrows were sticking to it one above another. The arrows looked like serpents and the gruesome sight roused Prahlāda's anger. Near that tree sat two ascetics wearing the hide of Kṛṣṇa deer and matted hair on thei heads. By their side were two divine bows, Śārṅga and Ajagava with two never-empty quivers. Prahlāda mistook them for two fake sannyāsins and therefore questioned them thus : "Why are you thus falsely trading on virtuousness ? What connection is there between matted hair and penance and weapons of such supreme quality ?" Then one of the ṛṣis, Nararṣi, said "King of daityas, why do you think like that ? If one is powerful whatever one does will be right."Prahlāda jeered and said "When I, who have fixed limits for virtue and righteousness, am here what power can you wield ?" Nara replied "Oh king, our ability is really supreme. There is nobody in the three worlds to conquer us in a fight." Prahlāda got furious on hearing the boasting of the ṛṣi and took a vow thus immediately : "I will fight and win against Naranārāyaṇas." Then the great Prahlāda keeping aside his army in the forest took his bow and made a thundering noise with it.

At once Nara took his Ajagava bow and showered arrows on Prahlāda with it. But Prahlāda broke them all with his gold-plated matchless arrows. Nara got angry when he found all his arrows broken to pieces so easily by Prahlāda and he sent different kinds of arrows in quick succession. But the daitya king replied with astonishing rapidity. For one arrow of Nara the daitya sent two and the fight became grim. Nara covered the whole world above with arrows and the daitya emperor smashed them all to pieces by his gold-plated ones.

The fight then turned to one with divine weapons. The asura chief took the divine Brahmāstra and then Nara took the fierce Nārāyaṇāstra. They met in the air and fell down powerless. When his Brahmāstra got fused Prahlāda got wild with anger and taking a mace jumped out of his chariot and rushed at Nara. When Nārāyaṇa saw the daitya chief rushing towards Nara with his mace he asked Nara to step aside and faced the demon himself. Prahlāda then attacked Nārāyaṇa and hit him with the mace. But the mace broke into a hundred pieces and Prahlāda was forced to use other weapons. The fight became ghastly and even devas assembled above to witness the fight. When Prahlāda found it was getting more and more difficult for him to defeat the Naranārāyaṇas he prayed to Mahāviṣṇu for help. Viṣṇu appeared before him and when Prahlāda asked him the reason why he could not defeat Naranārāyaṇas, Viṣṇu replied that they were the sons of Dharmadeva who were invincible by weapons. They could be won over only by devotion.

Hearing that Prahlāda returned to Pātāla and entrusting the administration of his kingdom to his cousin Andhaka, son of Hiraṇyākṣa, Prahlāda returned to Badarikāśrama and erecting an āśrama there started a penance to propitiate Naranārāyaṇas. When Naranārāyaṇas appeared before him Prahlāda requested to be pardoned for fighting against them. They pardoned him and blessed him and Prahlāda returned to Pātāla. Even after his return Prahlāda did not take back the administration from Andhaka. He constructed an āśrama away from the palace and lived there performing penance. He spent many years there as an advisor to the asura Kings. (Chapters 7 and 8, Vāmana Purāṇa).

8) *Blessings of Śukra.* Andhaka, son of Hiraṇyākṣa, ruled over the empire only for a short time. At that time

there was a fight between the asuras and the devas in which the asuras were defeated. After a truce with the devas Bali, son of Virocana, and grandson of Prahlāda was crowned the emperor of the asuras. Prahlāda then went to the mountain Gandhamādana and started doing penance to increase his personal power. Bali ruled as an antagonist of the devas and so very soon a grisly battle ensued between the devas and the asuras and Mahāviṣṇu defeated them. They fled from their land and took refuge under their preceptor Śukrācārya. Śukra then told them thus : "You remain here without fear. I shall protect you by my power of mantra and medicines. I shall devote my cogent brilliance to your advantage. It is enough if you remain here with full confidence in me."

The devas understood all these plans of the daityas through spies and they met in conference to consider their future plans. They knew that Śukrācārya was very powerful and if the daityas attacked them with the help of Śukrācārya the defeat of the devas was sure. They feared that they might even be compelled to flee from Svargaloka. How could the daityas under the shield of the mighty Śukra be destroyed ? That was the worrrying thought of the devas.

They were thus worrying about this when Śukrācārya went to do penance for attaining more power. The daityas awaited the return of their ācārya. In the meantime they sent Prahlāda who was, though a daitya, a friend of the devas to talk peace terms with the devas. The mission was successful and the devas agreed to a no-war treaty. Prahlāda returned triumphant.

Śukra did severe penance to propitiate Śiva and Śiva appeared before Śukrācārya and when he knew that the purpose of Śukra was to defeat the devas he was a bit embarrassed. So he told him thus : "Oh sage Śukra, you take a vow and do penance with your head downwards over smoky incense for a thousand years. You will then attain power and happiness as you desire." In fact Śiva thought Śukra might not be able to complete the penance and so not succeed in his plan of destroying the devas. But Śukra started the penance in right earnest.

The devas were frightened when they knew the deceit of the daityas and the strategy of their preceptor. They decided to go to war with the daityas immediately. The daityas were in a fix. They knew that if they fought without the help of their guru defeat to them was sure. So they ran to the mother of Śukra and sought her help. The devas rebelled against Śukra's mother and she invoked the goddess of sleep and put all the devas into deep slumber. Mahāviṣṇu stealthily carried away Indra lying asleep. Indra persuaded Mahāviṣṇu to kill Śukra's mother and he cut off the head of Śukra's mother by the divine discus, Sudarśana.

Bhṛgumaharṣi, father of Śukra, was angry at that arrogant and cruel deed of Mahāviṣṇu and cursed him saying that he would be born on earth several times as man. After that he brought to life by sprinkling water his wife lying dead with her head severed from her body. Knowing well the havoc that would be created when Śukra came back after his penance Indra sent his daughter Jayantī to destroy the penance of Śukra. She went in the guise of a demon girl to serve Śukrācārya. In the meantime at the request of Indra Bṛhaspati took the form of Śukrācārya and presented himself before the daityas. The daityas believed him to be their real guru Śukra and were pleased.

Ten years went by and one day Śukrācārya remembering the old events left Jayantī and went to his court in the demon land. Bṛhaspati had by that time returned to devaloka fully satisfied with his mission. The devas not knowing that Śukra had returned started for a war with the daityas. Śukra when he came back went wild when he knew that his people had been worshipping Bṛhaspati for ten years. The angered preceptor was not to be pacified by any amount of arguments and so they sent Prahlāda to Śukrācārya and Prahlāda pleaded for controlling his anger and Śukra did so.

Śukra then saw with his divine vision the maneuverings in mind of the devas and was convinced that a war with the devas at that juncture would be an utter failure. So he advised the daityas to desist from war and assured them that during the period of Sāvarṇi Manu to come, emperor Bali would become all-powerful and he would then fight and win the devas. Prahlāda returned and told the asuras the message of Śukrācārya. But the daityas were not satisfied and compelled Prahlāda to go to war with the devas. At last Prahlāda was forced to agree and a fierce devāsura battle ensued. Prahlāda met Indra in a single combat and it prolonged for a hundred years. In the end Prahlāda won. Indra prayed to the goddess and fearing that she might destroy the demon world, Prahlāda also prayed to her. The devī was pleased with both of them and she pacified them both and each went back to his own place. (4th Skandha, Devī Bhāgavata).

9) *Other details.*

(i) Once there was a fight between Prahlāda and Kāla. (Bhaviṣya Parva, Chapter 59).

(ii) Bali who was trampled down to Pātāla built a Viṣṇu temple and worshipped Viṣṇu following the advice of Prahlāda. (See under Bali).

(iii) Once Prahlāda taught Indra the rules of good conduct. (Śloka 28, Chapter 124 Śānti Parva).

(iv) Once Uśanas sang in honour of Prahlāda. (Śloka 50, Chapter 139, Śānti Parva).

(v) Once Prahlāda learnt the importance of Ājagaravṛtti from a sage. (Chapter 179, Śānti Parva).

(vi) During the reign of emperor Pṛthu when the goddess of earth (Bhūmidevī) was milked, the asuras used Prahlāda as the calf to milk madya (wine) from her. (4th Skandha, Bhāgavata).

(vii) Prahlāda sits in the court of Varuṇa and worships him. (Śloka 12, Chapter 9, Sabhā Parva).

(viii) Prahlāda once went to the court of Brahmā to worship him. (Śloka 19, Chapter 11, Sabhā Parva).

(ix) Prahlāda acted as mediator in the controversy between Virocana and Sudhanvā. (See under Sudhanvā).

(For knowing more details about Prahlāda please see under Virocana and Bali.)

PRAHLĀDA II. A Kṣatriya King born of the family of Bālhika. This King belonged to the line of kings under the demon king Śalabha. (Śloka 30, Chapter 67, Ādi Parva).

PRAHLĀDA III. A serpent. This serpent sits in the court of Varuṇa and worships him. (Śloka 10, Chapter 9, Bhīṣma Parva).

PRAHLĀDA IV. A place of human habitation of Purāṇic fame. (Śloka 46, Chapter 9, Bhīṣma Parva).

PRAHUTA. A great yajña.
Manusmṛti states that respecting each of the following five is considered as a yajña in itself :—A devatā, a guest, servants, parents and the self. Of these the first is called Āhuta, second, huta, third, prahuta, fourth brāhmyahuta and fifth, prāśita (Ślokas 72. 73, Chapter 3, Manusmṛti).

PRAJĀGARĀ. A celestial lady. Once when Arjuna went to the court of Indra this celestial maiden gave performance in dance at the request of Indra. (Śloka 30, Chapter 43, Vana Parva).

PRAJĀGARAPARVA. A sub-division of Udyoga Parva of Mahābhārata. This comprises chapters 33 to 40 of Udyoga Parva.

PRAJAṄGHA. A rākṣasa (demon) of the party of Rāvaṇa. This demon was killed by Aṅgada. (Sarga 76, Yuddha Kāṇḍa, Vālmīki Rāmāyaṇa).

PRAJĀPATI (S). Creators of the world. With a view to making creation easy Brahmā at first created twentyone Prajāpatis (creators). They are Brahmā, Rudra, Manu, Dakṣa, Bhṛgu, Dharma, Tapa, Yama Marīci, Aṅgiras, Atri, Pulastya, Pulaha, Kratu, Vasiṣṭha, Parameṣṭhī, Sūrya, Candra, Kardama, Krodha and Vikrīta. (Chapter 384, Śānti Parva).

PRAJĀPATIVEDĪ. This is a holy place situated in the middle of four sacred places in Kurukṣetra named Tarantuka, Arantuka. Paraśurāmakuṇḍa and Macakruka. This place is called the Uttara (north) vedī of Prajāpati also. Besides this, four other places, Pratiṣṭhānapurī (with Prayāga), Kambala, Aśvatara and Bhogavatī are called Prajāpativedīs. The aforesaid five sacred Places are called Brahmavedī also. (Chapter 53, Śalya Parva; Chapter 85, Vana Parva).

PRĀJĀPATYA. A kind of marriage.

Sahobhau caratāṁ dharma-
miti vācānubhāṣya ca /
Kanyāpradānamabhyarcya
Prājāpatyo vidhiḥ smṛtaḥ //
(Sloka 30, Chapter 3, Manusmṛti).

Giving in marriage to a brahmacārī one's daughter after inviting him to his house and worshipping him is called Prājāpatya.

PRAKĀLA. A serpent born of the family of Vāsuki. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Chapter 57, Ādi Parva).

PRAKĀŚA. A brahmin born of the family of Bhṛgu. He was the son of Tamas who belonged to the race of Gṛtsamada. (Śloka 63, Chapter 30, Anuśāsana Parva).

PRĀKKOSALA. The place east of Kosala. Sahadeva conquered this place situated in Dakṣiṇabhārata (Śloka 13, Chapter 31, Sabhā Parva).

PRĀKṚTA. A Yakṣa. He became very rich within twelve days. (Śloka 19, Chapter 134, Vana Parva).

PRAKṚTI ; PURUṢA. Prakṛti (matter) and Puruṣa (spirit) are two basic factors essential for production of the Prapañca (the visible world which is the scene of manifold action) as man and woman are for the production of progeny. From Puruṣa (male), Prakṛti (female) originated and then they together created the Prapañca. The Vedas and Purāṇas make statements everywhere regarding Prakṛti and Puruṣa and three of the most important ones are given below :

1) 'Pra' means 'principal' and 'Kṛti' means 'creation'. Therefore the word is meant to convey the meaning 'one that is the principal factor for creation'. 'Pra' means 'sāttvic', 'Kṛ' means 'rājasic' and 'ta' means 'tāmasic' and the word 'Prakṛti' thus conveys the power of the three guṇas'. 'Pra' means 'before' and 'Kṛti' means creation and so Prakṛti means that which existed before creation.

Before creation Prakṛti lay merged with the Supreme Spirit without separate existence. But when the desire for creation was aroused, this Supreme Spirit divided itself into Prakṛti and Puruṣa. Then the right half becomes 'Puruṣa' and the left half 'Prakṛti' Even though they are thus two yogīndras (kings among sages) they see themselves as merged with the eternal One like fire and heat and assert the truth Sarvaṁ Brahmamayam (everything is Brahman, the Supreme Spirit). It was this basic Prakṛti that took forms as the five goddesses, Durgā, Lakṣmī, Sarasvatī, Sāvitrī and Rādhā. (9th Skandha, Devī Bhāgavata).

2) Puruṣa is the vital sentient Truth that sets in action the entire Prapañca. This Puruṣa is Supreme among the Supreme, beyond human comprehension, without form, colour, name, without origin, growth, change or end, residing in himself and that which can only be imagined to exist. This puruṣa has got two different forms, the visible and the invisible and also a third imaginary one, time. The sages call Puruṣa the Sūkṣmaprakṛti (The subtle all-pervading spirit, the supreme soul). This Sūkṣmaprakṛti which cannot be measured by any unit of measure, is not attached to anyhing, is imperishable, is without decrepitude, is immovable and is without the senses of sound, touch smell or form. This Prakṛti endowed with the three guṇas, without beginning or end is eternal, is the root cause of this Prapañca. This Prakṛti pervaded over Prapañca from the beginning of the great Deluge to the beginning of creation. Brahmajñānins who were great seers and who knew the truth of the Vedas speak about Prakṛti thus : "There was no night or day then, neither the earth nor the sky, neither light nor darkness. There was nothing but this. There was only one Brahman merged in which were Prakṛti and Puruṣa, a brahman which could not be understood by any of the five senses nor by intelligence. It was from the supreme being of Viṣṇu that the two forms Prakṛti and Puruṣa originated. These two were separated from Viṣṇu at the time of the great deluge and again joined together at the time of creation. The form of Viṣṇu from which these occurred was termed Time. During the last great deluge this visible Prapañca merged with it and so, this deluge was called Prākṛtapralaya. Time is eternal, having no end and so the process of Sṛṣṭi, Sthiti and Saṁhāra (creation, existence and destruction) continued without any interruption.

After that, during Pralaya (deluge), Prakṛti and Puruṣa stand apart due to equality of the guṇas, Sattva, Rajas and Tamas in Prakṛti. Viṣṇu in the form of Time starts the work to join them both together. Then when the time of creation came Viṣṇu, the Supreme Being, the supreme soul, the god of all living beings, omnipresent and omnipotent by his will entered the emotionless Puruṣa and emotional Prakṛti and created sensations in them. Smell is the sense which creates sensation in one by its nearness to it. Just like that Viṣṇu by his very presence near them created disturbances in them. It is Viṣṇu, the best of Puruṣas, who acts as Prakṛti which can disturb and which can be disturbed, which exists

in states of contraction and expansion. It is Viṣṇu, the god of the gods, who exists in forms of Sūkṣma and Sthūla, and as the great tattva and as the devas like Brahmā.

The Mahattattva originated from Prakṛti, which was existing as emotionless due to the equalisation of the three guṇas, when at the time of creation Viṣṇu, Truth in the form of Kṣetrajña (knower), merged with Prakṛti. The Mahattattva in its three forms, Sattva, Rajas and Tamas lay enveloped by Prakṛti just as a seed is covered by its husk. From this Mahattattva originated the three egos, Vaikārika, Taijasa and Tāmasa, the cause of the Pañcabhūtas. Because that ego contained the three guṇas it became the cause of the origin of the bhūtas (elements) and indriyas (senses). Ego pervaded the Mahattattva just as the Mahattattva pervaded (Aṁśa 1, Chapter 2, Viṣṇu Purāṇa).

3) In the beginning during the Deluge the world was all water. Then Śiva tore open his thigh and dropped a drop of blood in the waters. It became a huge egg. He broke it and from it came out Puruṣa and from Puruṣa he made Prakṛti for the creation of the Prapañca. These two, Prakṛti and Puruṣa, created the Prajāpatis and they in turn created the prajās. Puruṣa seeing the vast creation going on due to him became arrogant and Śiva chopped off his head. Śiva became repentant of his hasty deed later. To atone for his sin he took the skull in his hand and vowed that he would ever carry a skull in his hand and that he would live in cremation grounds. The two halves of the great egg became ākāśa and bhūmi (earth and sky). (Taraṅga 2, Kathāpīṭhalambaka, Kathāsaritsāgara).

RALAMBA I. A notorious dānava born to Kaśyapaprajāpati of his wife Danu. (Śloka 29, Chapter 65, Ādi Parva).

PRALAMBA II. An asura (demon). He attacked Śrī Kṛṣṇa and Balarāma and was killed by Balarāma. (10th Skandha, Bhāgavata).

PRALAYA (Destruction). Pralaya is of four kinds. The first is nityapralaya. This is the destruction going on daily for all animate and inanimate objects born on earth. The second is Brāhmapralaya or naimittikapralaya. The third is Prākṛtapralaya. This is the great deluge made by prakṛti (nature) at the end of a thousand Caturyugas (four yugas). The fourth is ātyantikapralaya. This is the union of the soul with the Supreme Being due to Jñāna. Of the above the Brāhmapralaya, or naimittikapralaya happens at the end of a Kalpa or a day of Brahmā or a thousand yugas. The nature of this pralaya is as follows : At the end of a thousand yugas the world will look famished. Then there will be excessive drought for a hundred years together and everything in this world would be destroyed then. Then Mahāviṣṇu, lord of everything in this universe, would present himself in the seven big rays of the Sun and drink to emptiness all the waters of all the three worlds, earth, ocean and pātāla. Then by the divine power of Mahāviṣṇu the seven rays of the Sun which had grown fat by drinking this water would become seven separate Suns. These Suns would burn all the three worlds including Pātāla. Then the earth would look like the back of a tortoise (Kūrmapṛṣṭha). At that time Rudra, equal in brilliance to Kālāgni, would from beneath burn the pātāla sending breaths from Ādiśeṣa. After pātāla Kālāgnirudra would burn the earth and then the heavens. Because of this all the worlds would look like globes of fire. Then the inhabitants of these worlds would go to Maharloka unable to bear the heat and from there to Janaloka. Thus Viṣṇu in the form of Rudra would destroy everything.

Then from the face of Viṣṇu would originate clouds and lightning in different forms. Those clouds would rain incessantly for a hundred years and destroy the fire prevailing everywhere. When the rains become unbearable Vāyu would encroach upon the seats of the Saptarṣis in the ocean and by the breath of Viṣṇu destroy all the clouds. At that time Viṣṇu, lord of all, would lie on the back of Ādiśeṣa in that one big ocean drinking vāyu (air). Viṣṇu will lie thus for a period of a Kalpa in yogic slumber meditating on Vāsudeva taking the name Madhusūdana and form of Brahmā praised by the siddhamunis inside the ocean. After that he would take the form of Brahmā and start creation.

In Prākṛtapralaya this whole universe would lie in extinction for a period of two parārddhas. One parārddha is 100000000000000000 years (one followed by seventeen zeroes) and so the period of a prākṛtapralaya is double the above number of years. The world would then come into the grip of a great drought; fire would break out and burn away everything in this world from Mahattattva to Viśeṣa. Then prompted by the desire of Viṣṇu, pratisañcaraṇa (back into nature) would occur. Then Jala (water) would absorb the guṇas of bhūmi like gandha (smell) and when the qualities of the earth are thus absorbed the earth would merge with pralaya. Jala is rasātmaka. Agni will absorb the rasa of Jala and Jala would be kindled. The guṇa of Agni is form and is in the form of Sun. Vāyu would absorb it and Agni would be destroyed. Vāyu would then become powerful and shake the world. The quality of Vāyu is touch and the ether would absorb that guṇa of Vāyu and Vāyu would be destroyed. The quality of ether is sound and it would be absorbed by the elements. If the elements are absorbed one by one the earth would merge into water (Jala) and Jala in Agni, and Agni in Vāyu and Vāyu in ether and ether in Ahaṅkāra (ego). Ahaṅkāra would merge in Mahattattva. This Mahattattva would be absorbed by Prakṛti. Prakṛti has got two forms:— Vyakta and Avyakta (Manifest and Un-manifest). The Vyakta would merge with Avyakta. Puruṣa is single, pure and without decay. But he is also part of Paramātmā (the Supreme Being). So Prakṛti and Puruṣa would both merge into the Supreme Being. There are no distinctions, fabrications in Paramātmā, the lord of all. It is only an existence. It is such a Paramātmā that should be known and which itself is knowledge. The Paramātmā is beyond the Ātmā (soul). It is in such an indescribable Paramātmā that all are dissolved during a Prākṛtapralaya. (Chapter 368, Agni Purāṇa).

PRAMADA. A son of Vasiṣṭha. He was one of the Saptarṣis of Uttama Manvantara. (8th Skandha, Bhāgavata).

PRAMADVARĀ. Wife of Ruru.

1) *Birth.* Pramadvarā was the daughter of the nymph Menakā born of the Gandharva Viśvāvasu. As soon as the child was born, Menakā threw the child into the forest and left for Devaloka.

Sthūlakeśa, a sage who was engaged in penance in that forest in a hermitage heard the cry of a child and came out of his āśrama. On seeing a new-born child lying unclaimed and uncared for, he took the child to his āśrama and named her Pramadvarā and brought her up. She grew into a charming maiden and one day Prince Ruru coming that way while hunting saw her and fell in love with her. The sage was pleased to give her in marriage to the King and so fixed the date of marriage.

The day previous to her marriage she trampled over a poisonous snake while walking in the forest with her companions and immediately she fell dead by the bite of the serpent. Ruru's grief was uncontrollable. He wept bitterly crying aloud "If I have from my very birth with great devotion taken vows, let Pramadvarā rise up alive." Then a devadūta (messenger from god) appeared before him and said that all his wails were of no avail since it was only in the order of things that one whose āyus (period of life on earth) was over should die. Ruru then enquired of him a way of escape from this inevitable calamity and then the devadūta said that if Ruru was prepared to surrender half of his āyus in favour of Pramadvarā she would come back to life. Ruru agreed and they went to Dharmarāja (god of Death) and told him of his wish. Dharmarāja brought back Pramadvarā to life and she stood before Ruru as if just woken up from sleep. Their marriage was duly conducted. (Chapters 8 and 9, Ādi Parva).

PRAMAGANDA. The King of Kīkaṭas mentioned in Ṛgveda. (Sūkta 14, Anuvāka 53, Maṇḍala 3, Ṛgveda).

PRAMĀṆAKOṬI. A sacred place on the banks of the river Gaṅgā. There is a great banyan tree named Pramāṇakoṭi at this place. It was at this spot of the river that Duryodhana poisoned Bhīmasena and threw him into the river, bound hand and foot. The Pāṇḍavas who went for their exile in the forests spent their first night at this spot. (Śloka 41, Chapter 1, Vana Parva).

PRAMANDHU. A Yakṣa who was the custodian of the wealth of Hariścandra. Viśvāmitra removed the bad smell of the body of this yakṣa by pouring holy water over his body. (Chapter 2, Skanda Purāṇa).

PRAMATAKA. A sage. He was one of the members of the Sarpasatra of Janamejaya. (Śloka 7, Chapter 53, Ādi Parva).

PRAMĀTHA I. A son of Dhṛtarāṣṭra. (Śloka 13, Chapter 116, Ādi Parva).

PRAMĀTHA II. One of the two pārṣadas given to Subrahmaṇya by Yamarāja. The other one was named Unmātha. (Śloka 30, Chapter 45, Śalya Parva).

PRAMĀTHA III. A rākṣasa (demon). This rākṣasa was a minister of demons Khara and Dūṣaṇa. (Sarga 23, Araṇyakāṇḍa, Vālmīki Rāmāyaṇa).

PRAMATHAGAṆA. Śiva's attendants. They were well-versed in Dharmādharmas (What is virtuous and what is not). (Chapter 131, Anuśāsana Parva).

PRAMĀTHĪ I. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīmasena in the great battle. (Chapter 157, Droṇa Parva).

PRAMĀTHĪ II. Brother of Dūṣaṇa who was an associate of Rāvaṇa. When Rāma and Lakṣmaṇa were in exile in the forests they had to fight Khara-dūṣaṇatriśirases. Then the captains of their army, Mahākapāla, Sthūlākṣa and Pramāthī attacked Rāma-Lakṣmaṇas. Pramāthī attacked Lakṣmaṇa and then Nīla an army-chief of the monkeys killed Pramāthī. (Sarga 26, Vālmīki Rāmāyaṇa and Śloka 22, Chapter 287, Vana Parva).

PRAMĀTHĪ III. A rākṣasa who was a friend of Ghaṭotkaca. In the Kurukṣetra battle Duryodhana killed this Pramāthī. (Śloka 20, Chapter 91, Bhīṣma Parva).

PRAMĀTHINĪ. A celestial woman. This woman gave a dance performance during the Janmotsava of Arjuna. (Śloka 21, Chapter 122, Ādi Parva).

PRAMATI I. (PRAMITI).

1) *General information.* Great Sage Bhṛgu, got of his wife Pulomā Cyavana and Cyavana got of his wife Sukanyā, Pramati. This sage Pramati married the beautiful Pratāpī and their son was Ruru.

2) *Other details.*

(i) Pramiti visited Bhīṣma while he was lying on his bed of arrows. (Śloka 5, Chapter 26, Anuśāsana Parva).

(ii) Pramiti is described as the son of Vāgindra born in the family of Gṛtsamada son of Vītahavya. (Śloka 58, Chapter 30, Anuśāsana Parva). For details see under Ruru).

PRAMATI II. Son of a brahmin named Śūra of Prayāga. During the fag end of Kṛtayuga the brahmins made Pramati their army-chief and defeated the Kṣatriyas. (Viṣṇudharmottara Purāṇa).

PRAMATI III. One of the four ministers of Vibhīṣaṇa. (Yuddha Kāṇḍa, Chapter ?7. Verse 7, Vālmīki Rāmāyaṇa).

PRAMĪLĀ. Chief of the Strīrājya (country of women) in the Himālayas. The Pāṇḍavas conducted an aśvamedhayāga after the great battle. It was Arjuna who followed the sacrificial horse. Roaming about without anybody daring to tie it the horse reached Strīrājya and Pramīlā tied the horse. Arjuna challenged her and in the fight that ensued Pramīlā defeated Arjuna. At that time there was a voice from heaven which said "Arjuna, you will never be able to take back the horse after defeating Pramīlā. So if you want to save the sacrificial horse, enter into a truce with her and make her your wife." Arjuna took the advice and saved the horse after marrying Pramīlā. (Jaiminīya, Aśvamedha Parva, 21—22).

PRAMLOCĀ. A nymph who enticed the sage Kaṇḍu. (See under Kaṇḍu).

PRAMODA I. A serpent born of the family of Airāvata. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 11, Chapter 57, Ādi Parva).

PRAMODA II. A soldier of Subrahmaṇya. (Śloka 65, Chapter 45, Śalya Parva).

PRAMODA III. One of the Mānasaputras (Spiritual sons) of Brahmā. Pramoda was born from the neck of Brahmā. (Matsya Purāṇa).

PRAMOHINĪ. A Gandharva maiden. Pramohinī and four Gandharva maidens were absolved from their curses by a drop of water from the river Narmadā. The story recounted to Yudhiṣṭhira by Nārada is as follows : Five Gandharva maidens Pramohinī, Suśīlā, Susvarā, Candrikā and Sutārā were friends. Pramohinī was the daughter of Śukasaṅgīti, Suśīlā that of Suśīla, Susvarā of Svaravedī, Candrikā that of Candraka and Sutārā of Suprabha. On a day in spring all the five went about collecting flowers in a forest. As they went on walking they reached the pond named Acchoda. They bathed in that pond and after that made an idol of Ambikā with

clay and adorned it with golden ornaments. Putting marks on it with Kumkum (Saffron)and Candana (Sandalwood-paste) they danced around the idol with devotional songs. As they were doing so, the eldest son of sage Vedanidhi came to bathe in the Acchoda pond. He was very charming to look at with eyes like lotus, broad chest and round and brawny hands. He looked like another Kāmadeva (Cupid). He was wearing a deer-hide and around his waist was a yellow waist-band of Muñja-grass. The five girls were attracted by the ascetic youth and stopping their dancing they at first thought of making him their guest. The more the girls looked at him the more they saw a resemblance of Kāmadeva in him and they decided to make him their husband. The girls started to approach him with amorous looks and perplexed by this move, the ascetic youth fled away from the place. The girls searched for him everywhere and he was not to be found. They found an emptiness on all sides. They thought that perhaps he might be a magician. They felt themselves in the plight similar to that of the gopīs who searched for the missing Kṛṣṇa. Somehow taking courage they reached their homes and fell down before their mothers. The mothers asked them why they were so late and they replied they knew not the passage of time speaking with the Kinnarīs who arrived there. Their bodies were hot and the mothers thought that it might be due to their brisk walking for such a long distance.

Telling a lie like that to hide their secret, they lay on the ground thinking about him and him alone. They did not make the Kelīmayūra (peacock kept for pleasure) dance, did not teach the parrot in the cage, did not pet the mongoose nor did they converse with their pet Śārikā. The night seemed to them like a yuga and as soon as it was morning they ran up to the Acchoda pond. The brahmin boy came there that morning also for bathing. The five girls encircled him and requested him to marry them. He made several excuses and tried to get away from them. Then Pramohinī breaking the circle went and caught hold of him by his legs, Suśīlā and Susvarā caught hold of his hands, Sutārā embraced him and Candrikā kissed him on his cheeks. At last in despair the brahmin boy cursed them and turned them into devils. The girls were not to be subdued like that. They also cursed him in return and made him also a devil. All the devils formed like that by curses and counter-curses lived in the same place in the forest. After a long time one day the sage Lomaśa came that way by chance and the burning effulgence of Lomaśa due to his severe penance made him unapproachable to the devils and they stood at a great distance from him. But the brahmin devil by the strength of his penance in his previous life knew Lomaśa and falling before him in prostration told him everything that had happened. Lomaśa was greatly moved by his story and he took them to the banks of the river Narmadā. At that time a wind blew and drops of water from the river, changed them into their original forms and they stood praising Narmadā. Then following the advice of Lomaśa the brahmin boy married the five girls and lived on the shores of Narmadā bathing in it, drinking its water and worshipping it. They lived there for long happily and then attained Viṣṇuloka. (Chapter 22, Padma Purāṇa)

PRAMṚTA. One of the ways of earning wealth. There are five ways according to Manusmṛti.

Ṛtāmṛtābhyāṁ jīvettu
Mṛtena pramṛtena vā /
Satyānṛtābhyāmapi vā
Na śvavṛtyā kadācana.//
Śloka 4, Chapter 4, Manusmṛti).

Ṛtam, Amṛtam, Mṛtam, Pramṛtam and Satyānṛtam are the five ways.

Each has been described thus:

Ṛtamuñchaśilaṁ jñeyam
Amṛtaṁ syādayācitam /
Mṛtantu yācitaṁ bhaikṣam
Pramṛtaṁ karṣaṇaṁ smṛtam //
Satyānṛtantu vāṇijyam
tena caivāpi jīvyate /
Sevā śvavṛttirākhyātā
Tasmāt tāṁ parivarjjayet //
(Ślokas 5 and 6, Chapter 4. Manusmṛti)

(Ṛtam is the collection of grains from paddy fields with two fingers. Amṛta is that which is obtained without begging and Mṛta is that which is obtained by begging. Wealth that is obtained by agriculture is Pramṛta and that which is obtained by trade is Satyānṛta. Wealth obtained by sevā (flattery and service) is to be avoided.)

PRĀṀŚUNṚGA. A Manu. Ikṣvāku, Nābhāga. Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśunṛga, Diṣṭa, Karūṣa and Pṛṣadhra are all Manus. (7th Skandha, Devī Bhāgavata)

PRAMUCI (PRAMUCA). A sage who lived in Dakṣiṇabhārata. (Śloka 29, Chapter 208, Śānti Parva).

PRĀṆA I. Grandson of sage Bhṛgu. Bhṛgu got of his wife Khyāti a daughter named Lakṣmī and two sons named Dhātā and Vidhātā. They married Āyati and Niyati respectively and they got two sons named Prāṇa and Mṛkaṇḍu. Mārkaṇḍeya was the son of Mṛkaṇḍu. (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa).

PRĀṆA II. A son born to the Vasu named Soma of his wife Manoharā. This Prāṇa was the younger brother of Varccas. These brothers had two other brothers named Śiśira and Ramaṇa. (Śloka 26, Chapter 66, Ādi Parva).

PRĀṆA III. Prāṇavāyu. The wind of life. (See under Parāvaha).

PRĀṆADHARA. A carpenter of Purāṇic fame.

There were two celebrated carpenters in the country of Kāñcī named Prāṇadhara and Rājyadhara when King Bāhubala was ruling that country. They learnt many mechanical arts in carpentry and architecture from the great architect, Mayāsura. Prāṇadhara, the elder brother, became an addict to wine and women and gambling and lost all his wealth. Rājyadhara gave a portion of his wealth to his brother and before long both became poor. Then Prāṇadhara found out a plan and they both together made a mechanical bird and tying a rope to its legs sent it into the treasure-house of the King through a window. The bird picked up diamonds or ornaments which it could carry in its beak and came back to them. This continued daily for some days and then Rājyadhara advised his brother to stop it acquainting him with the dangers if it was ever found out. But Prāṇadhara did not heed the advice and continued the theft. When the keeper of the treasury found things missing he was worried. He mused : "Doors are not open. Can it be rats? No, there has never been a single rat here before. Then how did it happen ?" Thinking thus he went and reported the matter to the king. The

King was confident of the keeper. Soon he put guards over the treasure-house to keep watch over it at night. Little knowing that he was being watched Prāṇadhara put his bird into action that night also. The watchmen caught hold of the rope as soon as the bird came out with the booty from the treasure-house. Prāṇadhara knew that the trick had been found out and he rushed to his brother and told him what had happened. Immediately Prāṇadhara made a Vimāna and escaped from the place with his family. Rājyadhara also made a Vimāna and escaped. When he had travelled in the Vimāna for four hundred Kātas (Kāta=four miles) he reached a sea-shore and then leaving the Vimāna there started walking. On the way getting tired he slept inside a garden. When he woke up, a man on a peacock came to his side and said "You live here. When you are hungry and feel like taking food go to the second floor of this house and you will find there whatever you want." The visitor disappeared and he found a house in front of him. When he had finished his daily ablutions he went inside the house which was empty. But when he went up he saw ample food in gold vessels arranged there. He never heard about his brother again. (Taraṅga 9, Ratnaprabhālambaka, Kathāsaritsāgara).

PRĀṆAKA. Son of an agni called Prāṇa. (Śloka 1, Chapter 22, Vana Parva).

PRĀṆARODHA. One of the twenty eight hells. (See under Kāla).

PRĀṆĀYĀMA. Prāṇa means the wind in the body and āyāma means restraint. Prāṇāyāma means restraining or suspending breath. Spread on the floor a piece of cloth, or animal-skin or Kuśa grass and sitting on it cross-legged, controlling all actions of the sense-organs and concentrating on one single object do prāṇāyāma for the purification of the soul. There are three different kinds of prāṇāyāmas namely Recakaprāṇāyāma, Pūrakaprāṇāyāma and Kumbhakaprāṇāyāma.

Holding the nostrils with the left hand and massaging the belly with the other hand one sends out the air within the belly. It is called Recakaprāṇāyāma. Doing just the reverse and getting air inside is called Pūrakaprāṇāyāma. Then the yogī sits, with his belly full of air. Sitting thus without either letting the air out or letting it in is called Kumbhakaprāṇāyāma. Here the yogī sits like a pūrṇa-kumbha (full jar). The body of man is a chariot, the sense organs its horses, mind the charioteer and prāṇāyāma the whip. (Chapter 373, Agni Purāṇa).

PRAṆIDHI. Son of an Agni called Pāñcajanya. (Śloka 9, Chapter 220, Vana Parva).

PRAṆĪTA. A Son born to one's own wife by the grace of great men. (Śloka 19, Chapter 119, Ādi Parva).

PRĀÑNADĪ. A sacred place. He who visits this place would attain Indraloka. (Śloka 15, Chapter 84, Vana Parva).

PRAPAÑCA. See under Sṛṣṭi.

PRAPAÑCABUDDHI. A beggar with astonishing powers mentioned in Kathāsaritsāgara.

PRĀPTI. A wife of Kaṁsa. Kaṁsa had two wives and the other was called Asti. (10th Skandha, Bhāgavata).

PRARUJA I. A division of rākṣasas (demons) and Piśācas (devils). (Śloka 1, Chapter 285, Vana Parva).

PRARUJA II. A deva who once guarded the Amṛta (nectar). Once there was a fight between Praruja and Garuḍa. (Chapter 28, Ādi Parva).

PRASĀDA. A King of the family of Manu. (4th Skandha, Bhāgavata).

PRAŚAMĪ. A nymph of Alakāpurī. This nymph once gave a dance performance in honour of Aṣṭāvakra. (Śloka 45, Chapter 19, Anuśāsana Parva).

PRASANDHI. A son of Vaivasvata Manu. Kṣupa is the son of Prasandhi. (Śloka 2, Chapter 4, Aśvamedha Parva).

PRAŚĀNTĀTMĀ. A synonym of Sūrya (Sun). (Śloka 27, Chapter 3, Vana Parva).

PRAŚASTĀ. A holy river. During their pilgrimage the Pāṇḍavas came to this place and bathed in this river. (Śloka 2, Chapter 118, Vana Parva).

PRASENA I. A son of Karṇa. He was killed in the great battle by Sātyaki. (Śloka 6, Chapter 82, Karṇa Parva).

PRASENA II. A King of Vṛṣṇivaṁśa.

1) *Genealogy.* Descending in order from Viṣṇu — Brahmā Atri—Candra—Budha—Purūravas— Āyus — Nahuṣa—Yayāti—Yadu— Sahasrajit—Śatajit—Hehaya — Dharma — Kunti — Bhadrasena — Dhanaka — Kṛtavīrya — Kārtavīryārjuna — Madhu — Vṛṣṇi — Yudhājit—Anamitra—Snigdha (Nimna)—Prasena. Snigdha had two sons, Prasena and Satrājit.

2) *Prasena and the Syamantaka.* Satrājit and Sūrya (Sun) were friends. Once Satrājit requested Sūrya to give him some gift as a token of their friendship. Then Sūrya gave him the Syamantaka gem. If that stone was worshipped daily with pūjās by brāhmaṇas it would yield eight loads of gold daily. When once Satrājit travelled by air with that gem round his neck the people of Dvārakā mistook him for Viṣṇu. Śrī Kṛṣṇa was attracted by the beauty and power of that stone and he asked Satrājit that gem for a good price. Śrī Kṛṣṇa offered as much money as he wanted and still Satrājit did not part with it.

Once Prasena went hunting with that gem round his neck and he was attacked and killed by a lion. The lion while carrying the Syamantaka was killed by Jāmbavān and the latter carried the gem to his den and gave it to his children to play with.

When Prasena did not return from his hunting and was found later lying dead without the gem the news spread that the stone might have been stolen by Kṛṣṇa after killing Prasena. The slander reached the ears of Kṛṣṇa also and he went to the forest in search of the Syamantaka. He found the cave of Jāmbavān and on peeping in found the children of Jāmbavān playing with the gem. Jāmbavān attacked Kṛṣṇa and after a grim battle which lasted for several days Jāmbavān was defeated. When he knew that it was Kṛṣṇa who had defeated him he gave him along with the Syamantaka his daughter Jāmbavatī also Kṛṣṇa brought the gem and the girl to Dvārakā and gave back the gem to Satrājit. (Chapter 38, Harivaṁśa; Chapter 13, Part 8, Padma Purāṇa).

PRASENAJIT I. Father of Suyajñā, wife of Mahābhāma. As a King he did godāna (gift of cows) for many years and attained Puṇyaloka in the end. (Śloka 20, Chapter 95, Ādi Parva).

PRASENAJIT II. Father of Reṇukā, wife of the sage Jamadagni. Jamadagni abandoned the beautiful Reṇukā once but fearing a curse Prasenajit gave her again to Jamadagni. (Chapter 58, Brahmāṇḍa Purāṇa).

PRASENAJIT III. A distant brother of Satrājit called Bhava. (Dākṣiṇātya Pāṭha, Chapter 14, Sabhā Parva).

PRASENAJIT IV. A King who lived in the city of Śrāvastī. Once a very virtuous brahmin came to this city. Finding him to be a man of great virtues a Vaiśya took him to his house and kept him there worshipping him. Many rich men coming to know of the brahmin came and worshipped him with offerings of costly clothes and ornaments. Within a short time the poor brahmin got a huge heap of gold and silver. He collected his lot and at night without letting anybody know went and buried it in a secret place in the forest. After some days he went and looked for it and found his buried wealth missing. When the brahmin returned weeping, the host, the Vaiśya, gathered from him all that had happened. The house-holder consoled him but the miserly and greedy brahmin was not to be pacified thus and he started to commit suicide. He went to a pond nearby and was about to jump into it when Prasenajit who heard about this came to the spot and told him thus:—"Do not grieve over your loss. I shall make enquiries about it and if the stolen wealth is not recovered I shall give you compensation from my treasury."

After consoling the brahmin thus the King went to his palace. He pretended to be ill and called the physicians of the city to his side. He asked them about their patients, their illness and the medicines prescribed for them. One of the physicians during the enquiry said thus : "Oh lord, Mātṛdattavaṇik is my patient. Yesterday I prescribed to him the root of Ūraka plant." The King soon dispersed the physicians and sent for Mātṛdattavaṇik and asked him who had brought for him the root. When Mātṛdattavaṇik replied that it was his servant the King sent for the servant and on questioning the servant the latter confessed having taken the hidden treasure. Thus because of the intelligence and wisdom of the King the brahmin got back his wealth. (Taraṅga 7, Madanamañcukālambaka, Kathāsaritsāgara).

PRĀŚITA. One of the Pañcamahāyajñas. The five yajñas are Ahuta, Huta, Prahuta, Brāhmyahuta and Prāśita. (Śloka 73, Chapter 3, Manusmṛti).

PRASKAṆVA. I A King who was the son of Medhātithi. The Kings of Praskaṇva line were Kṣatriyas formerly but they became brahmins later. (9th Skandha, Bhāgavata).

PRASKAṆVA II. A sage who was the son of Kaṇvamuni. The sūkta 44 of anuvāka 9 of maṇḍala one of Ṛgveda was written by this sage.

PRAŚRAYA. A King of the family of Manu. (4th Skandha, Bhāgavata).

PRASṚTA. A demon. This demon was killed by Garuḍa. (Śloka 12, Chapter 105, Udyoga Parva).

PRASTHALĀ I. The palace of Suśarmā. (See under Suśarmā).

PRASTHALA II. A greatly condemned place. (Śloka 47, Chapter 44, Karṇa Parva).

PRASUHMA. A country which was conquered by Bhīmasena during the Mahābhārata times. (Śloka 16, Chapter 30, Sabhā Parva).

PRASUŚRUTA. A King who was a descendant of Śrī Rāma. (9th Skandha, Bhāgavata).

PRASŪTI. A daughter of Svāyambhuva Manu. Svayambhuva Manu had two sons named Priyavrata and Uttānapāda and three daughters named Ākūti, Devahūti and Prasūti. Ākūti was married to Ruciprajāpati, Devahūti to Kardamaprajāpati and Prasūti to Dakṣaprajāpati. Yajña is the son of Ākūti. Kapila is the son of Devahūti. Prasūti got only a number of daughters. (8th Skandha, Devī Bhāgavata).

PRATĀPA. A prince of the country of Sauvīra. He stood behind the chariot of Jayadratha holding his flag. Arjuna slew him. (Śloka 10, Chapter 265, Vana Parva).

PRATĀPAMUKUṬA. Father of Vajramukuṭa. Vajramukuṭa is the hero in the tale of Vetālakathā described beautifully in Kathāsaritsāgara. (See under Vetāla).

PRATĀPĪ. Cyavanamaharṣi got of his wife Sukanyā a son named Pramati. Pratāpī is the beautiful wife of Pramati. Ruru is the son born to Pramati of Pratāpī. (2nd Skandha, Devī Bhāgavata).

PRĀTARA. I. A serpent born of the Kauravya race. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 13, Chapter 5, Ādi Parva).

PRĀTARA II. A son born to Dhātā, the seventh āditya, of his wife Rākā. (6th Skandha, Bhāgavata).

PRATARDANA.

1) *General information.* A King of the line of Pūru. Pratardana who was the son of the daughter of King Yayāti ruled the country after making Kāśī his capital. Pratardana's mother was Mādhavī, Yayāti's daughter, and father, Divodāsa. Pratardana once found on his way his grandfather, King Yayāti, who had fallen from Svarga. (See under Yayāti).

2). *Other details.*

(i) Emperor Śibi gave Pratardana a sword. (Śloka 80, Chapter 166, Śānti Parva).

(ii) He once gave a gift of a netra (eye) to the brahmins. (Śloka 20, Chapter 224, Śānti Parva).

(iii) He slew the son of Vītahavya. (See under Vītahavya).

(iv) Pratardana courted death after appointing his sons for the service of brahmins. (Śloka 5, Chapter 137, Anuśāsana Parva).

PRATIBHĀNU. A son born to Śrī Kṛṣṇa of Satyabhāmā. Bhānu, Subhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Havirbhānu, Śrībhānu and Pratibhānu are the sons born to Satyabhāmā. (10th Skandha, Bhāgavata).

PRATĪCYA. A King born of the race of Bharata. (9th Skandha, Bhāgavata).

PRATĪCYĀ. Wife of Pulastyamaharṣi. (Śloka 17, Chapter 116, Udyoga Parva).

PRATĪHĀRA. A King born of the race of Bharata. Pratīhāra was the son of Parameṣṭhī and the father of Pratihartā. (Chapter 1, Aṁśa 2, Viṣṇu Purāṇa).

PRATIHARTĀ. A King who was celebrated for his yajñakarmans. His father was Pratīha and mother Suvarcalā. Pratihartā got two sons of his wife Stuti. (5th Skandha, Bhāgavata).

PRATIJÑĀPARVA. A sub-divisional Parva of Droṇa-Parva. This comprises chapters 72 to 84 of Droṇa Parva.

PRATĪKA. Son of a King called Vasu. (9th Skandha, Bhāgavata).

PRĀTIKĀMĪ. The charioteer of Duryodhana. It was Prātikāmī who brought Pāñcālī to the court of the Kauravas when the Pāṇḍavas were defeated at the game of dice by the Kauravas. He was killed in the

Kurukṣetra battle by the Pāṇḍavas. (Chapter 67, Sabhā Parva; Chapter 33, Śalya Parva).

PRATIKṢATRA. A King born of the family of Paraśurāma. (9th Skandha, Bhāgavata).

PRATIMATSYA. A place of human habitation in ancient Bhārata. (Chapter 9, Bhīṣma Parva).

PRATĪPA. A King of Candravaṁśa (Lunar dynasty). He was the father of King Śantanu. There is a story behind the birth of the son Śantanu to Pratīpa.

One day this Rājarṣi was worshipping the Sun-god in the waters of the river Gaṅgā, when a beautiful maiden rose from the waters and sat on the right thigh of the royal ascetic. The King was embarrassed and he told her thus :—"Oh sweet girl, who are you? Do you realise what an unrighteous deed you have done? Why did you thus climb on my thigh without seeking my permission? The right thigh is for the daughter and the wife of the son. Since you have thus sat on my right thigh, you shall be the wife of my son when one is born to me."

Hearing this the maiden jumped out from the thigh of the King and left the place and the King went to his palace. After some time Pratīpa got a son named Śantanu. Śantanu was none other than emperor Mahābhiṣak who was forced to be born on earth due to a curse of Brahmā. When Śantanu came of age Pratīpa decided to spend the rest of his life in forests and calling his son to his side gave him all advice and added "Son, perhaps a maiden may come to you and if she comes accept her as your wife. Do not ask her about her identity. By making her your truthful wife you will acquire a great many benefits."

Pratīpa, thereafter, entrusted the kingdom to his son and after performing severe penance in the forests attained divyaloka. (2nd Skandha, Devī Bhāgavata).

PRATIPĀDA. A King of the race of Bharata. He was the son of Gandhamādana and the father of Svavalkala(?) (Navama Skandha, Bhāgavata)

PRATIRATHA. A King of the Pūru line of kings. Pratiratha, Dhruva and Sumati were the sons of King Antibhāra. (9th Skandha, Bhāgavata).

PRATIRŪPA. An asura (demon). This demon who held sway over all the worlds also died. His story was told to illustrate that there was an end to all lives. (Śloka 53, Chapter 227, Śānti Parva).

PRĀTIŚĀKHYA. See under Kramapāṭha.

PRATIŚRAVAS. A son born to the queen Kumārī of king Bhīmasena of the family of king Parīkṣit. Pratiśravas had a son named Pratīpa. (Śloka 42, Chapter 95, Ādi Parva).

PRATIṢṬHĀ I. A female follower of Subrahmaṇya (Śloka 29, Chapter 46, Śalya Parva).

PRATIṢṬHĀ II. The installation of deities in temples. According to Agni Purāṇa it is the installation of Śivaliṅga that is called Pratiṣṭhā.

Pīṭha is Śakti (Power) and Liṅga is Śiva. It is the union of Śakti in the form of Pīṭha and Śiva in the form of liṅga that is called Pratiṣṭhā. This Pratiṣṭhā is attained by means of Śivamantras. There are five different kinds of Pratiṣṭhās :—

1) *Viśeṣapratiṣṭhā.* Any pratiṣṭhā in which Brahmaśilā is used in combination is called Viśeṣapratiṣṭhā.

2) *Sthāpana.* Fixing the liṅga on the pīṭha (platform) is called Sthāpana.

3) *Sthitasthāpana.* The fixing of the liṅga (idol) on the pīṭha (platform) when the liṅga gets shaky on it is called Sthitasthāpana.

4) *Utthāpana.* Taking the idol out from the platform and refixing it, is called Utthāpana.

5) *Āsthāpana.* A pratiṣṭhā in which after the fixation learned priests conduct purification ceremonies, is called Āsthāpana.

PRATIṢṬHĀNAPURA. A sacred place in Prayāga. The place is at present called Jhūsi. Once this place was ruled over by a king called Yayāti. The sage Gālava accompanied by Garuḍa visited this king one day. (Śloka 9, Chapter 114, Udyoga Parva).

PRATĪTA. A Viśvadeva. (Śloka 32, Chapter 92, Anuśāsana Parva).

PRATIVINDHYA I. A son born to Pāñcālī of Dharmaputra. The details available about him from Mahābhārata are the following:—

(i) Prativindhya was born from a part of a Viśvadeva. (Śloka 127, Chapter 37, Ādi Parva).

(ii) On the first day of the Kurukṣetra battle Prativindhya fought against Śakuni. (Śloka 63, Chapter 45, Bhīṣma Parva).

(iii) Prativindhya was defeated in fight with Alambuṣa (Śloka 39, Chapter 100, Bhīṣma Parva).

(iv) He fought against Aśvatthāmā. (Śloka 29, Chapter 25, Droṇa Parva).

(v) Prativindhya accepted defeat after fighting with Duśśāsana. (Śloka 34, Chapter 168, Droṇa Parva).

(vi) He slew king Citra in a battle. (Śloka 20, Chapter 14, Karṇa Parva).

(vii) Prativindhya died fighting Aśvatthāmā at night. (Śloka 48, Chapter 8, Sauptika Parva).

(viii) The synonyms found used in the Mahābhārata for Prativindhya are the following :—Yaudhiṣṭhira and Yaudhiṣṭhiri.

PRATIVINDHYA II. A violent king born of the family of Ekacakra. Arjuna defeated this king during his victory march. (Śloka 5, Chapter 25, Sabhā Parva).

PRATYAGRAHA. An ancient king of Bhārata. He was the second son of Uparicaravasu. (Śloka 238, Chapter 1, Ādi Parva).

PRATYAṄGA. An ancient king of Bhārata. (Śloka 238, Chapter 1, Ādi Parva).

PRATYŪṢA. A son born to Dharmadeva of his wife Prabhātā. Pratyūṣa is one of the Aṣṭavasus. The Aṣṭavasus are Āpa, Dhruva, Soma, Dharma, Anila, Agni, Pratyūṣa and Prabhāsa. The sage Devala is the son of Pratyūṣa. (Śloka 17, Chapter 66, Ādi Parva).

PRAVAHA. A vāyu (wind). This wind of life in the body always moves upwards. (Śloka 21, Chapter 301, Śānti Parva).

PRAVĀHA. A soldier of Subrahmaṇya. (Śloka 64, Chapter 45, Śalya Parva).

PRAVĀHAṆA. A king of Pāñcāladeśa. He was a contemporary of Uddālaka.

Pravāhaṇa was a great Dārśanika (philosopher) and he once held a Tattvajñāna Pariṣad (seminar of philosophers). With a view to defeating the king in a discussion Śvetaketu also attended the seminar. But Śvetaketu was unable to answer the five questions put to him by Pravāhaṇa. Ashamed of the defeat Śvetaketu went to his father Uddālaka, who was his Guru in Jñānavidyā also, and asked him the questions put by Pravāhaṇa. Uddālaka also was unable to answer the questions and

they both went to Pravāhaṇa and the latter gave as a gift to those brahmins whatever knowledge he had on Tattvajñāna then. (Chāndogyopaniṣad).

PRAVĀLAKA. A Yakṣa of the court of Kubera (Śloka 17, Chapter 10, Sabhā Parva).

PRAVARA. A Yādava. He was one of the ministers of Śrī Kṛṣṇa. (Chapter 71, Viṣṇu Purāṇa).

PRAVARĀ. A river of Purāṇic fame. (Śloka 23, Chapter 9, Bhīṣma Parva).

PRĀVĀRAKA- (PRĀVĀRA). An ancient Purāṇic place included in Krauñcadvīpa. (Śloka 22, Chapter 12, Bhīṣma Parva).

PRĀVĀRAKARṆA. An owl without death living in the Himālayas. (See under Indradyumna).

PRAVARASENA. A Sanskrit poet who lived in the sixth century A.D. He is the author of the book 'Setubandha' written in Prakrit language. The book is called 'Setukāvya' and 'Rāvaṇavadha' also.

PRAVARṢAṆA. A peak of the mountain Gomanta. Śrī Kṛṣṇa and Balarāma once went to its top to observe the movements of their enemy Māgadha. (10th Skandha, Bhāgavata).

PRAVASU. A son born to Īlina of the Candravaṁśa (lunar dynasty) of his wife Rathantarī. Pravasu had four brothers named Duṣyanta, Śūra, Bhīma, and Vasu. (Śloka 17, Chapter 94, Ādi Parva).

PRAVEṆĪ. Kaṇvāśrama was on the shores of this river. (Śloka 11, Chapter 88, Vana Parva).

PRAVEPANA. A serpent of the family of Takṣaka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 9, Chapter 57, Ādi Parva).

PRAVĪRA I. A king of the Pūru dynasty. His father was Santurodha. He had two brothers named Duṣyanta and Sumanta. (Chapter 278, Agni Purāṇa).

PRAVĪRA II. A son of Pūru, a king of the Pūru dynasty His mother was Pauṣṭī. He had two brothers named Īśvara and Raudrāśva. Pravīra got of his wife Śūrasenī a son named Manasyu. He was known by the name Janamejaya also. After conducting three aśvamedhas, Pravīra accepted Vānaprastha (third stage of life). (Śloka 11, Chapter 95, Ādi Parva).

PRAVĪRA(S) III. A special class of Kṣatriyas. King Vṛṣadhvaja was born in this class. (Śloka 16, Chapter 74, Udyoga Parva).

PRAVĪRA IV. A caṇḍāla (the lowest and most despised of all classes of people). In order to keep his word of honour Hariścandra allowed himself to be sold to this caṇḍāla Pravīra. He was none other than Lord Śiva himself. (See under Hariścandra).

PRĀVṚṢEYA. A place of human habitation in ancient Bhārata. (Śloka 50, Chapter 9, Bhīṣma Parva).

PRAVṚTTA. All religious ceremonies are divided into two classes, Pravṛtta and Nivṛtta. All ceremonies connected with worldly life are classed under Pravṛtta and those of a spiritual nature under Nivṛtta. (Chapter 262, Agni Purāṇa).

PRAYĀGA. A sacred place situated at the meeting point of Gaṅgā and Yamunā. He who bathes at this holy spot would get the benefit of doing ten aśvamedhas. (Śloka 35, Chapter 84, Vana Parva).

It is believed that at Prayāga there is the presence of Brahmā, devatās, dikpālakas (guardians of the quarters), lokapālakas (guardians of the world), Sādhyas (realised souls), Pitṛs (manes), Maharṣis like Sanatkumāra, Aṅgiras, Brahmarṣis, Nāgas, Garuḍa, Siddhas, Sūryadeva and Mahāviṣṇu. There are three fire-pits there. The river Gaṅgā runs through the centre of these pits. The Centre of the confluence of Gaṅgā and Yamunā is believed to be the waist of the world. There is at Prayāga the world-famous Triveṇī confluence. If one bathes at that place one gets the benefit of Aśvamedha and Rājasūya together.

The greatness of Prayāga is described thus : Prayāgatīrtha, Pratiṣṭhānatīrtha, Kambalatīrtha, Aśvataratīrtha, and Bhogavatītīrtha are said to be the Yāgavedīs of Prajāpati. At such a Prayāga Vedas and Yajñas live personified. If one praises it or chants its name in songs or smears the mud from it on one's body, one would be absolved of all sins. If one gives away anything in charity at this place or conducts Śrāddha (ceremony of giving offerings to deceased relatives) or does pious mutterings one would get benefits of an imperishable nature. There are about seventy thousand tīrthas in this world, ten thousand of one kind and sixty thousand of another kind. Prayāga has the presence of all these tīrthas and so it is considered as the best of all tīrthas. Here is the Bhogavatītīrtha of Vāsuki and the tīrtha called Haṁsaprapatana. If one bathes in the ponds there for three days together one would get the credit of giving as charity a crore of cows. The three important places are the Gaṅgādvāra, Prayāga and Gaṅgāsāgarasaṅgama. Chapter 211, Agni Purāṇa).

PRĀYAŚCITTA. In ancient Bhārata sacred injunctions existed about religious rites to be performed for the atonement of sins committed. The following are a few of them.

Murder is that act which ends in loss of life. One who kills a brahmin is a Brahmaghātaka. Even if murder is actually committed by one man, all those involved in a conspiracy for murder are murderers. If death occurs while treating a patient it is no murder. If death occurs when you punish your son, disciple or wife it is no sin. If he who has killed a brahmin or a cow commits suicide he will be absolved from his sin. Or he should go about begging with a skull and the organ of generation of any animal. If he spends twelve years begging eating little and with repentance in his heart the Brahmaghātaka will be absolved of his sin and he will become pure. If the murder is done to serve a purpose of his he should live as a beggar for twelve years but if it is not done to gain any end of his, he need live only for six years as a beggar. If a brahmin attempts to murder another brahmin he should observe the above vow for three years. If the attempt is made by a Kṣatriya he should double the period; if by a Vaiśya or Śūdra, triple the period. If a brahmin kills a Kṣatriya he need observe only three fourths of the prāyaścitta. If a brahmin kills a Vaiśya or Śūdra he need observe only an eighth part of the prāyaścitta. If he kills a woman he should observe the punishment fixed for killing a Śūdra.

If a brahmin does 'gohatyā' (killing a cow) he should practise penance drinking Pañcagavya (five products of the cow taken collectively). He should sleep in a cowshed and go about feeding the cow and should also give away cows as gift. If a gohatyā is committed by a person of any other caste, he need observe only three fourths of the prāyaścitta. Hitting the cows by fists, piercing their body with nails and cutting their horns are to be classified under gohatyā. If one kills a cat

mongoose, frog dog, or a bird, one should drink milk for three days.

Though wine, date-palm-juice sugar-cane-juice, black-palm-juice, tamarind-juice and toddy are intoxicants they are not classified under alcoholic liquors. Real liquor or surā is that made from rice flour. Drinking liquor is prohibited to Brahmins, Kṣatriyas and Vaiśyas. If any one of these castes drinks he should drink water after performing penance or live eating pippalī (long pepper)for a year or eat oil cake at night for a year. If one drinks water in a pot used for taking liquor one should observe the prāyaścitta for seven days. If he drinks water from a cāṇḍāla he should observe the prāyaścitta for six days. If one eats rice from a cāṇḍāla one should observe Cāndrāyaṇa. (an expiatory penance of decreasing and then increasing food according to the waxing and waning of the moon). If one eats food in the house of a Śūdra during times of distress, one would be absolved of the sin by repentance alone. Taking another man's property and appropriating it to himself is called theft. He who steals gold should be struck on the head by a wooden pestle by the king and killed. Alternatively he should live for twelve years with matted hair, eating one time a day only such things as leaves, fruits and roots and lying on earth. He who steals diamonds, pearls, corals, copper, silver, iron, bronze and granite stones should fast for twelve years. He who enjoys sexual intercourse with his father's wife, own sister, daughter of his preceptor or wife of the preceptor should burn himself in a hot iron pot. Alternatively he should embrace a red hot iron idol of a woman and die. (Chapters 183 and 184, Agni Purāṇa).

PRAYUTA. A Devagandharva. He was born to Kaśyapaprajāpati of his wife Muni. (Śloka 43, Chapter 65, Ādi Parva).

PREKṢĀGṚHA. A building for staging dramas, and conducting festivals well-designed and ornamentally constructed. Droṇācārya made the royal architects construct a Prekṣāgṛha for exhibiting the skill of the Pāṇḍavas and Kauravas in archery. (Śloka 11, Chapter 133, Ādi Parva).

PRETAGRANTHA. A very ancient book of the Egyptians. There are only two books which can claim to be as old as the Ṛgveda, the most ancient treasure-book of mankind. One of them is Pretagrantha which the English people call the Book of the Dead. The other is Gilgamish of the Babylonians.

PRĪTI. Wife of sage Pulastya. Prīti got a son named Dattoli of her husband Pulastya, That Dattoli was in his previous birth the Agastya of Svāyambhuva Manvantara. (Chapter 107, Aṁśa 17, Viṣṇu Purāṇa).

PRIYABHṚTYA. An ancient King of Bhārata. (Śloka 236, Chapter 1, Ādi Parva).

PRIYADARŚANA I. A soldier of Subrahmaṇya. (Śloka 59, Chapter 45, Śalya Parva).

PRIYADARŚANA II. A son of the king Drupada. In the battle that ensued after the marriage of Draupadī, Karṇa killed him. (Ādi Parva, Mahābhārata).

PRIYAKA. A soldier of Subrahmaṇya. (Śloka 65, Chapter 45, Śalya Parva).

PRIYAMĀLYĀNULEPANA. A soldier of Subrahmaṇya (Śloka 60, Chapter 45, Śalya Parva).

PRIYAṀVADĀ. A companion of Rādhikā. This girl gave all protection and service to Arjuna when the latter was conducting Jalānuṣṭhāna taking the form of a woman named Arjunī. (Chapter 74, Pātāla Khaṇḍa, Padma Purāṇa).

PRIYAVARCCAS. A nymph of the court of Kubera. Arjuna saved her when she was lying as a crocodile due to a curse. (Chapter 1, Skanda Purāṇa).

PRIYAVRATA. The eldest son of Svāyambhuva Manu. He had another son named Uttānapāda and three daughters named Ākūti, Devahūti and Prasūti. The daughters were married to Ruci, Kardama and Dakṣa respectively. (8th Skandha, Devī Bhāgavata).

Priyavrata married Barhiṣmatī daughter of Kardamaprajāpati. He got of her two daughters named Samrāṭ and Kukṣi and ten sons named Agnīdhra, Agnibāhu, Vapuṣmān, Dyutimān, Medhas, Medhātithi, Bhavya, Savana, Putra and Jyotiṣmān. Of these Jyotiṣmān was really possessing jyotis (brilliance). All the sons, Medhas, Agnibāhū and Putra, were interested in the practice of yoga and were aware of their previous births. Priyavrata disributed seven islands to seven of his sons as follows :

Jambūdvīpa to Agnīdhra ; Plakṣadvīpa to Medhātithi; Śālmalīdvīpa to Vapuṣmān; Kuśadvīpa to Jyotiṣmān; Krauñcadvīpa to Dyutimān ; Śākadvīpa to Bhavya ; and Puṣkaradvīpa to Savana.

Agnīdhra had nine sons named Nābhi, Kimpuruṣa, Harivarṣa, Ilāvṛta, Ramya, Hiraṇvān, Kuru, Bhadrāśva and Ketumāla. (Chapter 1, Aṁśa 2, Viṣṇu Purāṇa).

Priyavrata once circled round Meru in his chariot. As if competing with the Sun Priyavrata started his circling along with sunrise and ended it at sunset. He did so seven days making nights look like day and the sun appear dim and faded. The Sun was dejected and it was at the request of the Trimūrtis that Priyavrata stopped his circumambulation. It was the path of Priyavrata's circling for seven days that later became the seven oceans of Purāṇic fame. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa).

PROṢAKA. An ancient place of human habitation in western Bhārata. (Śloka 61, Chapter 9, Bhīṣma Parva).

PROṢṬHA. An ancient city of Bhārata. (Śloka 61, Chapter 9, Bhīṣma Parva).

PṚṢADAŚVA. An ancient King who got a dagger from king Aṣṭaka. (Śloka 80. Chapter 166, Śānti Parva).

PṚṢADHRA I. The ninth son of Vaivasvata Manu. He is described as one of the sacred and virtuous persons to be remembered during early mornings. He did penance at Kurukṣetra and attained Svarga. (Śloka 11, Chapter 20, Aśvamedha Parva).

Even from boyhood Pṛṣadhra started practice of penance. He got disgusted with life even from his boyhood. A story is told how it happened so. Once when Pṛṣadhra was studying under his Guru, a tiger entered the shed of the cows at night. Hearing the pitiable wails of the cow he went to the shed with his sword and gave a strong and fatal cut to the tiger with it. Unfortunately the stroke fell on the cow instead of the tiger and not knowing the truth in the darkness Pṛṣadhra went and slept peacefully. In the morning when he went to the shed he found the cow lying dead with his sword-cut. He then knew the mistake he had made at night and was so distressed with the accident that he at once left for Kurukṣetra and started doing penance there.

PṚṢADHRA II. A son of King Drupada. He was killed in the great battle by Aśvatthāmā. (Śloka 18, Chapter 156, Droṇa Parva).

PṚṢADHRA III. A brahmin boy. One night while he was living in the āśrama of his Guru he saw a lion going out from the premises of the āśrama with an āśrama cow in its mouth. The brahmin boy rushed at it and struck the lion with a sword. But due to want of proper light the sword-cut fell on the cow and the cow fell down dead. The next day the Guru finding the cow lying dead mistook it for a deliberate killing by his disciple and cursed Pṛṣadhra to death. to be born as a Śūdra. When Pṛṣadhra was thus roaming about in the forests in his cursed form he fell into a big forest fire and was burnt to death. (Chapter 2, Sṛṣṭi Khaṇḍa, Padma Purāṇa ; Chapter 1, Aṁśa 4, Viṣṇu Purāṇa).

PṚṢATA. A king of Pāñcāla. He was the father of Drupada and a friend of the sage Bharadvāja. It was from Pṛṣata that Pāñcālī, daughter of Drupada, got the name Pārṣatī. (Śloka 41, Chapter 129, Ādi Parva).

PṚṢATĀŚVA. A King of the Sūryavaṁśa (solar dynasty). He was called Virūpa also. Himself, Ketumān and Śambhu were the sons of king Ambarīṣa. (9th Skandha, Bhāgavata).

PṚŚNI I. Wife of the Prajāpati named Sutapas. (See under Aditi).

PṚŚNI II. An ancient sage. He approached Droṇa during the Kurupāṇḍava battle and commanded him to stop the battle. (Śloka 34, Chapter 190, Droṇa Parva). He attained svarga by the power of his penance. (Chapter 26, Śānti Parva).

PṚŚNIGARBHA. A name of Mahāviṣṇu. There are two opinions in the Purāṇas regarding how Viṣṇu got this name.

1) In the early part of the period of Svāyambhuva Manu the Prajāpati named Sutapas and his wife Pṛśni did penance for twelve thousand divine years to get Viṣṇu as their son. As a result of that Viṣṇu was born in the womb of Pṛśni as Pṛśnigarbha. The name was suited for Śrī Kṛṣṇa the incarnation of Viṣṇu also. (Chapter 3, 10th Skandha, Bhāgavata).

2) Anna (rice), Veda, Jala (water) and amṛta (nectar) are called Pṛśni and so Mahāviṣṇu (Kṛṣṇa) who bears these inside is called Pṛśnigarbha. (Śloka 45, Chapter 342, Śānti Parva).

PṚTANĀ. The name of a division of the army. (See under Akṣauhiṇī).

PṚTHĀ. See under Kuntī.

PṚTHĀŚVA. An ancient king who worships Yama. (Śloka 19, Chapter 9, Sabhā Parva).

PṚTHU I. (VAINYA). A King of great virtue born in the line of Dhruva.

1) *Genealogy.* Descending in order from Viṣṇu—Brahmā—Svāyambhuva Manu—Uttānapāda—Dhruva Śiṣṭi—Ripu—Cākṣuṣa Manu—Kuru—Aṅga—Vena—Pṛthu.

Manu, son of Cākṣuṣa, got of his wife Naḍvalā eleven sons Puru, Kuru, Pūru, Śatadyumna, Tapasvī, Satyavāk, Śuci, Agniṣṭu, Atiratha, Sudyumna and Abhimanyu. Of these the second son Kuru got of his wife Ātreyī seven sons named Aṅga, Sumanas, Svāti Kratu, Aṅgiras, Gaya and Śibi. Aṅga married Sunīthā. She delivered a very wicked son named Vena. Pṛthu was born to Vena. Pṛthu got six sons named Antardhāna, Vādī, Sūta, Māgadha, Pālita and Vijitāśva.

2) *Birth and Coronation.* Sunīthā, wife of Aṅga, was the eldest daughter of Yama. Vena was born of her. Vena, the grandson of Yama, because of hereditary traits from his grandfather, was very wicked even from birth. When Vena was crowned king by the maharṣis and he became the supreme lord of the world he announced to the world thus : "Yāgas should not be performed; gifts should not be given; no kind of homa should be done. There is nobody but me to accept as Yajñapuruṣa the share of yajñas. I am the sole lord and consumer of yajñas."

The sages were dumbfounded. They all approached Vena and impressed upon him the necessity of performing a Yāga to propitiate Mahāviṣṇu. Vena who got angry at this request of the sages told them thus : "There is nobody greater than I and I have none to be worshipped. Who is Hari, your Yajñeśvara ? (lord of the yāga). All such great powers who can bless and curse alike and such eminent deities and entities like Brahmā, Viṣṇu, Śiva, Indra, Vāyu, Yama, Varuṇa, Sūrya, Agni, Dhātā, Pūṣā, Bhūmi and Candra are merged in me, the king. Do understand this fact and obey my orders."

Despite repeated requests Vena did not give permission to conduct a Vaiṣṇava yajña. The sages got angry and cried aloud "Kill this wicked man", "Kill this wicked man". Saying thus the sages killed Vena by Kuśa grass made sacred and powerful by mantras—Vena, who was spiritually dead because of his contempt of the gods even before. Then the sages saw dust rising in columns from all sides and asked the people the cause of the same. The people said "When they knew that there was no king poor people have turned themselves into rogues and are plundering the wealth of the rich. The swift movements of these running in haste are raising dust from the ground below."

The ṛṣis conferred together and to get a son from the dead Vena they churned the thigh of the wicked king. Then from the thigh came out a short and black (as black as a burnt pillar) man with a compressed face who stood before the sages in distress and asked "What am I to do ?" The sages said 'Niṣīda' meaning 'sit down'. He thus became Niṣāda (an illiterate forest-dweller). He went to the mountain of Vindhya and along with him went all the sins of Vena. Niṣādas thereafter are said to be those who have destroyed the sins of Vena.

Then the sages churned the right hand of Vena and from it came out a brilliant boy of great strength and power and he was named Pṛthu. At the time of his birth there dropped from heaven the divine bow Ajagava and many powerful arrows and a divine armour. All animate objects of the world were happy at his birth. Vena attained svarga for having delivered such a brilliant son. For the coronation of Pṛthu the oceans brought very many precious diamonds and the rivers holy water. Brahmā along with Āṅgirases came and crowned Pṛthu as the emperor. Brahmā saw the line of Candra in his right hand and was, therefore, pleased to know that he was part of Mahāviṣṇu. Thus Pṛthu, valiant and brilliant, was crowned their emperor by the virtuous people of Bhārata.

He united his people by his love for them. When he travelled through the ocean the water stood still and

when he travelled on land the mountains gave way and his flag-pole was never obstructed anywhere.

3) *Sūta-Māgadhas.* Brahmā performed a yāga as soon as Pṛthu was born. From that yāga was born a very wise and intelligent demon named Sūta. A scholarly Māgadha also was born from the yāga. The maharṣis commanded the Sūta-Māgadhas to praise Pṛthu and they then said "Oh revered sages, we do not know anything good or bad about this king just born. He has not earned a name or fame. Then on what basis are we to sing praises about him?" The maharṣis said that they should praise him for the qualities he should have in future. Pṛthu heard that and feeling elated decided to become a very virtuous emperor. When Pṛthu was thinking like that the Sūta-Māgadhas sang in melodious tones thus : "This king speaks the truth always, is charitable, is one who keeps his promises, is valiant and full of all good qualities." Thus with the blessings and good wishes of all, Pṛthu started his reign.

4) *Pṛthu attacks the Earth.* The people were hungry for want of proper food crops. They approached Pṛthu and told him that during the short interval between Vena's death and Pṛthu's assuming charge the goddess of earth drew inside all her vegetations and so the people were put to great difficulties. They requested him to generate vegetations again.

Pṛthu got angry on hearing this and taking his bow Ajagava and several arrows went in search of the goddess of earth. The goddess got frightened and fled taking the form of a cow. She went to all lokas but Pṛthu followed her with his bow and arrows everywhere. At last desiring to escape from the arrows of such a valiant king Bhūmidevī went to him and trembling with fear said "Oh king, why do you make such a persistent attempt, to kill me which would be the great sin of Strīvadha ? (killing a woman)." The Rājā replied that there was no sin in killing wicked persons. The goddess asked what refuge was there for the people if the earth was destroyed. The king said that he would protect his people by the power of his yoga. Bhūmidevī was frightened and she said "Oh king, I shall give you back all I have destroyed in the form of milk. Therefore, virtuous as you are, if you are really interested in the welfare of the people I shall allow you to milk me and take back everything you want. Do bring a calf."

5) *Pṛthu milks the Earth.* Pṛthu by the end of his bow put in arrangement at one place the thousands of mountains which were lying scattered over the country. The grounds were not even and so there were formerly no divisions into villages and towns. There were no grain-plants like paddy or wheat, no agriculture, no cow-protection and no trade. It was since the time of Pṛthu that all these came into being. People desired to live in places where the grounds were even. Then the people lived on fruits, leaves and roots. When they were all destroyed people found it difficult to live.

Therefore Pṛthu making Svāyambhuva Manu as calf milked for the welfare of his people all plants from the earth. People do live even today by what was milked then. Pṛthu, because he gave life to Bhūmidevī, became her father and she got the name Pṛthvī.

The brahmin sages milked the cow of earth again. Then Agastya became the calf and Bṛhaspati milked. When the planets milked, Candra became the calf and again Bṛhaspati milked. The devas even now feed on the Ūrjjakṣīra (milk rich in food value) they got then. All the animals live because of their virtue and truth. The ṛṣis milked truth and virtue. The manes made Yama the calf and Antaka the milker. They milked Svadhā in a silver pot. The cobras and serpents making Takṣaka the calf milked poison making Dhṛtarāṣṭra the milker. They live by their poison which is their great defence also. The daityas and dānavas using Virocana as calf and making the two-headed Ṛtvik Madhu as the milker milked jointly courage, valour and the sarvaśatruvināśinī māyā (māyā, the destroyer of all enemies). They milked in an iron pot. All their knowledge, bodily health, strength, vigour, brilliance and valour are made from this and that is why they are adepts in the art of māyā even now.

Yakṣas milked in an iron pot milk that disappeared from the earth. Rajatanābha milked using Vaiśravaṇa as calf. That Yakṣarājaputra was sarvajña (knowing all) and Sarvadharmajña (conversant with all charitable things) with two heads and eight hands. The rākṣasas, piśācas and wicked maruts using Rajatanābha as milker and Sumālī as the calf milked blood in a pot made of a skull. They live on this.

The Gandharvas and nymphs using lotus as their pot, Suruci as milker and Citraratha as calf milked music from her. The mountains making Mahāmeru as milker and Himālayas as the calf milked diamonds and medicines. The sacred trees made Sāla the milker and plakṣa the calf and milked in a pot of palāśa Chinnadagdhaprarohaṇa (the power of growing again even if cut or burnt). The siddhaguhyakacāraṇavidyādharas also milked her each using different pots, calves and milkers and they all got what they wanted.

6). *Aśvamedha.* Pṛthu's land became rich and prosperous. Then he performed an Aśvamedha. The Yāga horse was led by Vijitāśva, son of Pṛthu. Indra did not like Pṛthu conducting the yāga. Indra hid at a place on the path of the yāga horse. The sage Atri helped Indra. Indra bound the horse and a fight ensued between Indra and Vijitāśva in which Indra was deplorably defeated and confessing his guilt he craved for pardon and Pṛthu granting him pardon became his great friend. (4th Skandha, Bhāgavata).

7) *Pṛthu's rule.* In the history of Bhārata the period of Pṛthu's rule is considered a golden period. When Pṛthu became the emperor, Brahmā divided the universe into several kingdoms and made a separate ruler for each of them. Soma was appointed King of the stars, planets, brahmins, plants, yāgas and austerities. He appointed Kubera as the lord of Kings, Varuṇa as the lord of all waters, Viṣṇu, as the lord of all ādityas and Pāvaka as the lord of all Vasus. Dakṣa was given lordship over prajāpatis, Indra over maruts, and Prahlāda over all daityas and dānavas. Yama, the Dharmarāja was made lord of the manes. Airāvata was made King of all elephants and Garuḍa King of all birds. Uccaiśśravas was made King of all horses and Vṛṣabha of all cattle. The lion was made King of all beasts and Himavān the lord of all immovable things. Kapila became chief of all sages and the tiger the leader of all beasts with nails and snouts. Plakṣa was made the King of all trees.

After distributing kingdoms thus, Brahmā appointed

Dikpālakas (guardians of the zones). In the east he posted Sudhanvā, son of Vairājaprajāpati, in the south he posted Śaṅkhapāda son of Kardamaprajāpati, in the west he put Ketumān, son of Rajas and in the north Hiraṇyaromā. Thus Brahmā organised a universe with suitable emperors to control and supervise. (Chapter 22, Aṁśa 1, Viṣṇu Purāṇa).

8) *The end of Pṛthu.* After several years of benign rule Pṛthu became old. He then entrusted the affairs of the state to his son Vijitāśva and left for penance with his wife Arccis. After doing severe penance for a long time he merged with Parabrahman. Arccis who was all along serving her husband with devotion ended her life by jumping into the funeral pyre of her husband following her husband like Lakṣmī following Viṣṇu.

9) *Pṛthu's sons.* Pṛthu had five sons named Vijitāśva, Haryakṣa, Dhūmrakeśa, Vṛka and Draviṇa. The eldest of these Vijitāśva, with the help of his brothers ruled the country. Haryakṣa ruled over the east, Dhūmrakeśa over the south, Vṛka, west and Draviṇa, north. (Padma Purāṇa).

PṚTHU II. A virtuous brahmin of good conduct. Once when Pṛthu was travelling he met five ugly devils. They became devils for their sins of not doing any charity and behaving rudely with beggars. Pṛthu gave them advice on āhāra (food), ācāra (conduct) and vrata (vow) so that they might get salvation from their devil-lives. (Chapter 27, Sṛṣṭi Khaṇḍa, Padma Purāṇa).

PṚTHŪDAKA. A sacred pond on the borders of Kurukṣetra. This is one of the celebrated tīrthas of Bhārata. He who bathes in this pond would get the benefit of doing an aśvamedha. (Chapter 83, Vana Parva; Chapter 39, Śalya Parva).

PṚTHŪDARA. A celebrated Yakṣa. This Yakṣa got a daughter named Saudāminī. Her father took her to different mountains to entertain her. One day while she was playing with her companion Kapiśabhrū she met a Yakṣaputra named Aṭṭahāsa. They fell in love and Saudāminī's father agreed to their marriage and fixed it. After fixing the marriage Pṛthūdara took his daughter to his house. Next day her companion Kapiśabhrū came to Saudāminī in a sorrowful mood and when she asked her the reason she said "Friend, how am I to report to you this sad news. On my way to you I passed through a garden named Citrasthala in the valley of the Himālayas. To have some sport with the love-stricken Aṭṭahāsa his friends staged a drama in which Aṭṭahāsa was made Vaiśravaṇarāja and his brother Dīptaśikha, Nalakūbara, and the rest, his ministers. They were thus acting and enjoying when Nalakūbara himself came that way and seeing his servant Aṭṭahāsa in the robes and form of his father was angry and calling Aṭṭahāsa to his side said: "A servant like you is ambitious of becoming a king. Let this ambition be the cause of your downfall. You will be born as man." Aṭṭahāsa was shocked and he craved pardon "Oh Lord, I did this only for some entertainment. I did not do it with any desire for a big position. Pardon me for my mistake. Nalakūbara then by his divine power understood everything and taking pity on him consoled him and said "She with whom you are in love will be your wife in your life as man. Your brother Dīptaśikha will then be born as your son. Both of you will then be released from the curse. Dīptaśikha after ruling the country for some time will also be free from this curse." Aṭṭahāsa and Dīptaśikha soon disappeared by the power of the curse.

Aṭṭahāsa was born as king of Trigartta in the name of Pavitradhara and Saudāminī became his wife. A son was born to them named Dīptaśikha and as soon as he was born the parents were released from the curse and entered heaven. (Śaśāṅkavatīlambaka, Kathāsaritsāgara, Taraṅga 6).

PṚTHUDARBHA. A king of the race of Aṅga. (Chapter 277, Agni Purāṇa).

PṚTHUGRĪVA. When Rāma and Lakṣmaṇa were staying in Pañcavaṭī a demoness named Śūrpaṇakhā made approaches to them and Lakṣmaṇa cut off her limbs and sent her away. Then a rākṣasa army came under the leadership of Khara, Dūṣaṇa and Triśiras and Pṛthugrīva was one of the twelve prominent soldiers of that army.

(Sarga 26, Araṇya Kāṇḍa Vālmīki Rāmāyaṇa).

PṚTHUKA. A devagaṇa of Raivata Manvantara.

PṚTHULĀKṢA. A King born of the race of Aṅga. This king lived in the court of Yama and worshipped him. (Śloka 22, Chapter 8, Sabhā Parva).

PṚTHULĀŚVA. A king of the race of Ikṣvāku. He was the son of Pṛthu and father of Adra. (Chapter 1, Brahmāṇḍa Purāṇa).

PṚTHURAŚMI. One of those who are named 'Yati'. The Yatis were a people of anti-yajña feelings and were all burnt to death in Indra's fire of wrath. But three yatis, Bṛhadgiri, Rayovāja and Pṛthuraśmi were taken care of by Indra and Indra taught them Brahmavidyā, Kṣatriyavidyā and Vaiśyavidyā.

Pṛthuraśmi compelled Indra to grant him Kṣātratejas also along with Kṣātravidyā. There is now a sāma even in the name of Pṛthuraśmi. (Pañca-viṁśa-Brāhmaṇa).

PṚTHUṢEṆA. A King of ancient Bhārata. (5th Skandha, Bhāgavata).

PṚTHUŚRAVAS I. A King of Ṛgveda times. Indra killed the enemies of this King. (Sūkta 116, Anuvāka 17, Maṇḍala 1, Ṛgveda).

PṚTHUŚRAVAS II. Father of Kāmā, wife of king Ayutanāyī. He lived in the court of Yama. (Śloka 12, Chapter 8, Sabhā Parva).

PṚTHUŚRAVAS III. A sage of ancient Bhārata who was a friend of Yudhiṣṭhira. (Śloka 22, Chapter 26, Vana Parva).

PṚTHUŚRAVAS IV. A soldier of Subrahmaṇya (Chapter 46, Śalya Parva).

PṚTUŚRAVAS V. A serpent. This serpent was present at Prabhāsatīrtha to carry the soul of Balabhadrarāma. to Pātāla (Śloka 15, Chapter 4, Mausala Parva).

PṚTHUVASTRĀ. A female attendant of Subrahmaṇya (Chapter 46, Śalya Parva).

PṚTHUVEGA. A King of the court of Yama. (Śloka 12, Chapter 8, Sabhā Parva).

PṚTHVĪRŪPA. A beautiful king of a country called Pratiṣṭhāna. Once three wise yogins came to him and said "Oh King, we have travelled round the world. There is a princess in Muktidvīpa called Rūpalatā. In beauty she will be a good match for you." On hearing this Pṛthvīrūpa calling the court artist Kumāradatta to his side said "Paint a picture of mine and go along with

these three sannyāsins to Muktidvīpa and give the painting in private to the princess there and also bring me an exact painting of hers."

The painter went to Muktidvīpa and the King coming to know of the talents of the artist Kumāradatta commissioned him to paint a picture of his daughter Rūpalatā. He did the work beautifully. The King was immensely pleased and he enquired if Kumāradatta had seen a suitable prince for Rūpalatā. Kumāradatta immediately showed him the portrait of Pṛthvīrūpa. The king found the prince extremely suitable and entrusted the artist himself with the task of negotiating the marriage with Pṛthvīrūpa. Kumāradatta returned to his King with the portrait of Rūpalatā and Pṛthvīrūpa was infatuated with the dazzling beauty of Rūpalatā. Before long the marriage of Pṛthvīrūpa with Rūpalatā was conducted in all grandeur. (Alaṅkāravatīlambaka, Kathāsaritsāgara, Taraṅga 1).

PṚTHVĪTĪRTHA. A sacred pond on the borders of Kurukṣetra. He who bathes in this pond would get the benefit of doing a sahasragodāna (giving away as gift a thousand cows). (Śloka 13, Chapter 83, Vana Parva).

PUCCHĀṆḌAKA. A serpent of the family of Takṣaka. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 8, Chapter 57, Ādi Parva).

PŪJANĪ. A bird of superior intellect. The story of Pūjanī was told by Bhīṣma to illustrate that Kṣatriyas can never be believed.

There was once a king called Brahmadatta in the country of Kāmpilya. The King had a bird named Pūjanī. Pūjanī was very intelligent and all-knowing and the king treated her as his friend. Days went by and one day the queen delivered a son. At the same time Pūjanī also got a child. The prince and the little bird grew up as great friends. The little bird used to bring to the prince whatever eatable it could take in its little beak. They lived as such thick chums.

One day while Pūjanī was away from the cage, the prince caught hold of the little bird and strangled it to death. When Pūjanī came back she found her child missing and went about crying loudly. She then knew what had happened and got very angry. She flew and pricked blind the eyes of the prince and bade farewell to the King. The parting scene was very pathetic. Pūjanī declared that Kṣatriyas were not to be believed and flew away. (Chapter 139, Śānti Parva).

PŪJĀVIDHI. Chapter 155 of Agni Purāṇa states the various acts of worship that should be done daily and they are the acts of worship observed by all brahmacārins during the time of Manusmṛti.

You should rise up at Brāhmamuhūrta. Finish your excretory routine sitting facing north during daytime and facing south during night time. If it is at dusk or dawn it should be done as during day time. It should never be done in public roads, water or grass. Wash with sand after your excretions and then wash your teeth. After that take your bath. Baths are of six kinds : Nityasnāna, Naimittikasnāna, Kāmyasnāna, Kriyāṅgasnāna, Malakarṣaṇasnāna and Kriyāsnāna. Any religious act done without a bath is of no use. Therefore you should bathe early. Well-water is good for bathing, water from a fountain is better, water of a lake is much better, river-water is still better and water of a tīrtha is still better. The water of the river Gaṅgā is the best.

After washing after excretions you should enter into the waters and wash again and then wash your body. While washing you should recite the following mantras "Hiraṇyavarṇaḥ, Śanno devīḥ, āpo hi ṣṭhā and idamāpaḥ." You should submerge yourself in the waters and recite the mantras there under the water. You should also recite Aghamarṣaṇa sūkta or the Ṛk named Drupada. Gāyatrī should be chanted specially. After the Japa you should rub dry with a cloth your head and body and then offer water to the devas and manes. Then you should worship with water reciting Puruṣasūkta.

You should give way to anybody carrying a load, a pregnant woman and preceptors. Never look at the Sun at the time of rising or setting. Never look at the reflection of the moon in waters. Never look at a nude woman. Do not peep into a well. Never trample over clothes and sacred ashes. Never enter the bedroom or the treasure room of another man. Those who rub mud blocks against mud block, cut their teeth or bite their nails will perish. Never enter a house through any other opening than its proper gate. Never interrupt when others are talking. Never use the clothes of another man. Tell everybody 'Bhadram' 'Bhadram' (well well). Never speak to displease anybody. Never walk on the shadow of an individual. Do not pass through the space between two respectable persons sitting and talking. Do not look at falling stars. Never mention the name of another river while in a river. Do not scratch your body with both your hands. Never cross a river before offering water to the devas and manes. Do not throw your excretions into the waters. Never bathe naked. After bath you should pray to gods for your welfare. Never take out a garland from your body by yourself. Avoid dust from the hooves of donkeys sticking to your body. Never laugh at low-caste people, nor live with them nor live in their places. Never live in a place where there are no rivers, doctors or a king. Nor live in a place ruled by barbarous people or a woman or by a number of people together. Never talk with women during their period of menses. If you have talked with them think of Viṣṇu. Never laugh, sneeze or yawn without covering your mouth. Wise man should hide the disgrace to one superior to himself and protect the words of the superior or his own. Never encourage too much activity of the senses nor should you check the pressure of excretions. Do not belittle even the smallest of ailments or the smallest of enemies. If you walk through public roads you should wash yourself. Never walk bearing water or fire. Do not hiss in the presence of respectable and virtuous people. Do not place one leg over the other leg. Never speak directly or indirectly things which are unpleasant to others. Avoid contempt of Vedas, Kings, sages, science and devas. Do not be jealous of women nor do place confidence in them. Always listen to virtuous talks, be devoted to the gods and observe righteous acts daily. On your birthday worship the moon, gods and brahmins. Never take an oil bath on the fourth (caturthī), sixth (ṣaṣṭhī) and eighth (aṣṭamī) days of lunar fortnight. Throw away your excretions far away from home. Never be unfriendly with venerable and noble people.

PULAHA. One of the Prajāpatis. The references about him in the Purāṇas are the following :

(1) Pulaha was one of the spiritual sons of Brahmā. (Śloka 12, Chapter 204, Vana Parva).

(2) Kṣamā, wife of Pulaha, delivered three sons named Kardama, Urvarīvān and Sahiṣṇu. (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa).

(3) Pulaha got of his wife Kṣamā another son named Karmaśreṣṭha. (Chapter 20, Agni Purāṇa).

(4) Pulaha is included in the group of six powerful sages. (Śloka 4, Chapter 66, Ādi Parva).

(5) From Pulaha were born the butterflies, lions, tigers, lambs, wolves and Kimpuruṣas. (Śloka 3, Chapter 66, Ādi Parva).

(6) Pulaha took part in the Janmotsava of Arjuna. (Śloka 52, Chapter 122, Ādi Parva).

(7) Pulaha was also among the sages who dissuaded Parāśara from conducting a yāga to kill all the rākṣasas. (Śloka 9, Chapter 180, Ādi Parva).

(8) Pulaha was a member of the court of Indra. (Śloka 17, Chapter 7, Sabhā Parva).

(9) Pulaha was a worshipper of Brahmā. (Śloka 18, (Chapter 11, Sabhā Parva).

(10) Pulaha did penance at a place on the shores of Alakanandā, a tributary of river Gaṅgā. (Śloka 6, Chapter 142, Vana Parva).

(11) He took part in the Janmotsava of Subrahmaṇya. (Śloka 9, Chapter 45, Śalya Parva).

(12) Pulaha is included in the twenty one Prajāpatis. (Śloka 35, Chapter 334, Śānti Parva).

(13) Pulaha is one among the group of Saptarṣis called Citraśikhaṇḍins. (Śloka 29, Chapter 335, Śānti Parva).

(14) Pulaha is also one of the Aṣṭaprakṛtis. (Chapter 340, Śānti Parva).

PULAKA. A daitya who was transformed into an animal. There is a story in the Skanda Purāṇa about him thus — Pulaka performed penance and got from Śiva a boon that he should possess astonishing smell in his body. The demon used to entice even celestial ladies by means of his smell. He thus became a menace to the three worlds. Devas complained to Śiva. Śiva got angry and commanded him to abandon his demoniac form and become an animal. Pulaka agreed to do so but requested Śiva to grant him the smell even in his state of an animal. Śiva granted that.

PULASTYA. One of the Prajāpatis.

1) *Birth and marriage.* Pulastya is one of the six spiritual sons of Brahmā. Pulastya was born from the Karṇa—ear—of Brahmā. (Chapter 65, Ādi Parva and Bhāgavata).

Pulastya had a son named Dattoli (Dambholi) of his wife Prīti. This Dattoli in his previous birth was the Agastya of Svāyambhuva Manvantara. (Chapter 10, Aṁśa 1, Viṣṇu Purāṇa).

Pulastya had a son named Viśravas of his wife Havirbhū. (4th Skandha, Bhāgavata). Mahābhārata states that Pulastya had two wives named Sandhyā and Pratīcī. Havirbhū mother of Viśravas had another name, Māninī.

All these statements taken together indicate that Pulastya had four wives named Prīti, Havirbhū, Sandhyā and Pratīcī.

2) *Genealogy.* The race formed by Pulastya is given below : Pulastya got a son named Viśravas of his wife Havirbhū alias Māninī. Viśravas had two wives named Kaikasī and Devavarṇinī alias Ilabilā. Kaikasī had three sons, Rāvaṇa, Kumbhakarṇa, and Vibhīṣaṇa and a daughter named Śūrpaṇakhā. Rāvaṇa got of his wife Mandodarī three sons, Meghanāda, Atikāya and Akṣakumāra. Kumbhakarṇa got of his wife Vajramālā two sons named Kumbha and Nikumbha. Vibhīṣaṇa got of his wife Saramā seven sons. Viśravas got of his wife Ilabilā a son named Vaiśravaṇa alias Kubera.

3) *Birth af Viśravas.* In olden times in Tretāyuga Pulastya Maharṣi was doing penance on Mt. Meru. On a nearby hillock the sage Tṛṇabindu was also doing penance. Celestial maidens, Nāga maidens and their lovers came to the āśrama and by their erotic sports and dances vitiated the precincts of the āśrama. Pulastya got angry and cursed all the maidens to become pregnant if they entered the āśrama area. Without knowing this curse Māninī, daughter of Tṛṇabindu came to that spot and got pregnant of Pulastya. Pulastya then married her and the celebrated Maharṣi Viśravas was born to her.

4) *How he saved Rāvaṇa.* Once Rāvaṇa who started on a victory campaign met Kārtavīryārjuna on the shores of Narmadā. Kārtavīryārjuna chained Rāvaṇa in the former's prison. Pulastya was grieved much to hear about the plight of his grandson and going to Kārtavīryārjuna and explaining things got the release of Rāvaṇa. (Chapter 46, Brahmāṇḍa Purāṇa).

5) *Other details.*

(i) Pulastya once blessed Parāśara for the writing of Purāṇas. (Chapter 1, Aṁśa 1, Viṣṇu Purāṇa).

(ii) Rākṣasas, Vānaras (monkeys), Kinnaras, Gandharvas and Yakṣas were born from the intelligent Pulastya. (Śloka 7, Chapter 66, Ādi Parva).

(iii) He was present for the Janmotsava of Arjuna. (Śloka 52, Chapter 122, Ādi Parva).

(iv) Parāśara once started to perform a Yāga to destroy all the rākṣasas. Pulastya along with other sages went and persuaded him to withdraw from his venture. (Chapter 180, Ādi Parva).

(v) Pulastya was a member of the court of Indra. (Śloka 17, Chapter 7, Sabhā Parva).

(vi) Pulastya sits in the court of Brahmā and worships him. (Śloka 19, Chapter 11, Ādi Parva).

(vii) Once Pulastya taught Bhīṣma the importance and greatness of all the holy places of Bhārata. From then onwards Pulastya is called the Guru of Bhīṣma also. (Chapter 82, Vana Parva).

(viii) Pulastya got of his wife Gau a son named Kubera. (Śloka 12, Chapter 274, Vana Parva).

(ix) Viśravas was born of half of the body of Pulastya. (Chapter 274, Śloka 13. Ādi Parva).

(x) Pulastya was present for the birth day celebrations of Subrahmaṇya. (Śloka 9, Chapter 45, Śalya Parva).

(xi) Pulastya also visited Bhīṣma lying on his bed of arrows. (Śloka 10, Chapter 47, Śānti Parva).

(xii) Pulastya was one among the twentyone Prajāpatis. (See under Prajāpati).

(xiii) Pulastya is included in the group of Saptarṣis called Citraśikhaṇḍins. (Śloka 29, Chapter 335, Śānti Parva).

(xiv) Pulastya. is one of the Aṣṭaprakṛtis. (Chapter 340, (Śānti Parva).

(xv) As synonyms of Pulastya the following terms are used: Brahmarṣi, Viprayogī. (Mahābhārata).

PULINDA(S) I. The people of the country of Pulinda. Information available regarding them from the Mahābhārata is given below :

(1) Pulindas were originally Kṣatriyas. But they became Śūdras by a curse of the brahmins. (Chapter 33, Anuśāsana Parva).

(2) Pulindas who belong to the mleccha tribe became rulers in Kaliyuga. (Chapter 186, Vana Parva).

(3) Pulindas were born from the foam of the celestial cow Nandinī of sage Vasiṣṭha when she got enraged. (Chapter 165, Āśramavāsika Parva).

(4) Bhīma fought against the Pulindas and destroyed all their big cities. (Chapter 26, Sabhā Parva).

(5) In the great Mahābhārata battle Pulindas fought on the side of Duryodhana. (Chapter 158, Udyoga Parva).

PULINDA(S) II. A mleccha tribe of ancient Dakṣiṇabhārata. The Vāmana Purāṇa gives some details regarding them.

PULINDĪ. See under Caṇḍaka.

PULKASA. A son born to a Kṣatriya woman of a Śūdra is called Pulkasa. (See under Cāturvarṇya).

PULOMĀ I. A demon. This asura belongs to the asura race born to Kaśyapa of Diti. This asura fell in love with Pulomī, wife of the sage Bhṛgu. (See under Cyavana). Śacīdevī, wife of Indra, was the daughter of Puloman. (Chapter 19, Agni Purāṇa).

PULOMĀ II. (PULOMĪ). Wife of the sage Bhṛgu. (See under Cyavana for details).

PULOMĀ III. A demoness. Her sons are called Paulomas. This Pulomā had a sister named Kālakā. Both of them together did severe penance and pleased Brahmā. They got a boon from Brahmā to the effect that their sons would never be killed. The Paulomas were given a golden city in the air to live and he declared that that city could never be destroyed by anyone. (Chapter 173, Vana Parva).

PUM, PUT, PUTRA. Pum alias Put is a hell. Those who die without children go to this hell and he who saves one from this hell is called Putra. (Śloka 38, Chapter 74, Ādi Parva).

Puṁnāmno narakādyastu
Trāyate pitaraṁ sutaḥ/
Tasmāt putra iti proktaḥ
Svayameva svayambhuvā//
(Śloka 138, Chapter 9, Manusmṛti).

(Because a son of his own, by birth, saves a father from the hell called 'Put' he is called Putra).

There are twelve different kinds of 'Putras' (sons).

1) *Aurasaputra.* A son born to a wife of his own caste begot by the husband himself is called aurasaputra.

2) *Kṣetrajaputra.* If one dies without children or is impotent or possessed of a disease, his wife is lawfully allowed to lie with the brother of the husband to get a child. The son born of such a union is called Kṣetrajaputra.

3) *Dattaputra.* When one is worrying miserably for getting a son and if at that time a husband and wife willingly hand over a son born to them by mutual consent with the following words : "This son becomes your own from now" with a religious sprinkling of water, such a son is called Dattaputra.

4) *Kṛtrimaputra.* A son adopted from one's own caste for the purpose of doing the obsequial ceremonies for the manes is called Kṛtrimaputra.

5) *Gūḍhotpanna.* A son born to one's wife by another man is called Gūḍhotpanna.

6) *Apaviddhaputra.* When a son is rejected by either a father or mother or by both and that son is taken care of and brought up by another man, that son becomes an apaviddhaputra.

7) *Kānīnaputra.* If a son is born to a virgin before marriage while living with her father, that son is called a Kānīnaputra.

8) *Sahoḍhaputra.* When a girl is married while pregnant the son born to her after marriage is called a Sahoḍhaputra.

9) *Krītakaputra.* A son purchased and brought up by a sonless man is called Krītakaputra.

10) *Paunarbhavaputra.* A son born to a woman after becoming a widow or after being divorced by her husband by her willingly going with another man is called a Paunarbhavaputra.

11) *Svayaṁdattaputra.* When a son after becoming an orphan or after being abandoned by his parents goes willingly to another man and remains with him as his son, that son is called Svayaṁdattaputra.

12) *Śaudra (Pāraśava) Putra.* A son born to a brahmin of a Śūdra wife.

PUNARJANMA. It is the theory that the soul of a man is born again after his death. The Purāṇas and Vedas contain many statements regarding this of which the following are a few :

1) *What is Death?* When the Jīvātmā (soul) of an individual leaves his body with all its upādhis (attributes and adjuncts) it is called Death. By upādhis are meant the folllowing four things. (i) Mind and the senses. (ii) The five Prāṇas namely Prāṇa, Apāna, Udāna, Vyāna and Samāna. (iii) The Sūkṣmaśarīra, that is, the Prāṇamanovijñānakośasaṅghāta (the subtle body that is invisible with the grosser elements). (iv) Karman (action). All these four things follow the soul even after his death. Only when the soul attains mokṣa (salvation) do the upādhis leave it. It is the life breath Udāna that guides the soul out of the body. It is the Sūkṣmaśarīra that gives heat to the body while there is life and that is why when the soul leaves the body with the upādhis the body becomes cold.

2) *After death.* When the soul leaves the body with the upādhis it becomes active again and its activities and movements depend upon the actions of the soul while living. The spiritual actions of the individual are classified into three.

(i) *Aparabrahmopāsana.* He who has done all his deeds according to scriptural injunctions is said to be one who has done upāsana of aparabrahma. When such an individual dies his soul with all the upādhis attains Candra. He goes to Candra through dhūma (smoke), rātri (night), Kṛṣṇapakṣa (the dark fortnight), dakṣiṇāyanakāla (the sun's passage south of the equator), pitṛloka (world of the manes) and Ākāśa (ether). He enjoys the rewards of the deeds done on earth there and reserving some to be enjoyed or suffered in his next birth the soul with the upādhis comes back to earth to enter another body. The soul comes back to earth through ether, vāyu, dhūma, megha, varṣa, vrīhi, yava, auṣadhi, vṛkṣa, Tila, Puruṣabīja and strīgarbha. When the Jīvātmā goes to Candra its padārthatva (attribute) diminishes gradually and when it comes back to earth it increases gradually. Thus the jīvātmā takes

thousands of births going to and from the moon. The jīvātmā coming back from the moon evolves from a plant to man. Plants are the food of man and the soul entering the plant enters the puruṣabīja (semen virile) through food. The souls coming out as rebirths do accept wombs according to a definite principle. In the order of the merit of their good deeds on earth they are born in Brahmin, Kṣatriya, Vaiśya or Śūdra wombs. The souls with great sins are born as worms and insects. This passage of the soul from earth to Candra and vice versa is called Pitṛyāna.

(ii) *Aparavidyopāsana.* There are some people who do not consider performance of religious rites as important but worship Brahman. They do not treat Brahman and jīvātmā as one but view them as separate entities. Such devotees are called Aparavidyopāsakas. Their souls as soon as they leave the body move towards aparabrahman. The path to aparabrahma is through Agni, Jyotis, daytime, Śuklapakṣa (the white fortnight), Uttarāyaṇa (the passage of the sun to the north), samvatsara (year), Sūrya (sun), Candra (moon) and Vidyut (lightning). The dhanyas (blessed ones) who attain Vidyut go to Varuṇaloka, Indraloka and Prajāpatiloka and then merge with parabrahma (the supreme being). This path is called Devayāna. Since for both Pitṛyāna and Devayāna the jīvātmā has to depend upon Candra it is to be surmised that there is some special connection between jīvātmā and Candra. Those who attain Aparabrahma by the path of devayāna do not come back to earth. They have no rebirths. Those who have merged with aparabrahma attain Brahman by the end of a lifetime of Brahmā. Thus those who attain Brahman and do not believe that jīvātmā and Brahman are one and view them separately attain Parabrahma through the merger with aparabrahma. This is called Kramamukti. Some sages are of opinion that those who attain aparabrahma enjoy prosperity by mind. Those who live attached to worldly pleasures but not do things prohibited by the Vedas attain Pitṛloka by the path of Dakṣiṇāyana. After enjoying all the accrued 'puṇya' there, they come back again to earth to be born again.

(iii) *Pāpopāsana.* The jīvātmā of one who does not follow the injunctions of śāstras correctly does not attain Candraloka. It is born again as pests and insects attaining a place called Tṛtīya. There is no evidence in the Purāṇas of their attaining mokṣa. How a soul subjected to rebirths attains mokṣa is described under 'Mokṣa'. (Chāndogya Upaniṣad, Gītā, Bhāgavata, Śvetāśvatara Upaniṣad).

PUNARVASU ĀTREYA. An ancient preceptor of Āyurveda. He was the Guru of Agnideva author of the book 'Agniveśatantra' which is the basis of Carakasaṁhitā and also of his classmates like Bhela.

Punarvasu was the son of the sage Atri who was one of the spiritual sons of Brahmā. In support of this statement it can be found in many places in Caraku saṁhitā his name referred to as 'Atrisuta' or Atrinandana'.

Atri maharṣi was also a learned preceptor of Āyurved ι According to Kaśyapasaṁhitā Devendra taught Āyur veda to Kaśyapa, Vasiṣṭha, Atri and Bhṛgu. The incomplete work 'Āyurvedacikitsātantra' by Atri was completed by Punarvasu according to Aśvaghoṣa. Punurvasu's mother's name was Candrabhāgā. Getting knowledge in Āyurveda from his father and also from Bharadvāja, Punarvasu became an authority on Āyurveda. His important work is 'Ātreyasaṁhitā'. There are about thirty prescriptions in his name. The prescriptions regarding 'Balātaila' and 'Amṛtāditaila' are found in Carakasaṁhitā.

PUNAŚCANDRA. A sacred place. This is situated in the Jamadagnivedī in Śūrpārakakṣetra. (Śloka 12, Chapter 88, Vana Parva).

PUÑCU. A King of Sūryavaṁśa (solar race). He was the son of Harita and father of Vijaya. (Brahmāṇḍa Purāṇa, Chapter 1).

PUṆḌARĪKA I. A King born of the race of Śrī Rāma. He was the son of Niṣadha and father of Kṣemadhanvā. (9th Skandha, Bhāgavata).

PUṆḌARĪKA II. One of the Aṣṭadiggajas (elephants guarding the eight zones). (See under Aṣṭadiggajas).

PUṆḌARĪKA III. A brahmin who lived during the period of Nārada. Nārada once held a scholarly conversation with him on virtue. He saw Mahāviṣṇu in person and attained sāyujya (intimate union with a deity). (Chapter 124, Anuśāsana Parva).

PUṆḌARĪKA IV. A great yajña. (Śloka 100, Chapter 5, Sabhā Parva).

PUṆḌARĪKA V. A holy place situated on the border of Kurukṣetra. One who bathes in a sacred pond there would get the benefit of doing a Puṇḍarīkayajña. (Śloka 83, Chapter 83, Vana Parva).

PUṆḌARĪKĀ. VI. A nymph. This maiden was present for the Janmotsava of Arjuna and performed a dance then. (Śloka 13, Chapter 122, Ādi Parva).

PUṆḌARĪKAMUKHA. An eminent serpent King. His subjects, Puṇḍarīkamukhas, lived with him in the beautiful serpent-city surrounded on all sides by gold castles. Gandharvas and Kinnaras of both sexes lived inside the city. A Gandharva of name Lalita fell in love with a Gandharva lady named Lalitā and they lived there happily enjoying amorous sports. One day Puṇḍarīkamukha held a music concert in which Lalita was asked to sing as the leading musician. His love Lalitā was absent at the assembly and Lalita could not sing or dance in proper form that day. Karkaṭaka, a serpent chief, privately informed his King the reason for the poor display of Lalita that day. The King got angry and cursed Lalita thus : "Wicked one, you will be born as a man-eating rākṣasa. This is the penalty for thinking about your wife while singing for me." Lalita immediately became an ugly, fierce-looking demon. Lalitā deeply mourned over this pitiable plight of her husband and followed him in the forests where he roamed about making loud roaring sounds. While they were thus wandering in the forests, they found a pretty āśrama in which there was an ascetic engaged in penance. Lalitā stood before him with tears rolling down her cheeks. When the sage opened his eyes Lalitā told him that she was the daughter of the Gandharva named Vīradhanvā and that her husband had become a demon by the curse of the serpent King Puṇḍarīkamukha. The sage advised her to observe Ekādaśī Vrata. She observed the Vrata with devotion and her husband Lalita, was freed from the curse. He became the former handsome Gandharva once again. They then went back to Gandharvaloka. (Chapter 49, Bhāga 4, Padma Purāṇa).

PUṆḌARĪYAKA. A Viśvadeva. (Chapter 91, Anuśāsana Parva).

PUṆḌRA I. An ancient King in Bhārata. (Śloka 224, Chapter 1, Ādi Parva).

PUṆḌRA II. An ancient region of Bhārata. The region comprised then the present district of Mālada, certain portions on the east coast of river Kosī and certain portions of Dinājpur. King Pāṇḍu conquered Puṇḍra. (Chapter 112, Ādi Parva). The people of Puṇḍra came to the Rājasūya of Yudhiṣṭhira with presents. The Pauṇḍrakavāsudeva mentioned in the Bhāgavata was the King of Puṇḍra. Karṇa and Arjuna conquered this country at different times. (Chapter 52, Sabhā Parva; Chapter 8, Karṇa Parva; Chapter 82, Āśvamedhika Parva).

PUÑJIKASTHALĀ. A nymph. She was the servant-maid of Bṛhaspati. One day she was collecting flowers for her Guru in a garden when a set of young men and women came to the garden for amorous sports. They were roaming about in the garden in pairs doing all sorts of erotic acts and Puñjikasthalā stood watching them for some time with passion aroused in her. She returned to the āśrama thinking all the way about her miserable lot of having no husband to enjoy a similar life. She was full of lust when she returned to the āśrama and on seeing Bṛhaspati she caught hold of him by the hand and pleaded to satisfy her passion. Bṛhaspati was angry at this improper request and cursed her "You have become rotten. You have become lustful by seeing the amorous sports of others. May you be born as a monkey. Get out of this āśrama." Puñjikasthalā came to her senses and regretting her hasty act begged her Guru to grant her release from the curse. Bṛhaspati felt pity on her and said "Go and enjoy to your full sexual life with a lover whom you like best. Then you will get a son from the vitality of Śiva. When that son is born you will be released from the curse and you will go to heaven."

She became immediately a monkey girl named Añjanā and started living in a forest of that name itself. She fell in love with a monkey boy named Kesarī there and lived for many years enjoying an amorous life. She did not get a child even after several years and then she prayed to Śiva for a child.

It was at that time that Pārvatī and Parameśvara played amorous sports in the form of monkeys and Pārvatī became pregnant. Pārvatī expressed reluctance to be the mother of a monkey child and then Śiva by his divine powers deposited his semen virile through Vāyubhagavān (god of wind) into the womb of Añjanā who was then praying to him for a child. Coming to know of this through Nārada and fearing that his lordship over the monkeys would be lost if such a monkey were born to Añjanā Bāli poured into the belly of Añjanā molten liquid of pañcaloha (five metals). Añjanā was not the least injured and she gave birth in due course to a monkey son who became the celebrated Hanūmān, the life-force of the Rāma-Rāvaṇa tussle. (Pūrvakāṇḍa, Kamba Rāmāyaṇa; Kiṣkindhā Kāṇḍa, Vālmīki Rāmāyaṇa).

This Puñjikasthalā belongs to the famous set of eleven devakanyakās. They are : Menakā, Sahajanyā, Karṇikā, Puñjikasthalā, Ṛtusthalā, Ghṛtācī, Pūrvacitti, Ullocā, Pramlocā, Urvaśī and Viśvācī. These were the celebrated courtezans of Svarga. (Chapter 123, Ādi Parva). Puñjikasthalā was the dancer at the court of Kubera. (Chapter 10, Sabhā Parva). She took part in the Janmotsava of Arjuna. (Chapter 122, Ādi Parva).

PŪNTĀNAM NAMBŪTIRI.

1) *General information.* The illam (house) of this Nambūtiri who was a contemporary of Meppattūr Nārāyaṇa Bhaṭṭatiri was in Nenmeni aṁśa of the taluk of Valluvanāḍu in south Malabar. Though some say that his original name was Brahmadatta there are no sufficient records to support the statement. His Guru according to the work 'Śrī Kṛṣṇakarṇāmṛta' was a nambūtiri named Nīlakaṇṭha. Pūntānam had only ordinary education. He worshipped Kṛṣṇa at the temple of Guruvāyūr for a very long time and became a great devotee of Kṛṣṇa. He lived for ninety years. When he became very old he found it difficult to come to Guruvāyūr for worship and so one day he bade farewell to the deity. Then a voice from heaven said "Do not worry. I will be near you on your left side." He went and sat on a hill named Tirumāndha and to his astonishing ecstasy he found Kṛṣṇa sitting on his left side. He then constructed a temple there and installed his deity Kṛṣṇa there and continued his worship. That was the Vāmapura (left place) of Pūntānam.

2) *Kṛtis (works).* The following are the works of Pūntānam : (i) Bhāṣākarṇāmṛta (ii) Kumāraharaṇam (Pāna) (iii) Jñānappāna (iv) Pārthasārathistava (v) Ghanasaṅgha (vi) Nārāyaṇakīrtanas (vii) Govindakīrtanas (viii) Ānandanṛtya (ix) Dvādaśākṣaranāmakīrtana (x) Śrīkṛṣṇakīrtanas (xi) Aṣṭākṣarakīrtana (xii) Brahmaparagovindakīrtana (xiii) Gopālakṛṣṇakīrtana (xiv) Gaurīkīrtana (xv) Vāmapureśakīrtanas (xvi) Padmanābhakīrtana (xvii) Vivekodayakīrtana (xviii) Jayakṛṣṇakīrtana (xix) Viṭakolkīrtana (xx) Śrī Rāma Kirtana (xxi) Mukundakīrtana (xxii) Daśāvatārastotra. Besides these he has composed some philosophical songs in Tamil also.

3) *Jñānappāna.* Pūntānam got a son after a long time of prayer and for the ceremony of Annaprāśana (feeding rice for the first time) all the people of his community were invited. The women who came for the function threw their upper garments on to the cradle where the little child was suffocated to death. Pūntānam thereafter became disgusted with life and Jñānappāna was written at that time.

4) *Santānagopālam.* Pūntānam spent most of his time in the temple of Guruvāyūr after the death of his child. It was at this same time that the great scholar Nārāyaṇabhaṭṭatiri, author of the famous Nārāyaṇīya, was in the temple worshipping the deity there. Pūntānam had written a poem 'Santānagopālam' in the pāna style and he took it to the great pandit Nārāyaṇa Bhaṭṭatiri for correction. With the haughtiness that was his trait he said "What is there for correction in a Malayālam poem ? Nothing but blunders will there be in it. Especialy when Pūntānam is not well-versed in Sanskrit grammar. It will therefore be full of mistakes." Pūntānam could not contain the rebuff and he wept bitterly. Then from the inside of the temple came a voice which said "Though Pūntānam is not a grammarian like you Bhaṭṭatiri, he is a greater devotee of mine than you. His Bhakti is more appealing to me than your vibhakti." The divine voice made Bhaṭṭatiri feel sorry and ashamed of his behaviour and he begged Pūntānam to grant him

pardon and immediately went through his work giving suggestions for improvement.

PUṆYA I Son of the sage Dīrghatamas. The story of Puṇya as found in Jñānavāsiṣṭha is the following:— There is a mountain called Mahendra in Jambūdvīpa. Dīrghatamas who was doing penance there had two sons named Puṇya and Pāvana. Puṇyakumāra grew up into a boy abounding in virtues. Pāvana was not so broad-minded. When after some time Dīrghatamas, their father died, Puṇyakumāra controlling his sorrow did all the funeral rites; but Pāvana unable to control his sorrow left the place and wandered in the forests weeping bitterly. After some days Puṇyakumāra went in search of his brother and on finding him consoled him and told him that there was nothing to be worried about their father's death. On hearing the learned and moral teachings of Puṇya, Pāvana also got enlightened and after living in that forest for a number of years both of them abandoned their lives.

PUṆYA II The name of the āśrama of the sage Vibhāṇḍaka. (Śloka 23, Chapter 110, Vana Parva).

PUṆYAJANA. A rākṣasa. Raivata, king of Kuśasthalī, born of the race of Śaryāti, went to see Brahmā. Taking advantage of his absence from the place Puṇyajana took control over Kuśasthalī. Afraid of the demon all the hundred brothers of Raivata left the country. After some time the Śaryāti dynasty merged with that of Hehaya. (Chapter 2, Aṁśa 4, Viṣṇu Purāṇa).

PUṆYAJANĪ. Wife of Maṇibhadra, one of the Śivapārṣadas. Her father's name was Kratustha. Maṇibhadra got thirteen sons of Puṇyajanī. (Chapters 3 and 7, Brahmāṇḍa Purāṇa).

PUṆYAKṚT. A Viśvadeva. (Śloka 30, Chapter 91, Anuśāsana Parva).

PUṆYANĀMĀ. A soldier of Subrahmaṇya. (Chapter 45, Śalya Parva).

PUṆYANIDHI. A king of the lunar race. The King was a great devotee of Viṣṇu and he went to Rāmeśvara to do worship of Viṣṇu there. Pleased with the pure devotion of the king Mahāviṣṇu started living at Rāmeśvara under the name of Setumādhava. (Chapter 3, Skanda Purāṇa).

PUṆYAŚĪLA. A brahmin who was residing on the banks of the river Godāvarī. Once Puṇyaśīla engaged a brahmin widower for officiating in a Śrāddha ceremony. As a result of that sin Puṇyaśīla's face became that of a donkey. To be freed from the sin he went and bathed in the Svāmitīrtha and Ākāśagaṅgātīrtha of Veṅkaṭācala. His sin was washed away and his face regained its original form. (Chapter 2, Skanda Purāṇa)

PUṆYAŚRAVAS. A sage. This maharṣi who was a great devotee of Viṣṇu was born to the brother of Nanda gopa, during the incarnation of Viṣṇu as Kṛṣṇa, as a daughter named Lavaṅgā. (Pātāla Khaṇḍa, Padma, Purāṇa Chapter 72).

PUṆYATOYĀ. A river seen by the sage Mārkaṇḍeya when he moved about inside the belly of Bālamukunda. (See under Mārkaṇḍeya).

PURA. A demon.

PURAMĀLINĪ. A river of Purāṇic fame. (Śloka 21, Chapter 9, Bhīṣma Parva).

PURANDARA I. Indra.

PURANDARA II. Tapa, son of the agni called Pāñcajanya. Indra once became the son of this Purandara. (Śloka 3, Chapter 221, Vana Parva).

PURANDARA III. The name of Indra in Vaivasvata Manvantara. (See under Manvantara). In Matsya Purāṇa Purandara has been considered to be one among the eighteen Vāstuśāstrakāras (adepts in house building). The other seventeen are: Bhṛgu, Atri, Vasiṣṭha, Viśvakarmā, Maya, Nārada, Nagnajit, Viśālākṣa, Brahmā, Kumāra, Nandīśa, Śaunaka, Garga, Vāsudeva, Śukra, Bṛhaspati and Aniruddha. (Matsya Purāṇa, Chapter 252, verses 2 and 3).

According to Mahābhārata Lord Śiva wrote a book "Vaiśālākṣa" containing ten thousand chapters dealing with Dharmārthakāmas. Purandara condensed it into a book of five thousand chapters called 'Bāhudantaka'. Purandara gave that book that name in honour of his mother who was called Bāhudantī. (Chapters 59, 89 and 90, Śānti Parva).

PURAÑJANA. A king. The story of this king was told to king Prācīnabarhis by Nārada to illustrate the truth that those who kill yajña cows on earth would surely suffer its consequences at one time or another.

Purañjana once started on a tour after killing a few yajña cows. His aim was to build a new palace. After walking alone for a long time he reached the neighbourhood of Himālayas. While wandering in the forests he saw a beautiful garden and by its side a big castle with nine tower-gates. It was the residence of the Gandharva lady Purañjanī. She had innumerable girl companions and her castle was guarded by a five-hooded cobra called Prajāgiri.

Purañjanī fell in love with Purañjana at first sight and their greetings and subsquent talks ended in their marriage. Thus Purañjana became the husband of Purañjanī and they lived happily an erotic life for a hundred years. Then one day the king went for hunting alone. Even that separation for a little while from Purañjanī was unbearable to Purañjana and he returned to his palace soon. Purañjanī did not come to receive him. On enquiry her companions informed the king that Purañjanī was lying on the floor with grief unable to bear the separation from the king. Purañjana consoled her and they lived again for many years in perfect happiness. Then one thing happened.

Kāla had a daughter named Kālakanyakā who lived a very wicked and vicious life. She wanted to get married but nobody wanted to be her husband. She went about in search of a husband. Pūru became her husband for some time but she was soon divorced by him. She approached a Yavana king named Bhaya who had a brother called Prajvara. Bhaya did not want to take that woman as his wife and so sent her back with a boon that she could stand in hiding and enjoy all men she liked. He sent his brother Prajvara for her help. She roamed about like that for some time and came back again to Bhaya. Kālakanyakā, Bhaya and Prajvara joined together and gathering a strong army attacked Purañjana. A grim battle followed which lasted for several years in the end of which Purañjana was defeated and taken captive. While he was being taken as a prisoner a herd of wild cows attacked Purañjana and he was killed. After that he was born as a princess named Vaidarbhī. Malayadhvaja, king of Pāṇḍya, married her and got seven celebrated sons. Agastya married the daughter of Malayadhvaja. (4th Skandha, Bhāgavata).

PURAÑJAYA. A king of Ayodhyā. See under Kākutstha.

PURĀṆA.

1) *General information.* The Amarakośa describes a Purāṇa thus :

Sargaśca pratisargaśca
Vaṁśo manvantarāṇi ca /
Vaṁśānucaritaṁ cāpi
Purāṇam pañcalakṣaṇam //

According to this definition, Purāṇa is one which describes Sarga, Pratisarga, Vaṁśa, Manvantara and Vaṁśānucarita. Among these Sarga and Pratisarga are natural creation and renovation (Cosmogony). Vaṁśa means history of sages and patriarchs. By Manvantara is meant the period of different Manus. Vaṁśānucarita means Genealogy of kings. In the Purāṇas which are current now some of these five divisions are wanting.

Statements about Purāṇas are found even in the Brāhmaṇas. Therefore it is to be surmised that Purāṇas existed even before historic times. Mahābhārata has used the term Purāṇa to mean stories about devas and siddhas. The Upaniṣads say that Purāṇas are itihāsas and as such constitute the fifth Veda. Smṛti says that Purāṇas are commentaries on Vedas. From all these statements it can be gathered that Purāṇas have a hoary past. The great Sanskrit scholar Raṅgācārya has defined Purāṇa as Purā nava (Purā = old ; nava = new) meaning things which are as good as new though existing from olden times. Though there are large portions of wide imagination dealing with the human side in the Purāṇas many truths about the universe can be grasped from them. All the Purāṇas contain praises of Brahmā, Viṣṇu and Maheśvara. In most of the Purāṇas of old, new additions and interpolations are seen. The Purāṇas in original were in existence before Christ.

Ākhyānaiścāpyupākhyānair
Gāthābhiḥ Kalpaśuddhibhiḥ /
Purāṇasaṁhitāṁ cakre
Purāṇārthaviśāradaḥ //
(Śloka 15, Chapter 6, Aṁśa 3, Viṣṇu Purāṇa)
Aṣṭādaśa Purāṇāni
Kṛtvā Satyavatīsutaḥ /
Bhāratākhyānamakhilaṁ
Cakre tadupabṛṁhaṇam //
(Śloka 70, Chapter 53, Matsya Purāṇa)

From the above it can be gathered that it was Vyāsa who composed all the Purāṇas. Bāṇa who lived in the seventh century A.D. speaks about Vāyu Purāṇa. Kumārila Bhaṭṭa who lived in the eighth century and Śaṅkarācārya who lived in the ninth century speak about the Purāṇas. Purāṇas must have therefore taken their present forms before the sixth or seventh century A.D.

There are eighteen major Purāṇas and another eighteen minor ones. The major Purāṇas contain over four lakhs of Ślokas. All the Purāṇas are in verses like Mahābhārata. But none of them is as good as Mahābhārata as a piece of literature. Still the Purāṇas splendidly reflect the culture of Bhārata. The Purāṇas are the basis of the bulk of Indian thinking on matters social, cultural, religious and political. Even the Indian art has taken form from the Purāṇas. The Purāṇas are classified into three, those pertaining to Brahmā, those pertaining to Viṣṇu and those to Śiva.

2) *A. Viṣṇu-based Purāṇas.*

(i) *Viṣṇu Purāṇa.* This is one of the most important of all the Purāṇas. This contains the five technical divisions of the Purāṇas. This is divided into six aṁśas. This deals with the events of Vārāhakalpa and contains twentythree thousand ślokas. The theme is the ten incarnations of Mahāviṣṇu. Viṣṇu Purāṇa is the most ancient of all the Purāṇas and has got the name Purāṇaratna (gem of Purāṇas).

The method of narration is in the form of teaching his disciple Maitreya by sage Parāśara. Since there is a reference in it to the Maurya dynasty it is to be surmised that this was composed in the first or second century A.D. The narrator himself states thus :—"Vyāsa an adept in the compositon of Purāṇas composed this Purāṇasaṁhitā with ākhyānas, Upākhyānas, gāthās and Kalpanirṇayas. A Sūta named Romaharṣaṇa was Vyāsa's chief disciple. The broad-minded Vyāsa gave that saṁhitā to that sūta. Romaharṣaṇa had six disciples named Sumati, Agnivarcas, Mitrāyus. Śāṁśapāyana, Akṛtavraṇa, and Sāvarṇi. Of these Akṛtavraṇa, Sāvarṇi and Śāṁśapāyana born in the Kaśyapagotra have composed Purāṇasaṁhitās. There is yet another saṁhitā composed by Romaharṣaṇa which was the basis of the saṁhitās of his three disciples. I have composed Viṣṇupurāṇa basing on the above four saṁhitās."

If a man gives as gift a book of Viṣṇu Purāṇa on the full moon day in the month of āṣāḍha (July) with Jaladhenu he will attain Viṣṇupāda.

(ii) *Bhāgavata Purāṇa.* This is the most popular and widely circulated of all the Purāṇas. It is dear to Viṣṇu-devotees. Divided into twelve Skandhas this contains eighteen thousand ślokas. All the incarnations of Viṣṇu are described in this. The most interesting Skandha is the tenth Skandha in which the author has described the life and activities of Śrī Kṛṣṇa. There was once a belief that it was Baladeva who lived in the thirteenth century A.D. that had composed this Purāṇa. But this belief was smashed when it was found that Vallālasena of Bengal who lived in the eleventh century A.D. had made references to this Purāṇa in some of his works. Bhāgavata accepts Kapila and Buddha as incarnations of Viṣṇu. This has been translated into all Indian languages. This book has to be given as gift on the full-moon day in the month of Proṣṭhapada (September). Agni Purāṇa instructs that this book is to be given along with a golden image of a lion.

(iii) *Nāradīya Purāṇa.* This is in the form of a narration by Nārada to Sanatkumāra. In this book of twentyfive thousand verses Nārada teaches the dharmas of Bṛhatkalpa. If this is given as gift on the full-moon day in the month of Āśvina there will be great prosperity.

(iv) *Garuḍa Purāṇa.* This is in the form of instructions to Garuḍa by Viṣṇu. This deals with astronomy, medicine, grammar, and with the structure and qualities of diamonds. This Purāṇa is dear to Vaiṣṇavites. The latter half of this Purāṇa deals with life after death. The Hindus of north-India generally read this Purāṇa while cremating the bodies of the dead. This has given great importance to the origin of Garuḍa. There are eight thousand verses in this book. This book should be given as gift along with an image in gold of a swan to get prosperity.

(v) *Padma Purāṇa* (*Pādma Purāṇa*). This book is divided into six Khaṇḍas comprising fiftyfive thousand

verses. The six Khaṇḍas are Sṛṣṭikhaṇḍa, Bhūmikhaṇḍa, Svargakhaṇḍa, Pātālakhaṇḍa, Uttarakhaṇḍa and Kriyāyogasāra. The Uttarakhaṇḍa describes the importance of all months and also the lotus, the seat of Brahmā. This contains the stories of Śakuntalā and Śrī Rāma as described by Kālidāsa in his works Śākuntala and Raghuvaṁśa which has made some believe that this Purāṇa was written after Kālidāsa. If this Purāṇa is given as gift with a cow in the month of Jyeṣṭha (June) it brings prosperity.

(vi) *Varāha Purāṇa.* The mode of narration is in the form of narrating the story by Varāha, the third incarnation of Viṣṇu. The theme is about holy places and mantras. It states that the goddess of earth prayed to Mahāviṣṇu and that prayer took the form of a goddess. This book contains fourteen thousand verses. If one copies down this Purāṇa and gives it as gift along with a golden image of Garuḍa on the full-moon day in the month of Caitra (April) one will attain Viṣṇuloka.

B. Purāṇas relating to Brahmā.

(i) *Brahma Purāṇa.* This is in the form of teachings by Brahmā to Dakṣa. This contains twentyfive thousand verses. This is called Ādi Purāṇa also. There is a special treatise in this book on Orissa, an ancient holy region of Bhārata. There is in this a special annexure explaining the intimacy between Śiva and Sūrya which is a deviation from other Purāṇas. Brahma Purāṇa states about a sūryakṣetra (sun-temple) situated at a place called Koṇārka near the holy place of Purī, installed there in the year 1241 A.D. If this Purāṇa along with Jaladhenu is given as a gift on the full-moon day in the month of Vaiśākha (May) the donor will attain heaven.

(ii) *Brahmāṇḍa Purāṇa.* This deals with the origin of the universe as told by Brahmā. In the beginning there was a golden egg and the prapañca (universe with its activities) was formed out of it. Portions of Adhyātma Rāmāyaṇa, references to Rādhā and Kṛṣṇa and the incarnation of Paraśurāma are included in this. This book contains twelve thousand verses and it is believed to be uttama (best) to give this book as a gift to a brahmin.

(iii) *Brahmavaivarta Purāṇa.* This was instructed to Sāvarṇika by Nārada. The theme is the story of Rathantara. There are four kāṇḍas in this Purāṇa called Brahmakāṇḍa, Prakṛtikāṇḍa, Gaṇeśakāṇḍa and Kṛṣṇajanmakāṇḍa. This deals with Prapañcasṛṣṭi (creation of the universe). It says that Prapañca is nothing but the Vaivartta (transformation) of Brahman. It is considered to be holy to give this book containing eighteen thousand verses as a gift on the full-moon day in the month of Māgha (February).

(iv) *Mārkaṇḍeya Purāṇa.* This is one of the ancient Purāṇas. There are many stories regarding Indra, Sūrya and Agni in this. This includes a division called Devīmāhātmya containing praises about the goddess Durgā. This contains nine thousand verses and it is considered as uttama (best) to give this book as a gift to a brahmin on a full-moon day in the month of Kārttika (November).

(v) *Bhaviṣya Purāṇa.* This is what is told to Manu by Sūrya (Sun). This contains statements about future events. The book praises the worship of Sūrya (Sun), Agni (fire) and Nāga (serpent). There is an annexure dealing with the several holy places of Bhārata and the rights of pilgrims. The book contains fourteen thousand verses and it is considered to be uttama (best) to give this book along with treacle as a gift to a brahmin on the full-moon day in the month of Pauṣa (January).

(vi) *Vāmana Purāṇa.* There is a great similarity between the contents of this Purāṇa and that of Varāha Purāṇa. All the incarnations of Viṣṇu from Vāmana downwards are described in this Purāṇa. The scene of Śiva marrying Pārvatī is vividly described in this book. This Purāṇa contains ten thousand verses and it is considered to be uttama (best) to give this book as a gift in the autumn season or at the time of Viṣuva to a brahmin.

C. Purāṇas relating to Śiva.

(i) *Vāyu Purāṇa.* This Purāṇa is told by Vāyu. Bāṇabhaṭṭa who lived in the seventh century A.D. makes references to this Purāṇa in his works. There are many references in this Purāṇa about the Gupta Kings who ruled Bhārata in the 4th century A.D. So it is believed that this Purāṇa must have been written in the fifth or sixth century A.D The book contains plenty of verses in praise of Śiva. There are fourteen thousand verses in the Vāyu Purāṇa and it is considered to be best to give this book as a gift to a brahmin on the full-moon day in the month of Śrāvaṇa (August).

(ii) *Liṅga Purāṇa.* This contains instructions of Śiva on Dharma sitting in the form of liṅga (Phallus). The twentyeight different forms of Śiva are described in this. This contains twelve thousand verses and if this book is given as a gift to a brahmin with tiladhenu on the full-moon day in the month of Phālguna (March) the donor will attain Śivasāyujya.

(iii) *Skānda Purāṇa.* This Purāṇa is narrated by Skanda. The theme is the slaughter of the demon Tārakāsura by Skanda (Subrahmaṇya). There is a great similarity between this Purāṇa and the Kumārasambhava of Kālidāsa. There are eightyfour thousand verses in this Purāṇa and giving this book as a gift is thought to be good.

(iv) *Agni Purāṇa.* This Purāṇa was instructed to the sage Vasiṣṭha by Agnideva. There are several references in this to Śivaliṅga and Durgādevī. The incarnations of Rāma and Kṛṣṇa are also dealt with in this. Distinct from other Purāṇas this book deals with arts and science like Kavyālaṅkāranāṭakas (Poems, dramas, figures of speech), Jyotiśśāstra (Astronomy) and Śilpakalā (architecture). This Purāṇa contains twelve thousand verses and is capable of imparting knowledge on all arts and sciences.

(v) *Matsya Purāṇa.* This Purāṇa was taught to Manu by Matsya, the incarnation of Viṣṇu, The incarnation of Matsya is dealt in this. Several subjects like Jainamata (religion of Jainism), Buddhamata (Buddhism), Nāṭyaśāstra (histrionics) and Āndhrarājavaṁśa (kingdom and Kings of Āndhra) are discussed in this book. The book contains thirteen thousand verses and this is to be given as gift along with a golden image of a fish at the time of Viṣuva.

(vi) *Kūrma Purāṇa.* This Purāṇa is taught by Kūrmamūrti (incarnation of Viṣṇu as Kūrma (tortoise) while narrating the story of Indradyumna at Pātāla. All the seven islands and seven oceans are described in this book. Bhārata is situated in the centre of all these and is called Jambūdvīpa. Though it is believed that there were four saṁhitās for this, only the Brāhmasaṁhitā is available now. It includes Īśvaragītā and Vyāsagītā.

The book contains eight thousand verses and is to be given as gift along with a golden image of tortoise.

3) *Upapurāṇas.* There are eighteen minor Purāṇas besides the eighteen major ones. They are :—(1) Sanatkumāra (2) Nārasiṁha (3) Nāradīya (4) Śiva (5) Durvāsas (6) Kāpila (7) Mānava (8) Uśanas (9) Vāruṇa (10) Kālika (11) Sāmba (12) Saura (13) Āditya (14) Māheśvara (15) Devībhāgavata (16) Vāsiṣṭha (17) Viṣṇudharmottara (18) Nīlamata Purāṇa.

The two Upapurāṇas mentioned lastly are associated with Kashmir. The first is about the Vaiṣṇava religion there and the second about the wise saying of a Nāga King of the place called Nīla.

(Purāṇas; History of Sanskrit Literature).

PŪRAṆA. An ancient sage. He was one among the ṛṣis who visited Bhīṣma lying on his bed of arrows. (Śloka 12, Chapter 47 Śānti Parva).

PURĀVATĪ. A river of Bhārata of Purāṇic fame. (Śloka 24, Chapter 9, Bhīṣma Parva).

PURAYA. A King of Vedic times. He is mentioned in the dānastuti of Ṛgveda.

PURIKĀ. A city in ancient Bhārata. This city was ruled by a King named Paurika. (Śloka 3, Chapter 111, Śānti Parva).

PŪRṆA I. A serpent born of the family of Vāsuki. It was burnt to death at the Sarpasatra of Janamejaya. (Śloka 2, Chapter 57, Ādi Parva).

PŪRṆA II. A Devagandharva born to Kaśyapa of his wife Pradhā. (Chapter 65, Ādi Parva).

PŪRṆĀ III. The name of the tithis (lunar days) Pañcamī, Daśamī and Pañcadaśī. Yudhiṣṭhira was born on the Pañcamī day called Pūrṇā. (Śloka 6, Chapter 122, Ādi Parva).

PŪRṆABHADRA I. A celebrated serpent of the family of Kaśyapa. (Śloka 12, Chapter 35, Ādi Parva).

PŪRṆABHADRA II. The son of a Yakṣa called Ratnabhadra living on the mountain Gandhamādana. He had a son named Harikeśa (Piṅgala). Harikeśa was a devotee of Śiva and so Pūrṇabhadra who was a devotee of Kubera sent Harikeśa away from his house. Harikeśa was then taken care of by Śiva and made one of his attendants. (Matsya Purāṇa, Chapter 18).

PŪRṆAMUKHA. A serpent born of the race of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 1 , Chapter 57, Ādi Parva).

PŪRṆĀṄGADA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 16, Chapter 57, Ādi Parva).

PŪRṆĀYUS. A Devagandharva who was the son of Kaśyapa of his wife Pradhā. (Śloka 46, Chapter 65, Ādi Parva.

PUROCANA. A minister of Duryodhana. It was under the guidance of this minister that the lac-palace was constructed and set fire to in order to kill the Pāṇḍavas. Purocana was also burnt to death when the lac-palace was destroyed by fire. (See under Arakkilla).

PUROJAVA. The youngest son of the Vasu, Prāṇa,, born to him of his wife Ūrjjasvatī. (6th Skandha, Bhāgavata).

PUROVASU. A King of the Aṅga line of Kings. He was the son of Babhrusetu. He ruled over the country of Gāndhāra. (Chapter 270, Agni Purāṇa).

PURU I. A Kṣatriya King. He was the son of Manu. Manu had eleven sons of his wife Naḍvalā.

PURU II. A mountain. (Śloka 22, Chapter 90, Vana Parva).

PŪRU I. A celebrated king of Candravaṁśa.

1) *Genealogy.* Descending in order from Viṣṇu are Brahmā-Atri — Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti—Pūru.

Yayāti had two wives named Śarmiṣṭhā and Devayānī. Śarmiṣṭhā gave birth to Druhyu, Anu and Pūru. Devayānī gave birth to Yadu and Turvasu.

2) *Pūru becomes king.* Yayāti, Pūru's father, was turned into an old man by a curse of Śukrācārya. The king called all his sons to his side and requested each to take his old age and give him their youth. All the elder sons refused to do it but Pūru agreed to do so. Taking the youth of Pūru, his father, Yayāti lived a sensuous life for a thousand years. Then the king gave back Pūru his youth and crowned him as the heir apparent to his kingdom. (See under Devayānī).

3) *Other details.*

(i) Pūru got of his wife Kausalyā alias Pauṣṭī three sons named Janamejaya (Pravīra), Īśvara and Raudrāśva. (Chapter 94, Ādi Parva).

(ii) After his death Pūru entered the court of Yama. Śloka 8, Chapter 8, Sabhā Parva).

(iii) Pūru along with Indra in the latter's Vimāṇa witnessed the war between Arjuna and the Kauravas. (Śloka 10, Chapter 56, Virāṭa Parva).

(iv) A king called Māndhātā once defeated Pūru in a battle. (Śloka 10, Chapter 62, Droṇa Parva).

PŪRU II The name of the charioteer of Arjuna. (Śloka 30, Chapter 33, Sabhā Parva).

PURUCCHEPA. (PARUCCHEPA). A sage praised in the Ṛgveda. He was the son of Divodāsa. (Maṇḍala 1, Ṛgveda).

PURUJIT. A king who was the son of Kuntibhoja and brother of Kuntī, mother of the Pāṇḍavas. He had a brother named Kuntibhoja. In the great battle he fought against Durmukha of the Kaurava army. When he died Purujit went to Yamaloka. (Chapter 14, Sabhā Parva; Chapter 6, Karṇa Parva, Chapter 23, Droṇa Parva).

PURUKUTSA. The son born to the celebrated king, Māndhātā of his wife Bindumatī. (See under Māndhātā for Genealogy). Purukutsa had a brother named Mucukunda. Descending in order from Purukutsa were Araṇya — Bṛhadaśva—Haryaśva—Tridhanvā—Aruṇa—Satyavrata—Triśaṅku.

One Purukutsa is praised in the Ṛgveda. It is not known whether both are one and the same person. Purukutsa with his wife Narmadādevī went to the forest of Kurukṣetra and doing penance there attained mokṣa. (Chapter 20, Āśramavāsika Parva).

PURUMĪḌHA. A king of Pūruvaṁśa. He was the son of Bṛhatputra. Bṛhatputra had two more sons named Ajamīḍha and Dvimīḍha. Of these three sons the most valiant Ajamīḍha became the propagator of the dynasty. (Chapter 278, Purāṇa).

PURUMITRA I. One of the eleven valiant sons of Dhṛtarāṣṭra. In the great battle of Mahābhārata Abhimanyu wounded this soldier. (Chapter 73, Bhīṣma Parva).

PURUMITRA. II. The first Maṇḍala of the Ṛgveda mentions a Rājarṣi youth Vimada marrying the daughter of Purumitra.

PURUNĪTHA. See under Paruṇītha.

PURŪRAVAS. I. A prominent king of Candravaṁśa (lunar race).

1) *Origin of Candravaṁśa and birth of Purūravas.* Descending in order from Brahmā came Atri—Candra—Budha Purūravas. The dynasty which came from Candra was called the Candravaṁśa. Though Budha was the first king of Candravaṁśa it was Purūravas who became celebrated. The story of the birth of Purūravas is given below :

Brahmā in the beginning deputed the sage Atri for the work of creation. Atrimaharṣi started the penance called anuttara to acquire sufficient power for creation. After some years Saccidānanda brahma with an aura of lustre reflected in the heart of that pure and serene soul. In sheer ecstasy tears rolled down his cheeks and the glittering flow of water was lustfully drunk by the zones taking the form of women with a view to producing progenies. They became pregnant but were unable to bear the embryo of Atri and so they threw them away. Brahmā took them all and made them into one armoured youth and took him in his chariot to his land. Then the brahmarṣis requested Brahmā to make him their lord. When the ṛṣis, devas, gandharvas and nymphs praised him reciting sāmaveda the majestic lustre of the youth increased. It was from this that auṣadhas (medicines) originated and that is why Candra is considered to be the lord of medicines, dvija and Vedasvarūpa. The Candramaṇḍala is full of chemicals. It increases and decreases according to the white half and black half of the moon-based month.

Dakṣa gave in marriage to Candra twentyseven beautiful maidens. Then Candra did penance meditating on Viṣṇu for ten thousand Kalpas. Viṣṇu pleased by his penance asked him to name a boon and Candra said "When I perform a yāga in svarga all the devas like Brahmā should come in person to my yāgaśālā and take the yāgabhāga. Śūlapāṇi should remain as a watchman at my Rājasūya." Accordingly with the blessing of Viṣṇu, Candra conducted the yāga in which Atri, Bhṛgu, Brahmā, Viṣṇu, Devas, Vasus, Maruts and Viśvadevas took part. Candra gave as yāga-fees to Ṛtviks all the three worlds. The yāga was complete and when Candra rose up after a bath nine devīs fell in love with the amorous beauty of Candra. Lakṣmī, wife of Viṣṇu, Sinīvālī, wife of Kardama, Dyuti, wife of Vibhāvasu, Puṣṭi, wife of Dhātā, Prabhā, wife of Sūrya, Kuhū, wife of Haviṣmān, Kīrti, wife of Jayanta, Aṁśumālī wife of Kaśyapa and Dhṛti wife of Nanda, abandoned their husbands and went with Candra. Candra treated them all as his own wives and gave them erotic pleasure to their hearts' content. Those who saw this non-virtuous act stood dumbfounded unable to curse Candra.

Attracted by the dazzling brilliance of Candra Tārā, wife of Bṛhaspati, went with him. Enraged at this, Bṛhaspati joining with other devas prepared for a fight against Candra. Devas took sides and by the mediation of Indra a conference of both the parties was held and Tārā was sent back to Bṛhaspati. Tārā was pregnant then and Tārā confessed that the child in her womb was that of Candra. So when that child was born Candra took it away and named it Budha. Brahmā and other ṛṣis gave Budha a seat among the planets.

Budha married Ilā and they got a son named Purūravas. (See under Ilā). After that Budha performed a hundred Aśvamedhayāgas. He then enjoyed world prosperity as lord of Saptadvīpa living in the beautiful Himādriśṛṅga. worshipping Brahmā. (Chapter 12, Bhāga 3, Padma Purāṇa).

2) *Testing Purūravas and the curse.* Purūravas by his brilliance performed a hundred Aśvamedhayāgas and lived in glory at Himādriśṛṅga. Great demons like Keśī became his servants. Urvaśī attracted by his beauty became his wife. While he was living like that Dharma, Artha and Kāma went in disguise to his palace to test him. He received them all well but paid more attention to Dharma. Artha and Kāma got angry and cursed him. Artha cursed him saying that he would be ruined by his greed and Kāma cursed him saying he would go mad by being separated from Urvaśī. Hearing that Dharma blessed him thus : "You will live long leading a virtuous life. Your race will increase and remain in glory till the end of the moon and the stars. The insanity caused by your passion for Urvaśī would end by the end of sixty years. That celestial maiden would remain then with you for one Manvantara." (Chapter 12, Bhāga 3, Padma Purāṇa).

Purūravas used to visit Indra daily. One day while he was going through air wellarmed with a bow and arrows he saw a demon named Keśī carrying away by force Urvaśī and Citralekhā and after defeating Keśī in a fight recovered the nymphs and gave them back to Indra. Indra praised Purūravas and in his honour a drama, Lakṣmīsvayaṁvara, was enacted by Urvaśī, Menakā and others. Urvaśī taking the part of Lakṣmī started to dance but seeing Purūravas before her she became lustful and made wrong steps. Nārada who was present at the function got angry and cursed her "You will forget all you have learnt. Not only that, you will live as a creeper separated from Purūravas for a period of sixty years." (For details see under Urvaśī). Padma Purāṇa says that it was Bharata who cursed Urvaśī. This story is slightly different from that found in the other Purāṇas.

3) *Sons of Purūravas.* Urvaśī got eight sons of Purūravas named Āyus, Dṛḍhāyus, Vaśyāyus, Danāyus, Vṛttimān, Vasu, Divijāta and Subāhu. Of these Āyus became the propagator of the dynasty. Of the sons born to Āyus five sons, Nahuṣa, Vṛddhaśarmā, Raji, Dambha and Vipāpmā became celebrities. A hundred sons were born to Raji. They were called Rājeyas. (Chapter 12, Bhāga 3, Padma Purāṇa).

Some Purāṇas state that Purūravas had six sons while some state that he had seven sons.

4) *Other details.* The following references are made about him in the Mahābhārata.

(i) Once Purūravas stole the wealth of some brahmins. The brahmins took Sanatkumāra along with them and made representations to the king. Purūravas did not give back their wealth. The brahmins cursed him and as a result the prosperity of the King waned. Then Purūravas brought down from svarga three Agnis and performed a yāga and thus regained his lost splendour and prosperity. (Chapter 75, Ādi Parva).

(ii) Purūravas got six sons of Urvaśī named Āyus, Dhīmān, Amāvasu, Dṛḍhāyus, Vanāyus and Śatāyus.

(iii) Once he asked Vāyu the wind-god about the origin of the four castes and the superiority of the brahmins over other castes. (Śloka 3, Chapter 72, Śānti Parva).

(iv) At another time he discussed about yajñapurohitas with Kaśyapa. (Chapter 73, Śānti Parva).

(v) Ikṣvāku gave Purūravas a sword which in his old age he gave to his son Āyus. (Chapter 166, Śānti Parva).

(vi) He once declared that one can attain svarga by the blessings of brahmins. (Śloka 31, Chapter 6, Anuśāsana Parva).

(vii) Purūravas was famous as a donor of cows. (Śloka 26, Chapter 76, Anuśāsana Parva).

(vii) Purūravas never ate meat. (Śloka 65, Chapter 111, Anuśāsana Parva).

PURŪRAVAS II. A king of the race of Dīptākṣa. (Śloka 15, Chapter 74, Udyoga Parva).

PURUṢA. See under Prakṛti.

PURUṢĀDAKA. An ancient place. (Chapter 57, Sabhā Parva).

PURUṢANTI. A maharṣi well-praised in the Ṛgveda. The Aśvinīdevas once saved the following from trouble viz. Turvīti, Dabhīti, Dhvasanti and Puruṣanti. (Sūkta 113, Anuvāka 16, Maṇḍala 7, Ṛgveda).

PURUṢOTTAMA. Śrī Kṛṣṇa. He got this name because of his Pūraṇa (filling) and Sadana (sitting) (Chapter 70, Udyoga Parva).

PURUYAŚAS. A king of Pāñcāla. He was the son of Bhūriyaśas. The King became more and more prosperous observing 'Vaisākhadharma' following the instructions of the King's preceptors Yāja and Upayāja. (Chapter 2, Skanda Purāṇa).

PŪRVĀBHIRĀMĀ. A river of Purāṇic fame. (Śloka 22, Chapter 9, Bhīṣma Parva).

PŪRVACITTI. A celebrated celestial maiden. She belongs to the group of six celebrated nymphs named Urvaśī, Pūrvacitti, Sahajanyā, Ghṛtācī, Viśvācī and Menakā. (Śloka 68, Chapter 74, Ādi Parva). Pūrvacitti was present for the Janmotsava of Arjuna. (Chapter 122, Ādi Parva). Once when Arjuna went to svarga Pūrvacitti and others danced in his honour. (Chapter 43, Vana Parva).

PŪRVADIŚĀ (PŪRVADIK). The East.

Of all the sides Pūrvadiśā is the most prominent.

1) The Sun rises in the east.

2) The sādhyas come and do severe penance in the east at dusk.

3) The moon rises here.

4) The result of offering havya to the fire spreads to the east.

5) The daughters of Dakṣa after becoming the wives of Kaśyapa delivered in the east.

6) Devas made Indra the king of the east.

7) Indra and the devas did penance jointly in the east.

8) Because the devas accepted this side first (pūrva) the side got the name Pūrvā.

9) The sun gives away as gifts the yajur Mantras at this place.

(10) The devas drink the soma juice facing the east

11) Varuṇa once entered Pātāla by the east and attained prosperity.

12) Indra selected the sacrificial animals at this place.

13) The soul of man comes to Svarga and the earth through the east. (Chapter 108 Udyoga Parva).

PŪRVAPĀLĪ. An ancient king. The Pāṇḍavas invited this king for the great Mahābhārata battle. (Śloka 17, Chapter 4, Udyoga Parva).

PŪRVĀŚRAMA. A sacred place on the shores of the river Sarayū. While going along the shores of this river with Rāma and Lakṣmaṇa, Viśvāmitra showed the boys this āśrama and explained to them its importance. It was at this place that Śiva burnt Kāmadeva (god of love) to death. Kāmadeva got the name Anaṅga at this place. (Bāla Kāṇḍa, Vālmīki Rāmāyaṇa, Sarga 23).

PŪṢAṆĀ. A female follower of Subrahmaṇya. (Śloka 20, Chapter 43, Śalya Parva).

PŪṢĀ I (PŪṢAN). Pūṣā attended the Janmotsava of Arjuna. (Chapter 122, Ādi Parva). When Arjuna and Kṛṣṇa fought against Indra at Khāṇḍavaprastha Pūṣā stood as an ally of Indra. (Śloka 35, Chapter 226, Ādi Parva). Once all the devas together performed a yāga and not knowing the importance of Śiva, they did not invite him to the Yāga. Śiva attended the function uninvited. The devas did not like it and they attacked Śiva. The twelve ādityas as a team fought against Śiva and in the fight Pūṣā lost his teeth. (Chapter 18, Sauptika Parva). Once Pūṣā presented to Subrahmaṇya two warriors named Pāṇītaka and Kālika.

PŪṢĀ II. (PŪṢAN). Another name for the Sun. (Śloka 16, Chapter 3, Vana Parva).

PUṢKALA I. A valiant soldier who fought on the side of Rāvaṇa. Hanūmān fought against this soldier fiercely. (Bhāga 2, Padma Purāṇa).

PUṢKALA II. The youngest son of Bharata, son of Daśaratha. Māṇḍavī was the mother of Puṣkala. (Chapter 88, Vāyu Purāṇa; Chapter 6, Brahmāṇḍa Purāṇa; Chapter 4, Viṣṇu Purāṇa; Chapter 11, Agni Purāṇa).

Details available about Puṣkala from Padma Purāṇa and Vālmīki Rāmāyaṇa are the following :

(1) Puṣkala was with Śatrughna when the latter served as the guardian of the horse in all the three aśvamedhayāgas conducted by Śrī Rāma. (Padma Purāṇa, Pātāla Khaṇḍa, Chapters 1 and 22).

(2) He defeated Damana, son of Subāhu, while he was following the sacrificial horse. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 34).

(3) He fought fiercely against the demons, Vidyunmālī and Ugradaṁṣṭra. (Padma Purāṇa. Pātāla Khaṇḍa, Chapter 34).

(4) He fought against Rukmāṅgada and Vīramaṇi. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 41).

(5) He was defeated by Lava who checked the progress of the sacrificial horse. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 61).

(6) Puṣkala conquered the country of Gāndhāra and built there a city called Puṣkalāvatī alias Puṣkalāvata and made it his capital city. (Vālmīki Rāmāyaṇa, Uttara Kāṇḍa).

(7) His wife's name was Kāntimatī. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 67).

PUṢKARA I. Son of Varuṇa. Soma's daughter was attracted by the beauty of Puṣkara and married him. (Śloka 12, Chapter 98, Udyoga Parva).

PUṢKARA II. The younger brother of Nala. It was this Puṣkara who jointly with Kali defeated Nala in a game of dice and drove him away from his country.

At last Puṣkara apologised to Nala and gave him back his country. (See under Damayantī).

PUṢKARA III. A sage. He was the Guru of Paraśurāma. (Chapter 151, Agni Purāṇa).

PUṢKARA IV.

1) *General information.* This is a holy place situated 36 Kilometres to the north of Ajmer. Brahmā once did penance there. There is a temple of Brahmā there. Padma Purāṇa gives a story about the origin of this tīrtha :—

Once Brahmā came to a place holding a lotus. Then Brahmā saw Vajranābha who was engaged in penance for the destruction of the devas. Suddenly the lotus in the hands of Brahmā fell down making a thundering noise. The sound was so loud that its vibrations killed Vajranābha. From that day onwards the place was known as Puṣkara.

2) *Other details.*

(i) Arjuna spent the period after his pilgrimage in this tīrtha. (Śloka 14, Chapter 220, Ādi Parva).

(ii) Once sage Pulastya praised the greatness of Puṣkara. (Śloka 20, Chapter 82, Vana Parva).

(iii) Sage Dhaumya praised the greatness of Puṣkaratīrtha. (Śloka 16, Chapter 89, Vana Parva).

(iv) Once the god of death came and did penance at this place. (Śloka 26, Chapter 54, Droṇa Parva).

(v) Once Brahmā performed a Yāga at this place and then Sarasvatī rose up from the place in the name of Suprabhā. (Śloka 5, Chapter 38, Śalya Parva).

(vi) If one performs penance at this place peacefully one can attain mokṣa. (Chapter 297, Śānti Parva).

PUṢKARA V. A mountain in the island of Puṣkara. This mountain is full of precious stones. (Śloka 24, Chapter 12, Bhīṣma Parva).

PUṢKARA VI. One of the seven islands. The other six are Jambūdvīpa, Plakṣadvīpa, Śālmalīdvīpa, Kuśadvīpa, Krauñcadvīpa, and Śākadvīpa. (8th Skandha, Devī Bhāgavata).

PUṢKARADHĀRIṆĪ. The wife of a sage. There was once a sage named Satya in the country of Vidarbha. Puṣkaradhāriṇī was the wife of Satya. Satya who believed in Ahiṁsā performed a Yāga with fruits and roots. It is believed that no yāga is perfect if performed without a sacrificial goat. But even his wife for fear of a curse did not object to a Yāga of the kind.

There was another sage living in that forest in the form of a deer due to a curse and he was a great friend of Satya. The deer came to the place of the Yajña and requested Satya to kill him as the sacrificial animal to make the Yāga a success. Satya did not agree to that but then Sāvitrīdevī appeared in person and compelled him to kill the deer and conduct the Yāga. With great reluctance Satya killed the deer and conducted the Yāga; but the power of penance of Satya faded away by that deed of his. Then Puṣkaradhāriṇī performed penance to regain the power of her husband and Dharma appeared in person and blessed Satya. (Chapter 272, Śānti Parva).

PUṢKARĀKṢA I. A King of Purāṇic fame.

There was once a King called Bhadrākṣa in Takṣaśilānagara. He worshipped Bhagavatī with 108 lotus flowers daily in order to obtain a son. One day he found one flower missing and the brave king tore open his heart and made the number complete. The goddess was pleased and she blessed him saying that he would have a son worthy of becoming an emperor. Puṣkarākṣa was the son thus born.

The boy grew up and after crowning him as King Bhadrākṣa left for the forests. Puṣkarākṣa worshipped Śiva daily to get a suitable wife. After some time Śiva blessed him saying that he would get a very good wife. One day he went for hunting. He saw a camel trying to eat two cobras engaged in the act of mating. Instantly the King sent an arrow against the camel and the camel falling down turned into a Vidyādhara and that Vidyādhara told the King thus :—"Oh King, there was once a Vidyādhara named Raṅgamālī. A Vidyādhara maiden named Tārāvalī was attracted by the handsome form of Raṅgamālī. She married him without the consent of her parents. The angered father separated them by a curse. The curse took effect and they soon got separated losing their way in the forest. Pining to see her husband Tārāvalī roamed about in the forests and reached the other shore of the western sea. It was a colony of ṛṣis and there was a fig tree there standing in full blossom. Tārāvalī took the form of a beetle and sat on the tree sucking honey. After some days Raṅgamālī also came to the place. On seeing her husband she had emission and from the virile fluid was born a fig fruit. After that both of them flew to the Gandharva loka. I am Raṅgamālī. One day a sage named Jitāsu came that way and this fruit fell before him. From the fruit came out a beautiful maiden and Jitāsu with his divine power understood the whole story behind it and so took the girl to his āśrama and named her Vinayavatī. Vinayavatī grew into a beautiful maiden and stayed in the āśrama. One day by accident I happened to see her and attracted by her beauty tried to rape her. She cried aloud and hearing the noise the sage came out and cursed me and turned me into a camel. I pleaded for mercy and the sage said I would be released from the curse when I was killed by the future husband of Vinayavatī, Puṣkarākṣa by name. Oh King, I am now released from the curse and you should go to the forest named Surabhimāruta on the other side of the western sea and marry that maiden."

Puṣkarākṣa was pleased to hear this and the king going back to the palace and entrusting the administration of the state to his ministers left for the forest of Surabhimāruta. Reaching the shore of the western sea he was thinking of ways to cross the sea when he saw a Bhadrakālī temple nearby. When he went to the temple he saw a violin in front of it and taking it he played on it a few songs in praise of Kālī and went to sleep in the temple. The goddess was pleased with his songs and took the sleeping king to the other side of the sea. When he woke up next morning he saw himself on the other shore and was pleasantly surprised. He walked about on the shore and saw an āśrama and peeping in saw a sage sitting inside. On seeing the king the sage told him thus "Oh Puṣkararāja, Vinayavatī in search of whom you have come here has just gone to pluck flowers for her worship. She will come just now and you can then accept your wife of your previous birth as your wife of this life."

The king wanted to know more about Vinayavatī when the sage said she was his wife in his previous birth also. Then the sage said : "Once there was a Vaiśya called Dharmasena in Tāmralipti. He married

a girl named Vidyullekhā. All their wealth was stolen by thieves and grief-stricken they attempted to commit suicide by jumping into the fire. They saw two swans flying towards them and without waiting for them to reach them they committed suicide. In their next birth they became a swan couple. They lived on a date tree during rainy seasons. Once in a storm the tree fell down and in the darkness each went its own way. In the morning the male swan started searching for his mate. In the end he found her in the lake of Mānasa in Svarga. They lived there happily till the rainy season was over and then they went and stayed on a mountain. One day a forester killed the she-swan and while coming with the dead swan in his hands he saw a set of armed men coming that way and the frightened forester threw the dead swan into a lake nearby. The dead swan came in touch with the Mṛtasañjīvanī herb in the pond and coming to life flew away.

The husband swan went into another group of swans and lived there in sorrow. One day a fisherman came and caught all the swans in a net. At that time the she-swan came there and finding her husband in the net felt very sad. She was thinking of some way to get her husband released from the net when a man came to bathe in the pond. He wrapped the diamond necklace of his in a cloth and placed it on the shore. The she-swan took the necklace and flew making the fisherman see everything before him. Seeing the swan going with the necklace the fisherman went after it. The swan flew to a mountain nearby and placed it on its top. The fisherman started climbing up and the she-swan then flew back and released her husband from the net. One day while they were flying making a lotus as an umbrella a hunter shot them down with arrows. Fortunately the lotus fell on an idol of Śiva and by the power of Śiva they were born in their next birth as a king and a woman. The king is yourself and the woman is Vinayavatī."

Puṣkarākṣa married her there and returning to his land lived happily for a long period. (Taraṅga 2, Śaśāṅkavatīlambaka, Kathāsaritsāgara).

PUṢKARĀKṢA II. A king. Puṣkarākṣa, son of king Sucandra, was cut to death by Paraśurāma. (Brahmāṇḍa Purāṇa, Chapter 3).

PUṢKARAMĀLINĪ. A very virtuous woman. She was the wife of a sage named Satya who lived on alms in the country of Vidarbha. Because she was very strict and perfect in the observance of vratas she became lean but pure. She was very obedient to her husband and she made her own dress out of peacock feathers gathered from forests. Puṣkaramālinī was against sacrificing cows in yajñas. (Chapter 246, Śānti Parva).

PUṢKARIṆĪ I. Wife of Cākṣuṣa Manu. Cākṣuṣa got of Puṣkariṇī a son named Manu. (Chapter 18, Agni Purāṇa).

PUṢKARIṆĪ II. Wife of Bhumanyu, emperor of Bhārata. Bhumanyu got of his wife Puṣkariṇī, six sons named Suhotra, Diviratha, Suhotā, Suhavis, Suyajus and Ṛcika. (Chapter 94, Ādi Parva).

PUṢKARIṆĪ III. Wife of king Unmukha. Unmukha got of his wife Puṣkariṇī six sons named Aṅga, Sumanas, Khyāti, Kratu, Aṅgiras and Gaya. (4th Skandha, Bhāgavata).

PUṢPA. A serpent born of the family of Kaśyapa. (Śloka 13, Chapter 103, Udyoga Parva).

PUṢPADAṀṢṬRA. A prominent serpent of the family of Kaśyapa. (Śloka 12, Chapter 35, Ādi Parva).

PUṢPADANTA I. One of the Aṣṭadiggajas. (The eight elephants of the quarters).

PUṢPADANTA II. One of the three soldiers given to Subrahmaṇya by Pārvatī. The other two were Unmāda and Śaṅkukarṇa. (Śloka 51, Chapter 45, Śalya Parva).

PUṢPADANTA III. One of the attendants of Śiva. Due to a curse Puṣpadanta was born on earth as Vararuci. (See under Vararuci). There was another curse also on him. (See under Jambukeśvara).

PUṢPADANTĪ. A relative of a Gandharva named Citrasena. Puṣpadantī was once dancing in the court of Indra with Mālyavān and other Gandharvas. Puṣpadantī faltered in her steps as she was admiring the beauty of Mālyavān and Indra cursed them both and turned them into devils. They then observed the Ekādaśī (eleventh day of every lunar fortnight) called 'Jayā' and got themselves released from the curse. (Chapter 43, Uttara Khaṇḍa, Padma Purāṇa).

PUṢPAKA I. A divine Aerial Chariot.

1) *Origin.* Viśvakarmā had a daughter named Saṁjñā. She was married to Sūrya. But Saṁjñā could not live with Sūrya for long because of the terrible heat and so she came back and told her father about it. At once Viśvakarmā ordered Sūrya to come to him and the former then tried to reduce his brightness by rubbing him on a grindstone. However much he tried he was not able to reduce even an eighth of his brightness. The brightness of the Sun which was rubbed out spread in the atmosphere as suspended lustrous particles. Viśvakarmā collected that lustrous dust and from it created four brilliant things. The Cakrāyudha of Mahāviṣṇu is one, the Triśūla of Śiva is another, and the third is Puṣpakavimāna (Puṣpaka Aerial chariot). The fourth is Śakti, a weapon of Subrahmaṇya. Viśvakarmā gave them all as presents to Brahmā. (Chapter 2, Aṁśa 2, Viṣṇu Purāṇa).

2) *How Kubera got the Puṣpaka.* Vaiśravaṇa alias Kubera was the son born to Viśravas of his wife Devavarṇinī, daughter of sage Bharadvāja. Viśravas did penance to please Brahmā to get a son and Vaiśravaṇa was born by the blessing of Brahmā. Kubera also, even while he was a boy, went to the valley of Himavān and did penance there. Kubera did penance for ten thousand years with his head downwards in cold water and another ten thousand years in Pañcāgni standing on one leg. At that time Brahmā appeared in person and asked what boon he wanted. He said he wanted to be one of the lokapālakas (guardians of the universe). Granting Kubera that, Brahmā gave him two treasures named Śaṅkhanidhi and Padmanidhi and also the Puṣpakavimāna. After that Kubera built a city named Laṅkā on the mountain of Trikūṭa in the southern ocean and started living there.

3) *How Rāvaṇa got the Puṣpaka.* Viśravas had three more sons named Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa. They did penance and acquired divine powers. Rāvaṇa then went to Laṅkā and after defeating Kubera and sending him north captured Laṅkā and made it his capital. He also took by force the Puṣpaka from Kubera.

All the victory marches of Rāvaṇa were in this Puṣpaka. Once Rāvaṇa was going in his Puṣpaka with a Yakṣa

beauty kidnapped from Alakāpurī when the girl cried loudly attracting the attention of Sampāti, a vulture King. Sampāti attacked Rāvaṇa with his fierce beak and powerful claws. Rāvaṇa's weapons proved futile against Sampāti and the bird broke the Puṣpaka into pieces. But the Vimāna was a divine one and it regained the original shape and utility soon. All the weapons of Rāvaṇa were destroyed, the great weapon Candrahāsa was thrown away. The crown of Rāvaṇa was struck down and trampled upon. With his sharp beak and piercing claws Sampāti made bruises on the face of Rāvaṇa. Unable to bear the attack of the mighty bird Rāvaṇa begged for peace. Sampāti asked Rāvaṇa to release the Yakṣa girl which Rāvaṇa did at once. Rāvaṇa then returned to Laṅkā in the Puṣpaka (Kiṣkindhā Kāṇḍa, Kamba Rāmāyaṇa). It was in this Puṣpaka plane that Rāvaṇa kidnapped Sītā. In the battle that followed, Rāvaṇa was killed and the Puṣpaka Vimāna came into the possession of Vibhīṣaṇa who gave it as a gift to Śrī Rāma. Śrī Rāma sent it back to its original owner, Kubera. But Śrī Rāma used it again for once.

A śūdra named Śambūka started performing penance in Rāmarājya as a consequence of which there started a series of infant deaths in the country. Śrī Rāma knew the cause and he got down by meditation the Puṣpaka Vimāna from Kubera. When the plane came from Kubera Śrī Rāma got into it and flew to the place where Śambūka was doing penance and on reaching there killed the Śūdra and saved the country from a calamity. The Vimāna was then sent back to Kubera. (Uttara Rāmāyaṇa).

PUṢPAKA II. The great forest lying on one side of the mountain Latāveṣṭa situated to the south of Dvārakāpurī. (Chapter 38, Dākṣiṇātya Pāṭha, Sabhā Parva).

PUṢPĀNANA. A Yakṣa. He lives in the court of Kubera. (Śloka 17, Chapter 10, Sabhā Parva).

PUṢPARĀGAPRĀKĀRA. (RATNAŚĀLĀ). The Purāṇas state about a fort made of diamonds called Puṣparāga shining red above the heavenly place called Maṇidvīpa above Brahmaloka. This fort is seven yojanas high. All things inside it, the ground, the trees, the birds, the animals, plants, creepers and gardens are puṣparāga-studded and look red like saffron. Therefore the fort is called Ratnaśālā also. All the dikpālakas of the universe live with their family and attendants in this fort. (12th Skandha, Devī Bhāgavata).

PUṢPARATHA. The chariot of the King called Vasumanas. This chariot was capable of travelling through air, mountains and oceans. (Chapter 198, Vana Parva).

PUṢPĀRṆA. A King born of the family of Dhruva. He married a girl named Prabhā. (Skandha 4, Bhāgavata).

PUṢPAVĀHANA. A King of Rathantarakalpa. He got ten thousand sons of his wife Lāvaṇyavatī. Puṣpavāhana was a hunter in his previous birth. He used to give daily lotus flowers to a harlot who was doing worship of Viṣṇu observing the Dvādaśīvrata. He was doing this service with such devotion that in the next birth he was born under the name Puṣpavāhana (carrier of flowers). The sage Bhṛgu once told him about his previous birth and asked him to observe dvādaśīvrata. Puṣpavāhana observed the vrata and attained bliss. (Sṛṣṭi khaṇḍa, Padma Purāṇa).

PUṢPAVĀN. A King. This King who ruled supreme over all the three worlds also met with his death. The story of this King was quoted by Bhīṣma to illustrate that everything is transitory in this world. (Chapter 277, Śānti Parva).

PUṢPAVATĪ. A sacred place. If one stays here for three nights fasting and bathes in the holy pond there one would get the benefit of making a thousand godānas (cow-gifts) and his family will be absolved of all sins. (Śloka 12, Chapter 85, Vana Parva).

PUṢPOTKAṬĀ. Mother of Kubera.

1) *Genealogy.* From Brahmā were born two demons Heti and Praheti. Heti married Bhayā, daughter of Kāla and to them was born a son named Vidyutkeśa. Vidyutkeśa married Sālakaṭaṅkā daughter of Sandhyā and to them was born a son named Sukeśa. They abandoned the child in a forest and went away. Śiva took care of the child Sukeśa who married Daivavatī daughter of the Gandharva called Maṇimaya and she delivered three sons named Mālyavān, Sumālī and Mālī and all the three started living in the crystal palace built at Laṅkā by Viśvakarmā.

At that time a Gandharva woman called Narmadā delivered three daughters named Sundarī, Ketumatī and Vasudhā. When they came of age Sundarī was married to Mālyavān, Ketumatī to Sumālī and Vasudhā to Mālī. Mālyavān got of Sundarī seven demons named Vajrapuṣṭi, Virūpākṣa, Durmukha, Suptaghna, Yajñakeśa, Matta and Unmatta and a demoness of name Nalā. Sumālī got of Ketumatī ten sons named Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhrāda, Prakvāta and Bhāsakarṇa and four daughters named Vekā, Puṣpotkaṭā, Kaikasī and Kumbhīnasī. Mālī got of Vasudhā four sons named Anala, Anila, Aha and Sampāti.

Sumālī wandered in the forests with his daughters. He gave all the four daughters in marriage to Viśravas, son of Pulastya. Viśravas got of Kaikasī three sons named Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa and a daughter named Śūrpaṇakhā. Viśravas got of Puṣpotkaṭā a son named Vaiśravaṇa or Kubera. (Chapter 11, Agni Purāṇa; Chapter 275, Vana Parva, Uttara Rāmāyaṇa).

PUṢṬI. A daughter born to Dakṣaprajāpati of his wife Prasūti. Dharma married her. Puṣṭi had twelve sisters. Dharma married them also. Besides these thirteen daughters Dakṣa got of Prasūti another eleven daughters. They were Khyāti, Satī, Sambhūti, Smṛti, Prīti, Kṣamā, Santati, Anasūyā, Ūrjjā, Svāhādevī and Svadhā. They were married in order to Bhṛgu, Śiva, Marīci, Aṅgiras, Pulastya, Pulaha, Kratu, Atri, Vasiṣṭha, Agni and the Pitṛs. (Chapter 7, Aṁśa 1, Viṣṇu Purāṇa).

PUṢṬIMATI. Another name for the agni called Bharata. If this agni is appeased there will be health. (Chapter 221, Vana Parva).

PŪTANĀ I. A demoness who was killed by Kṛṣṇa at Ambāḍi. Her previous birth, her relationship with Kaṁsa and such other details are found differently in different Purāṇas.

1) *Kaṁsa and Pūtanā.*

(i) Pūtanā was the daughter of a demoness called Kaitavī and was the servant maid of the wife of

Kaṁsa. She had a younger sister called Vṛkodarī. (Ādi Parva, Chapter 18).
(ii) Pūtanā was the dhātrī (foster-mother) of Kaṁsa. She entered Gokula in the form of a bird. (Harivaṁśa, Chapter 2, Verse 6).
(iii) Pūtanā was the sister of Kaṁsa and the wife of Ghaṭodara. (Brahmavaivarta Purāṇa).
2) *Pūrvajanma* (*previour birth*).
(i) Pūtanā in her previous birth was born as the daughter of Mahābali bearing the name Ratnamālā. When Vāmana appeared before Mahābali during the time of the latter's Yajña, Ratnamālā mentally desired thus :—"Oh if only this Vāmana became my child ! I could have then breast-fed him." Vāmana, the omniscient, understood the desire of Ratnamālā. So during the incarnation as Kṛṣṇa, Ratnamālā was born as Pūtanā and Kṛṣṇa gave her salvation by drinking her breast-milk. (Brahma Vaivarta Purāṇa, Chapters 4 and 10).
(ii) Once when the sage Kālabhīru and his daughter Cārumatī were travelling together they saw the sage Kakṣīvān doing penance on the shores of the river Sarasvatī. Kālabhīru saw in Kakṣīvān a suitable husband for his daughter and so gave Cārumatī in marriage to him. They were thus living happily together when once Kakṣīvān had to go on a pilgrimage alone leaving Cārumatī in his āśrama. Taking advantage of her loneliness a Śūdra made her his concubine and when Kakṣīvān returned he found out the deceit and cursed her to be born as a demoness. She begged for relief and the sage said she would get relief when Viṣṇu incarnated as Kṛṣṇa. Pūtanā was the cursed form of Cārumatī. (Chapter 18, Ādi Parva).

PŪTANĀ II. An evil spirit. This spirit which torments children stays with Subrahmaṇya. (See under Grahapīḍā. (Chapter 23, Vana Parva).

PŪTIKĀ. A creeper. This can be used in Yāgas as a substitute for Somalatā. (Śloka 33, Chapter 35, Vana Parva).

PUTRADARŚANAPARVA. A sub-divisional Parva of Āśramavāsika Parva. It comprises chapters 29 to 36.

PUTRAKA. A King. (See under Pāṭalīputra).

PUTRIKĀPUTRA. A son born to a woman who is either a prostitute or one without a brother. (Śloka 11, Chapter 3, Manusmṛti).

PŪYAVAHA. A hell. (See under Naraka).

R

Ṛ. This letter means "sound". (Agni Purāṇa, Chapter 348).

RA. The letter ra means fire, strength, Indra. (Agni Purāṇa, Chapter 348),

RABHASA I. A monkey in Śrī Rāma's army. (Vālmīki Rāmāyaṇa, Yuddhakāṇḍa, Canto 4).

RABHASA II. A Rākṣasa on Rāvaṇa's side. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Canto 9).

RABHYA. An ancient king wedded to justice and fairplay in ruling the kingdom. (For details see under Ekavīra).

RĀDHĀ I. Śrī Kṛṣṇa's dearest consort. Rādhā is considered to be one of the two forms of Lakṣmīdevī. When Kṛṣṇa lived in Gokula as a man with two hands Rādhā was his dearest consort. But when he lives in Vaikuṇṭha as four-handed Viṣṇu, Lakṣmī is his dearest consort. (Devī Bhāgavata 9, 1; Brahmavaivarta Purāṇa, 2, 49 and 56-57 and Ādi Parva Chapter 11).
Different versions about the birth of Rādhā are given in the Purāṇas, as follows:—
(i) She was born in Gokula as daughter of Vṛṣabhānu and Kalāvatī. (Brahmavaivarta Purāṇa, 2, 49; 35-42; Nārada Purāṇa, 2. 81).
(ii) She was got as Bhūmi-kanyā (earth-girl) when King Vṛṣabhānu was preparing the ground to conduct a Yajña. (Padma Purāṇa; Brahma Purāṇa 7).
(iii) She was born from the left side of Kṛṣṇa. (Brahmavaivarta Purāṇa).
(iv) At the time of Kṛṣṇa's birth Viṣṇu asked his attendants to be born on earth. Accordingly Rādhā, dear consort of Kṛṣṇa, took her birth in Gokula under the star Jyeṣṭhā in the morning of Śuklāṣṭamī day in Bhādrapada month. (Ādi Parva 11),
(v) Kṛṣṇa once went with Virajā, the Gopī woman, to the hall of enjoyment (rāsamaṇḍalam). Knowing about it Rādhā followed them to the hall, but both of them were not to be seen. On another occasion when Rādhā found Virajā in the company of Kṛṣṇa and Sudāmā she, in great anger, insulted Kṛṣṇa whereupon Sudāmā cursed her to be born in human womb and experience the pangs of separation from Kṛṣṇa. (Nārada Purāṇa 2. 8; Brahmavaivarta Purāṇa. 2. 49) and Rādhā cursed him in turn to be born in the dānava dynasty. It was on account of this curse of Rādhā that Sudāmā was born as the asura called Śaṅkhacūḍa. (Brahma Vaivarta Purāṇa, 2. 4. 9. 34).
(vi) Rādhā is considered to be one of the five forces which help Viṣṇu in the process of creation. (Devī Bhāgavata 9. 1; Nārada Purāṇa 2. 81).
(vii) Rādhā is the mental power of Śrī Kṛṣṇa. (For details see under Pañcaprāṇas).

RĀDHĀ II. Wife of Adhiratha, the foster-father of Karṇa and the foster-mother of Karṇa. (See under Karṇa).

RĀGĀ. One of the seven daughters of Bṛhaspati—Aṅgiras. As she was loved by all beings she came to be called Rāgā. (Vana Parva, Chapter 203).

RĀGAKHĀṆḌAVA. A cake-like thing formed in a Yajña performed by King Dilīpa. (Droṇa Parva, Chapter 61, Verse 8).

RAGHU.
1) *General.* A famous king of the Solar dynasty. The great king Dilīpa was his father. (For Genealogy, birth etc., see under Daśaratha and Dilīpa).
2) *Other information.*
(i) Raghu also occupies a place in the list of famous kings of ancient days. (Ādi Parva, Chapter 1, Verse 232).
(ii) In the fight between the king of Virāṭa and the Kauravas (over the lifting of cows) Raghu was present along with Indra to see Arjuna fight. (Virāṭa Parva, Chapter 56, Verse 10).
(iii) Raghu got from King Yuvanāśva a sword, which he presented to Hariṇāśva. (Śānti Parva Chapter 166, Verse 78).
(iv) He did not eat flesh. (Anuśāsana Parva, Chapter 150, Verse 81).
(v) Kṣatriyas who praise Raghu will not be defeated in war. (Anuśāsana Parva, Chapter 165, Verse 51).
(vi) In the list of kings to be remembered at dawn and at dusk Raghu too is included. (Anuśāsana Parva, Chapter 165, Verse 51).

RĀGIṆĪ. A celestial woman, daughter of Himavān and elder sister of Pārvatī. (For details see under Pārvatī).

RAHASYAVEDA. A Veda composed by mni Arvāvasu. This Veda is about Sūrya. (Bhārata, Chapter 137, Verse 19).

RĀHODARA (RAHODARA). A muni of ancient days. There is a story in Chapter 39 of the Vāmana Purāṇa about a skull falling on the muni's neck and the place where the skull was removed from his neck coming to be known as Kapālamocana.

Śrī Rāma killed the Rākṣasas who lived in Daṇḍaka forest. The head of one of the Rākṣasas cut by a very sharp knife was thrown off at a distance in the forest and it fell on the neck of Rahodara, who happened to be walking at the time in the forest. It (the head) cut deep into the bones of the Sage and that made it difficult for him to move about. Yet, he visited all the holy places on the earth with the skull of the Rākṣasa around his neck. At last he told the noble Ṛṣis about his misfortune and they directed him to visit 'Auśanasatīrtha', and the moment he touched the water in the tīrtha the skull fell into the water. Having been told about the incident, the Ṛṣis named the tīrtha 'Kapālamocana'.

RAHOVĀDĪ. A king of the Pūru dynasty. He was the son of Saṁyāti and the father of Bhadrāśva. (Agni Purāṇa, Chapter 278).

RĀHU. An Asura.

1) *Birth.* Son of Kaśyapaprajāpati by his wife Siṁhikā. (Ādi Parva. Chapter 65, Verse 31).

2) *Rāhu and the Solar eclipse.* The oldest story about Rāhu is that about the solar eclipse. (See under Candra IV, Para 4).

3) *Other information.*

(i) Rāhu is a member of Brahmā's court. (Sabhā Parva Chapter 11, Verse 29).

(ii) Sañjaya once spoke to Dhṛtarāṣṭra about Rāhu. (Bhīṣma Parva, Chapter 12, Verse 40).

(iii) Rāhu exists 10,000 yojanas below the Sun. (Bhāgavata, 5th Skandha).

(iv) Rāhu is installed in temples as wearing a half-moon on his head. (Agni Purāṇa, Chapter 51).

RAHŪGAṆA. A sage who lived in Ṛgvedic times. It was his son Gotama, who composed the 74th Sūkta of the first Maṇḍala of Ṛgveda.

RAIBHYA I. A hermit who was famous in the Palace of Yudhiṣṭhira. Information about this hermit, found in the Mahābhārata is given below :

(1) Raibhya who was a friend of Bharadvāja had two sons named Arvāvasu and Parāvasu. They were great scholars. (M.B. Vana Parva, Chapter 135, Stanza 12).

(2) Bharadvāja once forbade his son Yavakrīta from going to the hermitage of Raibhya. Getting angry at this, Raibhya struck his matted hair on the ground and created a wicked fairy and ordered her to kill Yavakrīta. Knowing this Bharadvāja ran to that place and cursed Raibhya that his eldest son would kill him.

Once Parāvasu, mistaking his father for a cruel animal killed him. By the effort of his second son Arvāvasu, Raibhya was brought to life again. (M.B. Vana Parva, Chapter 138, Stanza 137).

(3) Raibhya was the son of Aṅgiras. (M.B. Śānti Parva, Chapter 208, Stanza 26).

(4) Raibhya was once an assistant at the sacrifice of Uparicaravasu. (M.B. Anuśāsana Parva, Chapter 33, Stanza 7).

(5) Raibhya was one of the hermits who visited Bhīṣma in his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 26).

RAIBHYA II. An ancient hermit. This hermit learned the Sātvatadharma from Vīraṇa. After that he taught his son Dikpāla, this dharma. (M.B. Śānti Parva, Chapter 343, Stanza 42).

RAIBHYA III. The father of Duṣyanta, the husband of Śakuntalā. This Raibhya was the son of Sumati. (Bhāgavata, Skandha 9).

RAIBHYA IV. One of the sons of Brahmā. Once Raibhya went with Vasu and Aṅgiras to Bṛhaspati and asked him several questions, about the attainment of Supernal bliss. Bṛhaspati replied that attainment of heaven could be had, not by action but only by devotion. Raibhya immediately started to Gayā to do penance. There he met with the Sanatkumāras. (Varāha Purāṇa).

Urvaśī made an earnest effort to hinder the severe vow and penance of Raibhya. But it was of no use, and by his curse, that celestial woman became ugly. She entreated him for liberation from the curse. Raibhya blessed her and said that she could obtain her original form by bathing in Yodhinīkuṇḍa. (Yoginī Kuṇḍa). Urvaśī bathed in Yodhinīkuṇḍa and from that day onwards that tīrtha (holy bath) came to be known as Urvaśīyoginīkuṇḍa.

RAIKVA. There was a noble King in ancient India named Jānaśruti. The following is a story about the fame of this King.

One night while this King was sleeping, some hermits took the form of swans and were flying through the air. One of them saw the radiance of the fame of Jānaśruti shining brightly. The other swans said that the fame of Raikva was far greater than this. Jānaśruti heard this. He found out Raikva and placed all his wealth at the foot of Raikva and gave him his daughter in marriage.

RAIVATA I. Information about this King found in the Mahābhārata is given below :—

(1) An ancient King in Bhārata. Once he heard the Gandharvas singing songs from Sāmaveda in the arbours of Mandara mountain in the south and becoming so much immersed in it, he desired to renounce his country, city, wife and everything and go to the forest. (M.B. Udyoga Parva, Chapter 109, Stanza 9).

(2) He got a sword from Marutta. He gave that sword to Yuvanāśva. (M.B. Śānti Parva, Chapter 166, Stanza 77).

(3) Raivata never ate meat. (M.B. Anuśāsana Parva, Chapter 115, Stanza 63).

(4) He is one of the Kings who should be praised in the mornings and evenings. (M.B. Anuśāsana Parva, Chapter 165, Stanza 53).

RAIVATA II. One of the eleven Rudras. (M.B. Śānti Parva, Chapter 208, Stanza 19).

RAIVATAKA I. A mountain in Gujarat. It stands near the present Junagaḍh. The present name of Raivataka mountain is Girnar. In Mahābhārata it is spoken of as Ujjayantagiri. It is stated in Mahābhārata that while Śrī Kṛṣṇa and Arjuna were travelling through Prabhāsakṣetra once, they got to the top of this mountain. (Ādi Parva, Chapter 217, Verse 8).

The Yādavas once celebrated a great festival on the Raivataka mountain. It was during this festival that Arjuna carried away Subhadrā, the sister of Śrī Kṛṣṇa. (M.B. Ādi Parva, Chapter 219; Bhāgavata, Skandha 10).

RAIVATAKA II. A mountain in Śāka Island. Mention is made about this mountain in Mahābhārata, Bhīṣma Parva, Chapter 11, Stanza 18.

RAIVATAKA (RAIVATA). Son of Priyavrata, the brother of Uttānapāda. Priyavrata had two wives Surūpā and Barhiṣmatī. Surūpā gave birth to ten sons beginning with Agnīdhra. Three sons Uttama, Tāmasa and Raivata were born to Barhiṣmatī. These three sons became Lords of Manvantara, in course of time. (See under Manvantara).

RAJA I. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 78).

RAJA II. A Sage. He was one of the sons born to Vasiṣṭha of Ūrjā.

RĀJĀ. One of the two gate-keepers of Sūryadeva. (Bhaviṣya Purāṇa, Brāhmakāṇḍa).

RĀJA (N). All the important Purāṇas have laid special emphasis on the importance of rule by Kings. All living beings will have Kings of their own. It was Brahmā who first assigned or ordained Kingship. After the creation of the Prajāpatis, Brahmā made Candra the King of the stars and medicines; Varuṇa was appointed King of waters like sea, river etc; Vaiśravaṇa was appointed King of Kings; Viṣṇu, King of Devas; Agni, King of Vasus; Indra King of Maruts; Dakṣa King of the Prajāpatis; Prahlāda King of the dānavas; Himavān, King of mountains; Citraratha, King of Gandharvas; Vāsuki, King of nāgas; Garuḍa, King of birds; Airāvata, King of elephants; Ox, King of cattle, Tiger, King of animals, Peepal tree, King of trees and Uccaiśśravas, that of horses. (Agni Purāṇa).

As to what type the King of man-kind should be and what should form his duties it is ordained as follows. The Rājā should appoint either a Kṣatriya or a brahmin as his Commander - in - chief. The Commander-in-chief should be of noble birth and well-versed in law. Only a strong man who can speak boldly and openly should be appointed emissary or ambassador. Either a male or a female may be appointed to carry chewing materials. But, that person should be loyal, friendly and capable of putting up with hardships. The body-guard of the King should be a good swords-man. Ministers should be conversant with dharmaśāstras (moral and ethical codes).

Also, the King should be surrounded by the royal physician, chief of the elephant division of the army, the mahout, chief of the cavalry force, master of the forts, the architect, preceptor in archery and the chief of the internal administration of the palace.

When it is yet three hours for the dawn, the King should wake up from sleep. Music, praises by courtiers etc. should herald his waking up. As soon as he has woken up, the King should hold talks with his spies. Then he should examine accounts and only after this should he begin the ablutions. After his pūjā (worship) is over, cows with gold should be gifted to brahmins. With their blessings he must look first into the mirror and then in ghee along with gold. Then he must look up the almanac for the day's star etc. And after having taken the medicine prescribed by the physician, and also the blessings of the preceptor the King should attend court. (Agni Purāṇa. Chapter 235).

According to Chapter 8 of the Manusmṛti (a great authority on law and ethics) Kings are born from the shoulders of Indra, Vāyu, Yama, Sūrya, Agni, Varuṇa, Candra and Kubera.

RAJA (S). One of the seven sons of Vasiṣṭha by Ūrjā, the other six being Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas, and Śukra. Holy souls, these seven were Saptarṣis in the third Manvantara. (Viṣṇu Purāṇa, Part 1, Chapter 10).

RĀJADHARMĀ. A stork, which was a friend of Brahmā and a son of Kaśyapaprajāpati. This stork was known as Nāḍījaṅgha also. (See under Nāḍījaṅgha).

RĀJADHARMĀNUŚĀSANA PARVA. A sub-Parva of Śānti Parva, Chapters 1-130).

RĀJĀDHIDEVĪ. The youngest of the five daughters of the solar King Śūra by Māriṣā. King Jayasena of Avantī married Rājādhidevī. (Bhāgavata, 9th Skandha).

RĀJAGṚHA (GIRIVRAJA). An ancient city in India, capital of Magadha. Dīrgha King of Girivraja was killed by King Pāṇḍu. (Ādi Parva, Chapter 112, Verse 27). Another King, Ambuvīca, had for a time ruled over the city. (Ādi Parva, Chapter 203, Verse 17). Afterwards Jarāsandha became its King. Girivraja is a holy place as well. He who bathes here will become as pleasant-looking as King Kakṣīvān. (Vana Parva, Chapter 84, Verse 104).

RĀJAMUKHĪ. A celestial woman. (Skanda Purāṇa).

RĀJANĪ. A holy river in ancient India. (Bhīṣma Parva, Chapter 9, Verse 21).

RĀJANĪTI. (Politics and administration).

Politics and administration or administrative politics in ancient India is dealt with in Manusmṛti and Agni Purāṇa. A very brief summary of it is given below :

The King should organise six kinds of army formations, worship the Devas duly and then set out for war. Mūlabala, Bhūtabala, Śreṇībala, Suhṛdbala, Śatrubala and Āṭavikabala are the six kinds of army formations. The list is given in order of the comparative importance of the bala. The army has six parts i.e. Mantra (advisers), Koṣa (treasury), Padāti (infantry), Turaga (Cavalry), Gaja (elephant) and Ratha (chariot).

If an attack is feared either against the forts or across rivers or trenches, the army should be marched for their protection. The Army Chieftains surrounded by mighty warriors should lead the divisions. The King and his wife should be at the centre of the army-division along with the treasury and first class soldiers. On both sides of the King should march the cavalry and the chariots should form the farther wings. Elephants should proceed on the two sides of the chariot and soldiers recruited from forests must march on the sides of the elephants. The supreme commander will march behind all the others guiding the army.

If there is cause for fear in front of the army during the march, three Vyūhas (Phalanxes) Makara, Śyena or Sūcī should be put in the Vanguard. The Śakaṭa Vyūha is more suited to meet an attack from behind. If attack is feared from the flanks then also the Śakaṭavyūha is advisable. When attack from all the sides is feared sarvatobhadravyūha is indicated. It is the duty of the Supreme Commander to safe-guard his army and suppress reactionary forces whenever the army gets weakened, when it marches through caves, mountains or

rocks or other difficult terrain or weakened by the persistent attacks of the enemy.

When the time, place and the people's attitude are favourable, the King should engage himself in open war with the enemy, and if they are unfavourable he shall not go in for war. If confrontation with the enemy occurs under circumstances in which the King is visible to the enemy, powerful divisions of the army consisting of warriors of great calibre should be stationed either at the front or in the rear.

In the formation of vyūhas (phalanx) there are seven factors called Uras (breast), Kakṣas (arm-pits), two Pakṣas (sides), two Madhyas (centre) and Pṛṣṭha (rear). The commanders should be surrounded by bold soldiers. The leader is the very life of the war. At the Uras of the vyūha powerful elephants, at the Kakṣas chariots and at the Pakṣas cavalry should be stationed. This is called pakṣabhedivyūha. If at the centre cavalry and at Kakṣas and Pakṣas elephants are stationed, it is called antarbhedivyūha. If there are no chariots, cavalry or infantry may be put in their place. Certain authorities maintain that in every vyūha elephants may be stationed in the place of chariots, if chariots are not available. (Agni Purāṇa, Chapter 242).

RĀJAPURA I. An ancient and famous city in Kāmboja. Here Karṇa defeated the Kāmbojas. (Droṇa Parva, Chapter 4, Verse 5).

RĀJAPURA II. Capital city of King Citrāṅgada of Kaliṅga. Innumerable kings gathered together in the city in connection with the Svayaṁvara of the princesses. (Śānti Parva, Chapter 4, Verse 3).

RĀJAŚEKHARA. A Sanskrit dramatist who lived in India in 7th century A.D. Bālabhārata or Prakāṇḍapāṇḍava, Bālarāmāyaṇa, Viddhaśālabhañjikā and Karpūramañjarī are his more famous dramatic works. Karpūramañjarī refers to him as the preceptor of a king of Kanauj. Rājaśekhara was known by the name Kavirāja also.

Bālarāmāyaṇa, called also Mahānāṭaka, is a drama in ten Acts. Bālabhārata contains only two Acts. Its theme is the wedding of Draupadī and the ruin caused by the game of dice. Viddhaśālabhañjikā is a drama in four Acts. He has a further work to his credit, Kāvyamīmāṁsā in eighteen chapters.

Some scholars hold the view that Rājaśekhara lived in the 10th century A.D.

RĀJASŪYA. A great yajña. Hariścandra and also Dharmaputra performed it. (Sabhā Parva, Chapters 33, 35, 84).

RĀJASŪYAPARVA. A sub-Parva of Sabhā Parva. (Chapters 33-35).

RĀJASŪYĀRAMBHA PARVA. A sub-parva of Sabhā Parva, Chapters 13-19.

RAJATANĀBHA. A Yakṣa. He married Maṇivarā, daughter of Anuhrāda and two sons, Maṇivara and Maṇibhadra were born to them.

RĀJAVĀN. A muni born in the Bhṛgu dynasty. To Bhṛgu were born of his wife Khyāti, Lakṣmī, the wife of Viṣṇu and also two sons called Dhātā and Vidhātā. They married Āyati and Niyati daughters of Meru. Two sons, Prāṇa and Mṛkaṇḍu were born to the couples. From Mṛkaṇḍu was born Mārkaṇḍeya and from him Vedaśiras. Prāṇa had a son called Dyutimān and he a son called Rājavān. It was from Rājavān that the Bhṛgu dynasty multiplied. (Viṣṇu Purāṇa, Part 1, Chapter 10).

RĀJAYOGA. See under Yoga.

RAJI (RĀJI). A prominent king of the Pūru dynasty. He was one of the five sons of Āyus by Svarbhānu the other four being Nahuṣa, Kṣatravṛddha, (Vṛddhaśarman) Rambha and Anenas. (Āśrama Parva, Chapter 70, Verse 23).

Purāṇas contain stories that Indra destroyed people born in Raji's dynasty as they hated the former. That side in which the powerful Raji fought used to win. In a fight between the asuras and the Devas, when Indra felt that his side was losing, he secured the participation of Raji in the fight on condition that the latter would be given Indra-hood. The asuras were defeated and Raji was made king of svarga.

Raji had thousands of children and they were known under the common name Rājeyakṣatriyas. But they were a foolish lot and lacked the capacity to distinguish themselves in Indra's place. Therefore, at the instance of Bṛhaspati, preceptor of the Devas, Indra destroyed them all and resumed his former position and status. (Bhāgavata, 9th Skandha ; Vāyu Purāṇa, Chapter 92, Verse 76 ; Brahmāṇḍa Purāṇa 11 ; Harivaṁśa 1, 28; Matsya Purāṇa. Chapter 24, Verses 34-49).

RAJJUKAṆṬHA. A grammarian. In Pāṇini's aṣṭādhyāyī he is depicted as a maharṣi possessing great knowledge of the Vedas.

RĀJÑĪ. Second of the three wives of Vivasvān. The couple had a son called Revata.

RĀJYAVARDDHANA. A king of Vaiśālī. Rājyavarddhana was a great ascetic, who could comprehend the past, the present and the future. Knowing that his death was near, he told his subjects about it and went into the forests for tapas.

Sorry over the departure of their king, his subjects as well as ministers began worshipping Sūrya, who appeared and blessed them saying that their king would live for ten thousand years in perfect health, victory and with all wealth and prosperity and other resources and with unimpaired youthfulness.

The ministers and subjects greatly elated over the boon informed their king in the forest about it, but he only felt sorry about it. He told them that during his life for ten thousands years he would have to witness the death of his sons, grandsons and subjects and would thus have to be sad throughout life.

The king consoled and made them return. Then he did rigorous tapas to Sūrya and secured from him the boon that during his life-time none would die. (Mārkaṇḍeya Purāṇa).

RĀKĀ I. The presiding Devī of the full moon. She too was present at the birth of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 14).

Rākādevī was the daughter of Aṅgiras, who had by his wife Smṛti four daughters called Sinīvālī, Kuhū, Rākā and Anumati. (Viṣṇu Purāṇa. Part 1, Chapter 1).

RĀKĀ II. A Rākṣasa girl. She served, at the instance of Kubera, Maharṣi Viśravas, and a son called Khara and a daughter, Śūrpaṇakhā, were born to her by the maharṣi. (Vana Parva, Chapter 275, Verse 3).

RAKṢAS. A particular sect of asuras. Yakṣas and Rakṣas were offsprings born to Kaśyapa prajāpati of his wife Muni. (Agni Purāṇa, Chapter 19).

RĀKṢASA I. A particular sect of asuras. The ancients had ordained that Rākṣasas should not be killed at dusk. Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 22, Verse 22).

Uttararāmāyaṇa, contains the following story about the origin of Rākṣasas. When Brahmā was reciting the Vedas at the beginning of Kṛtayuga he felt very hungry and certain forms emanated from his face. Those who were born from his anger assumed the form of Rākṣasas and those from his hunger that of Yakṣas. The Rākṣasas turned out to be evil folk killing and eating cows and brahmins. Praheti and Heti were the first born Rākṣasas, the latter of whom wedded Bhayā, daughter of Kāla, and to them was born a son called Vidyutkeśa. He married Sālakaṭaṅkā, daughter of Sandhyā. Though a child was born to them they forsook it in the Himālayan slopes and went their own way.

At that time Śiva and Pārvatī came that way and after blessing the child returned to Kailāsa. The child was named Śukeśa. He married Devavatī, daughter of the Gandharva called Maṇimaya and three children were born to the couple, viz. Mālyavān, Sumālī and Mālī. They did tapas to propitiate Brahmā and when he appeared requested him thus : "We must defeat Yakṣas Kinnaras, Gandharvas, Siddhas, Vidyādharas, Yama, Kubera, Vāsava, Nāga kings and daityas and dānavas and we must not be defeated by any one. We must kill all enemies and they shall not kill us. We three shall never quarrel among ourselves."

Brahmā granted all their prayers. The three, proud and haughty due to these boons, began roaming about consuming cows and brahmins. They asked Viśvakarmā to build a city for them and he built for them Laṅkā on Mount Trikūṭa in the south sea. The three brothers took their abode in Laṅkā. Mālyavān, Sumālī and Mālī married respectively Sundarī. Ketumatī, and Vasudhā, daughters of the Gandharva woman Narmadā Mālyavān begot of Sundarī seven sons called Vajramuṣṭi Virūpākṣa, Durmukha, Suptaghna, Yajñakośa, Matta, and Unmatta, and also a daughter called Nalā.

To Sumālī were born of Ketumatī ten sons and also four daughters.

Four sons were born to Mālī of his wife Vasudhā, and they became the ministers of Vibhīṣaṇa.

Then thousands of Rakṣasas were born as sons, grandsons, brothers, nephews, etc. to the above and they lived in Laṅkā, a terror to the whole world.

While the daughters of Sumālī, Vekā, Puṣpotkaṭā, Kaikasī and Kumbhīnasī were once walking in the forest they saw Kubera on a visit to Brahmā in all pomp and glory. They understood that Kubera owed his pomp and glory to his being the son of Viśravas and therefore, the next day one of the four, Kaikaśī, went to Viśravas's āśrama and prayed for children by him. Three sons called Rāvaṇa, Vibhīṣaṇa and Kumbhakarṇa and a daughter called Śūrpaṇakhā were born to her by Viśravas. They secured boons by performing tapas and Rāvaṇa lived in Laṅkā as king of the Rākṣasas.

RĀKṢASA II. An approved system of marriage. (See under Vivāha).

RĀKṢASAGRAHA. An evil spirit connected with the Rākṣasas. Affected by this spirit man will immediately become mad. (Vana Parva, Chapter 23, Verse 50).

RĀKṢASAYAJÑA (RĀKṢASASATRA). Parāśara Muni once conducted a yajña to annihilate the Rākṣasas altogether. (Ādi Parva, Chapter 180). The provocation for Parāśara to conduct the yajña was that a Rākṣasa called Kalmāṣapāda ate Śakti, the father of the muni and the son of Vasiṣṭha. When the yajña had reached its climax Pulastya, Pulaha and Kratu went to Parāśara and held conciliatory talks with him, and Parāśara, ended the yajña. The Agni that he had made to devour the Rākṣasas was discarded on the slopes of the Himālayas. According to the Purāṇas that fire, even to this day, continues consuming the Rākṣasas, trees and rocks. (For details see under Kalmāṣapāda and Parāśara).

RAKṢITĀ. A celestial woman, daughter of Kaśyapaprajāpati by Pradhādevī. (Ādi Parva, Chapter 65, Verse 50).

RAKṢOBHAKṢA. A hell. (For details see under Kāla.)

RAKṢOVĀHA. A kingdom in ancient India. The Kṣatriyas there were annihilated by Paraśurāma. (Droṇa Parva, Chapter 70, Verse 12).

RAKTA. A son of Mahiṣāsura. He had two sons called Bala and Atibala. He had also a number of mighty army generals like Dhūmrākṣa and thousand akṣauhiṇīs under each general. (Skanda Purāṇa, 7.1.119).

RAKTABĪJA.

1) *General.* Rebirth of Rambhāsura, father of Mahiṣāsura. Stories of Raktabīja and Rambhāsura are inextricably intertwined.

2) *Origin of Raktabīja.* Once upon a time there lived an asura king called Danu. His two sons, Rambha and Karambha who had no children, did tapas at Pañcanada for the blessing of having issues. Rambha and Karambha meditated upon Mālavaṭa Yakṣa, the former seated at the centre of the five fires and the latter standing in the water. Indra in the guise of a crocodile dragged Karambha away by the feet and killed him. Angry at the death of his brother, Rambha decided to cut off his head and offer it in fire. When he was about to do so, Agni appeared and told him that suicide was worse than killing others, and promised to grant him whatever he desired. Accordingly Rambha requested Agni for a son more effulgent than the latter, who would conquer the three worlds and would not be defeated even by the Devas and the Asuras. Rambha further wanted that son to be as powerful as Vāyu, exceptionally handsome and skilled in archery.

Agni blessed Rambha that he would have, as desired, a son by the woman whom he coveted. On his way back home he saw a beautiful she-buffalo, which he married. He took the buffalo which got pregnant by him, to Pātāla to protect it from the attack by other buffaloes. One day another buffalo felt a passion for Rambha's wife and in the fight that ensued Rambha was killed by it. Rambha's wife died in his funeral pyre. It was from the centre of the fire that the very powerful Mahiṣāsura was born. Rambhāsura also rose from the fire under the name Raktabīja. (Vāmana Purāṇa, Chapter 17; Devī Bhāgavata, 5th Skandha).

3) *Boon to Raktabīja.* Raktabīja secured from Śiva a boon according to which if one drop of blood from his body fell on the battlefield, many Raktabījas would arise from the blood and fight the enemies. Each of these Raktabījas would also be like the others in the matter of strength, form and weapons. (Devī Bhāgavata, 5th Skandha).

4) *His death.* War between Devas and Asuras broke out and in the fight between Devī and Raktabīja blood from his body flowed. When Devī found it impossible to kill the lakhs of Raktāsuras who arose from the blood, she resorted to a trick. She asked Cāmuṇḍī to lick off the blood flowing from Raktabīja before it fell on the ground. Accordingly Devī began killing the asuras and Cāmuṇḍī consuming their blood and flesh. When the artificial Raktabījas were all killed thus, the original Raktabīja alone remained and in the fight between them, Devī cut off his head with her sword. Cāmuṇḍī did not permit even a drop of blood to fall on the ground. (Devī Bhāgavata, 5th Skandha).

RAKTAJA. A form assumed by Arjuna in his previous birth. The following story is told in Padma Purāṇa (Chapter 14) about Arjuna being reborn as such at the meeting of Kali and Dvāpara yugas and Svedaja being born as Karṇa during the same period.

Once during a quarrel between Śiva and Brahmā the former nipped off Brahmā's head. (For details see under Brahmā). Some drops of sweat appeared on the forehead of the angry Brahmā, and from the sweat which Brahmā wiped with his hand arose a person wearing a thousand shields, bow and quiver. That person was Svedaja. He asked Brahmā what he should do and the former granted him permission to destroy Śiva. He then approached Śiva with bow drawn and the frightened Śiva ran to Viṣṇu and sought refuge. Svedaja followed Śiva and when Viṣṇu, seeing him, raised a loud noise 'Hum'. Śiva prostrated at Viṣṇu's feet. Śiva extended the skull in his hand towards Viṣṇu requesting something to be given to him. Mahāviṣṇu, who had nothing else to give Śiva, put his right hand into the skull as alms, Śiva wounded the hand with his Śūla (three-pronged weapon) and pure red blood began flowing from the hand into the skull. The blood continued flowing for a thousand years in a length of fifty yojanas and thickness of ten yojanas. At the end of the period Viṣṇu asked whether the skull was not filled yet, and looking into the skull with his three eyes Śiva answered that it was full. Then Viṣṇu stopped the flow of blood, and Śiva, in the presence of Viṣṇu, looked into the blood for a thousand years and stirred it with his hand. The blood gradually turned into a bubble, and a person possessing thousand hands and as glowing as fire appeared in the skull. He had a crown on his head and he held in his hands a bow and quiver. He wore gloves on his hands. And, that was Raktaja, an incarnation of Nararṣi.

Looking at Raktaja, Śiva told Viṣṇu thus : "This master in archery is Nara. You spoke Nara, and let his name, therefore be Nara. Oh Nārāyaṇa, you both will be called Naranārāyaṇas. This Nara will be of help to you on behalf of the Devas and also in the sustenance and protection of the world. He will further help you to kill the asuras. Nara, the great intellectual that he is, will become a muni, of surpassing wisdom. Brahmā's divine fifth head possesses so much of effulgence. Nara is created from that effulgence and also from the blood from your hands and my look at it. He will annihilate all enemies in war. He will be a terror to those persons who cannot be conquered by you, Indra and the other Devas.

While Viṣṇu stood there amazed Raktaja praised him and Śiva with folded hands and asked from the skull what he should do. Then Śiva ordered him thus : You kill this asura (Svedaja) created by Brahmā with his own effulgence." And Śiva led Raktaja out of the skull by his hands and told him again :—"Look, here lies the terrible person I spoke about made unconscious by the cry of 'Hum' by Viṣṇu. Awake him immediately." After having said this Śiva disappeared. Nara, in the presence of Nārāyaṇa, kicked the unconscious Svedaja with his left foot, and he came out of his unconscious state.

The fierce fight that ensued between Raktaja and Svedaja continued for two years. By then Svedaja had lost everything but one of his shields and Raktaja had only his two arms to fight with. At this stage Vāsudeva (Viṣṇu) in great alarm went and asked Brahmā whether Raktaja might not kill Svedaja. Brahmā answered, 'In the next birth Nara may defeat Svedaja'. Saying 'Right, let that be so', Viṣṇu returned to the battlefield and withdrew them from fighting with the assurance that they would be given an opportunity to fight again during the period of the Kali and the Dvāpara yugas.

Afterwards Viṣṇu directed Āditya (Sun) and Ākhaṇḍala (Indra) to look after Raktaja and Svedaja. He told Āditya further :—"At the end of the Dvāpara yuga you should see that Svedaja is reborn, in the interests of the Devas, as your son. In the Yadu dynasty will be born a very powerful fellow called Śūra and he will have a very beautiful daughter named Pṛthā. Durvāsas will advise her some mantras as a boon and she will have some sons from the Devas whom she will invoke with the mantras. With that object in view, while in her periods, she would, at the time of dawn gaze at you with love. Then he (Svedaja) will be born as the son called Vasuṣeṇa of Kuntī, the virgin."

The Sun-God agreed to obey the above instructions of Viṣṇu and told him further :—"I shall procreate in the virgin a very powerful and valiant son, who will become well-known in the world as Karṇa. He will gift away all wealth to brahmins." After saying this Sūrya disappeared.

After this Viṣṇu told Indra as follows :—"You should, at the end of the Dvāpara yuga see that this Nara, born from blood, is reborn as an aspect of yours on earth. King Pāṇḍu will one day go into the forest with his wives, Kuntī and Mādrī, and he will then become the object of an animal's curse. He will therefore, in a spirit of renunciation, go to mount Śataśṛṅga where he would ask Kuntī to become a mother by another man. Unwilling to do so Kuntī will desire to have sons by Devas, and when she prays to you, you should favour her with this Nara as son.

Devendra raised a legal objection to the above injunction of Viṣṇu as follows :—"You, who incarnated yourself as Rāma in the twentyseventh yuga of the last Manvantara for the purpose of killing Rāvaṇa, killed my son Bāli. Therefore I do not wish to procreate Nara as my son." To this objection of Indra Viṣṇu assured him that as a penalty for the mistake of killing Bāli, he would be a companion of Nara (Arjuna) who would be born as Indra's son.

According to the above terms and conditions fighting between Raktaja and Svedaja ended. In the next birth Raktaja was born as Arjuna and Svedaja as

Karṇa. Mahāviṣṇu incarnated himself as Śrī Kṛṣṇa. The meeting of the three in the battle-field is well-known.

RAKTĀṄGA. A nāga born in Dhṛtarāṣṭra's dynasty. It was burnt to death at the yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 18).

RAMĀ. A synonym for Mahālakṣmī. There is a story in the eighth Skandha of Devī Bhāgavata as to how the name Ramā came to be attached to Lakṣmī.

Revanta, the very handsome son of Sūrya one day came to Vaikuṇṭha mounted on his horse Uccaiśśravas to pay his respects to Mahāviṣṇu. Even Lakṣmīdevī stood aghast speechless for a very short time at the charm of Revanta changing her looks between him and his horse. Mahāviṣṇu did not at all like this and cursed that since Lakṣmī's eyes enjoyed the sight of some one she would come to be called Ramā also and that she would be born as a mare on earth.

RĀMA (ŚRĪ RĀMA). The seventh incarnation of Mahāviṣṇu, a very powerful king of the solar dynasty.

1) *Genealogy.* Descended from Viṣṇu thus: Brahmā - Marīci - Kaśyapa-Vivasvān - Vaivasvata Manu-Mahābāhu - Prasandhi - Kṣupa-Ikṣvāku - Vikukṣi - Śaśāda-Kakutstha (Purañjaya) - Anenas-Pṛthulāśva-Prasenajit-Yuvanāśva-Māndhātā-Purukutsa-Trasadasyu-Anaraṇya-Hryaśva-Vasumanas-Sutanvā - Traiyyāruṇa-Satyavrata (Triśaṅku)-Hariścandra - Rohitāśva - Harita - Cuñcu-Sudeva - Bharuka - Bāhuka - Sagara - Asamañjasa-Aṁśumān-Bhagīratha-Śrutanābha- Sindhudvīpa-Ayutāyus-Ṛtuparṇa - Sarvakāma - Sudās - Mitrasakha (Kalmāṣapāda) - Aśmaka - Mūlaka - Khaṭvāṅga - Dilīpa (Dīrghabāhu) -Raghu-Aja-Daśaratha-Rāma.

2) *Reason for his birth.* When Rāvaṇa was ruling over Laṅkā as a terror to the world, evils and cruelties like matricide, patricide, fratricide, killing of cows, hatred for good people, children's death, abduction of women, killing of munis, thefts etc. became rampant. When the world became grief-stricken Bhūmidevī (Goddess of earth) assumed the form of a cow and took refuge with Indra in Svarga. She told him about the atrocities committed by Rāvaṇa and the other Rākṣasas. Then Indra took Bhūmidevī (cow) to Brahmā, who took them to Śiva at Kailāsa as killing Rāvaṇa was beyond his (Brahmā's) power. Śiva thought it improper on his part to kill Rāvaṇa and so he took Brahmā and others to Viṣṇu and submitted their grievance to him. Viṣṇu consoled them by saying as follows:—"I have decided to incarnate myself as the son of Daśaratha, king of Ayodhyā. You Devas also should take birth on earth to help me to kill Rāvaṇa and other evil Rākṣasas and to protect Bhūmidevī and the good people on the earth." (Kamba Rāmāyaṇa, Pūrva Kāṇḍa).

3) *Birth* King Daśaratha of the solar dynasty ruled Kosala with Ayodhyā as his capital. Maharṣi Vasiṣṭha was his family preceptor. With the cooperation of eight ministers such as Sumantra and others he ruled the country in the path of supreme welfare and prosperity. A daughter, Śāntā, was born to him of his wife Kausalyā. Years passed by, yet he had no son. One of those days King Lomapāda, close friend of Daśaratha visited Ayodhyā. Lomapāda, who was childless requested Daśaratha for Śāntā and she was given as his adopted daughter by Daśaratha. Lomapāda gave her in marriage to Ṛṣyaśṛṅga, who had once caused rain-fall in Aṅga. (For details see under Ṛṣyaśṛṅga).

To have a son, Daśaratha took as his second wife Kaikeyī, daughter of the King of Kekaya and younger sister of Yudhājit. But she turned out to be barren. Then he married Sumitrā, daughter of the King of Kāśī. Even after many years none of the three wives of Daśaratha presented him with a son.

One of those days Daśaratha went deep into the forest, hunting. While resting on the banks of river Sarayū he heard a sound like that of an elephant drinking water in the river. Without realising the fact that the voice was that of the son of a muni filling water in a pot for his aged parents, the King released an arrow against him. When Daśaratha walked to the spot, he realised his mistake. He had hit unknowingly a brahmin-boy, a muni's son. The boy lay wounded about to die. The boy explained to Daśaratha who he was and how he had come to the river to carry water to his aged parents. After telling the King details about him he breathed his last. Sobbing at his misadventure, Daśaratha went to the aged parents of the dead boy with the pot filled with water. The parents, who were blind thought that it was their son who was approaching them when Daśaratha revealed the sad story to them. After cursing Daśaratha that he too would die of separation from his son, the aged muni expired; his wife also died in his funeral pyre. The grief-stricken King returned to Ayodhyā.

Only Vasiṣṭha and Sumantra were told about the curse, which, though a cause for great sorrow, implied that Daśaratha would have sons. Vasiṣṭha, therefore, advised Daśaratha to get the yajña, called putrakāmeṣṭi performed by Ṛṣyaśṛṅga. Accordingly the King invited his daughter Śāntā and his son-in-law, Ṛṣyaśṛṅga to Ayodhyā, and the yajña began. Ṛṣyaśṛṅga made offerings in the sacred fire chanting the putrakāma hymn. Then a divine person arose from the fire with a golden vessel full of pudding (nectar of the Devas) and disappeared again in the fire after giving the vessel to Ṛṣyaśṛṅga. Ṛṣyaśṛṅga handed it over to Daśaratha, who as advised by the maharṣi divided the pudding between Kausalyā and Kaikeyī. They gave a part of their shares of the pudding to Sumitrā also. The three queens conceived, and in due course of time Kausalyā and Kaikeyī delivered a son each and Sumitrā two sons. The son of Kausalyā was named Rāma, the son of Kaikeyī, Bharata, and sons of Sumitrā were named Lakṣmaṇa and Śatrughna. (Vālmīki Rāmāyaṇa, Bālakāṇḍa).

4) *Boons granted to Kaikeyī.* Before the sons were born to Daśaratha, the mighty asura called Śambara once attacked Devaloka. Daśaratha was at that time known as Nemi, and he was a great friend of Indra, and on his invitation Nemi, along with Kaikeyī, went to Devaloka in a chariot. Nemi killed the asura army within half an hour. Then Śambara assumed the form of ten Śambaras and attacked Nemi from ten points. In this context Nemi turned and twisted his chariot in all the ten directions at the same time and killed all the ten Śambaras and recaptured Svarga. It was from that day onwards that Nemi came to be known as Daśaratha.

In the fight with the Śambaras on all points Daśaratha's chariot was so violently shaken that the key of its axle was about to slip off and fall down. Noticing the threatened danger Kaikeyī applied her finger to the

proper place of the axle and thus averted the mishap. When Daśaratha knew about this timely action of Kaikeyī he was so very pleased that he asked her to choose any two boons she desired, and she asked him to keep the boons with him to be granted whenever she requested for them. Daśaratha and Kaikeyī took leave of Indra and returned to Ayodhyā. (Kamba Rāmāyaṇa, Bālakāṇḍa).

5) *In the company of Viśvāmitra.* The four sons of Daśaratha grew up in Ayodhyā. Though they were equally friendly to one another, intimacy between Rāma and Lakṣmaṇa and also between Bharata and Śatrughna came to be thicker. Once Viśvāmitra decided to conduct a yajña for the happiness and contentment of all people. At the very commencement of the yajña, Rākṣasas, in batches, tried to spoil it, and Mārīca and Subāhu, sons of Tāṭakā were the leaders of the obstructionists. Viśvāmitra knew that Rāma was the most effective weapon against the Rākṣasas and requested Daśaratha to lend him Rāma's help. Daśaratha felt sad about it and Viśvāmitra was getting excited over the former's attitude when Vasiṣṭha advised Daśaratha to send Rāma along with Viśvāmitra. Accordingly Daśaratha sent Rāma to the forest in the company of Viśvāmitra. Lakṣmaṇa too followed his brother.

While walking in the forest Viśvāmitra related many old stories to Rāma and Lakṣmaṇa. They crossed river Sarayū, passed by many āśramas of munis and reached the Pāla forest. Here Viśvāmitra imparted to Rāma and Lakṣmaṇa, who felt too weak on account of hunger and thirst the two mantras Balā and Atibalā, which would ward off hunger and thirst. He also taught them the use of certain rare arrows. Śrī Rāma was specially taught the use of a divine arrow called Jṛmbhakāstra.

6) *Tāṭakā killed.* While Viśvāmitra was relating to them the story of Tāṭakā, who dwelt in the forest, they saw the fierce Rākṣasī coming fast with a long spear in her hand. She threw a big rock at Viśvāmitra. Rāma shattered the rock with an arrow. Next, Tāṭakā dashed forward against Rāma roaring furiously, and Rāma, with another arrow killed her. The soul of the dead Tāṭakā assumed the form of a Gandharva woman and ascended to heaven.

7) *Salvation to Ahalyā.* Rākṣasas like Subāhu lined up to obstruct the yajña, which Viśvāmitra began after the killing of Tāṭakā. Rāma killed Subāhu ; Mārīca ran away in fright and hid himself in the sea. Rāma drove away the other Rākṣasas.

Next, Viśvāmitra, hearing about the Svayaṁvara of Sītā, daughter of King Janaka started for his palace with Rāma and Lakṣmaṇa, and on the way he told the boys many Purāṇic stories. They bathed in the river Gaṅgā and a short walk took them to the vacant āśrama of Gautama. The great muni called Gautama had once lived in this āśrama with his dutiful wife Ahalyā and their son Śatānanda, an erudite scholar in all sciences. Indra, who lost his head over the great beauty of Ahalyā went to the āśrama one midnight in the form of a cock and crew. Thinking it was already dawn Gautama went to the river for bath when Indra assumed the form of the muni, entered his bed room and slept with Ahalyā. When Gautama understood the fraud thus played upon him, he cursed her into a stone. She was to resume her old form when, during Tretāyuga, Śrī Rāma trod upon the stone. Accordingly, as soon as Rāma trod on the stone Ahalyā cast off her form as stone and resumed her old form as Ahalyā. Immediately Gautama and Śatānanda also appeared on the scene. Ahalyā ascended to the sky as a devī.

8) *Marriage.* Viśvāmitra came to king Janaka's palace with Rāma and Lakṣmaṇa. Janaka's daughter Sītā and his younger brothers' daughters Māṇḍavī, Ūrmilā and Śrutakīrti were living in the palace as sisters and very good friends. One day the princesses who were playing in the garden could not pluck jasmine flowers from a height. Sītā then brought the Śaivacāpa (Śiva's bow) from the weapon-room and shot down Jasmine flowers with it. As Janaka watched Sītā's action of shooting with the Śaivacāpa an idea came into his head. He announced that the hero, who succeeded in shooting with Śaivacāpa, would be given Sītā in marriage.

Just as Rāma and Lakṣmaṇa were inseparable companions Sītā and Ūrmilā were always to be found together and Māṇḍavī and Śrutakīrti were particular friends. Śrī Rāma shot an arrow from Śiva's bow and he was selected as Sītā's husband. Janaka informed Daśaratha of the marriage and he came with his attendants. Bharata married Māṇḍavī, Lakṣmaṇa, Ūrmilā and Śatrughna, Śrutakīrti. After living in Mithilā for sometime Daśaratha and others returned to Ayodhyā. Viśvāmitra went to the Himālayas for rest.

9) *Paraśurāma's threat.* Daśaratha and others on their way back to Ayodhyā passed the Videha kingdom and reached the suburbs of Bhārgavāśrama. All of a sudden a shining form of a brahmin with Kṣatriya effulgence appeared in front of the procession. Vasiṣṭha understood that it was Paraśurāma and Daśaratha and others were alarmed. Paraśurāma approached Śrī Rāma who was viewing the former with quiet serenity. Paraśurāma was very angry that Rāma broke the bow of Śiva who was his (Paraśurāma's) preceptor. All Rāma's conciliatory talk failed to pacify Paraśurāma, who spoke thus to Rāma : "You, impudent fellow ! you insulted me and my preceptor. All right, let me see your power. Take this my bow, and shoot with it."

Śrī Rāma took hold of the bow and bent it easily and fixing an arrow on it asked Paraśurāma to point out the target for it. As Paraśurāma feared that if the arrow was sent, it might crush the whole univese, he asked Rāma so choose the result of his (Paraśurāma's) tapas as target for the arrow. Both the bow and the arrow were of Viṣṇu's power. That power as well as his own Vaiṣṇava power, Paraśurāma transferred to Śrī Rāma and having thus fulfilled the object of his incarnation Paraśurāma went to Puṇyāśrama for permanent tapas.

10) *Ruin of the country.* Daśaratha decided to install Śrī Rāma as crown prince. The people whole-heartedly welcomed it. During the night previous to the coronation, while the wives of Daśaratha were gladly discussing the happy incident, Mantharā, the tale-bearing maid of Kaikeyī advised her mistress to prevail upon Daśaratha to exile Rāma into the forest and install Bharata as crown prince. Mantharā also reminded Kaikeyī about the boons, which had been promised to her by Daśaratha during the devāsura war. Kaikeyī fell into the trap thus set by Mantharā. Kaikeyī put on a wrathful face and shut herself up in a room. When Daśaratha enquired of her the reason for her anger she asked him to make her son Bharata, the crown prince and exile Rāma for

fourteen years' life in forest. The king fainted when he heard the demand. But, Śrī Rāma, on hearing about it, put on an anchorite's apparel and got ready to start for the forest. Sītā and Lakṣmaṇa also got ready to follow Rāma into the forest. While the entire population of Ayodhyā stood there weeping, Rāma, Lakṣmaṇa and Sītā wearing the forest-dwellers' garb started for the forest.

11) *Death of Daśaratha and Bharata's decision.* As soon as Sumantra, who had accompanied Rāma and others returned to Ayodhyā, Daśaratha expired on account of unbearable grief caused by Rāma's exile. Messengers brought to Ayodhyā Bharata and Śatrughna from Kekaya where they were put up with their uncle Yudhājit at the time of their father's death. But, they were kept in the dark of all that had happened in their absence till their arrival at the palace. Bharata, who heard of everything from his mother was greatly upset and got ready to go to Rāma in the forest. Śatrughna too got ready to accompany him. Arundhatī and Vasiṣṭha in a chariot in the fore-front, Kausalyā and Sumitrā in another chariot just behind the first one, Bharata and Śatrughna behind them—in this manner the great journey into the forest started. Leaving all others behind him, Bharata went forward and prostrated before Rāma and Lakṣmaṇa at Citrakūṭa. Śrī Rāma broke into tears on hearing about the death of their father. But in spite of Bharata's pressing request Rāma refused to return to Ayodhyā. At last Bharata yielded to Rāma's injunction and returned to Ayodhyā with the latter's sandals. But he did not enter the palace ; instead he built an āśrama at Nandigrāma and worshipping Rāma's sandals lived there.

12) *Trip to Pañcavaṭī.* From Mount Citrakūṭa Śrī Rāma and others started towards the forest. When they continued their journey after visiting the Sage Atri's āśrama a Rākṣasa called Virādha ran away carrying off Sītā. Rāma killed Virādha and regained Sītā. Then they visited the āśrama of sage Śarabhaṅga in the Kumuda forest. Therefrom they went to the Mṛkaṇḍu forest where they visited maharṣi Agastya, and there Rāma took the vow to kill Rāvaṇa and other evil Rākṣasas and thus render the land safe for sages to perform tapas. Agastya presented to Rāma a Vaiṣṇava bow, a Brāhma arrow and a Śaiva quiver. Rāma kept them with Agastya himself to be given to him when required. Then Agastya gave Rāma a divine ornament such as was not available in all the three worlds. Rāma tied it round Sītā's neck. Taking leave of Agastya, Rāma and others went to the Daṇḍaka forest. It was on a high peak of Mount Mahākrauñca in the forest that Jaṭāyu, brother of Sampāti and a very close friend of Rāma lived. Rāma and Jaṭāyu renewed their old frindship and decided to be of mutual service in future. After that Rāma and others rested themselves on the banks of the near-by Godāvarī.

13) *Stay at Pañcavaṭī.* Pañcavaṭī was on the southern bank of the Godāvarī. Five vaṭas (peepal trees) of the same size stood there in a circle, and so the place was called Pañcavaṭī. (See under Pañcavaṭī). Śrī Rāma decided to build his āśrama at the centre of those trees. Lakṣmaṇa cut down an ebony tree there to put up a parṇaśālā (hut) At once the log disappeared and the dead body of a Rākṣasa youth was found there. It was the corpse of Śambhukumāra, son of Śūrpaṇakhā. He was performing tapas there to propitiate Śiva when he was overcome by the beauty of Sītā and to look at her from a hidden spot he had assumed the form of the ebony tree. It was him that Lakṣmaṇa had cut down. Śrī Rāma understood the situation and explained to his wife and brother about the trickeries of the Rākṣasas. Then the parṇaśālā was constructed and they lived there. Hearing about the coming of Rāma all the sages of the Daṇḍaka forest visited them. They lived in Pañcavaṭī for thirteen years.

14) *Test by Parameśvara (Śiva) and Pārvatī.* Parameśvara and Pārvatī, who knew that many tricky changes would occur in the thirteenth year of the life of Rāma and Sītā there, decided to submit them to a test. The object of the test was to see whether Rāma and Sītā would recognise each other under all circumstances. When Sītā one day entered the river Godāvarī to fetch water, she saw two swans enjoying themselves in a lotus pool in the middle of a sand-shoal in the river. When Sītā went near the pool she saw Rāma bathing in it. But on a closer look she recognised that it was not Rāma, but Śiva, in the guise of Rāma, who was bathing there. To befool Sītā Śiva, who was disguised as Rāma, told her :—Dear one ! Please come to me quickly. Why were you so late ?

Sītā :—Oh, Deva ! salutations. Why did you alone come to the bath ?

Rāma :—I had to come alone as Devī did not come with me at once and was late in coming.

Sītā :—Why did not the Devī come ? You two are unique. Devī might be alone at Kailāsa just now. It was not good that you did not bring her also with you.

Śiva : Oh great Devī ! salutations to your divine greatness. Let me return to Kailāsa after saluting Śrī Rāma. Hail unto thee.

Meanwhile Śrī Rāma was waiting impatiently for Sītā to return. Then Sītā approached him looking into a lotus flower she held in her hand and also throwing, off and on, amorous glances at him. (She was in fact Pārvatī in the guise of Sītā). And she told Rāma :—My Lord ! you would excuse my delay in returning. The delay was due to my tarrying there to look at the play of two swans. Śrī Rāma looked closely and recognised that it was not Sītā and replied as follows :—Oh Devī ! my salutations. Did you come alone ? Where is Deva ? How is it that you are separated from him ? Mahādeva and Mahādevī are one and inseparable. Then how this separation ?

Sītā (Pārvatī) :—Salutations. Thou art omniscient and omnipotent. I return to the presence of Śiva.

15) *The incident of Śūrpaṇakhā.* Śūrpaṇakhā was the wife of a Rākṣasa called Vidyujjihva. Once in a war which Rāvaṇa, Vidyujjihva and other Rākṣasas fought at Devaloka Vidyujjihva was killed by mistake. Rāvaṇa, therefore, permitted Śūrpaṇakhā to choose whomsoever she liked as her husband, and she went about the world in search of a suitable husband. She liked some persons, but they did not like her, and vice versa. Thus she was roaming about discontented. She was also on the look-out for an opportunity to take vengeance on Lakṣmaṇa for killing her son, Śambhukumāra.

Śūrpaṇakhā, who heard about the beauty of Rāma and Lakṣmaṇa came to Pañcavaṭī disguised as Lalitā. Śrī Rāma alone was there in the āśrama at the time and she told him that she was love-sick. Śrī Rāma rejected her prayer on the plea that he was already married,

Then she approached Lakṣmaṇa with the same request. He too refused to oblige her. Then she saw Sītā there and decided to shatter her married life and also to make a present of her to Rāvaṇa. She also thought that if Sītā were got rid of she would have Rāma for husband. Maddened by such thoughts she rushed into the āśrama. But, Lakṣmaṇa drove her out. Then, carrying Lakṣmaṇa with her she rose into the sky and he cut away both her ears, breasts and nose. Thus disfigured she resumed her form of Rākṣasī. She flew away in the sky roaring loudly.

16) *Khara killed.* Having heard about the disfigurement of Śūrpaṇakhā Khara sent fourteen Rākṣasas to Rāma's āśrama. Lakṣmaṇa killed them very easily. Next, Khara, his brothers Dūṣaṇa and Triśiras with fourteen thousand Rākṣasa soldiers came to fight Rāma. Rāma and Lakṣmaṇa killed them also. This saddened Śūrpaṇakhā very much and she reported the entire affair to Rāvaṇa at Laṅkā. She told him that Rāma and Lakṣmaṇa were very courageous warriors and he was not to enter into direct fighting with them, but was to abduct Sītā whose loss would cause Rāma's death. She also assured Rāvaṇa that if Rāma died, Lakṣmaṇa would himself end his life.

17) *Sītā abducted.* Next day a spotted deer was found playing near the āśrama. Sītā desired to have the deer and Śrī Rāma, after asking his brother to take care of Sītā, followed the deer, which enticed him to a great distance in the forest. At last, finding it difficult to catch the deer alive, Rāma shot an arrow at it. Hit by the arrow the deer transformed itself into a gigantic Rākṣasa and fell down dead crying. "Oh ! Sītā O ! Lakṣmaṇa, a Rākṣasa is killing me. Come and save me."

The Rākṣasa, who thus fell a prey to Rāma's arrow was really Mārīca, uncle of Rāvaṇa. Mārīca had gone in the form of a deer to Rāma's āśrama at the instance of his nephew to cheat Rāma. Sītā heard the false cry of Mārīca and asked Lakṣmaṇa to hurry up to the spot for Rāma's protection. Lakṣmaṇa at first did not want to leave Sītā there alone and go after Rāma. But, when she used hard and cruel words against him Lakṣmaṇa quitted the āśrama and went into the forest. When Rāma and Lakṣmaṇa were thus absent at the āśrama an old Sannyāsin came for alms at the courtyard. Sītā, who came out to offer alms was forcibly carried away by Rāvaṇa (the sannyāsin was Rāvaṇa in disguise) in his puṣpaka aerial chariot to Laṅkā. On the way Jaṭāyu saw Rāvaṇa and put up a fight with him to get Sītā released. But, Jaṭāyu had to fall down wounded by the sword of Rāvaṇa and he lay there awaiting Rāma's arrival.

Rāma and Lakṣmaṇa returned to the āśrama only to find Sītā missing. While they advanced some distance lamenting over the loss of Sītā they saw Jaṭāyu lying in the forest, his wings cut, but happy in expectation of salvation and repeating the name of Rāma. Jaṭāyu gave Rāma all details about Sītā and then gave up his body and ascended to Vaikuṇṭha.

18) *Salvation to Kabandha.* Rāma and Lakṣmaṇa moved towards the south in quest of Sītā. An asura woman called Ayomukhī, sister of Śūrapadma tried to entice Lakṣmaṇa, who went alone to a pool to fetch water. When Lakṣmaṇa resisted and kept away from her allurements, she tried to carry him away into the sky. But, he drove her away disfigured. When the brothers continued their search for Sītā they were caught in the arms stretched out in semi-circular form. It was a Rākṣasa called Kabandha, and they cut away one arm each. At once the fierce Kabandha (headless body) form disappeared and a Gandharva youth appeared in his place. After offering mokṣa to Kabandha Rāma and Lakṣmaṇa continued their search for Sītā. (See under Kabandha).

19) *Salvation to Śabarī.* Rāma and Lakṣmaṇa reached Śabaryāśrama and were duly received by the female hermit Śabarī. She presented them with fruits. Not only that, she personally tasted each fruit for its quality and then gave the best to the guests. Rāma was so very pleased with her pure devotion that he offered her salvation. (For details see under Śabarī).

20) *Rāma-Sugrīva alliance.* Rāma and Lakṣmaṇa bathed in the Pampā river and thus refreshed they travelled upto the height of Mount Ṛṣyamūka where Sugrīva lived with Hanūmān as his Prime Minister. Sugrīva, who saw Rāma and Lakṣmaṇa coming, deputed Hanūmān to find out whether they were friends or foes. Hanūmān, in the guise of a brahmin boy talked with them, who related their story from the abduction of Sītā. Having understood the matters Hanūmān resumed his actual form and carried Rāma and Lakṣmaṇa on his shoulders into the presence of Sugrīva.

Sugrīva related to Rāma the story of his expulsion from Kiṣkindhā by Bāli, his elder brother. Sugrīva wanted a powerful ally to recapture the country. Similarly Śrī Rāma too wanted a powerful ally to regain Sītā. So both the parties entered into an alliance, Rāma undertaking to kill Bāli and restore his kingdom and his wife to Sugrīva and Sugrīva undertaking to search for and find out Sītā for Rāma.

Though the above pact was made, Sugrīva was doubtful about Rāma's capacity to honour his part of the contract, and Rāma, knowing this suspicion of Sugrīva, wanted to dispel it. The mountain-like body of Dundubhi, the Rākṣasa killed by Bāli, lay there in a big heap of bones and at the instance of Rāma, Lakṣmaṇa threw it into the distant southern sea with the big toe of his left foot. Sugrīva was wonder-struck at this feat of Lakṣmaṇa and praised him. Yet Sugrīva was not quite cured of his doubt and Rāma wanted to further convince him of their prowess.

There were seven big trees there known as Saptasālas. Bāli used to wrestle with the trees due to his overflowing vitality and power. (See under Saptasāla). Śrī Rāma went near the trees and suddenly fixed an arrow on his bow-string and shot it by drawing the bow, with the big toe of his right foot pressed against a rock. The arrow cut down the seven trees at one and the same time and then automatically returned to its quiver. Sugrīva was taken aback by this marvellous show of power.

21) *Exhibition of ornaments.* They came again to Ṛṣyamūkācala and Sugrīva placed before Rāma a bundle of ornaments and said that it was dropped down by a weeping woman from an aerial chariot, which had, a few days back, passed above the mountain. Rāma recognised them as Sītā's ornaments, shed tears and sat there motionless for some time. At last Sugrīva and Lakṣmaṇa consoled him and he handed over the bundle of ornaments to Lakṣmaṇa.

22) *Kingdom restored to Sugrīva.* The very next day Sugrīva took Rāma to Kiṣkindhā, and the former challenged Bāli for a combat. Rāma, from a distance, viewed the fierce fight between the brothers, but he could not do anything as it was impossible to distinguish between Bāli and Sugrīva on account of their very close resemblance. Sugrīva, who was defeated in the first round and retired from fight felt angry towards Rāma, but was soon satisfied with Rāma's explanation for his inaction. To distinguish Sugrīva from Bāli Śrī Rama, the next day, put a garland on the former's neck and wearing the garland Sugrīva challenged Bāli a second time to a duel. Though Bāli's wife, Tārā, this time prevented him from accepting the challenge Bāli paid no heed to her protests and rushed forth for the duel.

Bāli and Sugrīva fought again, and this time Rāma from his concealment behind a tree shot an arrow at the chest of Bāli. The arrow felled him. Rāma and Lakṣmaṇa then came into the open and Bāli spoke disparagingly to Rāma about shooting the arrow from concealment. Rāma answered him saying that if he had seen him (Rāma) face to face he would have become his devotee and he had to shoot Bāli from his hiding place as it was not proper to kill one's devotees. At last, after handing over charge of his wife and son Aṅgada, to Sugrīva, Bāli breathed his last. Śrī Rāma decided to crown Sugrīva as King and install Aṅgada as crown prince and returned to Ṛṣyamūkācala for rest after entrusting, under the supervision of Lakṣmaṇa, Hanūmān and Jāmbavān with the duty of making preparations for the coronation. Though Sugrīva invited Śrī Rāma to Kiṣkindhā when preparations for coronation were over, the latter declined the invitation gracefully and deputed Lakṣmaṇa to represent him at the ceremony. Lakṣmaṇa installed Sugrīva as the Mahārāja, Aṅgada as crown prince, Rumā as queen and Tārā as queen-mother. Also, Hanūmān was appointed as Sugrīva's minister. Those things over, Lakṣmaṇa returned to Rāma at Ṛṣyamūkācala.

23) *Lakṣmaṇa's wrath.* The next four months were rainy period. Even after that Sugrīva did not make necessary arrangements to search for Sītā. At Rāma's instance Lakṣmaṇa went to Kiṣkindhā to enquire about the reason for the delay. The monkeys were alarmed by the grave appearance of Lakṣmaṇa and Tārā came out and apologised to him. Arrangements were soon finalised for the quest of Sītā. Armies of many lakhs of monkeys were deputed to the eight regions to search for Sītā. Suṣeṇa was appointed chief of the army for the west, Śatabali for the north, Vinata for the east and Aṅgada for the south. As the south was the chief place for the search, monkeys like Hanūmān, Jāmbavān, Vivida, Nala, Nīla, Kumuda, each of them an expert in various ways, were appointed chiefs of different matters. Every chief and his assistant was given suitable instructions by Lakṣmaṇa and Sugrīva, and accordingly the army of monkeys began its march under the leadership of Hanūmān.

24) *Words of recognition.* To convince Sītā that it was really the emissary of Rāma who went to her the latter imparted to Hanūmān the following three sentences for timely use.

(i) "When I took leave of you for life in exile in the forest you (Sītā) who were then in the inner apartment dressed in ordinary fashion came out in the same dress prepared to follow me saying 'I too...' feigning anger'.

(ii) When, for our life in the forest, we had left the city and approached a shrubbery, Śītā in her childish ignorance and goodness of heart told me "This place will do for our forest life."

(iii) While she was one day massaging my leg in our bedroom she threw away from her finger the ring studded with stones. When I asked her the reason for it she answered me as follows :—This ring studded with stones may prove to be of danger to me. When your feet touched the hard granite rock it turned out into a world beauty (Ahalyā). Under the circumstances how much more beautiful would be the woman, who would be created by the touch of your foot on the beautiful stone of the ring ? And, because of that beauty you may...me...and then...". We two—I and Sītā—alone knew about the above incident.

Carrying thus Śrī Rāma's signet ring and words of recognition Hanūmān went along with the army, which started for the south. Sugrīva gave one month's time to the searching parties to find out Sītā and warned them that their throats would be cut if they failed in their mission.

25) *Saw Svayamprabhā.* Aṅgada, Hanūmān, Jāmbavān and others during their search came to an extensive forest. They were dead tired with hunger and thirst. The leader of the party looked about for something to eat and drink when he saw small birds flying up from a distant pit. From drops of water falling from the wings of the birds it was inferred that the pit contained water. When Hanūmān and others entered the pit (cave) and walked a great distance they came to a spacious garden. They were astonished to find a solitary beauty there, and she related to them her autobiography as follows:—

I am the faithful maid of Rambhā. The powerful asura called Caturāsya wanted me to procure Rambhā for him and he got this garden city built by Mayācārya, the architect of the Daityas, for me as reward for my service to him in the matter of Rambhā. Various kinds of gems light this place and creepers and trees supply food materials. Catuārsya, I and Rambhā alone were living here. But, Indra came to know of it, came here, killed Caturāsya and took away Rambhā with him. He cursed me to lead a solitary life here as punishment for having helped Caturāsya. I prayed for redemption from the curse and Indra told me, that after thousands of years a company of monkeys would come here in search of Sītā and that after entertaining them with food I must see Rāma and then return to Svarga. I have thus been awaiting your arrival and now I am leaving the place, which will vanish as soon as I quit it. All of you, please stand there with eyes closed and I shall send you back to the place where you were before coming here.

Accordingly the monkeys stood there with eyes closed and when they opened their eyes there was neither the garden city nor Svayamprabhā there but they were standing in the old plain. Svayamprabhā appeared before Rāma, praised him and then went to Svarga.

26) *Met Sampāti.* The monkeys again went southward, reached Mahendragiri and descending on its southern side came to the shores of the southern sea. They could advance no further to the south. They were suffering

from great hunger and thirst and if they returned with no tangible information about Sītā, Sugrīva would kill them. They preferred death by fasting on the seashore to death by the sword of Sugrīva.

Having decided thus the monkeys spread darbha grass on the extensive plain of Mahendra mountain and lay on the grass to die. In a large cave in the mountain was living Sampāti. The huge bird Sampāti was starving without food and was not able to fly as it had lost its wings. But it dragged itself to the mouth of the cave and saw the monkeys lying there awaiting death, and it thought of eating the monkeys one by one. The monkeys, who understood this idea of Sampāti cursed their fate and sang the praise of Jaṭāyu.

Hearing the word 'Jaṭāyu' Sampāti approached the monkeys, who related to him the object of their journey. Being told about the death of Jaṭāyu. Sampāti shed tears and told the monkeys as follows:-

Jaṭāyu was my younger brother. Our mother was Mahāśvetā and father Sūryadeva. On account of the boon of our parents I was King of all the birds and Jaṭāyu the crown Prince. As our brotherliness grew thicker our haughtiness due to our power and speed also increased. Once we flew up towards the orbit of the Sun to see him, our father. In his youthful enthusiasm my younger brother, Jaṭāyu, climbed higher up in the sky leaving me behind. Due to the heat of the Sun his wings lost their power and energy. Then, to save him, I flew up above him and shaded him. Therefore he could descend to the earth without his wings being burned and thus killed. But, my wings got burned and I fell down on the Mahendra mountain and got my legs broken. Thus I lost the power either to fly or to walk.

I stayed here as the attendant of Niśākara Maharṣi, who could divine the future also. He told me the story about Rāma's incarnation. He told me further that monkeys in search of Sītā would come here when I should tell them where Sītā was and that then I would regain my health."

After telling the monkeys the above facts Sampāti, with their cooperation, performed the obsequies of Jaṭāyu. Then the King of birds (Sampāti) raised its head and surveyed the ocean and he saw the following: Mountain Subela in the heart of the southern sea; the plain at the heights of the mountain constituting the base of Laṅkā; in the centre of Laṅkā there was Rāvaṇa's capital; nearby the ladies' quarters; near the quarters the aśoka garden; at the centre of the garden the śiṁśapā tree and under the tree Sītādevī.

As soon as Sampāti had finished telling the monkeys the above details he regained his health.

Sampāti told the monkeys another story also as follows:-

Rāvaṇa once abducted a Yakṣa beauty from Alakāpurī and carried her away in his Puṣpaka Vimāna. Sampāti clashed with Rāvaṇa on his way and destroyed his plane. But the plane, which was self-generating came again into existence. Sampāti threw away by its beak the Candrahāsa (Rāvaṇa's sword) and kicked his crown down. At last, at the request of Rāvaṇa, he and Sampāti signed a non-aggression pact. That was the reason why Sampāti could not fight Rāvaṇa in person.

27) *Hanūmān saw Sītā.* Aṅgada said that for the search for Sītā in Laṅkā as told by Sampāti, some one should jump across the ocean. Though many a monkey tried to do so it was Hanūmān, who succeeded in crossing the sea. At one jump he reached the heights of Mahendragiri whence he took another jump forward. But, midway Surasā, mother of the nāgas, swallowed him, and he came out through her ear and continued his journey towards Laṅkā. When he had advanced some more distance an evil spirit called Chāyāgrāhiṇī obstructed his way by a mysterious attack on his shadow. Hanūmān quickly understood what had happened and killed the evil spirit with one kick of his left foot. He again continued his flight. But, he very soon became weak and exhausted. Then Mount Maināka emerged from the ocean and fed Hanūmān with fruits and roots. He reached Laṅkā at dusk. He defeated Laṅkālakṣmī, who tried to prevent his entry into the city. In fact Laṅkālakṣmī was Vijayalakṣmī, who had been cursed by Brahmā. (For details see under Vijayalakṣmī). After defeating her, who was thus absolved from the curse, Hanūmān saw Sītā seated under the aśoka tree. But, none saw him as he was perched on a tree.

28) *Hanūmān's return.* That night Rāvaṇa dressed in all splendour visited Sītā and tried to secure her favour by soft words and cajolery, all to no purpose. Then he threatened her with punishments, which too proved to be of no avail. After instructing the Rākṣasa women that Sītā should be somehow brought round within a month's time, Rāvaṇa returned to his palace.

Rākṣasīs surrounded Sītā and described to her the greatness and various merits of Rāvaṇa. Sītā continued to sob. Then came there Trijaṭā, daughter of Vibhīṣaṇa, the great devotee of Viṣṇu, and Saramā, to console Sītā. Trijaṭā had boundless devotion towards Rāma and great love for Sītā. She repeated to Sītā certain dreams she had had.

Left to herself Sītā began saying to herself various things regarding her past. She referred to her infancy, beginning of youth, wedding, stay at Ayodhyā, forest-life and life in Pañcavaṭī and wept over her recurring thoughts about them. Hanūmān, who heard Sītā's soliloquy completed Sītā's story by relating, from his place on the tree, about Jaṭāyu's salvation, salvation given to Kabandha and Śabarī, alliance with Sugrīva, killing of Bāli, expedition of the monkeys in search of Sītā, meeting with Sampāti, himself (Hanūmān) crossing the sea and his finding out Sītā. Hearing the words of Hanūmān, Sītā looked up in astonishment. Immediately Hanūmān came down the tree and presented the signet ring at Sītā's feet. When she examined the ring her hands shook and tears dimmed her eyes. Hanūmān talked to her in detail and told her that he would, if only Sītā permitted him, carry her on his shoulders to Rāma. He told her further that if she did not welcome the idea of thus returning to Rāma, he would return with Śrī Rāma and others, defeat Rāvaṇa in war and take her back. Sītā was not convinced about the power and prowess of Hanūmān. He then increased his body in size so that his limbs grew into the size of a mountain, hands into that of trees, head into that of a mountain peak, tail into that of a river etc. His breathing became akin to a storm. Then he roared in such a manner that even the very ends of the world shook and the people of Laṅkā were awakened by it.

Sītā was now absolutely convinced of Hanūmān's bona fides and faithfulness. She handed over to him her Cūḍāmaṇi (ornament worn on the head) to be

given to Rāma and also told him the following three words of recognition so that Rāma might be all the more convinced.

(1) When Rāma first came to the garden near the palace in Mithilā I (Sītā) saw his reflection in the blue mirror in the veranda of my palace and the beauty of the reflection attracted me. I looked towards the garden to see the original of the reflection. Then he (Rāma) was looking down into the waters of the glass pond. He also saw my face reflected in the water and suddenly he looked at me. Our eyes met and in all shyness I hurried to and hid myself in the ladies' quarters.

(2) Before our wedding I sent him through a faithful maid, a love letter to which he gave me a suitable reply.

(3) After our wedding while we were living in Ayodhyā when one day I returned to our bedroom after a long chitchat with my younger sisters, my lord (Rāma) was lying on the cot in feigned sleep. Quietly I went up to him and kissed him on the lips. Because of the pressure on his lips and as my breast then touched his chest he pretended to have suddenly woken up and embraced me.

Having received thus from Sītā the Cūḍāmaṇi and these words of recognition Hanūmān took leave of Sītā and with her implied sanction went about to have a look at Laṅkā. At one place he heard Vibhīṣaṇa reciting Viṣṇu's names. After wishing that this house of the devotee should turn into a royal abode he passed Vibhīṣaṇa's house. Then he came to Rāvaṇa's palace and gathered information about the Rākṣasa power. "Now I must see Rāvaṇa in person, let him know personally the fact of my visit and I would give him righteous advice"—with this object in view Hanūmān began destroying the garden. He drove away the Rākṣasas, who came to punish him and some of them were killed. At last Meghanāda (Indrajit) attacked Hanūmān. Hiding in the sky he shot the Brahmāstra against Hanūmān, who yielded to it. The Rākṣasas took Hanūmān captive to Rāvaṇa. He freed himself of the cords that bound him, extended his tail which he shaped into circles, one over the other so that the last one rose more in height than Rāvaṇa's throne and seated himself on its top. Rāvaṇa and Hanūmān then began a conversation. Rāvaṇa, who got angry at the disrespect shown to him by Hanūmān, ordered the latter to be killed, but Vibhīṣaṇa opposed it saying that to kill emissaries and messengers was worse than killing one's own mother. Finally Rāvaṇa ordered that Hanūmān's tail be set fire to and he be insulted and humiliated.

Immediately Rākṣasas began to cover Hanūmān's tail with clothes. But, ths tail began growing longer and longer with the result that no quantity of clothings sufficed to completely cover the ever-extending tail. At last the Rākṣasas poured oil over the tail and set fire to it. Then Hanūmān broke loose from captivity and jumped up into the air causing universal disaster by fire in Laṅkā. The fire did not affect the palace of Vibhīṣaṇa and also the platform around the Śiṁśapā tree where Sītā sat. After thus burning down Laṅkā Hanūmān extinguished the fire on his tail by dipping it in the ocean. Taking leave once again of Sītā, Hanūmān crossed the sea and reached Mahendragiri.

29) *Rāma-Rāvaṇa war.* Śrī Rāma and Sugrīva, who received Hanūmān's report about his visit to Laṅkā started for it with an army of monkeys. They camped on the shores of the south sea. Rāvaṇa held a meeting of his war council attended by his brothers and others. He expelled Vibhīṣaṇa, who opposed war and advised his brother to return Sītā to Rāma and to apologise to him. Vibhīṣaṇa quitted Laṅkā and took refuge with Rāma.

Rāma and others, who had assembled on the sea-shore decided to build a bund to Laṅkā. The first thing Rāma did, for the successful conclusion of the expedition, was to install a Śivaliṅga at Rāmeśvara. (See under Rāmeśvara). Then he prayed to Varuṇadeva for a passage across the sea. But, Varuṇa did not present himself and Śrī Rāma, angry with him, shot the āgneya (fiery) arrow into the heart of the sea when Varuṇa appeared, saluted him and advised him to build a bund across the sea. As a reward for Varuṇa Śrī Rāma, as requested by the former, killed with one arrow all the Rākṣasas, who lived in Gāndhāra island on the north-western shore of the ocean. Varuṇa returned to his abode. The construction of the bund was begun under the leadership of Sugrīva with Nala as chief planner and Nīla as his co-planner. Jāmbavān and Hanūmān functioned as supervisors and other monkeys as workers. Mountains, hills, rocks etc. were brought from various quarters and the construction of the bund was begun.

Meanwhile, Rāvaṇa sent a great magician called Marutta disguised as King Janaka to Sītā to convert her to the side of Rāvaṇa. But, the attempt failed. Rāvaṇa then sent his two expert spies, Śuka and Sāraṇa disguised as monkeys to Rāma's camp. Jāmbavān and Hanūmān captured and brought them before Sugrīva. Weepingly they both sought refuge in Rāma, who set them free. They returned to Laṅkā and reported matters to Rāvaṇa, who felt a desire to have a look at Rāma for which purpose he, with his attendants, climbed to the top of the northern tower. Rāma, who knew about it by his spies climbed the heights of Subela mountain whence he stared at Rāvaṇa. Their eyes met in anger seeing which Sugrīva by one leap reached Rāvaṇa and kicked off to Rāma the crown from the central head of Rāvaṇa. After performing something like a destructive dance on Rāvaṇa's head Sugrīva by another leap returned to Rāma.

Full of disappointment Rāvaṇa returned to his palace. His father-in-law, Mālyavān, tried his best to dissuade Rāvaṇa from war, all to no purpose. Rāma sent an emissary to him to ask him to send Sītā back. Rāvaṇa declined to oblige, and immediately war began. During the first day of the war, the majority of the Rākṣasas including their great leaders like Mahābāhu, Mahāpārśva, Mahodara, Mahākāya etc were killed. On the second day the Rākṣasa army under the command of Atikāya, son of Rāvaṇa, set out from the northern tower to fight. Lakṣmaṇa killed Atikāya with Brahmāstra. The other two Rākṣasa-commanders were Triśiras and Meghanāda. Lakṣmaṇa encountered them. When the latter failed to win by righteous fighting he resorted to cunningness. That too did not bring victory to him, and then he hid himself in the sky and shot the nāgāstra given to him by Śiva against the enemy. That arrow rendered Lakṣmaṇa, Sugrīva and all the

monkeys unconscious. At that time Vibhīṣaṇa was away to arrange for food.
When Vibhīṣaṇa returned with food he was taken aback to find Lakṣmaṇa and others lying in an unconscious condition. Rāma was informed about the matter and when he came to the battle-ground and saw Lakṣmaṇa, Sugrīva, Hanūmān and all the others lying there unconscious he lost self-confidence for a short while and remarked that it was all the result of his having put faith in Vibhīṣaṇa, Rāvaṇa's brother whom he had put in charge of the battlefield. This comment of Rāma pained Vibhīṣaṇa much; but Śrī Rāma soon treated him kindly.
Even the Devas who witnessed the scene were alarmed. But Rāma sat there for sometime immersed in meditation and then a light emerged from his right eye, shot towards the north and disappeared in the horizon. At once Garuḍa appeared on the scene from the west and removed with his beak the nāgāstra from Lakṣmaṇa's body. Lakṣmaṇa jumped up from his unconscious state; Sugrīva and others also regained consciousness. In the fighting that followed all the Rākṣasa leaders were killed. It was Hanūmān, who killed Kumbhakarṇa. At the time of his death Kumbhakarṇa made a last request to Rāma, i.e. his head should be cut off and thrown into the sea as otherwise the Rākṣasas would laugh at him to see the head from which the ears have been bitten off by monkeys. Accordingly Rāma got Hanūmān to throw Kumbhakarṇa's head into the sea.
Then Śrī Rāma told Lakṣmaṇa thus : Today I shall fight Indrajit. The war shall not continue yet further. Today Indrajit and tomorrow Rāvaṇa should be killed and the next day we will return to Ayodhyā. Lakṣmaṇa answered:—"I shall fight Indrajit. I have told Vibhīṣaṇa that I will kill Indrajit within three days."
With Śrī Rāma's blessings Lakṣmaṇa began fighting again. Indrajit shot Nārāyaṇāstra which attracted by the 'seven-letter-Mantra' (Namo Nārāyaṇāya) of Lakṣmaṇa circled him thrice and entered his quiver. The Rākṣasa minister called Mahodara converted his elephant into Airāvata and himself changed into Devendra and encountered Lakṣmaṇa. Saying that he had no quarrel with Indra and would not fight him Lakṣmaṇa put down his bow, and Indrajit, exploiting the situation shot Brahmāstra against Lakṣmaṇa under cover of the clouds. Lakṣmaṇa, Sugrīva and others fainted. Then Śrī Rāma was in the army-camp, worshipping weapons to render them more powerful. Rāma returned to the battle-ground to find Lakṣmaṇa and others in life-less condition and crying like a mere ignorant fellow he lay by the side of Lakṣmaṇa. Vibhīṣaṇa, who returned with food prayed for the grace of Devas. Indra appeared, gave to Vibhīṣaṇa Gaṅgā water in a golden vessel and asked it to be given to Hanūmān and Jāmbavān, who, though unconscious were not dead.
Vibhīṣaṇa did so and both Hanūmān and Jāmbavān regained consciousness. Jāmbavān told Hanūmān that if mṛtasañjīvinī (herbal medicine which will put life back into the dead) were brought from the distant Himālayas before dawn the next day all the dead ones like Lakṣmaṇa and Sugrīva could be brought back to life. (See under Mṛtasañjīvinī). Accordingly Hanūmān started for the Himālayas. Meanwhile Indrajit had told Rāvaṇa about his victory, and as suggested by the latter Rākṣasa women took Sītā to the battlefield in the Puṣpaka Vimāna, showed her Rāma, Lakṣmaṇa and others lying there in a life-less condition and told her that all of them were dead. Sītā wept aloud, but Trijaṭā consoled her by saying that the Puṣpaka Vimāna would not carry widows and therefore Rāma was not dead.

Hanūmān returned before dawn the next day. As he could not distinguish mṛtasañjīvinī he had brought with him a mountain peak where the four medicinal plants, Śalyaharaṇī, Viśalyakaraṇī, Sandhānakaraṇī and Mṛtasañjīvinī grew. Jāmbavān distinguished mṛtasañjīvinī from the others and carried the four herbs into the battlefield. Contact with the air, which carried the smell of mṛtasañjīvinī brought the dead back to life. Viśalyakaraṇī removed all the arrows from their bodies and Sandhānakaraṇī healed the wounds.

Lakṣmaṇa again went out to fight Indrajit. Reluctant to fight with the former, Indrajit resorted to a new magical trick. He created an artificial or illusory Sītā and with her seated in a chariot he rose up in the sky and said as follows: "Rāvaṇa has abandoned Sītā who brings about humiliation to the Rākṣasas and ruin to Laṅkā. So, I cut her to pieces." So saying he cut into two, by one stroke of his sword, Sītā, who cried Oh ! my lord ! oh! brother." Blood fell on the battlefield and Indrajit disappeared. Though Rāma and others were alarmed by all these, Vibhīṣaṇa explained that it was all the magic of the Rākṣasas, and in the fierce fighting that followed Lakṣmaṇa killed Indrajit. By now all the important and prominent Rākṣasas were killed. At last Rāvaṇa himself entered the battlefield. His first encounter was with Lakṣmaṇa. Then the fighting turned into one between Rāma and Rāvaṇa. The former broke the bow of Rāvaṇa and did not want to fight with the weaponless Rākṣasa King. Next day Rāvaṇa brought Pātāla Rāvaṇa and Kumbhodara to Laṅkā. Both of them entered Rāma's camp during night, but Pātāla Rāvaṇa, who realised that nothing could be achieved there returned to Pātāla with Kumbhodara. He built a tunnel from Pātāla upwards to earth, where in the fort created by Hanūmān's tail twisted in a circle lay Śrī Rāma and others. The tunnel opened into this 'fort', and Pātāla Rāvaṇa and his brother made Rāma and Lakṣmaṇa unconscious by making them inhale sammohana medicine and carried them off into Pātāla. Rāma and Lakṣmaṇa were laid in the court-yard of a Kālī temple to be sacrificed to Mahākālī the very same night. Arrangements for the sacrifice were completed.

Hanūmān had been frequently looking inside the fort. As soon as the absence of Rāma and Lakṣmaṇa was noticed, Sugrīva and others, under the leadership of Vibhīṣaṇa reached the Kālī temple through the tunnel. In the fighting that followed Hanūmān killed Pātāla Rāvaṇa and Aṅgada killed Mahodara. The only son of Pātāla Rāvaṇa, Sumālī, was crowned King of Pātāla. Rāvaṇa entered the field again against Rāma. Rāma shot the Mahendra arrow against Rāvaṇa. The arrow, which represented in itself the effulgence of Mahendra, the hardness of diamonds, the intensity of fire and Viṣṇu's glow cut off the ten heads of Rāvaṇa. His physical body fell on earth and his spirit ascended to heaven.

30). *Return.* Rāma and others, who were pleased with the turn of events, crowned Vibhīṣaṇa King of Laṅkā. Trijaṭā was put in charge of dressing Sītā in new clothes. Apsarās appeared on the scene. Śacīdevī presented to Sītā a chain, Urvaśī an ornament for the head, Menakā, two bangles, Rambhā a waist-let, Tilottamā a set of chains for the feet,and Anasūyā, wife of Atri, a Cūḍāmaṇi. When she wore all these ornaments Sītā appeared to be equal to Lakṣmīdevī in grandeur and charm. She was brought in a palanquin to Śrī Rāma by Vibhīṣaṇa and others. Rāma was taken aback by the glamorous dress, ornaments etc. of Śītā, and immediately a suspicion arose in his mind, and he kept mum after asking Lakṣmaṇa to do whatever Sītā wanted. As soon as she heard those words of Rāma, Sītā asked Lakṣmaṇa to light a funeral pyre saying that the woman suspected by her husband should not live and so she (Sītā) would quit her life in the very presence of Rāma.
Lakṣmaṇa cast a pathetic look at Rāma; but his face exhibited no change of feeling. He granted Sītā's request by his silence. Those present there awaited developments with bated breath. Lakṣmaṇa, with the help of the monkeys got a pyre ready. After going round Rāma with folded hands Sītā leapt into the glowing fire. Within a very short time three divine forms emerged from the fire, Svāhādevī, Sītādevī and God Agni.
His suspicions having thus vanished Rāma welcomed Sītā back and the next day they left for Ayodhyā in the Puṣpaka Vimāna. Vibhīṣaṇa, Sugrīva, Hanūmān and others followed them. After reaching Ayodhyā Rāma returned the Puṣpaka to Kubera. Bharata came back from Nandigrāma. In the presence of all relations and others concerned the coronation of Rāma as king took place. Bharata was appointed crown Prince, Lakṣmaṇa Commander-in-chief of armies and Śatrughna, Finance minister.

31) *Sītā abandoned.* Under Rāma's rule the country overflowed with milk and honey. Nobody had to fear anything from enemies. He made Sītā kill Sahasramukha Rāvaṇa. (For details see under Sahasramukharāvaṇa).
Śrī Rāma used to go about the country in disguise to enquire about the welfare of his subjects. On a particular dawn he happened to be standing outside the house of a washerman. The washerman scolded his wife, who had gone out of the house that night for something. He suspected that she had gone to meet her paramour. He bluntly told his wife that he was not prepared to act like Rāma, who had accepted Sītā, though she had lived with another person. Śrī Rāma, who heard the above talk, returned to his palace very sad. After thinking about for a long time he decided that it was his duty to abandon Sītā in the interests of his subjects. Then Sītā was in the seventh month of her pregnancy. She had on the previous day, expressed a desire to go to the forest areas once again. Rāma considered this as the most suitable opportunity to abandon Sītā in the forest and Lakṣmaṇa was entrusted with the matter. That day at Sun-rise Lakṣmaṇa took Sītā in a chariot to the suburbs of Vālmīki's āśrama, abandoned her there and returned to the palace. (According to the Rāmāyaṇa written by Kamba, a Tamil author, it is said that Sītā was left in the suburbs of Gautama's hut. There, Sītā who was pregnant was looked after by Ahalyā, the wife of Gautama.) Weeping aloud Sītā fell down. Young munis—Vālmīki's disciples—saw her and took her to the āśrama. At the āśrama she delivered two sons, Kuśa and Lava.

32) *Aśvamedha.* After abandoning Sītā in the forests Rāma led a sad life for five years. Yet, he decided to perform an Aśvamedha yajña. As soon as Rāma thought of him, Hanūmān appeared and he was deputed to invite Vibhīṣaṇa, Sugrīva and others from Laṅkā and Kiṣkindhā and the feudatory princes and armies from other countries.
Sugrīva was put in charge of the armies, Vibhīṣaṇa in charge of finance, and central authority was vested in Lakṣmaṇa. Then the yājñic horse, accompanied by the army, was let loose to travel all over the country. Accompanied by cavalry, the elephant division, infantry and the chariot-force the horse went about the various kingdoms. The army, on its way back to Ayodhyā with presents collected from many kingdoms, encamped for rest near Vālmiki's āśrama when Kuśa and Lava tied the yājñic horse, which was strolling there unfettered. Consequent upon this action of Kuśa and Lava a fight broke out between them and the king's army in which the latter got defeated. Even the arrows of Lakṣmaṇa failed to have any effect on the boys. The boys having not returned even though it had become very late in the evening, the āśramites went in search of them and it was only when they came to the scene of fighting did Lakṣmaṇa and others know who the boys really were.
During this period of time infants' death was very much on the increase in Ayodhyā. It was believed that such deaths increased when Śūdras did tapas, and to find out if any Śūdra was engaged in tapas Rāma flew over the Daṇḍaka forest where he found a Śūdra called Śambūka performing tapas hanging down from the branch of a tree with his head down. Rāma killed him and his spirit got salvation. Afterwards, appreciating the beauties of the forest Rāma came near Vālmīki's āśrama where he and Sītā met face to face. Kuśa and Lava also came there and they noticed with surprise the change in appearance brought about in their mother and Rāma on their meeting each other. When they heard from Hanūmān the real facts about Rāma they withdrew their arrows and prostrated at the feet of Rāma.
Śrī Rāma then, with the consent of all and in accordance with his own desire, took back Sītā and returned with her to Ayodhyā. Lakṣmaṇa and others followed him. Kausalyā and others received Sītā most heartily. Śrī Rāma, who till then was having no wife, had made a golden image of Sītā for the purposes of the aśvamedha. Now, since the real Sītā was with him the idol was an unnecessary thing. The Aśvamedhayajña went off very well.

33) *The end.* Śrī Rāma's reign became all the more prosperous. It was during this period that Rāma, as desired by the munis in the Yamunā plain, killed Lavaṇāsura, son of Madhu in the great city called Durga in the centre of the Madhu forest. (For details see under Lavaṇa). After Lavaṇa's death, a sect of Gandharvas called Śailūṣas, who lived on the shores of the eastern sea, proved to be enemies of Ayodhyā. Śrī Rāma annihilated them also. Kaikeyī began getting jealous of the prosperity and happiness of Sītā. One day when Rāma had gone to hunt in the forest, Kaikeyī closely questioned Sītā over particulars in Laṅkā and prevailed upon her, overruling her unwillingness, to

draw a picture of Rāvaṇa. Sītā drew on a piece of 'sitting-plank' Rāvaṇa's figure with the ten heads. Kaikeyī took away the picture on the pretext of exhibiting it in the ladies' quarters, and gave it to Rāma, when he returned from hunting, to sit on at the time of Pūjā (worship). Rāma got angry to find Rāvaṇa's picture drawn on the 'sitting plank'. Kaikeyī then told him that it was Sītā, who had drawn the picture and also that she usually praised Laṅkā and Rāvaṇa. Rāma pronounced the death penalty on Sītā for having drawn Rāvaṇa's picture. The inmates of the palace shuddered to hear the judgement. When Lakṣmaṇa seated Sītā on the floor to kill her, Bhūmidevī (earth) rent itself open into two and carried her off through the opening.

Śrī Rāma grew sadder and sadder following the disappearance of Sītā. Ill omens began to appear in Ayodhyā in increasing measure. One day a divine Ṛṣi whom the people of Ayodhyā had not seen till then, came to Rāma's palace. He told Rāma that he had to impart certain secrets to the latter and after making Rāma vow that no one would enter the room while they were conversing and that if any one did come when they were talking, he should either be killed or forsaken for ever, he began to talk with Rāma in a secluded spot. Rāma posted Lakṣmaṇa at the entrance with the strict injunctions that nobody should come into their presence. Within a short time great munis like Sanaka came there and told Lakṣmaṇa that they wanted to see Rāma. They were not prepared to wait even for a short time as requested by Lakṣmaṇa, but threatened ruin to the royal family. Lakṣmaṇa then, was prepared to suffer the consequence, and went to Rāma and told him about the arrival of Sanaka and others. Rāma, in keeping with his vow, banished Lakṣmaṇa immediately. But, when Rāma came out and looked for Sanaka and others no one was to be found anywhere there. When he returned to the inner apartment the Ṛṣi also was not to be seen. In fact they were Kāla and his emissaries deputed by Brahmā to recall Rāma as the object of his incarnation was already achieved.

Rāma, who had already been suffering mental agony on account of Sītā's departure, lost all peace of mind as Lakṣmaṇa's banishment followed Sītā's departure. He decided to put an end to his life for which purpose he went to the river Sarayū. All the dependants followed him. While the great mass of people who thronged both the banks of the river burst out into weeping Śrī Rāma and his followers drowned themselves in the waters of the Sarayū, and their spirits attained Vaikuṇṭha. (Vālmīki Rāmāyaṇa, Kamba Rāmāyaṇa and Tulasīdāsa Rāmāyaṇa).

RĀMAHRADA. A holy place on the boundary of Kurukṣetra. Ambā, daughter of a King of Kāśī once bathed here. (Udyoga Parva, Chapter 186, Verse 28).

RĀMAKA. A mountain. Sahadeva, during his triumphal tour of the south, conquered this mountain. (Sabhā Parva, Chapter 31, Verse 68).

RAMAṆA I. A son born to the Vasu known as Soma of his wife Manoharā. (Ādi Parva, Chapter 66, Verse 22).

RAMAṆACĪNA. A particular region in ancient India. (Bhīṣma Parva, Chapter 9, Verse 66).

RAMAṆA (M). (RAMAṆAKAM). An island near Dvārakā where, according to Chapter 38 of the Southern Text of Bhārata, there was a forest. It was in this island that Vinatā, mother of Garuḍa and Kadrū, mother of the nāgas lived. Garuḍa, after freeing his mother from her slavery evicted the nāgas from this island. (Brahmāṇḍa Purāṇa, Chapter 17). Following the eviction, many of the prominent nāgas lived in Pātāla. But, Kāliya, in fear of Garuḍa, lived in Kālindī. After his suppression by Śrī Kṛṣṇa Kāliya, with his family, as advised by Kṛṣṇa returned to Ramaṇakam. (Bhāgavata, 10 th Skandha).

RAMAṆAKA. The third son of Yajñabāhu, son of Priyavrata. (Bhāgavata, 5th Skandha).

RĀMAṆĪYAKA. The island called Ramaṇakam where the nāgas live. (See under Ramaṇaka).

RAMAṬHA (S). I. A mleccha tribe who lived in the kingdom of Māndhātā. (Śānti Parva, Chapter 61, Verse 14).

RĀMAṬHA (S). II. People of a low caste (mlecchas) who lived in South India during Purāṇic times. Nakula, subjugated this caste, and from that day onwards they became devoted to the Pāṇḍavas. They were invited to the Rājasūya conducted by Yudhiṣṭhira. (Vana Parva, Chapter 51, Verse 25).

RĀMATĪRTHA I. A holy place in the river Gomatī. He who bathes in this tīrtha will derive the results of performing the Aśvamedha yajña. (Vana Parva, Chapter 34, Verse 73).

RĀMATĪRTHA II. A holy spot on the top of the Mahendra mountain where Paraśurāma lived. A bath here brings the benefits of performing the aśvamedha yajña. (Vana Parva, Chapter 85, Verse 17).

RĀMATĪRTHA III. A holy place in the plains of river Sarasvatī. (Śalya Parva, Chapter 49, Verse 7).

RĀMĀYAṆA.

1) *General.* Rāmāyaṇa is considered to be the first poetic composition in the world or at least in India, and hence it is called the Ādi Kāvya (First Epic). It is an epic as it contains descriptions and references to ancient themes. Vālmīki is its author, and hence Vālmīki is known as the 'Ādi kavi" also. Vālmīki and Śrī Rāma were contemporaries. During his life in exile in the forest Rāma visited Vālmīki's āśrama. It was in this āśrama that Sītā lived after being abandoned by Rāma. The connection in many ways of the life of Vālmīki with the 'Rāma story' was an incentive for him to write the Rāmāyaṇa.

2) *Composing of Rāmāyaṇa.* Once while returning from the river Tamasā Vālmīki witnessed a hunter shooting down one of a Krauñca (a kind of bird) couple. The intense emotion created by the incident burst out as follows in verse form.

Mā niṣāda pratiṣṭhāṁ tvamagamaḥ
śāśvatīḥ samāḥ /
Yat krauñcamithunādekamavadhīḥ
kāmamohitam. //

Immediately Brahmā appeared on the scene and advised Vālmīki to write the story of Rāma in the same pattern as that verse. Brahmā taught him about the past and the future of the history of Rāma. As Sītā, Kuśa, and Lava were living in his āśrama Vālmīki was well in the know about the present. In the above

background Vālmīki completed writing the Rāmāyaṇa Story in 24,000 verses. The epic is divided into seven kāṇḍas (sections) of five hundred chapters. The seven sections are the Bālakāṇḍa, the Ayodhyākāṇḍa, the Araṇya kāṇḍa, the Kiṣkindhā Kāṇḍa, the Sundara Kāṇḍa, the Yuddha Kāṇḍa and the Uttarakāṇḍa.

Vālmīki taught the poem to Lava and Kuśa and when they went with Vālmīki to Ayodhyā during the aśvamedhayajña of Śrī Rāma, they sang the poem in the open assembly there.

3) *Different views about the author.* Tradition ascribes the authorship of the Rāmāyaṇa to Vālmīki. But, western scholars hold the view that a part of Bālakāṇḍa and the whole of Uttarakāṇḍa are interpolations of a future date. The following are the reasons for this view.

(i) Two different texts are found for cantos one and three of Bālakāṇḍa. In one of them many of the stories mentioned in the other are missing. It may, therefore, be surmised that the two texts were composed during different periods.

(ii) In the early texts of Rāmāyaṇa stories like Gaṅgāvataraṇam are not to be found. So they must be interpolations of a later period.

(iii) Only in Kāṇḍas one and seven is Śrī Rāma treated as an incarnation. In the other Kāṇḍas he is considered in the capacity of a hero only.

(iv) Uttarakāṇḍa is not to be found among the early translations of Rāmāyaṇa into other languages.

(v) In the Bālakāṇḍa it is stated that Vālmīki composed the Rāmāyaṇa, taught it to Kuśa and Lava, and that they recited the whole poem before Śrī Rāma at Ayodhyā. Many of the things mentioned in this Kāṇḍa are repeated in Uttarakāṇḍa, which, therefore, must have been written by someone else.

4) *The period of Rāmāyaṇa.* According to Indian belief Śrī Rāma lived at the end of Tretāyuga, which came to its close in 8,67,100 B.C. As per Rāmāyaṇa Śrī Rāma ruled the country for 11,000 years. He was forty years old when he ascended the throne. Vālmīki began writing the Rāmāyaṇa after Lavakuśas were born. In the light of the above facts. certain scholars opine that the Rāmāyaṇa was written near about 878000 B.C. But, western critics and some eastern critics do not accept this view. Professor Jacobi holds the view that the original of Mahābhārata is anterior to Rāmāyaṇa. Most scholars do not agree with this view. A great majority of critics are of opinion that Rāmāyaṇa is anterior to Mahābhārata. They argue as follows :—

(i) The traditional belief in India is that Rāmāyaṇa was written much earlier than Mahābhārata.

(ii) Rāmāyaṇa makes no reference to any of the characters of Mahābhārata.

(iii) The Śrī Rāma story is referred to in many a Jātaka story of the Buddhists.

(iv) Vālmīki has made no mention about the city of Pāṭalīputra established near about 380 B.C. It is an irrefutable fact that Śrī Rāma had passed by the city.

(v) During the reign of emperor Aśoka the Prākṛta language was spoken in the areas where the incidents mentioned in Rāmāyaṇa took place. But, Rāmāyaṇa was written much anterior to the emergence of Prākṛta language.

According to Professor Keith Rāmāyaṇa was written in 300 B.C.

5). *Different readings of Rāmāyaṇa.* In various parts of India three original texts or readings are found of the original Rāmāyaṇa. In each of the three texts nearly 1/3 of the portions differ from one another. The Bombay text is popular in northern and southern India. The second is the Bengal text. The third, the Kashmir text, is popular in the north-western parts of India. The inference to be made from the existence of these three different texts is that the original epic was composed in a Prākṛta language, which was most popular at the time and that it was later translated into Sanskrit by different persons at different times. This theory will explain the existence of the different texts. For many years it continued to be handed down from mouth to month till it assumed written form in Sanskrit.

6). *Other Rāmāyaṇas.* The Rāmāyaṇa story in other forms and garbs, is also prevalent in India. One of them is Vāsiṣṭharāmāyaṇa or Jñānavāsiṣṭha. The authorship of it also is ascribed to Vālmīki. Most of the Rāmāyaṇas like Vāsiṣṭhottararāmāyaṇa, Sītāvijaya, Adbhutarāmāyaṇa, Adbhutottararāmāyaṇa etc. found in different parts of India are believed to have been written by Vālmīki. Adbhutarāmāyaṇa is composd of twentyseven cantos. According to this Rāmāyaṇa, it was Sītā, who killed Rāvaṇa of ten heads. There is another Rāmāyaṇa in Sanskrit called Adhyātma-Rāmāyaṇa. It is a poem separated from Brahmāṇḍapurāṇa. It is written in the form of a conversation between Umā (Pārvatī) and Śiva. Ānanda-Rāmāyaṇa and Mūla-Rāmāyaṇa extol the greatness of Hanūmān.

RAMBHA. An asura. (For details see under Karambha).

RAMBHĀ I.

1) *General.* One of the most beautiful of the apsarā women. Urvaśī, Tilottamā and Rambhā are really reputed for their beauty.

2) *Birth.* All the famous Celestial women were daughters of Kaśyapaprajāpati by his wife Pradhā. Devarṣi (Kaśyapa) begot the following daughters of his wife Pradhā i.e. Alambuṣā, Miśrakeśī, Vidyutparṇā, Tilottamā, Aruṇā, Rakṣitā, Rambhā, Manoramā, Subāhū, Keśinī, Suratā and Surajā. (Ādi Parva, Chapter 65).

3) *Rāvaṇa cursed.* Rāvaṇa raped Rambhā and Nalakūbara cursed him. (See under Nalakūbara).

4) *Purūravas and Rambhā.* Indra once killed an asura chief named Māyādhara and held a festival in honour of the victory. At the festival Rambhā danced before her preceptor Tumburu. Purūravas too was present on the occasion and he ridiculed Rambhā for her mistakes in dancing. Moreover he claimed that he was a greater master of dance than Tumburu preceptor of Rambhā. Enraged by this claim Tumburu cursed that Purūravas would be separated from his wife Urvaśī. (Kathāsaritsāgara, Lāvāṇakalambaka, Taraṅga 3).

5) *Rambhā and Suṣeṇa.* There was a King called Suṣeṇa on mount Citrakūṭa. This handsome bachelor prince used to sit alone in the lotus pond near his palace. When once Rambhā passed through the sky above the pond her eyes met those of Suṣeṇa and she alighted on the spot and the long talk between the two ended in their marriage. Suṣeṇa enjoyed life there for a long time with Rambhā without knowing that she was an apsarā woman. He had attempted many a time to know the real facts about her, to no purpose. Rambhā did not even think about her native Svarga. Her companion, a Yakṣī, showered gold all over Suṣeṇa's

kingdom. In due course Rambhā delivered a beautiful female child and then she told the King that she was Rambhā and that she had continued as his wife till then as she felt love towards him. She further told him that now she had begot a daughter, she was leaving him and that she had a curse upon her which had been redeemed now. She also assured him that they would meet in Svarga in case the daughter was duly wedded. Rambhā departed to Svarga. Suṣeṇa named the child Sulocanā and when she came of age he married her to Vatsamaharṣi and then went to Devaloka where he lived happily with Rambhā for a long time. (Kathāsaritsāgara, Madanamañcukālambaka, Taraṅga 2).

6) *Other information.*

(1) The powerful asura called Caturāsya once felt a great yearning for Rambhā and her maid Svayamprabhā managed things for him. He built a garden-city and presented it to Svayamprabhā in return for her service stated above. (Kamba Rāmāyaṇa, Kiṣkindhā Kāṇḍa).

(ii) The Sage Gautama alias Śaradvān experienced seminal emission on seeing Rambhā and from the semen was born Kṛpī whom in due course of time Droṇācārya married. (Kathāsaritsāgara, Madanamañcukālambaka, Taraṅga 6).

(iii) Indra once deputed Rambhā to break the vigorous tapas Viśvāmitra was observing. She approached him in the guise of a nightingale and with her song disturbed his meditation. The muni cursed her as follows and turned her into a rock. "Oh! evil woman Rambhā, you have cheated me, who have mastered desire and anger and so you be turned into a rock for a thousand years. The great brahmin ascetic, Bhūritejas will absolve you from my curse and you will then resume your own form." (Vālmīki Rāmāyaṇa. Bālakāṇḍa, Canto 64).

(iv) Rambhā gave a dance performance on the occasion of the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 62).

(v) She had lived for sometime in the court of Kubera serving him. (Sabhā Parva, Chapter 10, Verse 10).

(vi) When Arjuna lived in Svarga as Indra's guest Rambhā danced in honour of the former. (Anuśāsana Parva, Chapter 43, Verse 29).

(vii) On another occasion she danced in Kubera's court in honour of Aṣṭāvakra muni. (Anuśāsana Parva, Chapter 19, Verse 44).

RAMBHĀ II. Wife of Mayāsura. The couple had the following seven children i.e. Māyāvī, Dundubhi, Mahiṣa Kālaka, Ajakarṇa, and Mandodarī. (Brahmāṇḍa Purāṇa, 3.6. 28-29).

RĀMEŚVARA. There is in South India a very famous holy place called Rāmeśvara and a Śiva temple there. Rāma and others encamped on the sea shore to cross over to Laṅkā to release Sītā from Rāvaṇa's custody. This temple, according to Kamba, was built by Rāma at that time. The following story is from the Yuddha Kāṇḍa of Kamba Rāmāyaṇa.

To make the passage over to Laṅkā easy, Rāma decided to build a great temple at Rāmeśvara and install a Śivaliṅga in the temple. Under the expert supervision of the great architects, Nala and Nīla, all the monkeys cooperated to build the temple. As ordered by Rāma, Hanūmān went to Kailāsa to fetch Śivaliṅga. Hanūmān did not return with the liṅga though the auspicious time for the installation was very near. How could the installation be made without the idol and the installation had to be made at the appointed time.

Śrī Rāma stood ready near the installation platform. It was the exact time for the installation of the idol. A divine effulgence was seen to emerge from Rāma and immediately a Śivaliṅga automatically appeared at the spot where rituals were conducted for installation. Everyone was wonder-struck by this mysterious happening.

Hanūmān by now, returned with the liṅga and he felt sorry that the installation of the idol had already been made. Śrī Rāma told him: "Please remove the idol already installed, we shall install a new one."

Happy at the words of Rāma, Hanūmān entwined the idol with his tail and jumped directly upwards. But, his tail was cut, head clashed against the roof which was broken and Hanūmān fell down unconscious. Śrī Rāma held him up and patted him on the head and Hanūmān was more pleased than ever. Afterwards, to fulfil Hanūmān's desire and for the prosperity of the temple Hanūmān was made to install the new Śivaliṅga in front of the eastern tower of the temple. Śrī Rāma laid down the following rule also. Only after worshipping the idol at the tower, should the God inside the temple be worshipped.

The rule was also recorded there.

RĀMOPĀKHYĀNAPARVA. A sub-parva of Mahābhārata comprising chapters 273 to 292 of Vana Parva.

RAMYAGRĀMA. Capital of a State. Sahadeva, during his triumphal tour, conquered Ramyagrāma. (Sabhā Parva, Chapter 31, Verse 14).

RAMYAKA I. A son of Agnīdhra, who had nine sons by his wife Pūrvacittī. (Bhāgavata, 5th Skandha). Ramyaka ruled the Kingdom called Ramyaka Varṣa near Nīlagiri. Arjuna,during his triumphal tour conquered Ramyaka and levied taxes from the people there (Sabhā Parva, Chapter 28).

RAMYAKA II. A particular region in Ilāvṛta, one of the seven Continents. On the eastern part of Ilāvṛta there exist three mountains called Nīlagiri, Śvetagiri and Sṛṅgavān. These mountains jut into the sea, and are separated from one another by a distance of two thousand miles each and are the source of many rivers. In between the three mountains are three regions of land called Ramyaka, Hiraṇmaya and Kuru. (Devī Bhāgavata, 8th Skandha).

RAṆA. A Rākṣasa. He was killed by Vāyu deva in the war between Hiraṇyākṣa and the Devas. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

RĀṆĀYANI. A Preceptor in the line of the Sāma (Veda) disciples of Vyāsa. (Jaiminīya Gṛhyasūtra 1, 14).

RAṄGADĀSA. A great Śūdra devotee of God. He built a number of temples on mount Veṅkaṭācala (Skanda Purāṇa).

RAṄGAVIDYĀDHARA. A Gandharva. (See under Sudeva III.

RAṆOTKAṬA. A warrior of Subrahmaṇya. (Śalya Parva Chapter 45, verse 68).

RANTIDEVA. The Kindest and the most liberal of the Kings in ancient India.

1). *Genealogy.* Descended from Viṣṇu thus: Atri-Candra Budha - Purūravas - Āyus - Nahuṣa - Yayāti-Pūru-Janamejaya-Prācinvān - Pravīra - Namasyu-Vītabhaya Śuṇḍu - Bahuvidha - Saṁyāti - Rahovādī - Raudrāśva-Matināra - Santurodha - Duṣyanta - Bharata - Suhotra-

Suhotā-Gala-Garda-Suketu-Bṛhatkṣatra - Nara - Saṅkṛti Rantideva.

2). *His importance.* Rantideva's unique kindness is very famous in history. After the great war was over, Nārada once narrated the stories of sixteen kings to Dharmaputra. There are a number of stories relating to Rantideva's kindness, hospitality etc. He had engaged 20,000 people to cook food for guests who came to the palace everyday. He was very vigilant about treating guests day and night alike. He gifted away all wealth which had been righteously earned, to brahmins. He learned Vedas and subdued enemies by Dharma (righteousness).The very blood that flowed from the skin of cattle killed to entertain his guests formed itself into a river called Carmaṇvati. (Śānti Parva, Chapter 29. 21,000 cows were daily killed for the guest. (Droṇa Parva, Chapter 67).

3. *Other information.*

(i) Rantideva entered Svarga by giving Vasiṣṭha warm water. (Śānti Parva, Chapter 234, Verse 17).

(ii) He once worshipped maharṣis with fruits and vegetables and achieved his desire. (Śānti Parva, Chapter 292, Verse 7).

(iii) He never ate flesh. (Anuśāsana Parva, Chapter 115, Verse 67).

(iv) He entered heaven once by making oblations to Vasiṣṭha. (Anuśāsana Parva, Chapter 137, Verse 6).

(v) He is recognised as one of the Mahārājas who are to be remembered both at dawn and at dusk. (Anuśāsana Parva, Chapter 150, Verse 51).

RANṬU (The Malayālam word for 'two').

1. *Ayanas two.*

A. Uttarāyaṇa, from July-August to December-January (Dhanu). B. Dakṣiṇāyana, from January-February (Makaram) to June-July (Mithunam). For the Devas Uttarāyaṇa is day and Dakṣiṇāyana night. Religious-minded Hindus believe that Uttarāyaṇa is an auspicious period for death.

2. *Arthadūṣaṇas* 2. (Misuse of wealth)

(i) Spending money for bad purposes and not spending money for good purposes.

(ii) Stealing money or wealth and not giving money to poor deserving people.

3. *Alaṅkāras* 2. (Figures of speech). Arthālaṅkāra and Śabdālaṅkāra.

4. *Auṣadhas* 2. (Medicines). Curatives like medicated oils and ghees, honey etc. and purgatives like vasti (enema), recanam (purgation) and vamanam (vomiting).

5. *Aids for health* 2. Cleanliness and sexual continence.

6. *Gurus* 2. (Preceptors). Actual preceptor or preceptor in effect and casual preceptor).

7. *Kaṭudvayam.* Pippalī (long pepper) and Marica (Pepper)

8. *Kalahakāraṇam* 2. (Causes for quarrel). Gold and woman (Kanaka and Kāminī).

9. *Kāyadvayam* (*Two bodies*). Mind and body.

10. *Kāraṇadvayam* (*Two causes*). Upādānam (ultimate cause) and Nimittam (immediate cause).

11. *Kṣāradvayam* (*Two salts*). Alkaline salt (Saltpetre), Sodium Carbonate.

12. *Capaladvayam* (*Fickle ones* 2). Women and fools.

13. *Jñānadvayam* (Knowledges.2). Superficial knowledge and deep knowledge. (Mandajñāna and Dṛḍhajñāna).

14. *Dharmadvayam* (*Duties* 2). Action and renunciation. (Pravṛtti and Nivṛtti).

15. *Niśādvayam.* Turmeric and Amonum Xanthorrhizon

16. *Niṣṭhādvayam.* Sādhya (knowledge) and Sādhana (action).

17. *Pakṣadvayam.* Kṛṣṇapakṣa (dark fortnight) and Śuklapakṣa moon-lit fortnight.

18. *Padyakāvyadvayam* (Poetry 2). Lyric and Mahākāvyam (epic).

19. *Pāpadvayam* (*Sins* 2). Original sin and acquired. (Janmapāpa and Karmapāpa).

20. *Mokṣakāraṇadvayam.* Causes for salvation, 2). Yoga and death in war.

21. *Yogadvayam.* Karma (action) and Jñāna (knowledge).

22. *Rāgadvayam* (colour). Pūrṇam (unmixed) and Janyam (mixed).

23. *Rogadvayam* (*Diseases* 2). (a) Physical and mental (Kāyika and Mānasika). (b) Congenital and acquired. (Sahaja and Āgantuka).

24. *Vīryadvayam.* Heat and cold.

25. *Śṛṅgāradvayam.* Love or the erotic sentiment 2). Love in union and that in separation. (Sambhoga and Vipralambha).

26. *Śrutidharmadvayam* (*Musical cadence* 2). High pitch and low pitch (Ucca and nīca).

27. *Samādhānakāraṇadvayam* (*Two causes for peace*). Patience or forbearance and generosity. (Kṣamā and dānaśīla).

RAPHEṆAKA. A nāga born in Takṣaka's dynasty. It was burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 8).

RASĀTALA. A particular part of Pātāla where, according to the Purāṇas, the Nivātakavacas live. The Mahābhārata contains the following information regarding Rasātala.

(1) During the deluge the Agni called Saṁvarta rent the earth and reached up to Raśātala. (Vana Parva, Chapter 188, Verse 69).

(2) The Rākṣasī called Kṛtyā created by the asuras once carried away Duryodhana to Pātāla. (Vana Parva, Chapter 251, Verse 29).

(3) Rasātala is the seventh stratum of the earth. Surabhi the mother of cows born from nectar lives there. (Udyoga Parva, Chapter 102, Verse 1).

(4) It is more comfortable and happy to live in Rasātala than to live either in Nāgaloka or Svarga. (Udyoga Parva, Chapter 102, Verse 14).

(5) It was in Rasātala that Mahāviṣṇu incarnated as Boar and killed the asuras with his tusk. (Śānti Parva, Chapter 206, Verse 26).

(6) Mahāviṣṇu, who assumed the form of Hayagrīva went to Raśātala, killed Madhu and Kaiṭabha and resurrected the Vedas. (Śānti Parva, Chapter 347, Verse 54).

(7) King Vasu went to Rasātala because he uttered one lie. (Anuśāsana Parva, Chapter 6, Verse 34).

(8) Rasātala is Ananta's abode. Balabhadrarāma who was an incarnation of Ananta, gave up his material body at Prabhāsa tīrtha and attained Rasātala. (Svargārohaṇa Parva, Chapter 5, Verse 28).

RAŚMIKETU. A Rākṣasa who fought on the side of Rāvaṇa against Rāma. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa; Sarga 9).

RAŚMIVĀN. An eternal, universal Deva (Viśvadeva). (Ānuśāsana Parva, Chapter 91, Verse 36).

RĀṢṬRAVARDHANA. A minister of Daśaratha. (Agni Purāṇa, Chapter 6).

RATĀ. A daughter of Dakṣaprajāpati. Dharma married her and the Vasu called Ahar was born to the couple. (Ādi Parva, Chapter 66, Verse 17).

RATHACITRĀ. A river famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 26).

RATHADHVAJA. Father of king Kuśadhvaja of Videha. Vedavatī was his grand-daughter. (See under Vedavatī).

RATHADHVĀNA. Another name of Vīrāgni, son of Śaṁyu. (Vana Parva, Chapter 219, Verse 9).

RATHĀGRAṆĪ. A warrior. He had accompanied Śatrughna who led the Aśvamedhic horse of Rāma. (Padma Purāṇa, Pātālakhaṇḍa).

RATHAKṚTA. A Yakṣa who rotates in the month of Caitra along with the Āditya called Dhātā. (Bhāgavata 12th Skandha).

RATHĀKṢA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 63).

RATHANTARA I. A Sāman, which, having assumed form, worships Brahmā in his court. (Sabhā Parva, Chapter 11, Verse 30). This Rathantara sāman possesses the power to cure fainting fits. Once Vasiṣṭha restored Indra to consciousness with this Sāman. (Śānti Parva, Chapter 281, Verse 21).

RATHANTARA II. Son of the Agni called Pāñcajanya. He was also called Tarasāhara. (Vana Parva, Chapter 222, Verse 7).

RATHANTARYĀ (RATHANTARĪ). Mother of King Duṣyanta. She was the daughter of King Īlina and had five sons, i.e. Duṣyanta, Śūra, Bhīma, Pravasu and Vasu. (Ādi Parva, Chapter 94).

RATHAPRABHU. A synonym of Vīrāgni, son of Śaṁyu. (Vana Parva, Chapter 219, Verse 9).

RATHASENA. A valiant warrior who fought on the Pāṇḍava side against the Kauravas. His horses were very magnificent ones. (Droṇa Parva, Chapter 23, Verse 62).

RATHASTHA. A Yakṣa who rotates in the month of Jyeṣṭha in the company of the Āditya called Mitra. (Bhāgavata, 12th Skandha).

RATHASTHĀ. One of the seven tributaries of the Gaṅgā. According to the ancients, bathing in the river will wash off all sins. (Ādi Parva, Chapter 169, Verse 20).

RATHĀTIRATHASAṄKHYĀNAPARVA. A sub-Parva of Śānti Parva, Chapters 165-172.

RATHAVĀHANA. Brother of the Virāṭa King. He fought against the Pāṇḍavas. (Droṇa Parva, Chapter 158, Verse 42).

RATHĀVARTA. A holy place considered to be on the right side of Śākambharīdevī. He who visits this place will, due to the grace of Śiva, attain salvation. (Vana Parva, Chapter 84, Verse 23).

RATHAVĪTI. A maharṣi. He lived in a hilly region very far away from the Himālayas. Once the maharṣi called Śyāvāśva invited Rathavīti to perform a homa at the yajña conducted by King Taranta, and when he came for the homa with his daughter the father of Śyāvāśva asked him to marry his daughter to Śyāvāśva. Rathavīti not only refused, but also dismissed Śyāvāśva from the yājñic platform. At last Rathavīti married his daughter to Śyāvāśva at the request of King Taranta. (Ṛgveda, Sāyaṇabhāṣya).

RATHĪTARA. A king of the solar dynasty. He was the son of Pṛṣatāśva. (Bhāgavata, 9th Skandha).

RATI I. Wife of Kāmadeva and some Purāṇas hold the view that Kāma was the son of Dharma whose father was Brahmā. But, the story of Kāma and Rati is described in the Kālikāpurāṇa as follows.

Brahmā created ten prajāpatis. A beautiful lady called Sandhyā was his next creation. As soon as she was born, seeing her exquisite beauty Brahmā and the prajāpatis jumped to their feet. All of them thought in the same way. While the court of Brahmā was in such a perplexed confusion, an extremly handsome person emerged from his mind. Fish was the symbol on his flag , and he aked Brahmā thus: "Oh father, what should I do? Give me a suitable name and you should also decide upon a place and position and also a wife for me." Brahmā told him as follows:—"You be moving about everywhere in this world (full of men and-women) engaged in the eternal function of creation with the five arrows of flower in your hands and thus multiply the population. Your arrows will go everywhere and no one, not even the Devas will dare to obstruct your arrows. Everyone will yield to your behests. Viṣṇu, Śiva and I also will yield before your arrows. You will enter the hearts of living beings in invisible form and giving them happiness engage yourself in eternal creation. The chief aim and object of your arrows of flower will be the hearts of living beings. You will be given a suitable name just now."

The prajāpatis, who understood the wish of Brahmā, after mutual consultation said: "You emerged churning our minds. Therefore, you will become famous under the name Manmatha (he who churns the mind). You will lay low Śiva's haughtiness and conceit. Oh ! best among men, Dakṣa, chief among the prajāpatis, will give you a wife."

Happily pleased at the above words of Brahmā Kāma held up in his hands the bow and arrows of flowers and decided to shoot five arrows, i.e. harṣaṇam (pleasing or gladdening), Rocanam (attracting or tempting), mohanam (deluding or infatuating), śoṣaṇam (weakening) and māraṇam (killing). He decided to use the arrows first against Brahmā and then against the prajāpatis. Accordingly the arrows shot forth and Brahmā and all the prajāpatis overwhelmed by sexual passion stared at Sandhyādevī. Sandhyā also got excited and from her body sprouted up 49 parts; 64 kalās (arts) also were born from her. She used incessantly against the leaders of the world (Brahmā and others) who were downed by the arrows of sexual passion, arrows dear to Manmatha. The expressions of Brahmā made Sandhyā sick with love.

Śiva, who was just then travelling along the sky, seeing the boisterous exhibitions of passion by Brahmā and others alighted there. He ridiculed Brahmā for his display of passion towards his own daughter Sandhyā and spoke further like this: "This Kāma too is a fool. He tested his arrows here itself, he has no sense of propriety and discretion."

Brahmā was thoroughly ashamed at the words of Śiva. He perspired and swept with his hands the drops of sweat that oozed from his body. With great difficulty he controlled his passion and gave up Sandhyā. From

the drops of sweat falling on the ground from the body of Brahmā were born the pitṛs called Agniṣvāttas and the Barhiṣadas, the former 64,000 in number and the latter 4,80,000. Drops of sweat from the bodies of the prajāpatis also fell on the ground and from them were born the Devas. The pitṛs called Somapās are the sons of Kratu; those called Svakālikas are the sons of Vasiṣṭha; sons of Pulastya are called Ājyapās and Havirbhuks are the sons of Aṅgiras.

Brahmā, who was angry that Kāma shot his arrows against him in the presence of Śiva cursed the former that he would be burnt to ashes in the fire of Śiva's eyes, and Kāma trembling with fear at the curse prostrated at the feet of Brahmā and wept Then Brahmā said that though he would die in the fire of Śiva's eyes, he would be born again.

From the drops of perspiration that fell on the ground from Dakṣa's body arose a beautiful woman, and Dakṣa told Kāma that the woman, his daughter would become famous as Rati devī. Dakṣa gave Rati Devī to Kāma to be his wife. Thus did Rati become Kāma's wife. (For the second birth of Rati see under Pradyumna and for other details see under Kāma.)

RATI II. An apsarā woman of Alakāpurī. She danced on the occasion of Kubera welcoming Aṣṭāvakramuni. (Anuśāsana Parva, Chapter 19, Verse 45).

RATI III. Wife of Vibhu born in the dynasty of King Ṛṣabhadeva of Ajanābhavarṣa. Pṛthuṣeṇā was her daughter. (Bhāgavata, 5th Skandha).

RATIGUṆA. A Devagandharva whose father was Kaśyapaprajāpati and mother Pradhā. (Ādi Parva, Chapter 65, Verse 47).

RATIVIDAGDHĀ. A courtesan of Hastināpura. As she performed the pious deed of feeding brahmins she attained Vaikuṇṭha after her death. (Padma Purāṇa, Kriyākhaṇḍa).

RATNAGRĪVA. A king of Kāñcananagarī who was a great devotee of Viṣṇu. He performed tapas and attained Vaikuṇṭha. (Padma Purāṇa, Pātāla Khaṇḍa).

RATNĀKARA. A Vaiśya. He was killed by an ox, but he attained Vaikuṇṭha as a brahmin called Dharmāśva sprinkled Gaṅgā water on him. (Padma Purāṇa, Kriyākhaṇḍa).

RATNAKŪṬĀ. One of the wives of Atrimaharṣi. (Padma Purāṇa, Pātāla Khaṇḍa).

RĀTRIDEVĪ. The presiding deity of night. Indrāṇī once worshipped Rātridevī for the fulfilment of her desires. (Udyoga Parva, Chapter 13, Verse 25).

RAUBHYA. A hermit. It is seen in Uttara Rāmāyaṇa that this hermit called on Śrī Rāma on his return from Laṅkā.

RAUDRA. A class of giants who lived on Kailāsa and Mandara mountains. The hermit Lomaśa gave warning to the Pāṇḍavas, when they went to the north during their forest life, to be careful of the Raudras, (M.B. Vana Parva, Chapter 139, Stanza 10).

RAUDRAKARMĀ. One of the hundred sons of Dhṛtarāṣṭra. Mention is made in Mahābhārata, Droṇa Parva, Chapter 127, Stanza, 62, that Raudrakarmā was killed in the battle of Bhārata by Bhīmasena.

RAUDRĀŚVA I. A son born to the emperor Pūru of his wife Pauṣṭī. Raudrāśva had two brothers Pravīra and Īśvara. Once Raudrāśva fell in love with the celestial maid Miśrakeśī. Mention is made in Mahābhārata, Ādi Parva, Chapter 94, that as a result of the married life of these two, ten archers beginning with Anvagbhānu, were born.

RAUDRĀŚVA II. A hermit who was the disciple of the hermit Kātyāyana. Once Mahiṣāsura came in the guise of a beautiful woman to the hermitage of Raudrāśva to hinder his penance. The hermit cursed Mahiṣāsura, "You will die because of a woman". (Kālikā Purāṇa, Chapter 62).

RAUMYA (S). A group of gaṇas (warriors of Śiva). It is mentioned in Mahābhārata, Śānti Parva, Chapter 284, that these Raumyas were born from the hairpores of Vīrabhadra, the chief of the guards of Śiva.

RAUPYĀ. A Purāṇically famous river of Ancient India. The holy bath Prasarpaṇa of the hermit Jamadagni is situated on the banks of this river. (M.B. Vana Parva, Chapter 129, Stanza 7).

RAURAVA. One of the twentyeight hells. For details see the part Naraka under the word Kāla.

RĀVAṆA. The Rākṣasa King of Laṅkā who had ten heads.

1) *Genealogy.* Descended from Viṣṇu thus :—Brahmā—Pulastya—Viśravas—Rāvaṇa.

2) *Birth.* Viśravas, grandson of Brahmā and son of Pulastya married Kaikasī, daughter of Sumālī. While Viśravas and Kaikasī were living in the forest Śleṣmātaka, Kaikasī became pregnant. She delivered four children in four Yāmas, with an interval of one yāma between them. The elder three were the famous Rākṣasas, Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa; the fourth one, a girl, was named Śūrpaṇakhā. (Kamba Rāmāyaṇa, Bālakāṇḍa).

Kubera was another son of Viśravas born of another wife called Devavarṇī alias Ilabilā. As soon as he came of age Kubera captured the Puṣpaka chariot and began ruling the kingdom with Laṅkā as capital. (Uttara Rāmāyaṇa).

3) *Previous lives of Rāvaṇa.* See under Jaya XI.

4) *Rāvaṇa secured boons.* Kaikasī (Rāvaṇa's mother) who became envious of the pomp and prowess of Kubera advised her son to secure boons from Brahmā by tapas and become equal to Kubera. Accordingly he went to Gokarṇa with his brothers and began tapas. Kumbhakarṇa did tapas for 10,000 years; Vibhīṣaṇa also did tapas for 10,000 years standing on one foot. Rāvaṇa, standing in the middle of the five fires, meditated upon Brahmā. Though 10,000 years passed thus, Brahmā did not appear yet. Rāvaṇa then cut one of his ten heads and made an offering of it to Brahmā in the fire. Thus, within 9000 years he cut nine of his heads and offered them to Brahmā in the fire. Lastly when he was about to cut off his tenth head, Brahmā appeared and asked him to choose whatever boon he wanted. Rāvaṇa chose the boon that from none but men should he meet with his death. Kumbhakarṇa desired to secure the boon of 'nirdevatva' (Absence of the devas) but secured by a slip of the tongue 'nidrāvatvam' (sleep). Vibhīṣaṇa chose devotion to Viṣṇu. On his return after securing the boons, Rāvaṇa occupied Laṅkā, drove away Kubera and took his puṣpaka chariot. Rāvaṇa further declared Mahāviṣṇu to be his eternal enemy. Hearing about Rāvaṇa's victory the Rākṣasas from Pātāla came to live in Laṅkā.

5) *Family life*. Rāvaṇa married Mandodarī, foster-daughter of Mayāsura and three sons, Meghanāda, Atikāya and Akṣakumāra were born to the couple. He then conquered the whole world with the cooperation of his sons and other Rākṣasas. The Aṣṭadikpālakas (protectors of the eight regions) were subjugated. He attacked Devaloka, but was defeated and imprisoned. Meghanāda by magical trickery captured Indra and released Rāvaṇa from custody. Meghanāda came to be called Indrajit from that day onwards.

6) *Kārtavīryārjuna and Rāvaṇa*. See under Kārtavīryārjuna, Para 6.

7) *Curses heaped on Rāvaṇa*. As a result of ruling the land, as a terror to the whole world, for many years and of his triumphal journey Rāvaṇa had invited on his head eighteen śāpas (curses) as follows.

(i) *Nalakūbara śāpa*. Rāvaṇa once insulted Rambhā, the betrothed wife of Nalakūbara during her tour at a place near Alakā. On hearing about the insult Nalakūbara cursed that Rāvaṇa should die with his ten heads broken.

(ii) *Vedavatīśāpa*. While Vedavatī, the only daughter of sage Kuśadhvaja, was doing tapas to secure Śrī Mādhava as her husband. Rāvaṇa committed rape on her and she cursed him thus :—"You and your family will be ruined by Lord Nārāyaṇa on account of me."

(iii) *Brāhmaṇaśāpa*. He invited a Vedic brahmin to install the idol of Tripurasundarī given to him by Śiva. As the brahmin happened to be a bit late to come, Rāvaṇa imprisoned him for seven days, and the old brahmin cursed that Rāvaṇa would be imprisoned seven months by a man.

(iv) *Nandikeśvaraśāpa*. For calling him 'monkey' at Kailāsa, Nandikeśvara cursed that Rāvaṇa and his kingdom would be destroyed by monkeys.

(v) *Vasiṣṭhaśāpa*. As Vasiṣṭha refused Rāvaṇa's invitation to teach the Vedas etc. he took the former captive. When he was released from captivity by the solar King Kuvalayāśva, Vasiṣṭha cursed that Rāvaṇa and his family would be destroyed by those born in the solar dynasty.

(vi) *Aṣṭāvakraśāpa*. Rāvaṇa once saw sage Aṣṭāvakra at Śleṣmātaka and gave him a kick saying, 'Oh! handsome fellow ! I shall cure your eight hunches", and the sage cursed Rāvaṇa as follows :—For kicking me, a poor innocent sage, you will be kicked from head to foot and foot to head by monkeys."

(vii) *Dattātreyaśāpa*. Rāvaṇa once poured on his own head water kept purified by mantras by Dattātreya to bathe the head of his Guru, and the latter cursed that Rāvaṇa's head would be polluted by the feet of monkeys.

(viii) *Dvaipāyanaśāpa*. When Rāvaṇa molested and wounded the lips of Dvaipāyana's sister in his own presence he cursed that Rāvaṇa's sister would be mutilated by a man and he would be humiliated by monkeys.

(ix) *Māṇḍavyaśāpa*. During a pleasure trip of his with Mandodarī Rāvaṇa cruelly manhandled Māṇḍavyamaharṣi, when the latter cursed that Rāvaṇa too would be roughly handled by a monkey.

(x) *Atriśāpa*. Rāvaṇa once dragged by hair the wife of Atri in his very presence, and Atri cursed that Rāvaṇa will have to witness his wife being denuded of her dress and dragged by the hair by monkeys.

(xi) *Nāradaśāpa*. Nārada refused to explain the meaning of 'Om' to Rāvaṇa and the latter threatened to cut the tongue of Nārada. Nārada then cursed that all the ten heads of Rāvaṇa would be cut by a man.

(xii) *Ṛtuvarmaśāpa*. Rāvaṇa once raped Madanamañjarī, wife of Ṛtuvarman, who lived as an anchorite in the marutta forest, and the latter cursed that Rāvaṇa would be killed by a man.

(xiii) *Maudgalyaśāpa*. Once maharṣi Maudgalya was sitting in the svastika pose resting his neck on the yogadaṇḍa (a short stick-like piece of wood with a handle) Rāvaṇa happened to come there and he cut into two the yogadaṇḍa with his Candrahāsa (sword) with the result that the maharṣi fell down with face upwards and broke his back-bone. The maharṣi then cursed that Rāvaṇa's Candrahāsa would prove ineffective in future.

(xiv) *Brāhmaṇajananīśāpa*. Certain young brahmin girls who had gone for sea-bath were humiliated by Rāvaṇa in the presence of their mothers when they cursed that the wife of Rāvaṇa would be insulted in his very presence by monkeys.

(xv) *Agniśāpa*. Rāvaṇa once humiliated Svāhādevī, wife of Agni in his very presence and Agni cursed that Rāvaṇa's wife would be humiliated by monkeys in his presence.

(xvi) *Anaraṇyaśāpa*. Rāvaṇa killed by one blow on his chest King Anaraṇya of the solar dynasty who sought refuge with him, and the King cursed that Rāvaṇa would die with all his ten heads cut by the arrows of a prince of the solar dynasty.

(xvii) *Bṛhaspati śāpa*. When Rāvaṇa was about to return after conquering Devaloka and taking the devas captives, Sulekhādevī, daughter of Bṛhaspati tried to take shelter somewhere when Rāvaṇa attempted to catch her by force. Then Bṛhaspati cursed that Rāvaṇa would die hit by the arrows of Rāma.

(xviii) *Brahmadevaśāpa*. Rāvaṇa tried to humiliate Puñjikādevī, daughter of Brahmā, and the latter cursed that Rāvaṇa would die with all his ten heads broken if he touched unwilling women.

8) *Rāvaṇa got Candrahāsa*. See under Candrahāsa.

9) *He threatened Devas*. Rāvaṇa, during his triumphal march with the armies, once came to the Uśīravīra mountain. Then the King called Marutta was performing Maheśvara yajña on the plains of the mountain. Indra and the other devas came to receive their portion of the offerings. But they ran away in fear on the arrival of Rāvaṇa. Indra assumed the form of a peacock, Yama that of a crow, Kubera that of a chameleon and Varuṇa that of a swan, and the devas, thus assuming various forms went away in different directions. Marutta got angry and got ready to fight Rāvaṇa. But, as the maharṣis prevented him from it no fighting took place. Rāvaṇa returned with the glories of victory.

10) *He defeated Kāla*. Once Nārada felt the urge to witness a quarrel. He went to Laṅkā and told Rāvaṇa tales about Kāla, that Kāla was more powerful than Rāvaṇa, that Kāla would soon be causing Rāvaṇa's death etc. These stories awakened the anger in Rāvaṇa against Kāla, and the former, with a strong army challenged Kāla, and war between the two started.

Brahmā was in a fix, for he had given Rāvaṇa the boon that the latter would be killed only by a man. At the same time he had given the boon to Kāla that anybody thrashed with his (Kāla's) club would die. Brahmā, therefore, decided to end the fighting between Kāla and Rāvaṇa somehow, and he approached Kāla and requested him to withdraw from fighting. Accordingly Kāla acknowledged defeat and thus the fighting ended.

11) *Rāvaṇa attacked Pātāla.* Afterwards Rāvaṇa marched with his army to Pātāla where he defeated Takṣaka, the nāga King and exacted tributes from him. Then he attacked Nivātakavacas. When the fighting became very fierce Brahmā intervened and brought about a compromise between the two. Next, Rāvaṇa attacked Surabhi in Varuṇa's palace, but the Rākṣasas who emerged from the pores on Surabhi's body drove away Rāvaṇa.

12) *Raped Rambhā.* See under Nalakūbara.

13) *His death.* Rāvaṇa's sister, Śūrpaṇakhā met Śrī Rāma and Lakṣmaṇa at Pañcavaṭī and wanted first Rāma and then Lakṣmaṇa to marry her. But, Lakṣmaṇa cut away her nose, breasts etc. Enraged by this Rāvaṇa abducted Sītā. Śrī Rāma, with the help of the monkey-army, killed Rāvaṇa in war. (See under Rāma.

14) *Synonyms of Rāvaṇa.* Daśakandhara, Daśānana, Daśāsya, Paulastya, Pulastyatanaya, Rakṣaḥpati, Rākṣasādhipa, Rākṣasamaheśvara. (Vālmīki Rāmāyaṇa and Kamba Rāmāyaṇa).

RAVI I. A prince of Sauvīra. It was this prince who stood with the flag behind the chariot of Jayadratha, who had come to carry away Draupadī. He was killed by Arjuna. (Vana Parva, Chapter 221, Verse 27).

RAVI II. A son of Dhṛtarāṣṭra. He was killed by Bhīma in the great war. (Śalya Parva, Chapter 26, Verse 14).

RAYA. A King of the lunar dynasty and son of Purūravas. Urvaśī, who had many sons like Āyus, Śrutāyus, Satyāyus, Raya, Vijaya and Jaya. (Bhāgavata, 9th Skandha).

RĀYĀṆA. Brother of Yaśodā, mother of Śrī Kṛṣṇa. (Brahmavaivarta Purāṇa, 2.39, 37-39).

ṚBHU I. An ancient sage. He was the son of Brahmā. He was an extraordinary scholar who became the preceptor of Nidāgha who was the son of Pulastya and the grandson of Brahmā. Ṛbhu conveyed all knowledge to Nidāgha. But he saw that although he taught Nidāgha all branches of knowledge, the latter did not take any interest in "Advaita". So he left him in disappointment but later got him interested in Advaita. (Viṣṇu Purāṇa, Aṁśa 2. Chapters 15-16).

ṚBHUS.

1) *General information.* Ṛbhus are a group of divine beings who attained divinity by performing tapas. Mahābhārata, Anuśāsana Parva, Chapter 137, Verse 25 says that even other gods worship the Ṛbhus.

2) *Who were Ṛbhus?* Aṅgiras, the son of Brahmā had a son named Sudhanvā. Sudhanvā had three children, Ṛbhukṣan, Vibhvan and Vāja. These three persons form the Ṛbhus as mentioned in Ṛgveda, 1st Maṇḍala, 16th Anuvāka, 111th Sūkta.

3) *Ṛbhus and Miracles.*

(i) Long ago, a cow belonging to a Ṛṣi died. Its calf began to cry. The Ṛṣi took pity on it and prayed to the Ṛbhus. They made a cow and covered it with the skin of the dead cow and placed it in front of the calf. Because of its likeness to its mother, the calf believed it to be its mother.

(ii) Ṛbhus restored their parents who had become old, to youth. (Ṛgveda, 1st Maṇḍala, 16th Anuvāka. 11th Sūkta).

(iii) Ṛgveda says that it was the Ṛbhus who made Indra's horses, the chariot of the Aśvinīs and Bṛhaspati's cow.

ṚCEYU. A king of the Pūru Dynasty.

1) *Genealogy.* From Viṣṇu were descended in the following order:-Brahmā-Atri-Candra-Budha-Purūravas.Āyus-Nahuṣa. Yayāti-Pūru-Janamejaya - Prācinvān - Pravīra-Namasyu-Vītabhaya-Śuṇḍu-Bahuvidha-Saṁyāti - Rahovādī-Raudrāśva and Ṛceyu.

(2 *Other details.*

(i) His mother, Miśrakeśī was a goddess. (M.B. Ādi Parva, Chapter 94, Verse 10).

(ii) He had two other names; Anvagbhānu and Anāvṛṣṭi. Matināra was the son of Ṛceyu. (M.B. Ādi Parva, Chapter 94, Verses 11-13).

ṚCĪKA I (AJĪGARTA). A famous sage.

1) *Genealogy.* From Viṣṇu were descended in the following order-Brahmā-Bhṛgu-Cyavana-Ūrva-Ṛcīka. Ṛcīka was the father of Jamadagni and grandfather of Paraśurāma.

2) *Ṛcīka's marriage.* Gādhi, a king of the Lunar dynasty had a daughter, Satyavatī. Ṛcīka wished to marry this beautiful princess. Gādhi agreed to give his daughter in marriage to the sage if he gave 1,000 horses with black ears. Ṛcīka offered worship to Varuṇa to help him in the matter. Varuṇa was pleased and a thousand horses rose up from the river Gaṅgā. Ṛcīka married Satyavatī after giving the horses. Afterwards both of them went and settled down in the forest.

3) *Birth of Jamadagni.* One day Satyavatī made a request to Ṛcīka that she should have a son. Besides, she requested him that her mother should be blessed with a son, so that she might have a brother. Ṛcīka performed a "homa" and after that he made two balls of rice and gave them to Satyavatī. He advised her to eat one of them and to give the other to her mother. Ṛcīka had put "Brahmatejas" (brilliance of Brahmins) in the first rice-ball and "Kṣātratejas" (brilliance of Kṣatriyas) in the other. When Satyavatī and her mother ate the rice-balls, it so happened that the rice-ball intended for her mother was eaten by Satyavatī and the one intended for Satyavatī was eaten by the mother. Later Ṛcīka came to know of this mistake. In due course, Satyavatī and her mother gave birth to sons, Satyavatī's son was named Viśvāmitra. (Brahmāṇḍa Purāṇa, Chapter 57).

4) *Other sons of Ṛcīka.* After this three more sons were born to Ṛcīka. The eldest of them was named Śunaḥpuccha, the second was named Śunaśśepha and the third, Śunolāṅgūla.

5) *The sale of Śunaśśepha.* Once king Ambarīṣa started a yāga. Indra who was jealous of him, stole the sacrificial cow. Since it was an evil omen, the priest advised Ambarīṣa that either the lost cow or a human being in its place must be obtained to complete the yāga. In spite of searches made in many places, the cow could not be traced. At last Ambarīṣa's men met Ṛcīka who was doing tapas on Bhṛgutuṅga. Ṛcīka sold his second son, Śunaśśepha to Aṁbarīṣa in exchange for the price of 100,000 cows.

The king took Śunaśśepha with him and came to Puṣkara tīrtha. There they happened to meet Viśvāmitra. Śunaśśepha complained to Viśvāmitra and lamented over his ill-fate. Viśvāmitra wished to save him and to send one of his own sons in his place with Ambarīṣa. But none of his sons was willing to oblige. Viśvāmitra cursed them and turned them into eaters of human flesh. Then he turned to Śunaśśepha and said :—

"When you stand ready to be sacrificed near the altar, offer your prayers to Agni. If you do so, you will attain siddhi." (salvation or mokṣa). He also taught him two songs of praise to Agni.

While standing at the altar ready to be sacrificed Sunaśśepha recited the two songs of praise. Indra and the other gods appeared and after saving Śunaśśepha rewarded Ambarīṣa for his yāga. (Vālmīki Ramāyaṇa, Bālakāṇḍa, 62nd Sarga).

6) *Ṛcīka and the Vaiṣṇava bow.* Once Viśvakarmā made two mighty bows. One of them was taken by Śiva to burn the Tripuras. That bow is known as "Śaivacāpa". The other bow was given to Viṣṇu. It is called "Vaiṣṇavacāpa". The Devas wished to see a trial of strength between Śiva and Viṣṇu. They prompted Brahmā to bring about such a conflict. Brahmā succeeded in causing a quarrel between Śiva and Viṣṇu. A fight began between Śiva and Viṣṇu. Both the Śaivacāpa and Vaiṣṇavacāpa went into action. But Śiva was defeated. After that, Siva gave his bow to Devarāta, king of Videha. By inheritance it came into the hands of king Janaka, the father of Sītā. It was this bow which was broken by Śrī Rāma at the time of Sītā's Svayaṁvara.

After the battle with Śiva, Viṣṇu gave his bow to Ṛcīka who, in turn gave it to Jamadagni. Jamadagni presented it to his son Paraśurāma. It was with this Vaiṣṇavacāpa that Paraśurāma confronted Śrī Rāma who was returning after Sītā's Svayaṁvara. (Rāmāyaṇa, Bālakāṇḍa, 75th Sarga).

7) *Other details.*

(i) Ṛcīka was given 1,000 white horses with black ears which could run fast, by Gādhi as dowry. Varuṇa presented these horses on the bank of the river Gaṅgā. The place in Gaṅgā where the horses rose up, came to be called "Aśvatīrtha". Gādhi gave Satyavatī to Ṛcīka at the place called 'Kanyākubja'. (M.B. Araṇya Parva, Chapter 115).

(ii) Mahābhārata, Aśvamedhika Parva, Chapter 29, Verse 23 says that Ṛcīka once tried to stop Paraśurāma from killing Kṣatriyas.

(iii) Once Dyutimān, King of Sālva, presented a tract of land to Ṛcīka. (M.B. Anuśāsana Parva, Chapter 137, Verse 28).

(iv) Ṛcīka attained Vaikuṇṭha and his wife Satyavatī accompanied him in her earthly body. It is said that after it, Satyavatī transformed herself into a river under the name "Kauśikī" and began to flow in north India. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, 34th Sarga).

ṚCĪKA II. One of the twelve Ādityas. (M.B. Ādi Parva, Chapter 1, Verse 42).

ṚCĪKA III. A King who was the grandson of emperor Bharata and son of Dyumanyu. (M.B. Ādi Parva, Chapter 94, Verse 24).

ṚDDHI. Varuṇa's wife. (M.B. Udyoga Parva, Chapter 117. Verse 9).

ṚDDHIMĀN. A great serpent. In Mahābhārata, Vana Parva, Chapter 160, Verse 15, there is a reference to the killing of this serpent by Garuḍa.

REṆU I. A teacher-priest, who was the son of hermit Viśvāmitra and the author of a Sūkta in Ṛgveda. (Aitareya-Brāhmaṇa 7. 17. 7; Ṛgveda 9. 70).

REṆU II. King of the dynasty of Ikṣvāku. Reṇukā the wife of the hermit Jamadagni, and the mother of Paraśurāma was the daughter of this King. Reṇu had other names such as Prasenajit, Prasena and Suveṇu. (M.B. Anuśāsana Parva, Chapter 116; Verse 2).

REṆUKĀ I. The wife of the hermit Jamadagni. (For further details see under the word Jamadagni).

REṆUKĀ II. A holy place frequented by Sages. It is mentioned in Mahābhārata, Vana Parva, Chapter 82. Stanza 82 that those who bathe in this holy bath would become as pure as Candra (Moon). It is stated in Mahābhārata, Vana Parva, Chapter 82, that this holy place lies within the boundary of Kurukṣetra.

REṆUKA. A powerful Nāga (serpent). This serpent who was a dweller of Pātāla, (nether world) once went to the Diggajas (Eight elephants supporting the globe), in accordance with the instruction of the gods, and asked them questions pertaining to duty and righteousness. (M.B. Anuśāsana Parva. Chapter 132, Stanza 2)

REPHA. A hermit of the period of Ṛgveda. Once the asuras threw this hermit into water. This was the punishment for the sins committed by him in his previous life. (Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 116).

REVANTA. A son of the sun.

1) *Birth.* The sun married the daughter of Viśvakarmā named Saṁjñā. She gave birth to three children named Manu, Yama and Yamī. Once, being unable to bear the radiance of her husband, Saṁjñā went to the forest to do penance. During this period Chāyā the maid of Saṁjñā attended on the sun. Three children, Śanaiścara, Manu and Tapatī were born to the Sun of Chāyā. Once Chāyā cursed Yama. Then only did the Sun remember about Saṁjñā. At that time Saṁjñā had been doing penance in the forest in the form of a mare. The Sun took the form of a horse and lived with her in the forest. From this union Aśvinīkumāras and also the last son Revanta were born. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 2).

2) *Lakṣmī astounded at the sight of Revanta.* For the story of how Lakṣmī was astounded at the sight of Revanta's handsome figure and how Mahāviṣṇu cursed Lakṣmī consequently, see under Ekavīra.

REVATA. The father of Revatī, the wife of Balabhadrarāma. Revata was the son of Ānartta and the grandson of king Śaryāti. It is mentioned in Devī Bhāgavata, Skandha 7, that Revata was the first king who erected his capital in the Island Kuśasthalī and began to rule over it.

REVATĪ I. Wife of Balabhadrarāma. Revata the son of Ānartta and the grandson of King Śaryāti was ruling over the island Kuśasthalī. Hundred sons beginning with Kukudmi, were born to him. As the youngest of all a daughter named Revatī was born. At the instruction of Brahmā the beautful Revatī was given in marriage to Balabhadrarāma. (Bhāgavata, Skandha 10; Devī Bhāgavata, Skandha 7).

REVATĪ II. In Mahābhārata, Vana Parva, Chapter 230, Stanza 29, the name 'Revatī' is used as a synonym of Aditi Devī.

REVATĪ III. One of the twentyseven stars. The following statements occur in the Mahābhārata about the importance of this star.

(i) Śrī Kṛṣṇa started on his journey at the auspicious moment of Maitra on the star Revatī in the month of Kārttika. (M.B. Udyoga Parva. Chapter 83, Stanza 6).

(ii) If a cow is given as alms on the day of this star that cow will go to heaven and make preparations for the comforts and convenience of the giver. (M.B. Anuśāsana Parva, Chapter 64, Stanza 33).

(iii) He who gives offerings to the manes on Revatī day would become wealthy. (M.B. Anuśāsana Parva, Chapter 89, Stanza 14).

REVATĪ IV. The mother of Raivata, the lord of the fifth Manvantara (age of a Manu). There is a story in the Mārkaṇḍeya Purāṇa about the birth of Revatī.

A son was born to the hermit Ṛtavāk on Revatī day. By and by he became wicked. Having learned from the hermit Garga that his son became wicked because he was born under the star Revatī, Ṛtavāk cursed the star Revatī and kicked it down from its place. The spot on which the star fell became a lake. After a time a beautiful damsel was born from the lake. The hermit Pramuca took the girl home and brought her up. She was called Revatī. When she came of age, she was given in marriage to Durgama, the son of king Vikramaśīla. At the request of Revatī her marriage was conducted at an auspicious moment on the day of the star Revatī. The hermit blessed the couple "Let a son, who would become the Lord of the Manvantara, be born to you." As a result of this blessing the bright and valiant son Raivata was born to them. This Raivata was the Lord of the fifth Manvantara.

ṚGVEDA. The Ṛgveda is the oldest recorded work of the human race. The Egyptians claim that another book entitled "Book of the Dead" was also written during the period of the Ṛgveda. The Babylonians have an ancient work called 'Gilgamish', which according to scholars, is not as old as the Ṛgveda. Ṛgveda is the work that forms the basis of Hindu religion. Of the four Vedas, Yajurveda, Sāmaveda and Atharvaveda were composed after Ṛgveda." The Ṛgveda sūktas were interpreted for the first time in Yāska's "Nirukta" and Sāyaṇa's "Vedārthapıakāśa".

The most important of the four Vedas is Ṛgveda. It is divided into ten "Maṇḍalas". There are 1017 sūktas and 10472 Ṛks in it. Although there are 11 more Sūktas called "khilas," they are not usually included in the Ṛgveda.

Maṇḍalas two to seven of the Ṛgveda were composed in different Ṛsikulas. The second Maṇḍala was of Bhārgava Kula, the third of Viśvāmitrakula, the fourth of Vāmadeva, the fifth of Atri, the sixth of Bharadvāja and the seventh of Vasiṣṭha. The eighth Maṇḍala and the first 50 Sūktas of the first Maṇḍala were composed by Kaṇvakula. The general view is that the tenth Maṇḍala was written by someone at a later period.

Most of the Ṛgveda sūktas are praises. But some of the Sūktas in the tenth Maṇḍala are of a different type. We can see in many sūktas the joy and wonder experienced by the Āryas when they entered the beautiful land of India for the first time. Most scholars believe that the Ṛgveda was composed during the period between 2, 500 and 2,000 B. C.

Ancient Belief about Ṛgveda. The four Vedas—Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda emerged from the four faces of Brahmā. In Kṛtayuga, Brahmā gave these Vedas to his sons. In Dvāparayuga, the Ṛṣis got these Vedas. Mahāviṣṇu incarnated on earth for the preservation of Dharma, in the person of Veda Vyāsa. Vyāsa distributed the Vedas among his son Śākalya and his disciples. Śākalya received Ṛgveda. He communicated it to his disciples. (Bhāgavata, 12th Skandha. See under the word Veda).

RIPU. Grandson of Dhruva. Two sons called Śiṣṭi and Bhavya were born to Dhruva by his wife Śambhū. Śiṣṭi's wife Succhāyā deliverd five sons, i.e. Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. Cākṣuṣa Manu was born as the son of Ripu by his wife Bṛhatī. (Viṣṇu Purāṇa, Part 1, Chapter 13).

RIPUÑJAYA. I Son of Suratha, lord of Kuṇḍala city. When Suratha captured Śrī Rāma's yājñic horse there ensued a fierce war between him and Śatrughna. Ripuñjaya too was present at the fighting. (Padma Purāṇa).

RIPUÑJAYA. II A brahmin, who was born as Divodāsa, king of Kāśī in his rebirth. When once fire ceased to be in Kāśī, he took upon himself the function of fire. (Skanda purāṇa, 4.2, 39-48).

RIPUÑJAYA III. See under Ripu.

RIṢṬA. A king. He worships Yama in his assembly. (Sabhā Parva, Chapter 8).

ṚJIŚVĀ. A king mentioned in the Ṛgveda. Once he besieged the city of another King, Vaṁgṛda, with the help of Indra. (Ṛgveda, 1st Maṇḍala, 10th Anuvāka, 53rd Sūkta).

ṚJRĀŚVA. A muni (sage) celebrated in the Ṛgveda. Some details.(1) Ṛjrāśva was made blind by his father (Ṛgveda, 1st Maṇḍala, 16 th Anuvāka, 112th Sūkta) (2) Ṛjrāśva was the son of the royal sage, Vṛṣāgīr. Once the donkey which is the vehicle of the Aśvinīdevas assumed the shape of a she-wolf and went to Ṛjrāśva. Ṛjrāsva gave it 100 sheep belonging to the people of the country and cut them to pieces and offered the same as food to the she-wolf. This plunder of the people's wealth enraged Vṛṣāgīr. He cursed Ṛjrāśva and made him lose his eye-sight.

Ṛjrāśva who thus became blind offered prayers to Agni, who restored his eyesight. (Ṛgveda, 1st Maṇḍala, 17th Anuvāka, 116th Sūkta).

ṚK. A small section of the Veda. The Veda which issued from the face of God at the time of creation, consisted of 1,00,000 books in four sections, beginning with Ṛk. (Viṣṇu Purāṇa, Part III, Chapter 4). The root "ṚC" means "to praise". It got the name "ṚK" meaning, "to praise gods".

ṚKṢA I. A king of the Pūru dynasty. He was the father of Saṁvaraṇa. For genealogy see under the word Saṁvaraṇa (M. B. Ādi Parva, Chapter 94).

ṚKṢA II. King Hariha had a son named Ṛkṣa born to him by his wife Sudevā. Mahābhārata, Ādi Parva, Chapter 95 says that this Ṛkṣa had a son named Matināra, by his wife Jvālā.

ṚKṢĀ. Wife of Ajamīḍha, who was a king of the lunar dynasty. (M.B. Ādi Parva, Chapter 95, Verse 37).

ṚKṢADEVA. Son of Śikhaṇḍī. Mahābhārata, Droṇa Parva, Chapter 23 refers to his horse with white and red colour.

ṚKṢĀMBIKĀ. A woman follower of Lord Skanda. (M.B. Śalya Parva, Chapter 46, Verse 12).

ṚKṢARAJAS. A monkey who was the foster-father of Bāli and Sugrīva. He was the king of Kiṣkindhā. He had no issue for a long time. Bāli and Sugrīva were brought up by Ahalyā at Gautama's āśrama. Ṛkṣarajas, with the permission of Indra, went to the āśrama and took Bāli and Sugrīva with him to Kiṣkindhā. From that time, Bāli and Sugrīva remained with him as his foster-sons. (Uttara Rāmāyaṇa).

There is a story in Vālmīki Rāmāyaṇa, Prakṣipta Sarga, about the origin of this monkey.

Once when Brahmā was in a state of meditation on the Meru mountain, tears rolled down from his eyes and he gathered the tears in his own hands. From those tears, a monkey came into being. Ṛkṣarajas was that monkey.

One day, Ṛkṣarajas went to a lake to quench his thirst. Seeing his own image reflected in the water, he thought it was some enemy and jumped into the lake, to attack him. But he soon realized his mistake and returned to the shore. As soon as he came out of the water, he felt that he had become a woman. Seeing her fascinating beauty, Indra and Sūrya were filled with lustful passion. Both of them had involuntary emission of semen. Bāli was born from Indra's semen which fell on the head and Sugrīva was born from Sūrya's semen which fell on the neck of Ṛkṣarajas. Towards the end of the night, Ṛkṣarajas lost his female form and regained his former shape as a male. At once he took the two children with him to Brahmā and told him the whole story. Brahmā sent a messenger with Ṛkṣarajas and had him anointed king of Kiṣkindhā. After the time of Ṛkṣarajas, Bāli became king of Kiṣkindhā.

ṚKṢAŚṚṄGA. The younger son of Dīrghatapas who was performing tapas in Mandāravana on the northern part of Kāśī. Since he was killed by Citrasena, all others committed suicide. But Dīrghatapas who was left behind collected their bones, and deposited them in the sacred Śūlabhedatīrtha. Skanda Purāṇa says that consequently they attained Heaven.

ṚKṢAVĀN. One of the seven mountains in India. (M.B. Bhīṣma Parva, Chapter 9, Verse 11).

ROCAMĀNĀ. An attendant of Skandadeva. (M.B. Śalya Parva, Chapter 45, Stanza 28).

ROCAMĀNA I. A Kṣatriya King. The following information is available from Mahābhārata about him.

(i) Rocamāna was born from a portion of an asura named Aśvagrīva. (M.B. Ādi Parva, Chapter 67, Stanza 18).

(ii) Rocamāna also was present at the Svayaṁvara (marriage) of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 10).

(iii) Rocamāna was the King of the country Aśvamedha. Bhīmasena, at the time of his regional conquest, defeated this King. (Mahābhārata, Sabhā Parva, Chapter 29, Stanza 8).

(iv) At the beginning of the battle of Kurukṣetra, the Pāṇḍavas sent an invitation to this King to join the battle. (M.B. Udyoga Parva, Chapter 4, Stanza 12).

(v) Rocamāna was a mighty warrior on the side of the Pāṇḍavas in the battle of Kurukṣetra. (M.B. Droṇa Parva, Chapter 70, Stanza 47).

(vi) Rocamāna was killed by Karṇa in a combat. (M.B. Karṇa Parva, Chapter 56, Stanza 49).

ROCAMĀNA II. Mahābhārata, Sabhā Parva, Chapter 27, Stanza 19, mentions another Rocamāna who had been defeated by Arjuna in his regional conquest.

ROCAMĀNA III. Mention is made in the Mahābhārata, Karṇa Parva, Chapter 6, Stanza 20, that teacher Droṇa had killed two brothers with the name Rocamāna in the Bhārata-battle.

ROCANĀ I. The daughter of the King Devaka. Vasudeva married Rocanā. Two sons Hema and Hemāṅgada were born to her. (Bhāgavata, Skandha 9).

ROCANĀ II. Grand-daughter of Rukmī, the King of Vidarbha. Aniruddha the grandson of Śrī Kṛṣṇa married her at Bhojakaṭa, (Bhāgavata, Skandha 10).

ROCANĀMUKHA. An asura. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 105, Stanza 12 that Garuḍa killed this Asura.

RODHA. A hell. See the part Naraka under the word Kāla.

ROHIṆĪ I. The mother of all the cows. The following is a story about the origin of Rohiṇī, given in Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14.

Prajāpati Kaśyapa married Surabhi the seventh daughter of Dakṣa. Two daughters Rohiṇī and Gandharvī, were born to Surabhi. In later years cows and oxen were born in the world from Rohiṇī and horses from Gandharvī. In the Mahābhārata, Sabhā Parva, Chapter 66, it is mentioned that two daughters Vimalā and Analā were born to Rohiṇī and that from these two, in later years cattle were born.

ROHIṆĪ II.

1) *General information.* One of the wives of Candra (Moon). The twentyseven stars are the wives of Candra. Of these twentyseven wives, Rohiṇī was loved most by Candra. (See under Candra).

2) *Rohiṇī and Daśaratha.* (See under Daśaratha, Para 10).

ROHIṆĪ III. The mother of Balabhadrarāma.

1) *General information.* Vasudeva had two wives Devakī and Rohiṇī. Śrī Kṛṣṇa was born from Devakī and Balabhadrarāma from Rohiṇī.

2) *Previous Birth of Rohiṇī.* Vasudeva was the rebirth of Prajāpati Kaśyapa. When Kaśyapa took birth as Vasudeva, his two wives Aditi and Surasā took birth as Devakī and Rohiṇī respectively. (They took birth thus, because of the curse of Varuṇa. For details of the curse see under Kaśyapa, para 6).

3) *The birth of Balabhadra.* The seventh child of Devakī was placed in the womb of Rohiṇī and Balabhadrarāma was born. (For this story see under Kṛṣṇa, para 6, Kaṁsa, para 6 and Ṣaḍarbhaka).

4) *Death.* As soon as a messenger named Dāruka brought the news that the entire race of the Yādavas had perished in Dvārakā,

"because of grief, Vasudeva, Devakī and Rohiṇī forsook their bodies." (Bhāgavata, Skandha 11).

ROHIṆĪ IV. Niśā the third wife of the Agni (fire) called Manu or Bhānu gave birth to a daughter named Rohiṇī. Because she had done some misdeeds, she became the wife of Hiraṇyakaśipu. (M.B. Vana Parva, Chapter 221).

ROHIṆĪ V. The mother of Utatthya, a famous hermit. (For details see under Satyatapas).

ROHITA (ROHITĀŚVA). The son of Hariścandra. This son, who was born by the blessing of Varuṇa, was wanted to be sacrificed by Varuṇa himself. In connection with this Hariścandra had to bear much sorrow and misery. (For details see under Hariścandra).

ROHITAKA (ROHITAKĀRAṆYA). A mountain famous in the Purāṇas. Places surrounding this mountain also were known by the name Rohitaka. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 32, Stanza 4, that during the regional conquest of Nakula, he passed through this country. The present name of this country is Rohtak (Haryana).

ROMAHARṢAṆA. A famous disciple of Vyāsa. The great Vyāsa gave the collection of Purāṇas to Romaharṣaṇa. Sumati, Agnivarcas, Mitrāyus, Śāṁśapāyana, Akṛtavraṇa and Sāvarṇi were the six disciples of Romaharṣaṇa. (See under Guruparamparā).

ROMAKA. A country in ancient India. The inhabitants of this country were called the Romakas. Mention is made in Mahābhārata, Sabhā Parva, Chapter 51, Stanza 17, that the Romakas came with presents to the horse-sacrifice performed by Yudhiṣṭhira.

ROMAPĀDA. See under Lomapāda.

ROMAŚĀ. A daughter of Bṛhaspati. The reply given by Romaśā to her husband when he teased her, is given in Ṛgveda, Maṇḍala 1, Anuvāka 19, Sūkta 126.

ṚṢABHA I. A King of the Lunar dynasty. He was the great grandson of Uparicaravasu.

Mahābhārata, Droṇa Parva, Chapter 20, Verse 12 says that he fought within the Garuḍavyūha formed by Droṇa.

ṚṢABHA II. A muni (sage) who was the grandson of King Agnīdhra.

1) *General information.*

Ṛṣabha was the son of King Nābhi by his wife Merudevī. One hundred sons were born to Ṛṣabha by his wife Jayantī. After entrusting his kingdom to Bharata, the eldest of his sons, Ṛṣabha went to the forest and did tapas in Pulaha's āśrama.

2) *Ṛṣabha and Ṛṣabhakūṭa* Ṛṣabha did tapas in the forest for many years. The mountain peak on which he performed his tapas got the name "Ṛṣabhakūṭa". The sage who wished to observe strict silence did not like the presence of strangers and visitors in the vicinity. So he pronounced a curse that the mountain should drop boulders on any one who ventured to come there. Once he ordered the wind to blow without noise as it passed by the side of the mountain. He declared that anyone who made noise in Ṛṣabhakūṭa would be struck with thunder. A place of holy waters came into existence there. (M.B. Araṇya Parva, Chapter 11).

3) *The power of Ṛṣabha's Yāga.* Ṛṣabha became a devotee of Śiva by worshipping him.

Once a Brāhmaṇa named Mandara had an illicit alliance with Piṅgalā, a prostitute. Both of them died together. Mandara was re-born as Bhadrāyu, the grandson of Nala and Piṅgalā as Sumati, the wife of King Vajrabāhu (Aṁśumān). Sumati became pregnant. Her co-wives who were jealous of her poisoned her. As a result of it, she and the child born to her fell victims to diseases. Daśārṇa abandoned them in the forest. Sumati lived in the house of a Vaiśya with her child. While living there, the child died of disease. Ṛṣabha went to the grief-stricken Sumati and comforted her. (Śiva Purāṇa).

4) *Ṛṣabha's End.* Ṛṣabha performed tapas according to the rules of Vānaprastha āśrama and conducted yāgas as ordained by Śāstras. On account of his austerity he became so lean and thin that all the veins in the body could be seen. Putting a pebble in his mouth, he went about in the forest, determined to renounce his body. (Viṣṇu Purāṇa, Chapter 1, Section 1).

In the course of his wanderings in the forest a wild fire broke out in which his body was burnt up. Śiva Purāṇa says that the soul of Ṛṣabha who died in the wild fire, attained Śiva Loka.

ṚṢABHA III. A Nāga born in the Dhṛtarāṣṭra family. In Mahābhārata, Ādi Parva, Chapter 57, Verse 11, we read that this nāga was burnt to ashes at Janamejaya's Sarpasatra. (Snake sacrifice).

ṚṢABHA IV. An Asura. (M.B. Śānti Parva, Chapter 227, Verse 51).

ṚṢABHADVĪPA. A holy place on the banks of the river Sarasvatī. Mahābhārata, Vana Parva, Chapter 84 says that by bathing in this place, one would obtain Devavimāna.

ṚṢABHAKŪṬA. See under Ṛṣabha II and Ṛṣabhaparvata.

ṚṢABHAPARVATA. There are twenty mountains on the four sides of Mahāmeru. Ṛṣabha is one of them. (Devī Bhāgavata, Aṣṭama Skandha).

There is a reference to Ṛṣabha Parvata when Sugrīva gave instructions about the way to the army of monkeys going out in search of Sītā. Sugrīva speaks about the Ṛṣabha mountain as situated in the middle of the ocean of milk. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, 4th Sarga, Verse 44).

ṚṢABHATĪRTHA. An ancient place of holy waters in Ayodhyā. Mahābhārata, Vana Parva, Chapter 84 says that an observance of fast at this tīrtha is equivalent to the gift of 1,000 cows and a Vājapeyayajña.

ṚṢI. Agni Purāṇa, Chapter 348 states that the letter "Ṛ" means "sound". The word "Ṛṣi" is derived from this root. During the period when the art of writing was not known, Vedas, Śāstras and other sacred lore were communicated through the mouth of the Ṛṣis. The voice of Ārṣa Bhārata itself is the voice of the Ṛṣis. Hindus believe that the Vedas are the outcome of the inspiration, introspection and spiritual vision of the Ṛṣis. There is a Saṁskṛta stanza defining a Ṛṣi, which is given below :

Ūrdhvaretāstapasyāgaḥ
Niyatāśī ca saṁyamī /
Śāpānugrahayoḥ śaktaḥ
Satyasandho bhavedṛṣiḥ //

India has given birth to numerous Ṛṣis. The word "Ṛṣi" may be found throughout the Vedas. Ṛṣis born in all classes of people had lived in India. The general belief is that the number of Ṛṣis may come to about 48,000. It is not possible to know the names of all of them. In the Rāmāyaṇa we find that when Śrī Rāma returned to Ayodhyā after his life in the forest and took up the reign, many Ṛṣis came to Ayodhyā from all parts of the country. Among them, Viśvāmitra, Yavakrīta, Raibhya, Kaṇva and Garga came with their party of disciples from the east; Dattātreya, Namuci, Pramuci, Vālmīki, Soma, Kuṇḍu and Agastya came with their disciples from the south; Vṛṣaṅgu, Kaviṣa, Kaumya,

Raudreya, Nārada, Vāmadeva, Saubhari, Aṣṭāvakra, Śuka, Bhṛgu, Lomaśa, Maudgalya and others with their disciples came from the west and Kaśyapa, Vasiṣṭha, Atri, Gautama, Jamadagni, Bharadvāja, Sanaka and party, Śarabhaṅga, Durvāsas, Mātaṅga, Vibhāṇḍaka, Tumburu, the Saptarṣis and others with their party of disciples arrived from the north, according to Uttara Rāmāyaṇa. There are three classes of Ṛṣis—Brahmarṣi, Rājarṣi and Devarṣi. Vasiṣṭha was a Brahmarṣi, Viśvāmitra, a Rajarṣi and Kaśyapa, a Devarṣi.

ṚṢIGIRI. A mountain situated near Girivraja, the capital of Magadha kingdom. This mountain is also known as "Mātaṅga" (M.B. Sabhā Parva, Chapter 21, Verses 2 and 3).

ṚṢIKA I. A Rājarṣi. Mahābhārata, Ādi Parva, Chapter 67, Verses 32 and 33 state that he was the rebirth of Arka, the Asura leader.

ṚṢIKA II. A town in North India. A terrible battle took place here between Arjuna and Ṛṣika, the Rājarṣi. (M.B. Sabhā Parva, Chapter 27, Verse 25).

ṚṢIKULYĀ. A sacred river in ancient India. Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 47 mentions that those who bathe in this river will attain Mokṣa (salvation).

ṚṢYAMŪKA. A mountain. Mahābhārata, Vana Parva, Chapter 25, Verse 9 states that Rāma and Lakṣmaṇa visited the sage Mārkaṇḍeya on the top of this mountain. It was here that Rāma and Lakṣmaṇa met Sugrīva. Mahābhārata, Vana Parva, Chapter 279, Verse 44 states that the river Pampā runs round the Ṛṣyamūka mountain.

ṚṢYAŚṚṄGA. Son of the sage Vibhāṇḍaka.

1) *Birth.* Vibhāṇḍaka, son of Kaśyapa was the father of Ṛṣyaśṛṅga. There is a strange story about him in the Mahābhārata.

Once sage Vibhāṇḍaka happened to see Urvaśī at Mahāhrada. At the very sight of her, the sage had an involuntary emission of semen. The semen fell in the water and just then a female deer came there to drink water. It swallowed the semen with water and in due course became pregnant and gave birth to a human child. But the child had the horns of a deer. Consequently Vibhāṇḍaka named the boy "Ṛṣyaśṛṅga". Vibhāṇḍaka and Ṛṣyaśṛṅga lived together in the āśrama. Ṛṣyaśṛṅga grew up into a youth, but he had never seen anyone except his father Vibhāṇḍaka.

2) *Rainfall in the kingdom of Aṅga.* At that time, the kingdom of Aṅga was ruled by Lomapāda, a friend of Daśaratha. Once he cheated a Brāhmaṇa. Consequently all the Brāhmaṇas in that country left the place and emigrated to other lands. From that time there was no rain in the land of Aṅga. A severe drought and famine followed. Lomapāda invited devout Brāhmaṇas and consulted them how they could bring rain to the land. They told him that if he could get a Muni (sage) who had never seen women to perform a yāga, there would be rainfall in the land. The King sent his men far and wide to find a Muni who had never set eyes on a woman. At last he got news that Ṛṣyaśṛṅga, son of Vibhāṇḍaka was the sage who had never seen women. He then began to plan how Ṛṣyaśṛṅga could be brought over to Aṅga.

Lomapāda called together some prostitutes and asked them whether they could bring Ṛṣyaśṛṅga to his country. All except one of them said it was quite impossible. One of them, however, agreed to try. As desired by her, the King sent her with several other damsels.

The young women went to the forest and made a floating āśrama in a boat in which they sailed in the river by the side of Vibhāṇḍaka's āśrama. They stopped the boat close to the āśrama and one of the girls entered the āśrama when Vibhāṇḍaka was not there. She had a talk with Ṛṣyaśṛṅga in the course of which she used all the amorous enchantments of her sex to captivate the young Muni. She told him that she was the daughter of a Muni, living in an āśrama, three yojanas away. Ṛṣyaśṛṅga felt a peculiar fascination for her and tried to please her by offering fruits etc. When she left him, he felt deeply distressed and unhappy. He was in that depressed and gloomy state of mind when Vibhāṇḍaka returned to the āśrama. Finding him unusually restless and dejected, the father asked him whether anyone had come there. Ṛṣyaśṛṅga who was an entire stranger to the feminine world told his father that a handsome youth of irresistible charm had visited him during Vibhāṇḍaka's absence. But from Ṛṣyaśṛṅga's description of the "youth" Vibhāṇḍaka understood that the visitor must have been a woman. But he could not guess who it was.

On another occasion, the same woman came again to the āśrama in the absence of Vibhāṇḍaka. At her sight Ṛṣyaśṛṅga was enraptured and before his father's return, they left the āśrama. They entered the floating āśrama in the boat and the woman set the boat sailing in the river. It glided slowly down the river and at last reached near the palace of Lomapāda. They landed there and the King married his daughter Śāntā to Ṛṣyaśṛṅga.

To appease Vidhāṇḍaka, Lomapāda sent him rich presents and much wealth. When Vibhāṇḍaka returned to his āśrama he was met by the King's servants who had brought the presents and wealth. Ignoring them and their rich presents, the furious Maharṣi set out to the city of Campā, the capital of the Aṅga Kingdom. At the royal command, Vibhāṇḍaka was welcomed by the people with honour. When the sage found that the whole kingdom belonged to his son, his anger was allayed. After ordering his son to return to his āśrama after the birth of a son, Vibhāṇḍaka left the palace. As a result of Ṛṣyaśṛṅga's yāga there was rainfall in Aṅga and famine ended. After the birth of his child he returned to the forest as ordered by his father. (M.B. Araṇya Parva, Chapters 110-112).

3) *Ṛṣyaśṛṅga in Ayodhyā.* King Daśaratha of Ayodhyā had no children for a long time. His Minister Sumantra advised him to invite Ṛṣyaśṛṅga to perform a yāga for the purpose. Lomapāda sent Ṛṣyaśṛṅga to Ayodhyā at the invitation of Daśaratha. He arrived at Ayodhyā and performed a yāga called Putrakāmeṣṭi. From the sacrificial fire there arose a dark monstrous figure, with a pot of pudding in his hand. Daśaratha received it from him and gave one half of it to Kausalyā and the other half to Kaikeyī. Both of them gave half of their shares to Sumitrā. Thus Sumitrā got two shares while the other two wives of Daśaratha got only one share each. As a result Kausalyā and Kaikeyī gave birth to a son each, while Sumitrā had two sons. Kausalyā's son was named Rāma, Kaikeyī's son was

Bharata and Sumitrā's sons were Lakṣmaṇa and Śatrughna. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Chapters 14-16).

ṚTA I. One of the 11 Rudras. (M.B. Anuśāsana Parva, Chapter 150, Verse 12).

ṚTA II. See under the word Pramṛta.

ṚTA III. This word has a general meaning "truth". Besides, in Agni Purāṇa, Chapter 152, we see that it also means "Something obtained by begging".

ṚTADHĀMĀ. Another name of Śrī Kṛṣṇa. (M.B. Śānti Parva, Chapter 342, Verse 62).

ṚTADHVAJA I. (KUVALĀŚVA—DHUNDHUMĀRA). A famous King of the Ikṣvāku dynasty.

1) *Genealogy.* From Viṣṇu were descended in the following order—Brahmā—Marīci—Kaśyapa—Vivasvān—Vaivasvata Manu —Ikṣvāku — Vikukṣi — Śaśāda — Kākutstha—Anenas—Pṛthulāśva—Viṣvagaśva— Adri— Kuvalāsva (Dhundhumāra).

2) *How he got the name Dhundhumāra.* The most heroic exploit of Kuvalāśva or Kuvalayāśva was his killing of the Asura Dhundhu.

Madhu and Kaiṭabha were two Asuras born from the ears of Mahāviṣṇu. The Asura Dhundhu was their son. After his birth, Mahāviṣṇu killed Madhu and Kaiṭabha. Dhundhu was furious over the death of his fathers. He worshipped Brahmā who granted him unconquerable strength. After defeating the gods he went to the desert called Ujjālaka and lay beneath the sands. Whenever he heaved a sigh clouds of dust rose up to the sky and the earth shook for seven days. It caused great damage to life and property in the world, like a storm. Uttaṅka, a sage who lived in the neighbourhood of Ujjālaka was the person who suffered most from Dhundhu's misdeeds.

Bṛhadaśva, of Ikṣvāku dynasty and father of Kuvalāśva in his old age entrusted the rule of the country to his son and prepared to go to the forest. At that time, sage Uttaṅka came there and advised the King to go to the forest only after killing Dhundhu. Bṛhadaśva called his son Kuvalāśva and after giving him the task of killing Dhundhu, proceeded to the forest.

Kuvalāśva had 21,000 sons. Leading them, he went to the desert Ujjālaka to kill Dhundhu. Uttaṅka declared that anyone who killed Dhundhu would get part of Mahāviṣṇu's strength. Kuvalāśva's sons surrounded Dhundhu. The Asura awoke with anger. In the fire from his eyes, all the 21,000 sons of Kuvalāśva were burnt to ashes. Next Kuvalāśva came into conflict with Dhundhu. In that fight Dhundhu was killed. The gods gave Kuvalāśva many boons. From that day, Kuvalāśva got the name, "Dhundhumāra" (one who killed Dhundhu). (M.B. Vana Parva, 4 Chapters from 201).

3) *His sons.* Kuvalāśva had three more sons named Dṛḍhāśva, Kapilāśva and Candrāśva, or Bhadrāśva besides the 21,000 sons. (M.B. Vana Parva, Chapter 204, Verse 40).

4) Vāmana Purāṇa, Chapter 59 gives the following account of how Kuvalāśva won the favour of sage Gālava.

Long ago while sage Gālava was performing tapas in his āśrama, an Asura called Pātālaketu used to disturb his meditations regularly. One day, the sage looked up to Heaven and heaved a sigh. At once a horse dropped down from the sky. A mysterious voice was heard saying—"This mighty horse will travel thousands of yojanas in a day." The sage received that horse and presented it to Ṛtadhvaja, King of the lunar dynasty. Ṛtadhvaja mounted the horse and killed Pātālaketu.

It was Viśvāvasu who dropped this horse from Heaven. Pātālaketu had once fallen in love with Viśvāvasu's daughter, Madālasā. It was in revenge that Viśvāvasu had done like this.

ṚTADHVAJA II. A Maharṣi (sage). The sage Jābāli was his son. (For further details, see Para 2 under the word Viśvakarmā).

ṚTAMBHARA. An ancient King. He worshipped Kāmadhenu and obtained a son who was a devotee of Viṣṇu. The son's name was Satyavān. In connection with Śrī Rāma's Aśvamedhayāga, Śatrughna who was leading the horse, arrived in Satyavān's city during his tour of the eastern lands. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 30).

ṚTASTUBH A Muni (sage) celebrated in the Ṛgveda. (Ṛgveda. 1st Maṇḍala, 16th Anuvāka, 112th Sūkta).

ṚTĀYU. See under Kaliṅga.

ṚTEYU I. A king of the Lunar dynasty.

ṚTEYU II. A Maharṣi (sage) of the western country. He was a ṛtvik (priest officiating at a yāga) of Varuṇa. (M.B. Anuśāsana Parva, Chapter 150, Verse 36).

ṚTUKĀLA. The time that is most auspicious for sexual intercourse for a woman with her husband. In ancient India certain days were prescribed as the best period for women to become pregnant. This period is called Ṛtukāla. (Ṛtu—Menstruation. Kāla—time, period.) The sixteen days following menstruation are supposed to be good; but the first three days are not very good and it is advisable not to have sexual intercourse during those days. The next even days beginning with the fourth day (4th, 6th, 8th, 10th, 12th, 14th and 16th) are the best days for coitus if a male issue (a son) is desired. The odd days (5th, 7th, 9th, 11th 13th, 15th) are to be preferred if a female issue (daughter) is desired. (Agni Purāṇa, Chapter 151).

ṚTUPARṆA. A king of the Ikṣvāku dynasty.

1. *Genealogy.* From Viṣṇu were descended in the following order-Brahmā-Kaśyapa-Vivasvān-Vaivasvata Manu-Ikṣvāku-Vikukṣi-Śaśāda-Purañjaya-Kākutstha - Anenas-Pṛthulāśva-Prasenajit-Yuvanāśva-Māndhātā- Purukutsa-Trasadasyu-Anaraṇya -Aryaśva - Vasumanas - Sutanvā-Trayyāruṇa - Satyavrata (Triśaṅku) - Hariścandra-Rohitāśva-Harita - Cuñcu - Sudeva - Bharuka - Sagara-Asamañjasa-Aṁśumān -Bhagīratha-Śrutanābha-Sindhudvīpa-Ayutāyus-Ṛtuparṇa.

2) *Other Details.*

i) Nala's incognito life. While Nala was wandering in the dense forest after leaving Damayantī, he was bitten by the serpent, Karkoṭaka. His complexion turned blue owing to the effect of the poison. Karkoṭaka gave him a garment by wearing which Nala could regain his form. As advised by Karkoṭaka, Nala went to the palace of Ṛtuparṇa, king of Ayodhyā, assuming the name Bāhuka. He lived there as the chief charioteer of the king. He had mastered the art "Aśvahṛdaya" by which he could drive the chariot-horses with astonishing speed. Ṛtuparṇa appointed him as his chief charioteer and gave him two assistants, Vārṣṇeya and Jīvala. (M.B., Araṇya Parva, Chapter 67).

(ii) Ṛtuparṇa and the second marriage of Damayantī. Damayantī came to know that Nala was living in Ṛtuparṇa's palace, through the messenger Parṇāda. She

sent a secret mesage to Ayodhyā through a Brāhmaṇa named Sudeva that her second marriage was fixed for the next day and that Ṛtuparṇa should attend the ceremony. Ṛtuparṇa started at once with Bāhuka as his charioteer. On the way, Ṛtuparṇa's cloak happened to fall down from the chariot. At once he asked Nala to stop the chariot. But he told him that within a moment, the chariot had covered a distance of one yojana from the place where the cloak fell.

They saw a tree in the forest which was heavily laden with fruit. Ṛtuparṇa was able to tell at a glance, the exact number of leaves and fruits on that tree. He told Nala that he was able to do so with the help of the art "Akṣahṛdaya" and he taught it to Nala. In return for it, Nala taught the king the art of Aśvahṛdaya. At last they reached the city of Vidarbha. Damayantī managed to recognize Nala even in his disguise. Ṛtuparṇa who was happy over the reunion of Nala and Damayantī returned to Ayodhyā on the next day. (M.B. Vana Parva, Chapter 77).

ṚTUSTHALĀ. A Celestial damsel. In Mahābhārata, Ādi Parva, Chapter 122, we find that she attended the birth festival of Arjuna.

ṚTVĀ. A Deva Gandharva. Mahābhārata,Ādi Parva, Chapter 122 states that he had taken part in Arjuna's birth-festival.

ṚTVIK. A Priest who officiates at a yāga.
Those who perform yāgas like Agnisandhāna, Agniṣṭoma, Pākayaña etc. are called Ṛtviks. (Manusmṛti, Chapter 2, Verse 143).

RUCAKAPARVATA. (*The mountain Rucaka*) A mountain standing near the mountain Mahāmeru. It is mentioned in Devī Bhāgavata, Skandha 8, that there are twenty mountains including Rucaka on the four sides of Mahāmeru.

RUCI I. A celestial maid of Alakāpurī. This celestial maid danced in the Palace of Kubera on the occasion of the visit of Aṣṭāvakra. (M.B. Anuśāsana Parva, Chapter 19, Stanza 44).

RUCI II. A son of Brahmā and a Prajāpati. This prajāpati married Ākūti the daughter of Manu Svāyambhuva. A son and a daughter were born to Ruci of Ākūti. The son was the incarnation of Viṣṇu. He was named Yajña. The daughter who was incarnation of Mahālakṣmī was named Dakṣiṇā. Yajña was brought up in the hermitage of Svāyambhuva and Dakṣiṇā grew up in the hermitage of Ruci. When they grew up Yajña married Dakṣiṇā. Twelve sons, named Toṣa, Santoṣa, Pratoṣa, Bhadra, Śānti, Iḍaspati, Idhma, Kavi, Vibhu, Vahni, Sudeva and Rocana, were born to the couple. In the time of Manu Svāyambhuva these twelve were called the Tuṣitas, a group of devas (gods).

RUCI III. The wife of the hermit named Devaśarmā. (For detailed story see under Vipula).

RUCIPARVA. Son of the king Ākṛti. In the Bhārata battle, to save Bhīmasena, Ruciparva confronted the elephant of Bhagadatta and was killed by Bhagadatta. (M.B. Droṇa Parva, Chapter 26, Stanza 51).

RUCIRĀŚVA. A king of the Lunar dynasty. (Bhāgavata, Skandha 9).

RUDHIRĀMBHAS. A hell. (See under the word Kāla).

RUDHIRĀŚANA. A giant-chief who came to fight with Śrī Rāma, under the leadership of the giant Khara. In that fight the captains of the army of the giants were Rudhirāsana etc. All of them were killed by the arrow of Śrī Rāma. (Vālmīki Rāmāyaṇa, Araṇya, Kāṇḍa Sarga 26).

RUDRA. A form of Śiva.

1) *General information.* The birth of Rudra is from Brahmā. Even before the creation of the Prajāpatis, Brahmā had created Sanandana, Sanaka, Sanātana and Sanatkumāra. These four were not desirous of mundane pleasures and were not prepared to beget children. They were great sages and scholars, of abstinence and without any discord and animosity. When these four showed no interest at all in the creation of the world, Brahmā became angry to such an extent that he was prepared to destroy the three worlds. At that time the whole of the three worlds shone in the radiance that emanated from the fire of the fury of Brahmā. Then from his shining eyebrows which were curved with fury, a figure of unbearable radiance like the mid-day sun came out. That figure was Rudra. Half of the fierce body of that Rudra who was very furious, was a woman and the other half was a man. Brahmā, saying, "Divide body", disappeared. Instantly Rudra split himself into the figure of a man and the figure of a woman. He again divided the body of the man into eleven parts. These eleven figures are the eleven Rudras.

The names of the eleven Rudras are given differently in different Purāṇas. In a text it is said that the eleven Rudras are, Manyu, Manu, Mahīnasa, Mahān, Śiva, Ṛtudhvaja, Ugraretas, Bhava, Kāma, Vāmadeva and Dhṛtavrata. According to some other Purāṇas, the eleven Rudras are Aja, Ekapāda (Ekapāt), Ahirbudhnya, Tvaṣṭā, Rudra, Hara, Śambhu, Tryambaka, Aparājita, Īśāna and Tribhuvana. Brahmā apportioned to the eleven Rudras the eleven positions of the heart, the five organs of senses and the organs of action and to Rudra the eight positions of life, ether, air, fire, water, earth, the sun and the moon. It was said before that Rudra was divided into man and woman. From the woman-portion eleven Rudrāṇīs came into being. They were Dhī, Vṛtti, Uśanā, Umā, Niyutā, Sarpis, Ilā, Ambikā, Irāvatī, Sudhā and Dīkṣā. The eleven Rudrāṇīs became the wives of the eleven Rudras. (Viṣṇu Purāṇa, Aṁśa 1. Chapter 7).

2) *Other information regarding Rudra.* Details about the orgin, life, character etc. of Rudra which occur in other Purāṇas are given below.

(i) Thirtythree children were born to Prajāpati Kaśyapa, by his wife Aditi, as Ādityas, Vasus, Rudras and Aśvins. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14).

(ii) From the fury of Brahmā, Rudra was born; from the lap of Brahmā, Nārada was born; from the right thumb, Dakṣa; from the mind, Sanaka and the others; and from the left thumb, a daughter named Vīraṇī was born. (Devī Bhāgavata, Skandha 7).

(iii) In the beginning of Kalpa (Age of Brahmā) Brahmā meditated upon getting a child like himself and a child of blue complexion appeared on his lap. He ran here and there crying aloud. Brahmā asked him "Why are you crying?" He replied: "I must be named." Because he was crying (doing rodana) Brahmā named him Rudra (He who cries). He cried seven times more. Brahmā gave him seven more names. They were Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra and Mahādeva. Thus there were eight Rudras. To each of them, Brahmā gave a position and wives and children.

The Sun, water, earth, air, fire, ether, Brahmin who has taken vow and the moon were allotted to them as their positions and figures. Their wives were Suvarcalā, Uṣā, Vikeśī Śivā, Svāhā, Diśā, Dīkṣā and Rohiṇī. This world is filled by the sons and grandsons and so on of these wives. Their sons respectively were Śanaiścara Śukra, Lohitāṅga, Manojava, Skanda, Sarga, Santāna and Budha. This Rudra who is described above, married Satī the daughter of Prajāpati Dakṣa. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 8). (For further information see under ŚIVA also).

RUDRAKETU. An asura. Two sons named Devāntaka and Narāntaka were born to this asura by his wife Śāradā. The hermit Nārada was greatly pleased at the valour of these two sons, and taught them "Pañcākṣarīmahāvidyā." Devāntaka and Narāntaka, who became haughty and arrogant by their prowess were killed by Gaṇapati. (Gaṇeśa Purāṇa, Kriyā Kāṇḍa 2).

RUDRAKOṬI. A holy place in North India. Once a large number of hermits gathered in this place to worship Śiva. Greatly pleased at this Śiva appeared before them in the form of many phalluses. From that day onwards the place Rudrakoṭi became a holy place. (M.B. Vana Parva, Chapter 82, Stanza 118).

RUDRĀKṢA. (Elaco Carpus seeds) Beads for rosaries.

1) *General information.* A holy thing worn by devotees. In the Purāṇas much importance is attached to Rudrākṣa. In Devī Bhāgavata, Skandha 11, there is a story stating how Rudrākṣa came to be honoured in this way.

Once there lived an asura chief who was mighty and valiant. His name was Tripura. He defeated Devas and deva chiefs and became emperor of the asuras. The Devas were much grieved because of him. They went to Śiva and represented their grievances. Śiva thought for a while, how to kill Tripura, and sat with open epes. This sitting continued for a thousand divine years. After this prolonged time Śiva winked his eyes and tears fell down from them. The Rudrākṣa tree originated from these tears. From the Sun-eye of Śiva twelve types of Rudrākṣas came into being; from the moon-eye sixteen kinds of Rudrākṣas and from the fire-eye ten kinds of Rudrākṣas originated. Those which originated from the Sun-eye are bloodcoloured, those from the moon-eye white Rudrākṣas and from the fire-eye black rudrākṣas. Boiled Rudrākṣa is considered a Brahmin caste, red rudrākṣa a Kṣatriya caste, white one a Vaiśya caste and the black rudrākṣa a Śūdra caste.

2) *Division of rudrākṣa based on quality.* The division of rudrākṣa according to the number of faces, and qualities thereof are given below:

With one face: Rudrākṣa with only one face is the figure of Śiva. By wearing this remission from the sin of Brahmahatyā could be procured.

With two faces: Rudrākṣa with two faces is the figure of Devīdeva. This is known by the name "Gaurīśaṅkara". By wearing this remission from all sins committed knowingly and unknowingly, would be obtained.

With three faces: This is the figure of Agni (fire). By wearing this the sin incurred by Strīhatyā (killing a woman) would be washed away.

With four faces: Rudrākṣa with four faces is the figure of Brahmā. By wearing this, the sin incurred by Narahatyā (killing a man) could be got rid of.

With five faces: This is the figure of Kālāgni (Fire of Kāla the God of death). By wearing this, remission of sins incurred by eating food which ought not to have been eaten and enjoying woman who ought not to have been enjoyed, could be obtained. All sorts of sins would be absolved by five-faced rudrākṣa.

With six faces; Six-faced rudrākṣa is the six-faced god Kārttikeya. By wearing it on the right hand, remission from all sins, beginning with Brahmahatyā could be obtained.

With seven faces: Rudrākṣa with seven faces is the figure of Kāmadeva (Cupid). If this is worn, sins such as theft of gold etc. could be removed.

Eight faces; Rudrākṣa with eight faces is the figure of Vināyaka, the general of the great army. By wearing this, sins incurred by deceit such as selling rice of low quality as good quality, keeping false weights and measures, giving gold of lower carat as good carat gold, by enjoying woman of wicked families, touching the wife of teacher, and so many other kinds of sins would be absolved, and impediments would be avoided and finally one can attain supernal bliss.

With nine faces:-This rudrākṣa is the figure of Bhairava. This should be worn on the left hand. By doing so one would become as mighty as god and would become devoted to god and would attain salvation. The sins incurred by killing the child in the womb a thousand times and killing Brahmins a hundred times would be got rid of by wearing this rudrākṣa.

With ten faces :—This is the figure of the real Janārdana. If one wears this, the devils, wicked planets, Ghosts, goblins, spirits haunting funeral places, Brahmarākṣasas (a kind of demon) etc. will not come near him. Moreover, snake-bite would not affect him.

With eleven faces :—Rudrākṣa with eleven faces is the figure of the Eleven Rudras. This should be worn on the head. By doing so one could obtain the fruits of performing a thousand horse-sacrifices and a hundred Vājapeyayāgas (A kind of sacrifice).

With twelve faces :—Rudrākṣa with twelve faces is the dwelling place of the twelve Ādityas. This should be worn on the ear. If it is done so, the sun-god will be pleased. The wearer will obtain the fruits of performing horse-sacrifice, cow-sacrifice etc. He will not be wounded by animals with horns, or quills or teeth. He need not fear disease or worry. He need not fear to go anywhere. Wherever he goes he will be honoured as God. All the sins incurred by slaughter of elephant, man, snake, rat, frog etc. will instantly be absolved.

With thirteen faces :— He who wears rudrākṣa with thirteen faces will be equal to Kārttikeya. All his wishes will be realized. He will get rasa (mercury) and rasāyana (sweetened medicine) and all the pleasures and luxuries of the world. The great sins of killing parents, brothers etc. will be removed.

With fourteen faces :—He who wears rudrākṣa with fourteen faces will be exactly like the real Paramaśiva.

3) *The mode of wearing Rudrākṣa.* He who wears thirty-two rudrākṣas on the neck, forty on the head, six on each ear, twelve on each hand, sixteen on each of the upper arms, one on each eye, one on the lock of hair, and one hundred and eight on the chest is really Śrī Nīlakaṇṭha Paramaśiva Himself.

RUDRAMĀRGA. A holy place. If a day and a night's fast is taken in this place, one will attain the world of Indra. (M.B. Vana Parva, Chapter 83, Stanza 181).

RUDRĀṆĪ. Another name of Pārvatī. (For further details see under Pārvatī).

RUDRĀṆĪRUDRA. A holy place in India. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 19, Stanza 31, that the great hermit Aṣṭāvakra visited this holy place, on his journey to the northern countries.

RUDRAPADA. A holy place in India. It is mentioned in Mahābhārata, Vana Parva, Chapter 82, Stanza 100, that if Śiva is worshipped in this holy place, one will obtain the fruits of performing the horse sacrifice.

RUDRAROMĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 7).

RUDRASĀVARṆI. A Manu. (See under Manvantara).

RUDRASENA. A King who was the helper of Yudhiṣṭhira. Mention is made about this King in Mahābhārata, Droṇa Parva, Chapter 158, Stanza 39).

RUDRAṬA. A Sanskrit critic who lived in the 9th century A.D. The famous Book of criticism known as "Kāvyālaṅkāra", was written by this scholar who belonged to Kashmir.

RUDRĀVARTTA. A holy place. Mention is made in Mahābhārata, Vana Parva, Chapter 84, Stanza 37, that by taking a bath in this holy place, one could attain heaven.

RUHĀ. Daughter of Surasā, the mother of Nāgas. She had two sisters called Analā and Vīrudhā. (M.B. Ādi Parva, Dākṣiṇātya Pāṭha, Chapter 66).

RUKMAKEŚA. The youngest of the five sons of Bhīṣmaka, King of Vidarbha. (Bhāgavata, 10th Skandha).

RUKMĀṄGADA I. A son of Śalya the King of Madra. Mention is made in Mahābhārata, Ādi Parva, Chapter 185, Stanza 14, that this Rukmāṅgada, the brother of Rukmaratha, attended the Svayaṁvara (marriage) of Draupadī.

RUKMĀṄGADA II. Father of a Vaiṣṇavite named Dharmāṅgada. This Rukmāṅgada was the son of Ṛtadhvaja, the King of the city of Vidiśā. (See under Dharmāṅgada).

RUKMARATHA I. Son of Śalya, King of Madra.

(i) He attended the wedding of Draupadī in the company of his father and brothers. (Ādi Parva, Chapter 185, Verse 14).

(ii) In the great war he fell unconscious shot by the arrows of Śveta. (Bhīṣma Parva, Chapter 47, Verse 48).

(iii) He was killed by Abhimanyu in the great war. (Droṇa Parva, Chapter 45, Verse 9).

RUKMARATHA II. A synonym of Droṇācārya. As he rode in a golden chariot Droṇa came to be known by this name. (Virāṭa Parva, Chapter 58, Verse 2).

RUKMARATHA III. A particular sect of Trigartta Kings, who fought on the side of the Kauravas in the great war. (Droṇa Parva, Chapter 112, Verse 19). This sect of Kings attacked Arjuna.

RUKMAREKHĀ. The wife of King Raibhya. She was the mother of Ekāvalī. (See under Ekāvalī).

RUKMAŚUKRA. A son of Priyavrata the brother of Uttānapāda. Prajāpati Viśvakarmā gave in marriage to Priyavrata, his two daughters Surūpā and Barhiṣmatī, who were exceedingly beautiful and good-natured. By the first wife, ten sons were born to him. Devī Bhāgavata, Skandha 8).

RUKMĀVATĪ. The daughter of Rukmī. Pradyumna married this lady. Aniruddha was the son born to Pradyumna of Rukmāvatī (Bhāgavata, Skandha 10).

RUKMĪ.

1) *General information.* King of the Province Bhojakaṭa in the country of Vidarbha. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 62, that this Rukmī was born from a portion of the Asura named Krodhavaśa.

2) *Birth.* Father of Rukmī was the king Bhīṣmaka. Two children were born to Bhīṣmaka, named Rukmī and Rukmiṇī. (M.B. Sabhā Parva, Chapter 31, Stanza 62).

3) *Getting a bow.* Śrī Kṛṣṇa took Rukmī's sister Rukmiṇī by force and married her. Rukmī did not like this and so he confronted Śrī Kṛṣṇa. In the contest Śrī Kṛṣṇa reviled him. Rukmī got angry at this and went to Kailāsa and did penance before Śiva. Śiva appeared before him after three years, and gave him a bow for destroying the enemies. Śiva told him that it would be broken, only if it was used against Mahāviṣṇu. After getting this bow he returned to Bhojakaṭa and lived there.

4) *The details regarding Rukmī, given in the Mahābhārata.*

(i) Rukmī accepted the suzerainty of Sahadeva at the time of his regional conquest. (M.B. Sabhā Parva, Chapter 21, Stanza 62).

(ii) Rukmī paid tribute to Karṇa at the time of his regional conquest. (M.B. Vana Parva, Chapter 254, Stanza 14).

(iii) The Pāṇḍavas had sent invitation to Rukmī for the Bhārata-battle. (M.B. Udyoga Parva, Chapter 11, Stanza 16).

(iv) Bhīṣmaka, the father of Rukmī, was known by the name 'Hiraṇyaromā' also. Rukmī became famous throughout all the countries. He accepted Druma, a famous Kimpuruṣa (Kinnara) as his teacher in archery. Druma presented him with a bow called Vijaya. This Vijaya was on a par with the Gāṇḍīva. Rukmī fought with Śrī Kṛṣṇa and was defeated. The place at which he was defeated by Śrī Kṛṣṇa is known as Bhojakaṭa.

After having been defeated by Śrī Kṛṣṇa, a thought arose in the mind of Rukmī to keep amity and concord with Śrī Kṛṣṇa. Knowing this, the Pāṇḍavas invited Rukmī to their palace. He promised his help if ever Arjuna feared to do battle. At this Arjuna laughed and said that he was not in need of any help. After this Rukmī went to Duryodhana and promised to help him. But Duryodhana also rejected his help. (M.B. Udyoga Parva, Chapter 158).

5) *Death of Rukmī.* Discontented with everybody, Rukmī lived in Bhojakaṭa, having no contact with any body. During this period the king of Kaliṅga once approached Rukmī and advised him to challenge Balabhadrarāma for a game of dice. The challenge was made knowing that Balabhadra was not a good player. Knowing that to reject a challenge was not honourable, Balabhadra went to play the game. Rukmī won the first round of game. Staking everything, the second round of the game began and Balabhadra won the game. But Rukmī and the king of Kaliṅga did not accept the victory. All the kings who witnessed the game sided with Rukmī. Instantly an ethereal voice said "Balabhadrarāma has won the game." The friends of Rukmī did not accept the ethereal voice. They began to create a tumult in the hall. Balabhadrarāma who became furious at this ridicule took a pestle of iron and killed

Rukmī with one blow. The rest of the kings fled from the place. (Bhāgavata, Skandha 10).

RUKMIṆĪ. The chief queen of Śrī Kṛṣṇa.

1) *Birth.* From the following Purāṇic statements, it could be understood that Rukmiṇī was the incarnation of goddess Lakṣmī.

(i) "Śrī Devī (Lakṣmī) by her portions, took birth in the earth as Rukmiṇī in the family of Bhīṣmaka". (M.B, Ādi Parva, Chapter 67, Stanza 156).

(ii) Formerly Lakṣmī Devī took birth as the daughter of Bhṛgu by his wife Khyāti. Next she took birth from the sea of Milk at the time of the churning of it by the combined efforts of the devas and the asuras, to take Amṛta (ambrosia). When Viṣṇu took birth as Āditya, Lakṣmī took birth from lotus. When Viṣṇu incarnated as Paraśurāma Lakṣmī Devī became the earth-goddess. In the incarnation of Śrī Rāma she became Sītā and in that of Śrī Kṛṣṇa she was Rukmiṇī. (Viṣṇu Purāṇa, Aṃśa 1, Chapter 9).

It was in the kingdom of Vidarbha that Lakṣmī Devī took birth as Rukmiṇī during the incarnation of Śrī Kṛṣṇa. To Bhīṣmaka, the King of Vidarbha, five sons beginning with Rukmī, were born. The sixth was a daughter who was named Rukmiṇī. She grew up into a beautiful damsel. (Bhāgavata, Skandha 10).

2) *Marriage.* Rukmiṇī fell in love with Śrī Kṛṣṇa. Her parents agreed to her choice. But her brother Rukmī was an enemy of Śrī Kṛṣṇa. Rukmī desired to give his sister to Śiśupāla. The date of the marriage was fixed and the heart was burning within Rukmiṇī. She sent a Brahmin as messenger to Kṛṣṇa.

The time of marriage drew near. The kings of Aṅga, Kaliṅga, Mālava, Kekaya, Vaṅga, Magadha, Kosala, Sālva, Cola, Pāṇḍya, Kerala and so on took their seats in the nuptial hall. Śrī Kṛṣṇa and Balabhadra came with their army. The army under the leadership of Balabhadra remained behind and Śrī Kṛṣṇa went alone to the nuptial hall. While preparations were being made to give Rukmiṇī to Śiśupāla, Śrī Kṛṣṇa took her in his chariot and quickly left the place. All the other kings who ran after Śrī Kṛṣṇa to fight had to confront with the mighty army of Balabhadra, who defeated the kings and returned to Dvārakā. (Bhāgavata, Skandha 10).

3) *Sons.* It is mentioned in Bhāgavata, Skandha 10, that ten sons were born to Śrī Kṛṣṇa by Rukmiṇī. They were Pradyumna, Cārudeṣṇa, Sudeṣṇa, Cārudeha, Sucāru, Cārugupta, Bhadracāru, Cārucandra, Cārubhadra and Cāru. But a slight difference is observed in the description of the sons of Rūkmiṇī given in Mahābhārata, Anuśāsana Parva, Chapter 14, Stanzas 33 and 34.

4) *Yoked to the chariot by Durvāsas.* See under Durvāsas, Para 3.

5) *Consoled Arjuna.* After the death of Śrī Kṛṣṇa, Arjuna visited Dvārakā. Seeing the dilapidated city without rulers and the women without husbands, he cried aloud. Rukmiṇī Devī ran to him and consoled him and seated him on a golden chair. (M.B. Mausala Parva, Chapter 5, Stanza 12).

6) *Death.* After the death of Śrī Kṛṣṇa, Rukmiṇī, with the other wives of Śrī Kṛṣṇa jumped into a burning pyre and died.

"Śaibyā, Rukmiṇī, Gāndhārī, Haimavatī and Jāmbavatī jumped into the fire." (M.B. Mausala Parva, Chapter 7, Stanza 73).

7) *The Palace of Rukmiṇī.* There is a statement in the Mahābhārata, Dākṣiṇātya Pāṭha, Sabhā Parva, Chapter 28, about the palace of Rukmiṇī. "Viśvakarmā built a palace for Śrī Kṛṣṇa at the instance of Indra. The highest dome of it is covered with gold. So this dome dazzled as the peak of Mahāmeru. It was this dome that was set apart for his beloved wife Rukmiṇī by Śrī Kṛṣṇa".

RUMĀ I. A noble woman obtained from the sea of Milk at the time of its churning by the devas and the asuras to get Amṛta (Celestial honey of immortality). At the time of the churning, many beautiful and noble things were obtained from the sea of Milk. Jyeṣṭhā, Airāvata, Uccaiśśravas, Kalpa tree, Cintāmaṇi, Kaustubha, Candra (Moon), Celestial maids, nymphs of heaven, Mahālakṣmī, Tārā, Rumā and so on were some of them. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

RUMĀ II. The wife of Sugrīva. She was the daughter of the famous monkey called Panasa. (Brahmāṇḍa Purāṇa, 3:7:221). After driving Sugrīva away from Kiṣkindhā, Bāli took Rumā by force. After the death of Bāli, Rumā returned to Sugrīva. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Chapter 20, 21; Padma Purāṇa 4: 112:161).

There was Rumā also, among the women who came to see Śrī Rāma on his return to Kiṣkindhā after visiting Vibhīṣaṇa. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

RUMAṆVĀN. Son of Supratīpa, a captain of the army of Udayana. (See under Udayana).

RUMAṆVĀN II. The eldest of the five sons born to Jamadagni by his wife Reṇukā. The sons of Jamadagni were, Rumaṇvān, Suṣeṇa, Vasu, Viśvāvasu and Paraśurāma. It was Rumaṇvān that Jamadagni ordered to kill Reṇukā who was late in fetching water from the river. But Rumaṇvān did not obey his father. The angry hermit cursed Rumaṇvān. According to the curse Rumaṇvān became dull-witted like birds and beasts. (M.B. Vana Parva, Chapter 116, Stanza 10).

RŪPAKA. See under Pattu (Ten)

RŪPAVĀHIKA. A country in ancient India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 50, Stanza 43.

RŪPAVATĪ. A harlot who lived in Tretāyuga. It is mentioned in Padma Purāṇa, Pātāla Khaṇḍa, that Rūpavatī and her lover Devadāsa attained salvation by adopting the life of a house-holder in the forest.

RŪPAVIDYĀ. The figure of Devī. The figure of Devī, shown as sitting with twelve hands, is called Rūpavidyā. (Agni Purāṇa, Chapter 50).

RŪPIṆA. A son born to the emperor Ajamīḍha by his wife Keśinī. He had two brothers named Jahnu and Vraja. (M.B. Ādi Parva, Chapter 94, Stanza 32).

RURU I. A hermit famous in the Purāṇas.

1) Genealogy. Descended from Viṣṇu in the following order: Brahmā-Bhṛgu -Cyavana - Pramati - Ruru.

2) *Birth.* The beautiful Pulomā was the wife of Bhṛgu. Bhṛgu got the son Cyavana by Pulomā. Cyavana married Sukanyā the daughter of Śaryāti. A son named Pramati was born to them. The hermit Pramati married the beautiful damsel Pratāpī. Ruru is their son. He grew up to be a famous hermit. (Devī Bhāgavata, Skandha 2).

3) *Marriage*. Ruru happened to see the exceedingly beautiful Pramadvarā the daughter of Viśvāvasu by Menakā. The moment he saw her he fell in love with her. The father of Pramadvarā came to know of this and he decided to give her in marriage to Ruru. Preparations for the marriage were being made. One day during that time Pramadvarā who had been running here and there joyfully, was bitten by a snake and she fell down dead. Ruru instantly reached the spot.

Ruru who was greatly sad and disappointed, got down to the Ganges and bathed. Then rinsing his mouth he took some water in his hand and said "By the favour of God I have acquired by my devotion and worship of gods, devotion and service to my teacher, by my scripture-study, my worship with Gāyatrī, my prayer, and meditation, my penance, my offerings to the holy fire, and my oblations, let her come to life. If she does not come to life, I will die in this Ganges water." Making this prayer, making the gods witnesses he poured the water down.

Immediately a messenger from heaven appeared in the sky and said that she would come to life again provided Ruru was prepared to give half of his life to her. Ruru agreed to it. Thus Pramadvarā came to life again and Ruru married her. (Devī Bhāgavata, Skandha 2).

4) *Hatred towards Serpents*. A relentless hatred grew up in the heart of Ruru against serpents, because a serpent had killed his wife. He wandered about destroying every serpent he came across. Finally when he confronted Ḍuṇḍubha he was given exhortations and good advices regarding righteousness by Ḍuṇḍubhla. (M.B. Ādi Parva Chapter 9, Stanza 19). Moreover it is mentioned in Mahābhārata, Ādi Parva, Chapter 12, that Ruru had taken a lively interest in the sacrifice of Janamejaya meant for the extermination of serpents.

RURU II. A mighty and valiant Asura. After procuring a boon from Brahmā, Ruru became arrogant and attacked the realm of gods. The Devas who were defeated by Ruru ran to the Blue mountain and prostrated before the goddess Śakti, who had been doing penance there. This goddess Śakti had been born from the matted hair of Śiva.

Ruru followed the Devas and reached the Blue mountain. When Devī saw Ruru and his mighty army a loud laugh burst out from her. From that laugh thousands of devilish figures came into existence. They completely annihilated the army of Ruru. After this Devī killed Ruru with the nail of her toe. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

RURUKA. A King of the Ikṣvāku dynasty. This King was a scholar in economics and administration. (Harivaṁśa, 1 ; 13 ; 29).

RUṢĀBHĀNU. Wife of Hiraṇyākṣa, an asura. (Bhāgavata, Skandha 7).

RUṢADRATHA. A King of the Aṅga family. He was the son of Titikṣu and the father of Paila, a member of the line of Vyāsa's disciples. (Agni Purāṇa, Chapter 277).

RUṢADRU. A King in ancient India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 13, that this King stays in the palace of Yama.

RUŚAMĀ. A Priest who had studied the Vedas well. A story occurs in the 'Pañcaviṁśabrāhmaṇa', about this priest. Once Indra and Ruśamā bet on going round the world. Both got ready and started. But Ruśamā walked round Kurukṣetra and returned, while Indra travelled the whole of the way round the world and kept the conditions. The question arose as to who won the bet. The devas gave the decision, "Kurukṣetra is the dais of Brahmā, and so Kurukṣetra contains the entire world. Therefore both Indra and Ruśamā were declared to have won the bet."

RUṢAṄGU. An ancient hermit. Once the great hermit Ārṣṭiṣeṇa came to the hermitage of Ruṣaṅgu and did severe penance. Viśvāmitra obtained Brāhmaṇatva (Brahminhood) by doing penance in this place. Towards the end of his life Ruṣaṅgu and his sons came to Pṛthūdakatīrtha and sang laudatory songs about Pṛthūdakatīrtha. Ruṣaṅgu said that those who did penance and died in this holy bath would not have to undergo miseries after death. (M.B. Śalya Parva, Chapter 39, Stanza 24).

RUṢARDDHIKA. A wicked King of the Saurāṣṭra dynasty. Mention is made about this King in Mahābhārata, Udyoga Parva, Chapter 74, Stanza 14.

RUYYAKA (RUCIKA). A Sanskrit playwright who lived in the 12th century. He has another name 'Rucika' also. The book of criticism called "Alaṅkārasarvasva" is written by him. He was the teacher of Maṅkha, the author of Śrīkaṇṭhacarita'. Some are of opinion that Ruyyaka had written only the Sūtras in the book 'Alaṅkārasarvasva' and that the gloss or commentary was given by Maṅkha. Some of the other works of Rucika are Sahṛdayalīlā, Alaṅkārānusaraṇī etc.

S

ŚA (श). The letter Śa means to lie down and also Śaṁkara. 'Śam' means comfort or happiness. (Agni Purāṇa, Chapter 348).

ṢA (ष). Ṣa means noble, sublime. (Agni Purāṇa, Chapter 348).

SA (स). The sound 'Sa' means indirect; 'Sā, Lakṣmī (Goddess of wealth and prosperity) and 'sam' means hair. (Agni Purāṇa, Chapter 348).

ŚABALA. A nāga born to Kaśyapaprajāpati of his wife Kadrū. (Ādi Parva, Chapter 85, Verse 7).

ŚABALĀKṢA. A divine maharṣi. He once visited Bhīṣma. (Anuśāsana Parva, Chapter 26, Verse 7).

ŚABALĀŚVA I. The thousand sons born to Dakṣa of his wife Vīraṇī, are known as Śabalāśvas. To procreate man-kind Dakṣa first created five hundred sons by his wife Asiknī and named them Haryaśvas. Dakṣa had to create the Śabalāśvas as the Haryaśvas were misled by Nārada. But, Nārada approached and told the Śabalāśvas also that it was not correct on their part to procreate children before they had studied the interior, exterior, bottom and top of the earth. Believing Nārada's advice the Śabalāśvas also set out to measure the extent of the earth and they have not yet returned. Because of this Brahmā cursed that Nārada, instead of living at one place, should always be on the move. (Viṣṇu Purāṇa, Part 1, Chapter 15).

ŚABALĀŚVA II. A King born in the dynasty of King Kuru. His father, Avikṣit or Aśvavān was the grandson of King Kuru. Avikṣit had, besides Śabalāśva, seven sons called Parīkṣit, Ādirāja Virāja, Śālmali, Uccaiśśravas, Bhaṁgakāra and Jitāri. (Ādi Parva, Chapter 94, Verse 52).

ŚABARA. A mleccha—low caste. The Mahābhārata has the following about Śabaras.

(i) Śabaras were born from the dung and urine of Nandinī, the cow of Vasiṣṭha. (Ādi Parva, Chapter 174, Verse 16).

(ii) When Sātyaki annihilated the Kauravas the dead bodies of thousands of Śabaras were heaped on the battle-field. (Droṇa Parva, Chapter 119, Verse 46).

(iii) In early days the Śabaras lived in the kingdom of Māndhātā, their profession being murder and looting. (Śānti Parva, Chapter 65, Verse 13).

(iv) Śiva had once taken the form of forest-dwellers and Śabaras. (Anuśāsana Parva. Chapter 65, Verse 17).

(v) Many Kṣatriyas lived for many years hidden in caves for fear of Paraśurāma, and as they had no association with kṣatriyas during the period, they became Śabaras. (Aśvamedhika Parva, Chapter 29, Verse 15).

ŚABARĪ. A woman of the tribe of forest-dwellers. Śrī Rāma, during his life in the forest, gave her salvation.

1) *Former life.* Śabarī, in her former life, was the only daughter Mālinī of the Gandharva King, Citrakavaca. An erudite scholar, Vītihotra, married her. As he was ever immersed in contemplation of Brahman his wife Mālinī, (later Śabarī) kept one hunter, Kalmāṣa, as her paramour, and her husband cursed her thus : "As you have become a lover of the hunter, you turn out to be a hunter-woman."

2) *At the Suburbs of Mataṅga's hermitage.*

Mālinī in tears sought redemption from the curse from her husband, and he told her that she would get absolution from her infamy and the curse from Śrī Rāma. Immediately she was transformed into a hunter-woman and she came to the suburbs of Mataṅgāśrama. She took a special liking for the place, the reason being that the flowers in the āśrama possessed a special fragrance. Once while the disciples were carrying a load of flowers for the muni (Mataṅga) a few drops of sweat from their bodies fell on the ground, and the muni blessed that the trees and creepers, which grew up from the sweat and their flowers would never fade. This is described as follows in Canto 73, Araṇyakāṇḍa of Vālmīki Rāmāyaṇa.

"Oh ! Rāma ! nobody plucks and wears those flowers. They neither fade nor fall down. While the disciples of Mataṅga were carrying a load of flowers for him, they sweated on account of exhaustion and some drops of sweat fell on earth which developed themselves into flowers due to the prowess of the guru's tapas. Even today may be seen there Śabarī, who has taken to sannyāsa and who tends the flowers. She will attain heaven only after seeing you."

Śabarī lived for long there serving Mataṅga's disciples, performing tapas and learning knowledge about Brahman. At the time of the munis giving up their physical bodies they blessed Śabarī that without further delay she would meet Rāma and get redemption from the curse. They also blessed that she would possess divine eyes to see hidden things and also the past and the future. After that she was spending her days awaiting the arrival of Rāma.

It was the period of the life in the forest of Rāma and Lakṣmaṇa. After visiting various āśramas Rāma at last came to Mataṅgāśrama. Hearing about Rāma's visit Śabarī had gathered a lot of fruits. Now, Rāma and Lakṣmaṇa came and Śabarī received them most respectfully. After herself biting each fruit to test its taste she gave the fruits for them to eat. The left-overs of Śabarī appeared as nectar to Rāma. Then Śabarī told Rāma thus: "When you go a short distance southwards there is the beautiful stream called Pampā. You cross Pampā and advance a little further and you will reach mount Ṛṣyamūka. On the top of that mountain lives Sugrīva, son of Sun, and if you enter into alliance with him you will succeed in finding out and getting back Sītā after annihilating the enemies. Oh ! Lord ! my salutations."

After speaking thus, Śabarī the great anchorite and chaste woman closed her eyes. Immediately she was transformed into Mālinī, the Gandharva damsel, and all at once a handsome Gandharva prince appeared there in a divine plane. It was Vītihotra, the husband of Mālinī. After saluting Śrī Rāma he took away his wife in a chariot to the Gandharva city. (Kamba Rāmāyaṇa, Araṇyakāṇḍa).

ŚABARIMALA (ŚABARI MOUNTAIN). A sacred place in South India in the eastern region of Kerala on a mountain called Śabarimala. It is not quite certain whether the name of this mountain is in any way related to Śabarī, to whom Śrī Rāma had given salvation. At any rate a very ancient temple with Śāstā as the presiding deity therein is found at Śabarimala today. It is proof positive of the great sanctity attached to the ancient temple that every year lakhs of devotees from all parts of India visit it braving dense forests, mountains and wild beasts on their way. Historical evidence about the origin of the temple or its philosophical importance is sparse, but there is a legend, more illuminating than facts of history, about Śāstā (Ayyappan) the deity installed in the temple. The legend is as follows—

In olden days the royal family of the Pāṇḍyas divided itself into two branches, one of them settling down at Velliyūr and the other at Madura. When the king of Madura one day went ahunting in the forest he met a handsome and very powerful and courageous Malayāli youth. The king immediately took a liking for him and appointed him as an officer in his army. The youth gradually rose up in military service to become the Commander-in-Chief. The other officers, who were jealous due to the rise of the youth—Ayyappan—began conspiring to drive him out. The queen became a weapon in the hands of the conspirators, and at their instance she pretended herself to be very ill and lay in a fainting fit. All the physicians acknowledged defeat in curing her. Then a physician, an agent of the conspirators, came forward and assured the king that he would cure the queen of her illness within one and a half hours if a leopard's milk was made available. The king told Ayyappan about it.

Ayyappan went into the forest and returned to the palace with many she-leopards. He rode a tiger leading the leopards. People in the royal court were frightened by the sight of the leopards. The King realised that Ayyappan was not an ordinary person. Being questioned about him by the King, Ayyappan replied that God was his father and the whole world his home. As he did not like to live any further with tale-bearers and conspirators he returned to Kerala.

Ayyappan's departure made the King sad and very restless in mind. After giving all his immovable property on rent the King followed Ayyappan to Kerala taking all his ornaments, jars and other utensils, and came at last to Pantalam. This region of Kerala was then in the control of a petty Chieftain called Kaippuzha Tampān. The King of Madura purchased some land from the Tampān, put up a palace there and lived therein with the members of his family.

Ayyappasvāmī on his way back to Kerala met Paraśurāma, who told the former that he had already, for the protection of Kerala, installed on mountains and the sea-coast idols of his (Ayyappasvāmī) and that he would install another idol of Ayyappan at Śabarimala where they had now met each other. From that day onwards Ayyappasvāmī took his abode there.

One of those days the Pāṇḍyan king living at Pantalam had a dream, and in that dream Ayyappasvāmī appeared and told him that he (Ayyappan) was living at Śabarimala and the King might meet the Svāmī if he went there. The next day morning the King with his retinue started for Śabarimala. At Śabarimala the King got the forest cleared and made a search of the ground where he found an idol installed by Paraśurāma. The King built a temple there and installed the idol of Ayyappasvāmī therein. He also got necessary purificatory ceremonies conducted in the temple by the famous tantrī (high-priest) Tāzhamaṇ. A routine programme for the conduct of affairs in the temple was fixed. As it was difficult for men to live in the forest infested by wild beasts and conduct pūjā etc. daily, it was fixed that pūjās need be conducted only for five days in every month and that Makarasaṁkrānti should be the annual festival day. From the first of Makaram (January) for five days it was to be utsava with the deity led in procession. On the fifth of Makaram every year a 'Kalabham' and on the seventh day a 'guruti' also were ordained.

On the annual festival day the temple priest, the senior pilgrim, mārārs and other employees go to Śabarimala carrying with them rice etc. for food and calling aloud 'Svāmiye Śaraṇam Ayyappa' (Oh! lord Ayyappa! you are our refuge), devotees climb the mountain today also repeating this slogan. (See under Śāstā).

ŚĀBHĀKĀ (ŚALĀKĀ). See under Dhanañjaya V.

SABHĀNARA. A King of the Bharata Dynasty. He was son of Anudruhyu, and the father of Kālanara. (Bhāgavata, Skandha 9).

SABHĀPARVA. An important section in the Mahābhārata. The main theme mentioned in this section is the building of the palace of the Pāṇḍavas. (Sabhā= palace).

SABHĀPATI. A prince who took the side of the Kauravas and fought against the Pāṇḍavas. Mention is made in Mahābhārata, Karṇa Parva, Chapter 89, Stanza 64, that this prince was killed by Arjuna.

ŚACĪ. Daughter of Pulomā and wife of Indra. The following information about Śacī is gathered from the Mahābhārata.

(1) It was from an aspect of Śacī that Pāñcālī, daughter of King Drupada was born. (Ādi Parva, Chapter 67, Verse 157).

(2) Śacī is seated on the best throne in the assembly of Devas in the court of Indra. (Sabhā Parva, Chapter 7, Verse 4).

(3) She worships Brahmā also in his court. (Sabhā Parva, Chapter 11, Verse 42).

(4) It was Śacīdevī, queen of Indra, who took Śrī Kṛṣṇa and Satyabhāmā, during their visit to Devaloka to the Devamātā. (mother of Devas). (Sabhā Parva, Dākṣiṇātyapāṭha, Chapter 38).

(5) When Indra, afflicted by Brahmahatyā, hid himself away from Devaloka Śacīdevī was kept under the protection of Bṛhaspati. (Udyoga Parva, Chapter 11, Verse 20).

(6) While he was made Indra, Nahuṣa wanted to take Śacī for wife and she tried hard not to fall into his clutches. (See under Nahuṣa).

(7) Śacī was present at the birth of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 13).

SADĀCĀRA (Good conduct).

1) *General information.* Each country has good customary practices of its own. A man with good habits or behaviour is considered as having conquered the two worlds. The sound 'Sat' denotes 'Sādhus'. Sādhus are those who are without any bad conduct or behaviour. The habits and practices of the Sādhus are called Sadācāra. The Saptarṣis, (the seven hermits), the Prajāpatis (Lords of all creatures) and Manus (the fathers of men), were persons who were careful to keep up the good practices. Once the hermit Aurva advised Sagara, what the good usages of the people of Bhārata ought to be. The laws of good conduct according to hermit Aurva are given below :

2) *The passing of excrement and urine.* Every one should wake up in the Brāhmamuhūrta (Two hours before dawn). After having risen, he should go to the south-west corner of the village or house at a distance of an arrow-shot for stooling and passing urine; should not pour the water used for washing the face and the legs, in the courtyard; should not pass urine in one's own shadow, or in the shade of a tree, or facing cow, the Sun, fire, wind, teacher and Brahmin. Ploughed fields, fields where grains are ready for harvest, cattleshed, crowd, path, lakes or rivers and their banks, are places, forbidden for stooling or passing urine. When there is no danger, a wise man should pass urine, facing the north in the day and facing south at night. When passing excrement the ground should be covered with grass and his head should be covered with cloth. Should not sit long or talk much when stooling.

3) *The conduct of ablution after answering the calls of nature and rinsing the mouth after meals.* Soil such as taken from white ant-hill, ground thrown up by moles or rats, soil at the bottom of water, remainder of soil used by another, soil taken from the wall, soil gathered by worms and flies, ploughed soil etc. should not be used for ablution. By using soil, do the cleansing of the urethra once, the anus thrice, the left hand ten times, and both the hands together, seven times. After this use pure water (in which there is no mud or foam and which has no foul smell) and rinse the mouth. Take soil again and wash the legs with it. Rinse the mouth thrice and wipe the face twice. Then holding water in the hand, touch the apertures in the head such as eye, etc. the crest of the head, both upper arms, navel and heart. With this rinsing take bath. After bath, with the help of a mirror, tie the hair, anoint the eyes with collyrium, and wear flower garlands etc. carefully. Bathing should be done in river, rivulet, lake, jungle-stream, mountain

or holy bath (tīrtha), or draw water from the well and bathe there or carry well-water home and bathe there. After the bath put on clean dress. Then take some water in the hand, offer it as oblation to gods, sages, and the manes with care. Throw water thrice for the blessing of the gods and hermits and to Prajāpati once, as ordained. In the same way, to the manes and the great ancestors also give oblation of water thrice.

After so much is done do the customary sacrificial offerings, prayer etc. to Devī. Then invite guests to the house and welcome them. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 11).

SADĀJIT. A king of the dynasty of Bharata. He was the son of Kuntī and the father of Māhiṣmān. (Bhāgavata, Skandha 9).

SADĀKĀNTĀ. A river in India, Purāṇically very famous. Mention is made of this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 25.

SADĀNĪRĀ. A river in India very famous in the Purāṇas. Mention is made of this river in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 204. Some scholars are of opinion that this river is the same as the Karatoyā of Modern India.

ṢAḌARBHAKA (S). Six sons of Marīci. Subjected to a curse they had to live many lives and ultimately they resumed their old forms as children of Devakī. (For details see under Kaṁsa, Para 2).

SADAŚVA. A king of ancient India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 12, that this king remains in the palace of Yama, glorifying him.

SADASYORMI. A king. He is a worshipper of Yama. (M.B. Sabhā Parva, Chapter 8, Stanza 11).

ṢAḌGUṆA I. The six qualities or attributes of Bhagavān (God). Aiśvaryam (prosperity), Vīryam (prowess), Vairāgyam (non-attachment or renunciation), Vijñānam (super-knowledge), Śrī (welfare and prosperity) and Yaśas (fame, reputation) are the six attributes of Bhagavān.

ṢAḌGUṆA II. Six kingly or political policies. Sandhi, Vigraha, Yāna, Āsana, Dvaidha and Āśraya are the six policies of state-craft. (Manusmrti, Chapter 8, Verse 160)

1) *Sandhi*. To enter into peace and concord with the enemy is Sandhi. One may make peace for one's own benefit with the enemy, who is powerful and is fighting. There are sixteen kinds of sandhi called Kapālasandhi, etc. No kind of peace or treaty should be made with twenty kinds of kings, i.e. infants ; old men; one suffering from chronic disease; cast out by one's own people; coward; one whose supporters are cowards; miser; one whose people are misers; who is very much addicted to women and such other material things; one, who has not a mind of one's own and is ruled by more than one adviser; he, who does not respect Devas and brahmins; one hated or forsaken by God; blasphemer; one subject to scarcity and sorrow; one not with satisfactory army; local person; one with many enemies; one whose days are numbered and one devoid of truth and righteousness. One shall only fight and not enter into peace with the above types of people.

2. *Vigraha*. Fighting, i.e. war is vigraha. War is the result of mutual evil-doings. The king, who desires prosperity who is troubled by others and in whose favour time and circumstances are, should go in for war. The main causes of war are the following : the desire to capture kingdom, woman, position etc. haughtiness and imperiousness, obstruction to duties and rights, the interest of friends and allies, destruction to one's allies, both parties getting interested in one and the same thing etc. Enmity is engendered chiefly due to the following causes:-rivalry of co-wives, disputes about property and women, verbal controversies and wrongs committed. The following kinds of wars should not be fought:-Wars the benefit of which is meagre or futile; war which would cause harm in the present as also in future; with the enemy whose strength is not correctly known; incited by others, for others, on account of women, which would continue for long; with brahmins, where time and fate are not in favour; with him, who has powerful allies, though of temporary advantage but which will not be so in future; though of advantage in future but useless at present.

The king should always do what will be of advantage at present as also in future. If one's own army is strong and enthusiastic and when the army of the adversary is not so, one may go in for war. Also, when all circumstances are in one's favour and against the antagonist one may fight.

3) *Yāna*. Yāna means marching for war. One may start for war after declaring it, after making peace, after making alliances; and incidentally also.

4) *Āsana*. To remain quiet or doing nothing which is also of four kinds as yāna.

5) *Dvaidha*. To get in between the contending parties to support with words only and to remain without joining either side is dvaidha. He who takes up the stand should, on meeting both the parties, serve the stronger side. But if he finds that both the parties are making peace, and not in need of his aid, he should approach their enemy, who is more powerful than they, or he should fight by himself.

6) *Āśraya*. When one is attacked by a stronger enemy and if one finds no means to retaliate, one should depend upon another person, who is noble, truthful and powerful. To put on a supplicant's look, to understand the moods of that person whose help is sought and to be humble to him—these are the characteristics and traits of the dependent. (Agni Purāṇa, Chapter 240.

SĀDHU. An incarnation of Śiva. The Brahmāṇḍa Purāṇa contains the following story about it.

When the Himālaya and Maināka mountains once began a very intense tapas, the Devas and Ṛṣis fearing great ruin to the world in case the mountains got salvation, sought Śiva's protection and prayed for a solution for the problem. So Śiva, in the guise of a brahmin named Sādhu, went to the mountains, spoke to them condemning Śiva and thus made them retract from their devotion to Śiva.

SĀDHYĀ. Mother of the Sādhyas. (See under Sādhyas).

SĀDHYA (S).

1. *General*. A Gaṇadevatā. These Devatās often used to play an important role in Purāṇic movements and incidents. The Sādhyas were born from the seed Virāṭ Puruṣa. (Ādi Parva, Chapter 1, Verse 35). But according to Viṣṇu Purāṇa (Part 1, Chapter 35) the Sādhyas were the grand-children of Dakṣa-prajāpati. Of the sixty daughters of the Prajāpati by his wife Asiknī, ten were married by Dharmadeva; The Viśvadevas were the sons of Dharmadeva by his wife Viśvā and the Sādhyas were his sons by Sādhyā.

2. *Other information.*
(i) The Sādhyas fought with Garuḍa, who went to Devaloka for Amṛta and got defeated. (Ādi Parva, Chapter 32, Verse 16).
(ii) The Sādhyas feared Viśvāmitra. (Anuśāsana Parva, Chapter 71, Verse 39).
(iii) Sādhyagaṇas participated in the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 70).
(iv) Sādhyas took their place in planes above the palace of Drupada to witness Draupadī's wedding. (Ādi Parva Chapter 186, Verse 6).
(v) They were present at the Devayajña conducted at Naimiṣa forest. (Ādi Parva, Chapter 195, Verse 3).
(vi) They were present with various Kinds of arrows at the battle between Śrī Kṛṣṇa and Arjuna on the occasion of the burning of the Khāṇḍava forest. (Ādi Parva, Chapter 226 Verse 38).
(vii) They live in Indra's court. (Sabhā Parva, Chapter 7, Verse 22).
(viii) They go to the court of Brahmā also and worship him. (Sabhā Parva, Chapter 11, Verse 44).
(ix) In the battle between Subrahmaṇya and Tārakāsura they fought on the side of the former. (Vana Parva, Chapter 231, Verse 71).
(x) Once they made a prayer to Dattātreya muni. (Udyoga Parva, Chapter 36, Verse 3).
(xi) On the occasion of the battle between Karṇa and Arjuna at Kurukṣetra the Sādhyas wished success for the flatter. (Śalya Parva, Chapter 44, Verse 29).
(xii) They served as store-keepers at the yajña performed by king Marutta. (Śānti Parva, Chapter 29, Verse 22).
(xiii) They remain on Mount Muñjavān worshipping Śiva. (Āśvamedhika Parva, Chapter 8, Verse 1).

SĀDYASKA. A yajña ordained for Rājarṣis. It could be performed in one day. (Vana Parva, Chapter 204, Verse 16).

SAGARA. A king of the solar dynasty, Sagara ruled Ayodhyā.

1) *Genealogy.* Descended from Brahmā thus: Brahmā-Kaśyapa-Vivasvān-Vaivasvata Manu-Ikṣvāku - Vikukṣi-Śaśāda-Purañjaya-Kākutstha-Anenas-Pṛthulāśva-Prasenajit - Yuvanāśva - Māndhātā - Purukutsa - Trasadasyu-Anaraṇya-Aryaśva-Vasumanas- Sudhanvā - Traiyāruṇa-Satyavrata (Triśaṅku)-Hariścandra-Rohitāśva-Harita-Cuñcu-Sudeva-Bharuka-Bāhuka-Sagara.

2) *Birth.* Bāhuka, father of Sagara, was known as Subāhu also. Sagara was Bāhuka's son by his wife, Yādavī. (Brahmāṇḍa Purāṇa, Chapter 16). Though Sagara was a prince he was born at the āśrama of Aurva, and there was a reason for it.

Subāhu and Yādavī did not have a child for long. But, as a result of many yajñas conducted for the gift of a child, Yādavī conceived. While she was in the seventh month of her pregnancy her co-wife administered poison to her with the result that she did not further advance in pregnancy and deliver in due time. Thus she continued as a pregnant woman for seven years. (Brahmāṇḍa Purāṇa, Chapter 16). The King became an old man. During this period Tālajaṅgha, king of Hehaya, attacked Ayodhyā with his army, and Subāhu, despite his old age, fought back. But the fighting grew fiercer. Subāhu found that he would not be able to defeat Tālajaṅgha and so he escaped into the forest with his wife Yādavī. They took shelter in the āśrama of sage Aurva. Subāhu expired there due to old age and Yādavī got ready to follow him in his pyre. The Muni prevented her from doing so by pointing out to her that the child in her womb was a very fortunate one and would become emperor of the seven islands when he grew up to manhood. Yādavī delivered shortly. As the poison (gara) given to her by the co-wife had immobilised her pregnancy for so long Aurva named her child Sagara. (Brahmāṇḍa Purāṇa, Chapters 16 and 17).

3) *To Ayodhyā.* Sage Aurva conducted the Upanayana ceremony of the boy and taught him the Vedas etc. Once Yādavī wept to hear the boy address the muni 'father', and when the son asked her the reason for it she told him that the muni was not his father, who was really greater than the muni. She also told him their previous history, and Sagara decided to return to Ayodhyā somehow.

The people of Ayodhyā lived scattered here and there in fear of Tālajaṅgha, and disgusted with such an existence, they came together and took refuge with Vasiṣṭha, who told them that king Subāhu had expired in Aurvāśrama, but that his son Sagara was there in the āśrama. He further advised them to bring Sagara back and reconquer Ayodhyā. Yādavī wept at the sight of the people from Ayodhyā and they insisted upon Sagara's return to the state as their king. They waited in the āśrama for five days for Sagara. Then Sagara and his mother, with the blessings of the Sage, returned to Ayodhyā along with the people. Sagara fought Tālajaṅgha, reconquered Ayodhyā and crowned himself as king. (Brahmāṇḍa Purāṇa, Chapters 20 to 23).

4) *Family life.* Sagara had two wives called Sumati alias Vaidarbhī and Keśinī alias Śaibyā. Sumati was the daughter of Garuḍa.

As he had no issues for long, Sagara, with his wives, went to Himālayas and began doing tapas at Bhṛguprasravaṇa mountain. After hundred years Bhṛgu appeared and blessed Sagara that one of his wives would give birth to 60,000 sons and the other to one, who would add to the glory of the dynasty. Sumati chose 60,000 sons and Keśinī the one son.

The king and the queens returned to Ayodhyā and in due course Sumati delivered the son called Asamañjasa who was to bring prosperity to the dynasty. Sumati gave birth to a lump of flesh, which developed into 60,000 children. They were put in pots of ghee and they grew up to become young persons. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 33).

Some Purāṇas contain stories somewhat different from the above about the birth of the 60,000 children. e.g. in the 9th Skandha of Devī Bhāgavata, the story is related as follows ; "Keśinī delivered the son Asamañjasa and Sumati did not deliver at all. So she did tapas for Śiva for children and because of his blessing she conceived. Sumati delivered only hundred years after continuing to be pregnant, and even that was only a piece of flesh, and she began weeping addressing Śiva, who appeared before her and cut the mass of flesh into 60,000 parts. Each piece of flesh transformed itself into a very powerful and effulgent man.

5) *Loss of children.* Kapila turned into ashes the 60,000 sons of Sagara. Bhagīratha revived them. (For details see under Bhagīratha).

6) *Triumphal tour.* Sagara ruled the kingdom well and while living happily thus with his sons, he set out on a triumphal tour. After conquering the northern regions he moved towards the south, his object being Māhiṣmatī, Kingdom of the Hehayas. He destroyed the Hehayas completely in battle. (Brahmāṇḍa Purāṇa, Chapters 89 and 90).

7) *Evening of life.* Sagara ruled the kingdom for 300 years. (Brahmāṇḍa Purāṇa, Chapter 91). His son, Asamañjasa was a tormentor of his subjects. In the evening of his life, Sagara transmitted the throne to his grandson Aṁśumān (son of Asamañjasa). The rest of his life he spent in Aurvāśrama with his wife engaged in meditation.

8) *Other information.*

(i) Sagara worships Yama in his court, (Sabhā Parva, Chapter 8, Verse 19).

(ii) Sagara ousted Asamañjasa from the palace, because he led an immoral life. (Vana Parva, Chapter 107, Verse 89).

(iii) Sagara went to heaven after handing over the throne to Aṁśumān. (Vana Parva, Chapter 107, Verse 64).

(iv) Sagara had gone, in the plane of Indra to Virāṭanagara to witness the fight between Arjuna and Kṛpa. (Virāṭa Parva, Chapter 56, Verse 10).

(v) Śrī Kṛṣṇa once described the yajña and dāna of Sagara. (Śānti Pārva, Chapter 29 Verse 130).

(vi) Sagara never ate flesh in his life. Anuśāsana Parva, Chapter 115, Verse 66).

(vii) He is considered to be one of the kings to be remembered both at dawn and dusk. (Anuśāsana Parva, Chapter 165, Verse 49).

SĀGARA. Ocean. Samudra (ocean) got the name Sāgara as it was formed later at the place where the 60,000 sons of King Sagara dug the earth in the course of their quest for the missing yājñic horse. (See under Sagara).

SĀGARAKA. A Kṣatriya king who lived at the place called Sāgara. He participated in Yudhiṣṭhira's Rājasūya. (Sabhā Parva, Chapter 52, Verse 18).

SĀGARODAKA. Holy water of the sea. He who bathes in it will go to heaven in an aerial chariot. (Anuśāsana Parva, Chapter 25, Verse 9).

SĀGNI (S). Pitṛs, who are sons of Brahmā. Agniṣvāttas, Barhiṣadas, Anagnis and Sāgnis are the Pitṛs born from Brahmā. (Agni Purāṇa, Chapter 20).

SAHA I. One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīmasena. (Karṇa Parva, Chapter 51, Verse 8).

SAHA II. A very powerful Agni. (Vana Parva, Chapter 222).

SAHĀ. A Celestial woman. She also was with the apsarā women who were present at Indraloka to receive Arjuna. (Mahābhārata, Vana Parva, Chapter 43, Verse 30).

SAHABHOJA. A bird in the line of the offsprings of Garuḍa. (Udyoga Parva, Chapter 101, Verse 12).

SAHADEVA I. The fifth among the Pāṇḍavas.

Facts about Sahadeva are related under the headings, Dharmaputra, Bhīma, Arjuna, Nakula and Pāṇḍavas. Only those facts, which have not been so related are given hereunder.)

1) *A brief biographical sketch.* Sahadeva was the son of Pāṇḍu by his wife Mādrī. Two sons, Nakula and Sahadeva were born to Mādrī by the Aśvinīdevas. Along with Yudhiṣṭhira, Bhīma and Arjuna, sons of Kuntī, Nakula and Sahadeva spent their childhood in the company of Sages at Śataśṛṅga mountain. Pāṇḍu died and Mādrī followed him in the funeral pyre. After that the Pāṇḍavas lived at Hastināpura under the care of Kuntī. When the 'lac-palace' was burnt down, they took themselves to the forest and ruled the kingdom with Indraprastha as capital. The Pāṇḍavas, who were defeated in the game of dice went again into the forest. Their going into the forest has been described as follows by Vidura.

Yudhiṣṭhira, covering his face with cloth and Bhīma stretching out his powerful hands moved into the forest. Arjuna followed them throwing up sand particles. Sahadeva went rubbing his face with earth, Nakula, the most handsome of men, followed them, his body smeared with dust. Pāñcālī, her face concealed in hair and weeping went behind the king. Sage Dhaumya with Kuśa grass in his hands, accompanied them chanting Vedic hymns. (Sabhā Parva, Chapter 80).

Dhṛtarāṣṭra asked Vidura why the Pāṇḍavas assumed these different poses and attitudes and Vidura answered him thus : Yudhiṣṭhira covered his face to show that he would not retaliate in anger though he had lost the kingdom due to cheating. Bhīma stretched out his hands to show that he was unrivalled in manual power. Arjuna threw out sand to say that he would shoot his arrows into the enemy camp like particles of sand. Sahadeva rubbed earth on his face as he did not want anybody to distinguish his face. Nakula, the most handsome of men, smeared his face with dust so that, on the way, women should not desire him.

When the Pāṇḍavas returned after twelve years' stay in exile in the forest and one year's stay incognito Duryodhana refused to allot them even a single house, and war for eighteen days between the Kauravas and the Pāṇḍavas was fought in the field of Kurukṣetra. The Kauravas were wiped out. Yudhiṣṭhira became king and performed the Rajasūyayajña after which the Pāṇḍavas went out on the great journey and gave up their lives.

2) *Other information about Sahadeva.*

(1) He was dedicated to the service of elders. (Ādi Parva, Chapter 1, Verse 114).

(2) He was exceptionally handsome. (Ādi Parva, Chapter 67, Verse 111).

(3) In the fight that followed Arjuna's endeavour to capture king Drupada to be presented as Gurudakṣiṇā (tuition fee to Droṇa, who trained the Pāṇḍavas in the use of arms) Nakula and Sahadeva protected the wheels of Arjuna's chariot. (Ādi Parva, Chapter 137, Verse 27).

(4) A son calld Śrutasena (Śrutakarman) was born to him of Pāñcālī. (Ādi Parva, Chapter 220, Verse 80).

(5) He had also married the daughter of King Dyutimān of Madra called Vijayā and the couple had a son called Suhotra. (Ādi Parva, Chapter 95, Verse 80).

(6) He defeated Virāṭa, the Matsya king in battle. (Sabhā Parva, Chapter 31, Verse 2).
(7) He conquered the southern kingdoms on the orders of Yudhiṣṭhira. (Sabhā Parva, Chapter 30).
(8) He defeated Dantavaktra in battle. (Sabhā Parva, Chapter 31, Verse 59).
(9) He defeated Nīla, king of Māhiṣmatī, in a fierce battle and collected taxes from him. (Sabhā Parva, Chapter 31, Verse 59).
(10) He deputed Ghaṭotkaca to collect taxes from Vibhīṣaṇa, king of Laṅkā. Vibhīṣaṇa sent Ghaṭotkaca back with a lot of gold and gems. Vibhīṣaṇa also deputed 88,000 Rākṣasas to carry the gold etc. (Sabhā Parva, Southern text, Chapter 31).
(11) He was Yudhiṣṭhira's minister during the Rājasūya yajña. (Sabhā Parva, Chapter 33, Verse 40).
(12) After the yajña was over, he conducted Droṇa and Aśvatthāmā back to their palaces. (Sabhā Parva, Chapter 45, Verse 48).
(13) He took the vow that he would kill Śakuni. (Sabhā Parva, Chapter 77, Verse 9).
(14) In the battle that followed the abduction of Draupadī by Jayadratha, the chariot of Yudhiṣṭhira went out of action and he, therefore, rode in the chariot of Sahadeva. (Vana Parva, Chapter 271, Verse 15).
(15) During his life-incognito he thought of assuming the name Tantripāla. (Virāṭa Parva, Chapter 3, Verse 9).
(16) He went to king Virāṭa disguised as Vaiśya called Ariṣṭanemi and got himself appointed as head of the king's dairy. (Virāṭa Parva, Chapter 10, Verse 5).
(17) He, in the guise of a dairy-man, used to give milk, butter-milk etc. to the Pāṇḍavas. (Virāṭa Parva, Chapter 13, Verse 9).
(18) Sañjaya emphasized the fact that Sahadeva was a heroic warrior to Dhṛtarāṣṭra. (Udyoga Parva, Chapter 50, Verse 31).
(19) When Yudhiṣṭhira, during the great war, divested himself of his armour and started towards the Kaurava army, Sahadeva questioned the action. (Bhīṣma Parva, Chapter 43, Verse 19).
(20) On the first day of the battle he fought a duel with Durmukha. (Bhīṣma Parva, Chapter 45, Verse 25).
(21) He defeated Vikarṇa, Śalya and others in the battle. (Bhīṣma Parva, Chapter 71, Verse 83).
(22) He annihilated the cavalry of the Kauravas. (Bhīṣma Parva, Chapter 89, Verse 32).
(23) He ran away from the battle-field. (Bhīṣma Parva, Chapter 105, Verse 16).
(24) He fought a duel with Kṛpācārya. (Bhīṣma Parva, Chapter 110, Verse 12).
(25) He fought with Śakuni. (Droṇa Parva, Chapter 14, Verse 22).
(26) He fought again with Durmukha. (Droṇa Parva, Chapter 106, Verse 13).
(27) He killed Nirmitra, the Trigarta prince. (Droṇa Parva, Chapter 107, Verse 25).
(28) In the fight with Karṇa he got defeated. (Droṇa Parva, Chapter 167, Verse 15).
(29) He defeated Duśśāsana in battle. (Droṇa Parva, Chapter 188, Verse 2).
(30) When Sātyaki was about to kill Dhṛṣṭadyumna, he pacified the former by a tactful speech. (Droṇa Parva, Chapter 198, Verse 53).
(31) He defeated Pauṇḍrarāja. (Karṇa Parva, Chapter 22, Verse 14).
(32) He defeated Duśśāsana again. (Karṇa Parva, Chapter 23).
(33) He got wounded in the fighting with Duryodhana. (Karṇa Parva, Chapter 56, Verse 7).
(34) He defeated Ulūka. (Karṇa Parva, Chapter 61, Verse 43).
(35) He killed Śalya's son. (Śalya Parva, Chapter 11, Verse 43).
(36) He killed Ulūka, son of Śakuni. (Śalya Parva, Chapter 28, Verse 32).
(37) He killed Śakuni. (Śalya Parva, Chapter 28, Verse 46).
(38) After the war, Yudhiṣṭhira allotted Durmukha's palace to Sahadeva. (Śānti Parva, Chapter 44, Verse 12).
(39) In the matter of dharmārthakāmas (righteousness, material wealth and enjoyment of love life) he attached more importance to artha (material resources). (Śānti Parva, Chapter 167, Verse 22).
(40) During the Rājasūya the duty of managing domestic affairs was entrusted to him by Vyāsa and Yudhiṣṭhira. (Aśvamedha Parva, Chapter 72, Verse 20).
(41) After the great war he visited and saluted Kuntī, who lived in the forest then. (Āśramavāsika Parva, Chapter 24, Verse 8).
(42) In the great journey (Mahāprasthāna) he walked in front of Pāñcālī and behind Nakula. (Mahāprasthānika Parva, Chapter 1, Verse 31).
(43) Synonyms used in Mahābhārata for Sahadeva: Āśvineya, Aśvinīsuta, Bharataśārdūla, Bharatasattama, Kauravya, Kurunandana, Mādrīputra. Mādreya, Nakulānuja, Pāṇḍava, Pāṇḍunandana, Tantripāla, Yama, Yamaputra.

SAHADEVA II. A maharṣi, who lived in the court of Indra. (Sabhā Parva, Chapter 7, Verse 16).

SAHADEVA III. A King in ancient India. He lived in the court of Yama worshipping the latter. (Sabhā Parva, Chapter 3, Verse 17).

SAHADEVA IV. A son of Jarāsandha about whom the following facts are collected from the Mahābhārata.
(1) Asti and Prāpti, two wives, of Kaṁsa were the sisters of this Sahadeva. (Sabhā Parva, Chapter 14, Verse 31).
(2) He was present at the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 8).
(3) After the death of Jarāsandha he took refuge with Śrī Kṛṣṇa, who crowned him King of Mathurāpurī. (M.B. Southern text, Sabhā Parva, Chapter 24).
(4) In the great war he came to the help of Yudhiṣṭhira with one akṣauhiṇī (division of army). (Udyoga Parva, Chapter 19, Verse 8).
(5) He was one of the seven Mahārathins of the Pāṇḍava army. (Udyoga Parva, Chapter 187, Verse 11).
(6) He was killed in the great war by Droṇa. (Droṇa Parva, Chapter 225, Verse 45).

SAHADEVA V. A Rākṣasa, son of Dhūmrākṣa and father of Kṛśāśva. (Bhāgavata, Skandha 9).

SAHADEVA VI. A King of the Solar dynasty, son of Dharmandhana (or Dharmanandana) and father of Jayatsena. (Bhāgavata, Skandha 9).

SAHADEVA VII. A King of the Solar dynasty, son of Sudāsa and father of Somaka. (Bhāgavata, Skandha 9).

SAHAJA. A Cedi King. (Udyoga Parva, Chapter 74, Verse 16).

SAHAJANYĀ. An apsarā woman. The following information about her occurs in the Mahābhārata.

(1) She is one of the six noble celestial girls, the other five being Urvaśī, Pūrvacitti, Menakā, Ghṛtācī and Viśvācī. (Ādi Parva, Chapter 74, Verse 69).

(2) She was present at the Birthday Celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 64).

(3) She is an actress in Kubera's court. (Sabhā Parva, Chapter 10, Verse 11).

(4) Sahajanyā was among the celestial women who danced when Arjuna came to Devaloka. (Vana Parva, Chapter 43, Verse 30).

SAHAJIT. A King of the Bharata dynasty. He was one of the sons of Mahābhoja. (Bhāgavata, Skandha 9).

SAHASRABĀHU. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 59).

SAHASRACITYA. Grandfather of King Śatayūpa. Sahasracitya was King of Kekaya. A very righteous person, he abdicated the throne in favour of his elder brother's son and performed tapas in the forest. He gave up his body for a brahmin and attained heaven. (Anuśāsana Parva, Chapter 127, Verse 20; Āśramavāsika Parva, Chapter 20, Verse 6).

SAHASRAJIT. A King of the Bharata dynasty, Sahasrajit was a son of Mahābhoja. (Bhāgavata, Skandha 9). He gave up his life for brahmins and attained heaven. (Śānti Parva, Chapter 234, Verse 31).

SAHASRAJYOTI. One of the three sons of King Samrāṭ. He had a million sons. (Ādi Parva, Chapter 1, Verse 46).

SĀHASRAKA. A holy place of pilgrimage. This place is situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 158, that those who bathe in this place will get the merits of giving thousand cows as gifts.

SAHASRAMUKHARĀVAṆA.

1) *General.* A Daitya King, who ruled Trilokapurī, a country thousands of miles away from India. Trilokapurī was an island at the centre of the seas. He was a terror to the whole world and possessed a thousand heads and two thousand hands.

2) *Secured boon.* This Rāvaṇa once went to Satyaloka and performed the most intense tapas for many years. Yet, Brahmā did not appear and then he began cutting his heads one after the other and offering them in the fire. Nine hundred and ninetynine of his heads were cut thus. When he was about to cut the last head also, Brahmā, fearing the end of the world, appeared and granted him the following three boons.

(i) You will not die at the hands of anyone, but a woman.

(ii) Brahmāstra, which would annihilate, will be at your disposal.

(iii) You will also possess an aerial chariot for travels as you please, Sahasramukha, who returned to his country with the boons became emperor of all Daityas and then conquered heaven, Pātāla, Kailāsa, Vaikuṇṭha and the eight regions of the world.

He then defeated Pātālarāvaṇa and wedded his only daughter Indumukhī. He got as a present a weapon called Kaṭhorakuṭhāra. He propagated in the world the customs and practices of heaven with the result that all the customs of the Devas were derogated. Good people felt harassed. In the rise of unrighteousness righteousness became helpless.

3) *Curse.* Once on his way to his father-in-law's house Sahasramukharāvaṇa raped a Vidyādhara woman, Cañcalākṣī, who was performing tapas of Lakṣmīdevī and Cañcalākṣī cursed him that Lakṣmīdevī would kill him.

4) *Son.* Vajrabāhu was Sahasramukha's son. He secured from Śiva Pāśupatāstra and an armour impenetrable by anyone. Vajrabāhu captured Indra and Subrahmaṇya killed the former.

5) *Death.* Sahasramukha had an army-chief named Bāṇa and both of them together did incalculable harm to the three worlds. Śrī Rāma was King of Ayodhyā at the time, and Devas and sages complained to him about Sahasramukha and as soon as the complainants left Ayodhyā, Sugrīva and Vibhīṣaṇa came there. They told Rāma about the abduction by Sahasramukha's second son, Candragupta of Sugrīva's daughter and Vibhīṣaṇa's daughter-in-law. At once Śrī Rāma, along with Lakṣmaṇa, Sugrīva, Vibhīṣaṇa, Hanūmān and a great army of monkeys reached Sahasramukha's capital city. Śrī Rāma sent word to him through Hanūmān that Sugrīva's daughter and Vibhīṣaṇa's daughter-in-law should be returned, Indra should be released and that pardon should be begged for, for his errors. Angered at this message Sahasramukha deputed Bāṇa to fight Śrī Rāma. Bāṇa was killed in battle. (See under Bāṇa IV). Then ensued a fierce battle between Rāma and Sahasramukha, the latter aided by Candragupta. Aṅgada was about to be overpowered by Candragupta, and then the following celestial voice was heard : "Candragupta will not die as long as his wife Padmāvatī is reciting Brahmamantra imparted by Brahmā." Then Vibhīṣaṇa sent Hanūmān to the women's quarters and as a result of the latter using a 'Kūṭatantrayantra' great confusion and quarrels broke out among the women-folk, and utilising the opportunity Aṅgada killed Candragupta. Sahasramukha fought Śrī Rāma single-handed. All tactics of Rāma proved to be of no use. Then he remembered Brahmā's boon to Sahasramukha and Cañcalākṣī's curse upon him. Immediately Śrī Rāma brought down Sītā from Ayodhyā and the latter shot the Śaktika arrow at the throat of Sahasramukha and he was killed. (Kamba Rāmāyaṇa, Uttarakāṇḍa),

SAHASRANĀMA (N). (Sahasra = thousand; nāma = name).

Hymns containing the thousand names of Viṣṇu, Śiva and Devī are generally known as Sahasranāma. The recitation of these names is considered to be annihilative of all sins. Sahasranāma of Viṣṇu is more popular.

SAHASRĀNĪKA. A King of the lunar dynasty. (For details see under Udayana).

SAHASRAPĀDA (SAHASRAPĀT).

1) *General.* A maharṣi, who was transformed into a serpent by the curse of Khagama, another maharṣi. But a talk with King Ruru restored him to his former self. (For details see under Ruru, para 4).

2) *Other information.* Ruru desired to get some information about serpent yajña from Sahasrapāt, who answered the former that he would hear the story of Āstīka from brahmins and then disappeared. (Ādi Parva, Chapter 12, Verse 3).

SAHASRAVĀK (SADAHSUVĀK). One of the hundred sons of Dhṛtarāṣṭra. (Ādi Parva, Chapter 67, Verse 100).

SAHIṢṆU. One of the three sons of Pulaha Prajāpati by his wife Kṣamā, the other two being Kardama and Urvarīyān. (Viṣṇu Purāṇa, Part 1, Chapter 10).

SAHOḌHA. A child conceived by a girl while she is unmarried but delivered after she is married. (See under Putra)

SAHYA. A mountain on the plain of Lavaṇasamudra (salt sea). Monkeys, in the course of their search for Sītā crossed this mountain, which is one of the saptakulaparvatas (seven great mountains) in India. Nahuṣa once picnicked on this mountain along with apsarā women. (Udyoga Parva, Chapters 11 and 12; Vana Parva, Chapter 282; Bhīṣma Parva, Chapter 9).

ŚAIBYA I. An ancient King of India. He was the father of Sṛñjaya and a close friend of Sage Nārada and Sage Parvata. (M.B. Droṇa Parva, Chapter 55, Verse 7).

ŚAIBYA II. King of the Śibi land. Mahābhārata gives the following pieces of information about him :—

(i) Govāsa, King of Śibi land was the father-in-law of Yudhiṣṭhira. (M.B. Ādi Parva, Chapter 95, Verse 76).

(ii) Śaibya adorned Yudhiṣṭhira's assembly. (M.B. Sabhā Parva, Chapter 4, Verse 25).

(iii) Śaibya and the King of Kāśī had come to Upaplavya city with an "Akṣauhiṇī" (division of the army) to attend the marriage of Abhimanyu. (M.B. Virāṭa Parva, Chapter 72, Verse 16).

(iv) Duryodhana admitted that Śaibya was the greatest archer in the army of the Pāṇḍavas. (M.B. Bhīṣma Parva, Chapter 20, Verse 5).

(v) During the Bhārata Yuddha, Śaibya and the King of Kāśī were standing to protect Dhṛṣṭadyumna's "Krauñcavyūha". (M.B. Bhīṣma Parva, Chapter 50, Verse 56).

(vi) This Śaibya was the grandson of Uśīnara. (M.B. Droṇa Parva, Chapter 10, Verse 64).

ŚAIBYA III. Name of a horse tied to Śrī Kṛṣṇa's chariot. (M.B. Vana Parva, Chapters 20, 22, and 283).

ŚAIBYA IV. A Kṣatriya hero born in the Vṛṣṇi family. In Mahābhārata, Sabhā Parva, Chapter 4, Verse 34, we read that he learnt Dhanurveda (science of archery) from Arjuna and shone in Yudhiṣṭhira's assembly.

ŚAIBYA V. A Kṣatriya King who was defeated by Śrī Kṛṣṇa. There is a reference to this Śaibya in Mahābhārata, Dākṣiṇātya Pāṭha, Sabhā Parva, Chapter 38.

ŚAIBYA VI. A warrior who fought against the Pāṇḍavas on the side of Kauravas. He fought from the "Sarvatobhadravyūha" formed by Bhīṣma. (M.B. Bhīṣma Parva, Chapter 99, Verse 2).

ŚAIBYA VII. King of Sauvīra land. When Jarāsandha invaded Gomanta city, Śaibya was put in charge of the defence of the western gate of that city. (Bhāgavata, 10th Skandha). His daughter Ratnā married Akrūra. (Matsya Purāṇa, Chapter 45, Verse 28).

ŚAIBYĀ I. One of the wives of King Sagara. Sagara had two wives named Sumati and Keśinī. In Devī Bhāgavata, 9th Skandha we see that Sumati had another name, "Vaidarbhī" and Keśinī had another name, "Śaibyā". Prince Asamañjasa was the son of Śaibyā.

ŚAIBYĀ II. Queen of Dyumatsena, the King of Sālva. This Śaibyā was the mother of Satyavān. (See under Satyavān).

ŚAIBYĀ III. One of the wives of Śrī Kṛṣṇa. When her husband Śrī Kṛṣṇa renounced his body, this Śaibyā jumped into the fire and was burnt to death. (M.B. Mausala Parva, Chapter 7, Verse 73).

ŚAIKHĀVATYA. An ancient sage. Ambā who was forsaken by the King of Sālva went and mourned over her misfortune in Śaikhāvatya's āśrama. This sage consoled her. (M.B. Udyoga Parva, Chapter 175, Verse 38).

ŚAILĀBHA. A Sanātana Viśvadeva. (M.B. Anuśāsana Parva, Chapter 91, Verse 32).

ŚAILAKAMPĪ. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 63).

ŚAILĀLAYA. A King of ancient time. He was the grandfather of Bhagadatta. After performing tapas in the tapovana at Kurukṣetra he attained Indraloka. (M.B. Āśramavāsika Parva, Chapter 20, Verse 10).

ŚAILODĀ. A river flowing between the two mountains, Meru and Mandara. Arjuna conquered and subdued the low class people who inhabited the valley of this river. A low-class people known as "Khasas" used to live on the banks of this river under the shade of the dense growth of bamboo trees. These low class people had brought presents of gold for Yudhiṣṭhira's Rājasūya. (M.B. Sabhā Parva, Chapter 52. Verse 2).

ŚAILŪṢA. A Gandharva. A class of Gandharvas is also known as "Śailūṣas". Some references found in the Purāṇas concerning Śailūṣas are given below :—

(i) Śrī Rāma sent Bharata and completely destroyed the class of Gandharvas called Śailūṣas who were causing trouble on the shore of the eastern ocean. (Kamba Rāmāyaṇa, Uttara Kāṇḍa).

(ii) During the reign of Śrī Rāma, as ordered by him, Bharata killed with his shower of arrows, the wicked Gandharva named Śailūṣa and his three crores of sons who lived on the banks of the river Sindhu. (Agni Purāṇa, Chapter 11),

(iii) Rāvaṇa's brother, Vibhīṣaṇa had married Saramā the daughter of a Śailūṣa Gandharva. (Uttara Rāmāyaṇa).

(iv) The Gandharva named Śailūṣa serves Kubera and remains in Kubera's assembly. (M.B. Sabhā Parva, Chapter 10, Verse 26).

SAIṀHIKEYA (S). The Asuras (Demons) who were the sons of Siṁhikā. Two sons named Hiraṇyākṣa and Hiraṇyakaśipu and a daughter named Siṁhikā were born to Prajāpati Kaśyapa by his wife Diti. Siṁhikā was given in marriage to Vipracitti. The sons of this couple were known by the name Saiṁhikeyas. Rāhu was the first of the Saiṁhikeyas. (Agni Purāṇa. Chapter 19). For further details see under Rāhu.

SAINDHAVA I. A disciple of the hermit Śaunaka. (See under Guruparamparā).

SAINDHAVA II. Mention is made in Mahābhārata, Vana Parva, Chapter 51, Verse 25, that the inhabitants of the kingdom of Sindhu were called Saindhavas.

SAINDHAVĀRAṆYA. An ancient holy place of pilgrimage in Bhārata. This holy place is mentioned in Mahābhārata, Vana Parva, Chapter 89, Verse 15).

SAINDHAVAYĀNA. One of Viśvāmitra's sons, who were expounders of Vedas. (M.B. Anuśāsana Parva, Chapter 4, Verse 51).

SAINYANIRYĀṆA PARVA. A sub-section of Udyoga Parva in Mahābhārata. This subsection comprises Chapters 151 to 159 of Udyoga Parva.

SAIRANDHRĪ. The pseudonym assumed by Pāñcālī, when the Pāṇḍavas lived incognito in the palace of King Virāṭa. (See under Pāñcālī).

ŚAIRĪṢAKA. A region in India, celebrated in the Purāṇas. Nakula, in the course of his triumphal march in the western regions, conquered this land also. (M.B. Sabhā Parva, Chapter 32, Verse 6).

ŚAIŚAVA. A land famous in the Purāṇas. The Kṣatriya Kings of this country brought presents for Yudhiṣṭhira's Rājasūya. (M.B. Sabhā Parva, Chapter 52, Verse 18).

ŚAIŚIRĀYAṆA. A Maharṣi. The famous Kālayavana was his son, born to him by his wife Gopālī. Śaiśirāyaṇa was the priest of King Trigarta. Once the king ordered the sage to have sexual union with his wife Vṛkādevī to test his virility. (Harivaṁśa, 1; 35; 12).

ŚAIŚIREYA. An ācārya who was the disciple of Śākalya. "Śaiśirīya Saṁhitā", a work produced by him is considered to be an authoritative treatise on the Śākalya branch of knowledge.

ŚAIŚIRINDHRA. A country in ancient India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 57.

ŚAIVACĀPA. Śiva's bow. It was made by Viśvakarmā. He made a Vaiṣṇavacāpa and a Śaivacāpa for the purpose of a battle which was fought once between Viṣṇu and Śiva. (See the 7th sub para, 7th para under the word Viṣṇu).

Long ago when Śiva set out to break up Dakṣayāga, he was armed with this bow. After defeating the enemy and breaking up the yāga, Śiva cooled down and presented the bow to his devotee, the king of Videha. The king took the bow to his palace, kept it in his armoury and used to offer due worship to it. His descendants also continued to worship it. (Kamba Rāmāyaṇa, Bāla Kāṇḍa).

ŚAIVĀLA. A town in India. There is a reference to it in Mahābhārata, Bhīṣma Parva, Chapter 52, Verse 18.

ŚAKA. A particular sect of people or caste. The following information about the Śakas is gathered from the Mahābhārata.

(i) Śakas were born from the breast of Nandinī, Vasiṣṭha's cow. (Ādi Parva, Chapter 147, Verse 36).

(ii) Bhīmasena, during his triumphal tour of the eastern regions subjugated the Śakas. (Sabhā Parva. Chapter 32, Verse 14).

(iii) Nakula conquered them. (Sabhā Parva, Chapter 32, Verse 14).

(iv) King of the Śakas participated in Yudhiṣṭhira's Rājasūya. (Sabhā Parva, Chapter 51, Verse 32).

(v) The Pāṇḍavas invited them to take part in the great war. (Udyoga Parva, Chapter 4, Verse 15).

(vi) They did along with Sudakṣiṇa, king of Kāmboja, service in Duryodhana's army. (Udyoga Parva, Chapter 19, Verse 21).

(vii) Śrī Kṛṣṇa once conquered them. (Droṇa Parva, Chapter 119, Verse 45).

(viii) Karṇa once defeated them and conquered their country. (Karṇa Parva, Chapter 8, Verse 18).

(ix) Śakas who were originally Kṣatriyas were demoted as Śūdras as they incurred the displeasure and anger of brahmins. (Anuśāsana Parva, Chapter 33, Verse 21).

(x) As the Śakas and the Yavanas had helped the Haihaya kings Paraśurāma, Sagara and Bharata defeated them in war and drove them off from the country. (Bhāgavata, Navama Skandha).

ŚĀKA. A tree in the Śāka island. The island got the name from this tree. (Bhīṣma Parva, Chapter 11, Verse 23).

ŚĀKADVĪPA. One of the Saptadvīpas (seven islands). Sañjaya once gave Dhṛtarāṣṭra a description of this island. (Bhīṣma Parva, Chapter 11). Jambūdvīpa, Plakṣadvīpa, Śālmalidvīpa, Kuśadvīpa, Krauñcadvīpa, Śākadvīpa and Puṣkaradvīpa are the Saptadvīpas. (Devī Bhāgavata, 8th Skandha).

ŚĀKALA. A city made famous in the Purāṇas. Once it was the capital of the Madra kingdom. (Sabhā Parva Chapter 32, Verse 14), Modern scholars opine that the modern Siyalkot was the old Śākala.

ŚĀKALADVĪPA. An ancient kingdom referred to in the Purāṇas. Prativindhya, king of this kingdom was defeated by Arjuna. (Sabhā Parva, Chapter 32, Verse 14).

ŚĀKALYA. A maharṣi in the lineage of gurus (preceptors). (See under Guruparamparā). He systematised the Vedasaṁhitās. It was Bādarāyaṇakṛṣṇa, who became later famous as Vedavyāsa, who first arranged in systematic order the Vedasaṁhitās. Prominent scholars hold the view that Vyāsa lived between 1300-1500 B.C. The saṁhitā text now popular systematised by Śākalya is called Śākalya śākhā (Śākalya branch). Śākalya is reported to have saved Kaśyapa maharṣi once. When king Parīkṣit was cursed that he would die by Takṣaka's poison Kaśyapa started for his court to save the king from the calamity. But, Takṣaka met him on the way and sent him back laden with presents of gems, ornaments etc. People derided Kaśyapa, who on account of covetousness, retreated from the duty of saving the king's life and non-cooperated with him in every way. In this contingency Kaśyapa sought the help of Śākalya, who advised the former to bathe in the sacred tīrthas in the rivers Godāvarī and Sarasvatī. Kaśyapa did so and regained his old reputation.

ŚĀKAMBHARĪ. A sacred place dear to Devī. He, who fasts for three nights here, will derive the same benefits as of eating lettuce (śāka) for twelve years. (Vana Parva, Chapter 84, Verse 13).

ŚAKAṬA. An asura. (See under Kṛṣṇa, Para 9, Sub Para 2).

ŚAKAṬĀLA. An intelligent minister. (For details see under Vararuci).

ŚĀKAṬĀYANA. A famous grammarian. He lived before Yāska and Pāṇini. He is considered to be the author of the well-known text on grammar called 'Uṇādisūtrapāṭha'. He is referred to as the foremost among the grammarians in the aṣṭādhyāyī of Pāṇini. (Pāṇinisūtra, 1, 4, 86 and 87).

ŚĀKAVAKTRA. A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45, Verse 78).

ŚĀKAYANYA. A maharṣi. (For details see under Bṛhadratha).

ŚĀKHA. According to one view Śākha was the younger brother of Subrahmaṇya while there are others who maintain that he was Subrahmaṇya's son. In verse 37, Chapter 44 of Śalya Parva it is stated that Śākha was the son of the Vasu Anala and the younger brother of Subrahmaṇya and that he had two brothers called Vaiśākha and Naigameya. It is stated in Chapter 15, part 1 of Viṣṇu Purāṇa as follows:- "Āpa, Dhruva, Soma, Dharma, Anila, Agni, Pratyūṣa and Prabhāsa are the aṣṭavasus. Vaitaṇḍa, Śrama, Śānta, and Dhvani were sons of Āpa. Kāla, who annihilates the entire world is the son of Dhruva and Varccas is Soma's son. Varccas gives people the vital glow. Draviṇa, Hutahavyavaha, Śiśvara, Prāṇa and Varuṇa were the sons of Dharma by Manoharā. Anila's wife was Śivā, and two sons, Manojava and Avijñatagati were born to the couple. Kumāra, son of Agni was born in Śarastamba and he had three brothers called Śākha, Viśākha and Naigameya."

The following story about the birth of Śākha is from Taraṅga 6, Lāvāṇakalambaka of Kathāsaritsāgara: Defeated in battle by Tārakāsura, Indra decided to have no more fight with him and retired to Mount Mahāmeru. Devas and maharṣis sought asylum with Subrahmaṇya, who gave them protection. Indra came to know of it and fought with Subrahmaṇya feeling that the latter had captured his kingdom. Two sons, Śākha and Viśākha were born from the face of Subrahmaṇya wounded by the Vajrāyudha of Indra.

ŚAKRA. A synonym of Indra. (See under Indra.)

ŚAKRADEVA. A prince of Kaliṅga, who fought on the Kaurava side in the great war and got killed by Bhīma. (Bhīṣma Parva, Chapter 54, Verse 24).

ŚAKRAKUMĀRIKĀ. A sacred place from very olden days. Those who bathe there will attain heaven. (Vana Parva, Chapter 82, Verse 81).

ŚAKRAVĀPĪ. A nāga, which lived in a forest near Girivraja. The forest was near the āśrama of Gautama. (Sabhā Parva, Chapter 21, Verse 9).

ŚAKRĀVARTTA. A holy place. He who worships Devatās and the souls of his ancestors here will attain the holy world. (Vana Parva, Chapter 84, Verse 29).

SAKṚDGRAHA. A rural area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 66).

ŚAKTA. Son of Manasvī, the great-grandson of emperor Pūru. Sauvīrī was his mother. He had two brothers called Saṁhanana and Vāgmī, both of them great in warfare. (Ādi Parva, Chapter 94, Verse 7).

ŚAKTI I.

(1) *General.* Son of Vasiṣṭha by Arundhatī. He was the first-born among the hundred sons of Vasiṣṭha. Kalmāṣapāda, the Rākṣasa captured and ate Śakti and his pregnant wife Adṛśyantī spent her days in great grief with Vasiṣṭha. Parāśaramuni, father of Vyāsa, was Adṛśyantī's son. (For details see under (Adṛśyantī).

2) *Other information*

(i) It was Śiva, who incarnated himself as the son of Vasiṣṭha.

(ii) Gopāyana, Bharadvāja, Āpastamba and Arṇodara belong to the line of disciples of Śakti. (Vāmana Purāṇa, Chapter 6).

ŚAKTI II. The weapon of Subrahmaṇya is called Śakti, and it was made by Viśvakarman. Viśvakarman once grilled Sūrya (sun) on his machine and reduced his glow. The glow thus released by Viśvakarman fell on the earth and Viśvakarman made with that glow the cakra (disc) of Viṣṇu, the triśūla (trident) of Śiva the Puṣpaka, aerial chariot of Kubera and the Śakti of Subrahmaṇya. (Viṣṇu Purāṇa, Part 3, Chapter 2).

ŚAKTI III. The sound 'Ś' means welfare or prosperity and 'kti' prowess. Therefore Śakti means she, who is the embodiment of prosperity and prowess or she, who grants prosperity and prowess. The definition of 'Bhagavatī' is, she who combines in herself knowledge affluence, wealth, reputation, power and the female organ. Therefore the word 'Śakti' may be taken to mean Bhagavatī and Pārvatī, and what are termed as Bhagavatī, Śakti, Devī, Ambikā, Pārvatī etc. are the manifestations of Śakti, Śiva's spouse. This Śakti exists fractionally in all Devas. When, once upon a time the devāsura war broke out the Śaktis of Devas like Brahmā emerged to help Caṇḍikā. The vehicle, ornaments, weapon etc. of each Deva, his Devī also possessed. The Śaktis (Devīs) of the Devas appeared in the following manner. Brahmāṇī, wife of Brahmā, rode on the swan wearing beads around her neck and holding the water-vessel in her hands. She was followed by Vaiṣṇavī Viṣṇu's Śakti on Garuḍa wearing yellow clothes and with the conch, disc, lotus etc. in her hands. Śāṅkarī Śiva's Śakti rode on the ox with the crescent moon and serpents as ornaments and holding in her hands the Śūla. 'Kaumārī', Subrahmaṇya's Śakti rode on Airāvata with śūla in hands. The Śakti called 'Vārāhī in the form of a great boar rode carrying a corpse, Nārasiṁhī' Śakti took the form of narasiṁha (half man and half lion). Yāmyā, Yama's śakti, rode on buffalo holding in her hands a long stick. Śaktis called Kauberī and Vāruṇī took their respective forms and in this manner all the Śaktis came to the help of Devī. This sight pleased not only the Devas, but the mother of the universe also. Along with them incarnated on earth Śaṁkara, who gives 'śaṁ' (happiness) to the world and blessed Caṇḍikā on the battle-field (Devī Bhāgavata, 5th and 9th Skandhas).

ŚAKTIBHADRA. A dramatist in Sanskrit, who lived in the seventh century A.D. He belonged to Chengannur in the Kerala State. He was a disciple of Śaṅkarācārya. The Dramatic composition 'Āścaryacūḍāmaṇi' is his work.

Śaktibhadra, after writing his drama, once read it out to Śaṅkarācārya. As the ācārya was observing silence that day, he made no comments about the drama. Disappointed at this silence of his Guru, the dramatist burnt his work to ashes in fire. When his observance of silence was over, the Guru asked his disciple for the drama. When told about the burning of the drama the ācārya repeated from memory the whole drama. The above legend is widely prevalent in Kerala.

ŚAKUNA (OMENS).

1) *General.* In ancient times people in all countries used to consider Śakunas to be harbingers of good or evil things. Today also many people believe in omens. In India

Śakuna had developed as a science even in olden days. A general description about omens, good and bad, according to the Indian concept, is given below.
Mixed medicines, black grains, cotton, grass, dried cow-dung, charcoal, molasses, one whose head is shaven clean or whose body is smeared with oil or who is naked; flesh-eater; iron, dirt, skin, hair of the head, insane person, eunuch, prison, guard; women, who are either carrying or are widows; oil cake, paddy husk, ashes, skull, bone, broken vessel etc. are evil omens. Broken, fierce or murmuring instrumental music also is a bad omen.
It is a good omen to hear the voice of beckoning (come) in front of the traveller, but it is not good if the voice is heard from behind. It is good if the voice of farewell (go) is heard from behind, but is bad to be heard in the front. Disapproving or prohibitive words like "Where are you going, stop, don't go", "what is to be done by going there?" etc. will cause death. It is a bad omen to see carnivorous birds perched on the top of flag-staff etc. For vehicles to bump, weapons to break and head to get wounded by dashing against doors etc. as also for umbrella or clothes to fall down are ill omens. Praising or worshipping Viṣṇu will do away with the inauspicious results of ill omens. But, if evil omens are seen continuously the traveller should return home.
White flowers are good omens. Full pots are the best of omens. Flesh, fish, sound from afar, old man, solitary man, cow, goat, ox, horse, elephant, devas, burning fire, Dūrvā grass, fresh cow-dung, prostitute, gold, silver, gems, Orris root, mustard, medicinal herbs rooted out of soil, Bengal gram, weapon, sword, stool, royal symbols, dead body being carried without lamentation, fruits, ghee, curdled milk, milk, akṣata, mirror, honey, conch, sugarcane, auspicious words, music by devotees, loud thunder and lightning are auspicious omens.
2) *Two kinds of omens.* Omens are divided into two varieties, dīpta (glowing) and śānta (quiescent, mild). Glowing omens bring about auspicious results and the other inauspicious results. There are six ways or elements, which make omens dīptam, i.e. velā (time), dik (region), deśa (place), Karaṇa (action), ruta (cry) and jāti (kind). The power or effect of dīpta increases in ascending order.
To see creatures, which move about during day time as moving about during night and vice-versa is velādīpta. In the case of stars, lagnas (the dominant zodiac) and planets, those which are virulent are considered to be dīptas. With regard to stars and lagnas, those which the Sun enters into are dhūmita, those wherein the Sun is already present are jvalita and those from which the sun has left are Aṁśariṇī. These three are dīptas and the rest śāntas. (This is called velādīpta). When dik (region) is dīpta it is called digdīpta. To see forest animals in village and village-animals in forest is digdīpta. To see good brahmins at inauspicious places is deśadīpta. To see some one doing work not ordained to his caste is karaṇadīpta. To hear different horrible voices is rutadīpta. To see purely flesh-eating animals is jātidīpta. If all the characteristics of dīpta do not synchronise but differ from one another it is called śānta and if the characteristics of dīpta and śānta are mixed up it is called miśra.
3) *Birds, animals etc.* If the cāṣa bird (wild crow) makes sound when the king gets out of the palace, he will meet with dishonour. If the sound is heard on the left side, there will be quarrel, but food will be served. If the bird is sighted on the right side at the start of the journey, it is a good omen. If the peacock makes different sounds, threats from thieves will result. If a deer is seen in front of the king going out on a journey, death will happen to him. To see the monkey-bear, rat, tiger, lion, cat and donkey coming in the opposite direction also will bring about death. Donkey braying in awkward notes is also inauspicious. To see kapiñjala bird on the left side is an excellent omen; on the right side also it is not bad. But, behind the person, it is a bad omen. Tittiri bird also on the rear is not good.
It is always a good omen if the deer, boar and spotted deer cross the path from the left to the right side; the opposite of it is bad omen. It is a favourable omen if the ox, horse, jackal, tiger, lion, cat and donkey pass from the right to the left side. It is auspicious to see the females of the jackal etc. on the right side and the males on the left. To hear the serpent, hare, boar and wild lizard named is good, but to see them is not so. Contrary to this is the effect to see the monkey, ox etc. The result of the important and powerful omens witnessed at the start of the journey will be experienced the very same day. The omen of the intoxicated, those craving for food, children, people quarrelling and those who stand away from the limits of the road is effectless. To hear the jackal howl once, twice, thrice or four times is a good omen, but to hear it five or six times is bad, The seventh time is good.
If heard for more than the seventh time it will have no effect. Dīpta omen facing the Sun will horripilate men, cause fear in the case of vehicles and is to be greatly feared. If sāraṅga (lotus, deer, elephant, peacock, cuckoo, lion, horse etc.) is met as the first thing in an auspicious place its good effect will last for one year, and if these are met at the inauspicious place, the result will be bad. Everybody should see sāraṅga at some auspicious place every dawn.
If the crow is found crowing in fear on the left side of camps put up for the army of the King, the head of the army will have to face great threats. If the crow, perches on and pecks on the shadow, vehicle, slippers, umbrella, clothes etc. the owner of those things will die. If they are respected by the crow, honour will accrue to their owner. If the crow flies about the entrance of the house it means that he, who had left the house will return. If the crows bring and scatter red coloured and baked things in the courtyard, the owner of the house will meet with imprisonment. If the crow carries to a house something yellow in colour, gold or silver, the owner of the house will get such things. Whatever thing the crow carries away from the house, such things therein will be destroyed. If the crow vomits raw flesh in the rear of the house, the owner of it will come into possession of wealth; if soil is deposited thus, land will be acquired. If gem is deposited, extensive lands will come to the owner of the house. If the crow flies in the same direction as the one chosen by the traveller, prosperity and success will result to him and if it flies in the opposite direction not only will the traveller not achieve his object but, he will also meet with danger. If the crows come crowing against one starting on a journey, it will be hindered. To see the crow on the left side is a good omen. If it is seen on the right side, the journey will not end in success. It is very good if the crow flies in the same

direction as the traveller on his left side, if on the right side the result will be of medium nature. If it flies in the opposite direction on the left side the traveller will face hindrance. If the crow flies into the house when one is about to start on the journey, it means the journey may be begun. The crow which looks at the sun with one eye and perched on one leg is surely indicative of fear for the traveller. If it is in the hollow of a tree great calamities will happen. To dream of crow with its mouth full of excretion is indicative of all-round success.

If the dog enters and barks in the house the result will be sure death of the owner of the house. But, if the dog smells on the left side of the man it is good, and if it smells on the right side, it is bad. If the dogs come against the person about to start on a journey, it will cause hindrance to him. If the dog stands blocking his path there will be threat from thieves. If it comes facing him with a piece of bone in its mouth, he will fail to achieve the object of his travel; if it comes biting a cord, the same will be the result. It is auspicious to see dog, which carries a slipper in its mouth or the mouth of which is filled with flesh. Fear will overtake him in front of whom the dog urinates and goes away. But if not a bitch and if, after urination, it goes to an auspicious place, to the shade of an auspicious tree or towards an auspicious thing, then it is a good omen. The same considerations are valid in the case of the jackal etc.

If cows cry without cause or reason, it indicates ruin to the master. If the cry is in an awkward tone, death will result. If the ox murmurs during night, it is good for the master. Ox tied to a cord also is good omen. If cows are found to treat their calves without love, it spells ruin for pregnant women. It is a good omen to see cows which have got wet and whose horns are smeared with earth. These considerations apply to buffaloes as well.

If elephants indulge in the sexual act in villages, it augurs ill to the villages. If the she-elephant delivers or gets mad in the country, i.e. not in the forest, it spells ruin to king. Ruin to the King will be the result if the elephant objects to his mounting it or runs back home or if the mad elephant is found without madness. It is an auspicious omen if the elephant places its right foot on the left foot of it and also if it holds its tusk with its trunk.

ŚAKUNI I. A serpent born in the Dhṛtarāṣṭra dynasty. It was burnt to death at the serpent yajña conducted by Janamejaya. (Ādi Parva, Chapter 57, Verse 16).

ŚAKUNI II. An asura who was the son of Hiraṇyākṣa and brother of Śambara, Trimūrdhā, Śaṅku and Ārya. (Agni Purāṇa, Chapter 19).

ŚAKUNI III. A king born in the dynasty of Bharata, son of Duṣyanta. Śakuni was Bhīmaratha's son and father of Urudbhi. (Bhāgavata, 9th Skandha).

ŚAKUNI IV. A son of Ikṣvāku. (For details see under Viśvakarmā, Para 2).

ŚAKUNI V. A maharṣi to whom were born nine sons called Dhruva, Śāli, Budha, Tāra, Jyotiṣmān, Nirmoha, Jitakāma, Dhyānakāṣṭha, and Guṇādhika. The first five of them led householder's life while the last four took to Sannyāsa even as children. (Padma Purāṇa Ādikhaṇḍa, Chapter 31).

ŚAKUNI VI. The notorious uncle of Duryodhana. Son of King Subala of Gāndhāra and brother of Gāndhārī. Śakuni, staying at Hastināpura, pulled the strings for all the evil actions of Duryodhana. It was Śakuni's hands, which worked in the background in driving the Pāṇḍavas out of the kingdom and in denuding Pāñcālī of her clothes. It was also his evil tactics, which tore asunder all chances of conciliation with the Pāṇḍavas on their return from the forest and thus led to the great war that lasted for eighteen days. At last he was killed by Sahadeva during the war. (Śalya Parva, Chapter 28, Verse 61). A resume of the part played by Śakuni in the Bhārata story is given below :

(1) It was with his help that Duryodhana defeated Dharmaputra in the foul game of dice. (Ādi Parva, Chapter 61, Verse 50).

(2) He was born, due to the anger of the Devas, to destroy righteousness. (Ādi Parva, Chapter 63, Verse 111).

(3) He was Dvāpara re-born. (Ādi Parva, Chapter 67, Verse 78).

(4) It was he who took the initiative in marrying Gāndhārī to Dhṛtarāṣṭra. (Ādi Parva, Chapter 109 Verse 15).

(5) He was present at the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 2)

(6) He once advised Duryodhana to annihilate the Pāṇḍavas, root and branch. (Ādi Parva, Chapter 199).

(7) He was present at the Rājasūya yajña performed by Yudhiṣṭhira. (Sabhā Parva, Chapter 45, Verse 66).

(8) Even after the yajña was over and everyone had departed, he remained there for some time more with Duryodhana. (Sabhā Parva, Chapter 45, Verse 68).

(9) It was he who first discussed with Dhṛtarāṣṭra the question of inviting Dharmaputra for a game of dice so that the wealth of the Pāṇḍavas might be extracted from them. (Sabhā Parva, Chapter 49).

(10) By foul play he defeated Dharmaputra in the game of dice. (Sabhā Parva, Chapter 60, Verse 61).

(11) It was he who cooperated with Duryodhana to invite Dharmaputra again for a game of dice fixing the bets and in defeating him in the game. (Sabhā Parva, Chapter 76, Verse 9).

(12) He once prophesied that the Pāṇḍavas would not return after their life in forest. (Vana Parva, Chapter 7, Verse 7).

(13) While the Pāṇḍavas were living in the Dvaita forest Śakuni suggested the need for leading a procession to them. (Vana Parva, Chapter 238, Verse 21).

(14) Śakuni and Duryodhana led the procession. In the forest he got wounded in fighting with the Gandharvas and he returned home. (Vana Parva, Chapter 241, Verse 17).

(15) Afterwards he once advised Duryodhana to restore the kingdom to the Pāṇḍavas. (Vana Parva, Chapter 251, Verse 1).

(16) He too participated in the great war and on the first day of the war he fought a duel with Prativindhya. (Bhīṣma Parva, Chapter 45, Verse 63).

(17) In the battle that followed, Irāvān killed five brothers of Śakuni. (Bhīṣma Parva, Chapter 90, Verse 25).

(18) He then fought with Yudhiṣṭhira, Nakula and Sahadeva and got defeated. (Bhīṣma Parva, Chapter 105, Verse 8).
(19) He fought with Sahadeva. (Droṇa Parva, Chapter 14, Verse 22).
(20) Then Śakuni resorted to certain magical tricks. Arjuna successfully faced the tricks and Śakuni ran away from the battlefield. (Droṇa Parva, Chapter 30, Verse 15).
(21) He fought with Abhimanyu. (Droṇa Parva, Chapter 37, Verse 5).
(22) He fought with Nakula and Sahadeva. (Droṇa Parva, Chapter 96, Verse 21).
(23) He fought with Sātyaki. (Droṇa Parva, Chapter 120, Verse 11).
(24) Bhīmasena killed the seven mahārathis and five brothers of Śakuni. (Droṇa Parva, Chapter 157, Verse 22).
(25) Nakula defeated Śakuni. (Droṇa Parva, Chapter 269, Verse 16).
(26) He attacked the Pāṇḍava army at the instance of Duryodhana. (Droṇa Parva, Chapter 170, Verse 66)
(27) Arjuna defeated Śakuni. (Droṇa Parva, Chapter 161, Verse 25).
(28) On the death of Droṇācārya Śakuni ran away from the battlefield in great fear. (Droṇa Parva, Chapter 193, Verse 9).
(29) In the fight that followed he defeated Śrutasena. (Karṇa Parva, Chapter 25, Verse 40).
(30) Śakuni was defeated in the fighting with Sātyaki. (Karṇa Parva, Chapter 61, Verse 48).
(31) In the fight with Bhīma he fell down. (Karṇa Parva, Chapter 77, Verse 66).
(32) In the next fight he killed the Kalinda prince. (Karṇa Parva, Chapter 85, Verse 7).
(33) Cavalry of the Pāṇḍavas attacked Śakuni and he got wounded. (Śalya Parva, Chapter 23, Verse 41).
(34) In the battle that followed Sahadeva killed Śakuni. (Śalya Parva, Chapter 28, Verse 61).
(35) After the war was over Vyāsa summoned the souls of those killed in the war to the surface of Gaṅgā and Śakuni's soul was present among them. (Āśramavāsika Parva, Chapter 32, Verse 9).
(36) After his death he joined Dvāpara. (Svargārohaṇa Parva, Chapter 5, Verse 21).
(37) Synonyms of Śakuni used in Mahābhārata: Gāndhārapati, Gāndhārarāja, Gāndhārarājaputra, Gāndhārarājasuta, Kitava, Parvatīya, Saubala, Saubalaka, Saubaleya, Subalaja and Subalaputra.

ŚĀKUNI. A maharṣi, who lived in Madhu forest. Of the nine sons of Śākuni, Dhruva, Śīla, Budha and Tāra were house-holders and agnihotris (those who sacrificed offerings in fire). (Padma Purāṇa, Svarga Khaṇḍa 81).

ŚAKUNIGRAHA. Vinatā, in her fierce attitude or aspect is Śakunigraha. Brahmins call it Skandāpasmāra also. (Vana Parva, Chapter 280, Verse 26).

ŚAKUNIKĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 15).

ŚAKUNTA. A son of Viśvāmitra. He was a Vedāntin. (M.B. Anuśāsana Parva, Chapter 4, Verse 50).

ŚAKUNTALĀ. Foster-daughter of sage Kaṇva.

1) Birth. Śakuntalā was a daughter born to Viśvāmitra of the Apsarā woman called Menakā. Viśvāmitra was engaged in intense tapas on the banks of river Mālinī in the Himālayas. Indra deputed Menakā to break the maharṣi's tapas. She enticed him away from his tapas and got pregnant by him. But she forsook the child on the banks of Mālinī and returned to Devaloka.

2) Childhood. Birds gathered round the forsaken orphan-child. While Śakuntas i.e. birds were petting the child Kaṇva came that way, saw the child and took it with him to the āśrama. As śakuntas had petted it, the child was named Śakuntalā.

3) *As queen.* King Duṣyanta of the lunar dynasty married Śakuntalā and to the couple was born the famous Bharata. This is the original story about Śakuntalā's married life. All the Indian languages contain two different versions of Śakuntalā's life. One version is that related in Vyāsa's Bhārata and the second is that contained in Kālidāsa's Śākuntala. Many scholars opine that in the matter of the Śakuntalā episode Kālidāsa has gone a step further and for the better, and therefore both the versions of the story are to be carefully studied by us.

(i) *Vyāsa's Śakuntalā.* Śakuntalā, now grown up as a maiden, was alone in the āśrama when King Duṣyanta, out in the forest on a hunting expedition, came there. In the absence of her foster-father Kaṇva, Śakuntalā welcomed the King. They fell in love with each other and the King married Śakuntalā according to the Gāndharva way of marriage and lived with her for a few days. Śakuntalā became pregnant. The King returned to his palace.

Kaṇva returned to the āśrama and he was pleased that what had been destined to take place had happened. In due course of time Śakuntalā delivered a boy, who was named Sarvadamana. When the child was grown up, Kaṇva sent his mother along with him to Duṣyanta's palace. The King did not recognise them, but a celestial voice convinced him that the child was his own son. The King heartily welcomed his wife and son and Śakuntalā lived in the palace as his honoured wife.

(ii) *Kālidāsa's Śakuntalā.* Kaṇva brought up Śakuntalā born to Viśvāmitra of Menakā in his āśrama and she had two companions called Anasūyā and Priyaṁvadā. All the three grew up and became maidens.

King Duṣyanta, who went out hunting in the forest followed a deer to Kaṇva's āśrama where he saw Śakuntalā watering the garden with her companions. Kaṇva was then away at Cakratīrtha. Duṣyanta, who fell in love with Śakuntalā, married her according to the Gāndharva rules and lived with her at the āśrama for a few days. Meanwhile Śakuntalā became pregnant, and emissaries from the palace came and the King returned with them. He left the āśrama after promising Śakuntalā that he would soon return to her. He gave her his signet ring.

Sad over the separation from Duṣyanta and immersed in thought about him, Śakuntalā was sitting there in the āśrama when Durvāsas came there. She did not see the maharṣi nor welcome him respectfully. He got angry at this and cursed her that she be forgotten by him about whom she was so intensely thinking. Śakuntalā did not hear the curse either, but her companions who heard it begged pardon of the muni on behalf of Śakuntalā and prayed for absolution from the curse. Then he said that if Śakuntalā showed the King any sign about their relationship the King would remember her. Her companions did not tell Śakuntalā about the

above incidents. Kaṇva gladly welcomed Śakuntalā's wedding with Duṣyanta.

Days and months passed by, yet Duṣyanta did not return and Kaṇva sent Śakuntalā, in whom signs of pregnancy had become prominent, to the palace of the King in the company of Gautamī and Śārṅgarava. Anasūyā reminded Śakuntalā to take particular care of the signet ring. On their way to the palace Śakuntalā and others bathed in the Somavāratīrtha, and nobody noticed Śakuntalā losing from her finger the ring in the tīrtha. They reached the King's palace. None noticed them. Duṣyanta did not remember having even seen her. The signet ring was missing. After leaving Śakuntalā at the palace her companions returned to the āśrama. Menakā, whose heart melted at the pathetic wailings of Śakuntalā led her to Kaśyapa's āśrama, left her there and returned to Devaloka.

The signet ring lost by Śakuntalā was swallowed by a fish, which was netted by a fisherman, who went about the streets to sell the ring extracted from inside the fish. Servants of the King took the fisherman captive. At the sight of the ring thoughts about the past dawned on the King and he remembered all about Śakuntalā. His days became sad pondering over separation from Śakuntalā.

Śakuntalā delivered a boy at the āśrama of Kaśyapa. The child was named Sarvadamana and he grew up as a courageous boy.

On his return from the devāsura war, Duṣyanta entered Kaśyapa's āśrama where he saw Sarvadamana counting the teeth of a lion he had captured. Having heard details about him from the boy the King went inside the āśrama and saw Kaśyapa and Śakuntalā. He returned with Śakuntalā and the boy to the palace with Kaśyapa's blessings. It was this boy Sarvadamana, who afterwards became Bharata, the famous emperor of India.

ŚALA I. One of the three pugilists deputed by Kaṁsa to attack Kṛṣṇa at Mathurā, the other two being Cāṇūra and Muṣṭika. Kṛṣṇa kicked Śala to death. (Bhāgavata, 10th Skandha).

ŚALA II. A serpent born in Vāsuki's dynasty and burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 5)

ŚALA III. One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīma. (Karṇa Parva, Chapter 84, Verse 3).

ŚALA IV. Son of Somadatta, a King born in the Kuru dynasty. He had a brother called Bhūriśravas.

(1) Śala was present at the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 15).

(2) He was present at Yudhiṣṭhira's Rājasūya yajña. (Sabhā Parva, Chapter 34, Verse 8).

(3) He was a fierce warrior in Duryodhana's army. (Udyoga Parva, Chapter 55, Verse 68).

(4) He fought from the southern wing of the great vyūha set up by Bhīṣma. (Bhīṣma Parva, Chapter 51, Verse 57).

(5) He fought with Abhimanyu in the great war. (Droṇa Parva, Chapter 37).

(6) He was killed by Śrutavarman in the battlefield of Kurukṣetra. (Droṇa Parva, Chapter 108, Verse 10).

(7) He was one among the valiant souls brought to the surface of the Gaṅgā by Vyāsa (Āśramavāsika Parva, Chapter 32, Verse 10).

(8) After death he became one with the Viśvadevas. (Svargārohaṇa Parva, Chapter 5, Verse 16).

ŚALA V. Son of King Parīkṣit of the Ikṣvāku dynasty. Suśobhanā, daughter of the Maṇḍūka King was his mother. He had two brothers called Dala and Bala. Śala did not return some horses, which he had taken as loan from Vāmadeva maharṣi. Angered at this the maharṣi created some Rākṣasas, who killed Śala. (Vana Parva, Chapter 192).

ŚALABHA I. An asura, son of Kaśyapaprajāpati by his wife Danu. He was born in his next life as Prahlāda, the Bālhīka King. (Ādi Parva, Chapter 67, Verse 30).

ŚALABHA II. A warrior, who fought against the Kauravas on the Pāṇḍava side. He was killed by Karṇa. (Karṇa Parva, Chapter 56, Verse 49).

ŚALABHĀ. Wife of Atrimaharṣi. (Brahmāṇḍa Purāṇa, 3, 8; 74-78).

ŚALABHĪ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 26).

SĀLAGRĀMA. A stone emblem of Viṣṇu.

1) *Origin of the name.* Sālagrāma is the kind of ammonite, used for making the image of Viṣṇu. Mahāviṣṇu is known by the name Sālagrāma also. This name originated from the name Sālagrāma, which is the name of the place from where the river Gaṇḍakī, which flows through Nepal, starts. This Sālagrāma is considered to be a holy place. Mahāviṣṇu and other gods always dwell in this place. Sālagrāma is the name of Viṣṇu who dwells in Sālagrāma. (M.B. Vana Parva, Chapter 84, Stanzas 123 to 125).

2) *The importance of Sālagrāma.* The place Sālagrāma is at the origin of river Gaṇḍakī. There are various kinds of stone figures which are called Sālagrāmas. These Sālagrāmas themselves have orginated from portions of Viṣṇu. That is why those stones are used for making images of Viṣṇu. There is a story in the Devī Bhāgavata, Skandha 9, stating that the derivation of these stones is from a portion of Viṣṇu.

During the early days, Sarasvatī, Lakṣmī and Gaṅgā were wives of Mahāviṣṇu. One day there arose a family quarrel among them. (See under Tulasī). As a result of this quarrel, the Devīs cursed each other. Sarasvatī cursed Lakṣmī and changed her to holy basil plant (Tulasī) on the earth. When Lakṣmī was about to depart as Tulasī, Mahāviṣṇu blessed her thus. "Look ! Lakṣmī ! you will live in the world as a holy basil and when the curse has been completed you will come back to me. On that day, a river named Gaṇḍakī, will start from your body which will be in the shape of the holy basil plant. (It is also said that the river Gaṇḍakī has taken birth from the sweat of Śiva and Viṣṇu. Refer to the word Gaṇḍakī). On the bank of that river, I will remain as a stone image. There will be so many worms with strong tusks and teeth, which will pierce the stone into the shape of Sudarśana cakra (the weapon of Viṣṇu) and will create numberless Sālagrāmas. The Sālagrāmas thus made, will be of various sizes and shapes."

3) *Different classes of Sālagrāmas.* Mention is made in the Purāṇas about nineteen classes of Sālagrāmas. They are given below ;

(i) *Lakṣmīnārāyaṇa.* With one hole, four cakras (wheels) and Vanamālā (a line like the garland) and of the colour of clouds.
(ii) *Lakṣmījanārdana.* This is the same as Lakṣmīnārāyaṇa, with the difference that there will be no Vanamālā.
(iii) *Raghunātha.* With two holes and four wheels and mark of the hoof of a calf. This also will have no Vanamālā.
(iv) *Vāmana.* With two very small wheels and the colour of the cloud. This too will have no Vanamālā.
(v) *Śrīdhara.* This is the same as Vāmana with the exception that it will be having Vanamālā. The house in which this is placed will have a prosperity and well being of its own.
(vi) *Dāmodara.* Will be large and round with two cakras (wheels) and with no Vanamālā.
(vii) *Raṇarāma.* Neither too large nor too small, but of medium size and round, with two wheels and the marks of child's kick, bow and quiver.
(viii) *Rājarājeśvara.* Of the size of Raṇarāma with seven cakras, (wheels), ornamented with the mark of umbrella. This will earn for the possessor kingly wealth.
(ix) *Ananta.* Somewhat thick with fourteen wheels, and as black as a cloud. This Sālagrāma will give men the four Puruṣārthas (objects of life) 'Dharmārthakāmamokṣa' (Duty, wealth, desire and salvation).
(x) *Madhusūdana.* A sālagrāma in the shape of a wheel with two wheels, and impression of cow's hoof, having the shade of cloud, of ordinary size. This will be very bright.
(xi) *Sudarśana.* Sudarśana will have only one cakra (wheel).
(xii) *Gadādhara.* This also will be having only one wheel which will not be bright.
(xiii) *Hayagrīva.* This will have two wheels and the face of a horse.
(xiv) *Nārasiṁha.* With a very wide mouth, two wheels, and awful shape. This Sālagrāma will cause instant self-renunciation.
(xv) *Lakṣmīnarasiṁha.* This also will be having a wide mouth and two wheels. Besides these, there will be the Vanamālā also. This will make house-holders cosy and comfortable.
(xvi) *Vāsudeva.* The Sālagrāma with two wheels at the region of the hole and with round shape having vividness and brightness, is Vāsudeva. This will grant all desires.
(xvii) *Pradyumna.* This will have only a minute wheel. The colour will be that of clouds. But on the outer side, there will be a hole in the inside of which there will be a number of cuts or dents. This will give house-holders comfort always.
(xviii) *Saṅkarṣaṇa.* In the Saṅkarṣaṇa two wheels will be joined face to face. The fore-part will be thinner than the hind-part. This also will do good to house-holders.
(*xix*) *Aniruddha.* The colour of this is yellow. This will be quite round and bright. This also will give comfort to the house-holder. (Devī Bhāgavata, Skandha 9; Agni Purāṇa, Chapter 46).
4). *The greatness of Sālagrāma.* Of these, the stones with cakras (the weapon Discus), are Bhagavān Viṣṇu in reality. Those who worship this stone with mark of cakra, need not have to take another birth. He who habitually worships Sālagrāma, should avoid arrogance and should be charitable. He who worships Sālagrāma with the mark of wheel should not covet others' wealth and women. The cakra from Dvārakā and the stone from Gaṇḍakī will bring atonement in a moment for sins incurred in a hundred births. Even if one has incurred thousands of sins, one will get remission for all of them by drinking the water of Sālagrāma. Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra will attain heaven if they become house-holders according to Vedic convention and worship Sālagrāma. On no account should women worship Sālagrāma. If by ignorance, a woman, whether she is good-natured or of a higher status, happens to touch Sālagrāma, all her merits earned by good deeds will be lost and she will go to hell. Brahmin sages say that women throwing flowers as oblation on Sālagrāma, commit the greatest sin. If a woman touches a Sālagrāma, the offering of Sandal-wood will be like poisoned rice, flowers like diamond, and meals presented to god before being eaten by the servants in the temple, will be like Kālakūṭa (the poison of Vāsuki), to Bhagavān Viṣṇu. If a woman touches Sālagrāma, she will have to remain in hell for the duration of fourteen Indras. Even the sin of Brahmahatyā (killing a brahmin) will be remitted by drinking the water of Sālagrāma and he will attain heaven. Basil (tulasī) sandalwood, water, conch tinkling bell, wheel, stone, copper pot, and name of Viṣṇu comprise 'Padāmṛta' (the celestial nectar of words) which is said to have the power of remitting sins. The merits obtained by bathing in all the tīrthas and the performing of all the yāgas (sacrifices) dwell in each drop of water of Sālagrāma. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 20).

ŚALĀKĀ. Wife of maharṣi Dhanañjaya, who belonged to Vasiṣṭha gotra. (For details see under Dhanañjaya V).

ŚALAKARA. A nāga born in Takṣaka's dynasty. It was burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 9).

ŚĀLAKAṬAṄKAṬĀ (SĀLAKAṬAṄKĀ) I A synonym for Alambuṣā. (See under Alambuṣā).

SĀLAKAṬAṄKAṬĀ II. A giantess who was the daughter of Sandhyā. The giant Vidyutkeśa married this giantess Sālakaṭaṅkaṭā. A son named Sukeśa was born to them. (See under Vidyutkeśa).

SĀLAKATAṄKAṬĪ. Another name of the giantess Hiḍimbā. (See under Hiḍimbā).

SĀLAṄKĀYANA. A son of Viśvāmitra. He was an expounder of the Vedas. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 4, about this Sālaṅkāyana.

ŚĀLI. A maharṣi in the lineage of Gurus (preceptors). See under Guruparamparā.

ŚĀLIHOTRA. A muni of ancient days. Vyāsa had once lived in his āśrama. There was a tree near the āśrama which had outlived time. A drink of the water in the pond here quenches hunger and thirst. The tree and the pond were created by the power of Śālihotra's tapas. The Pāṇḍavas, during their life in exile in the forest, visited this place in the company of Hiḍimbī and quenched their hunger and thirst by drinking water from this pond. (M.B., Southern text, Chapter 154).

Śālihotra was an adept in aśvaśāstra (science about horses). To bathe in the tīrtha called Śālisūrya created by the muni is to derive the same result as that of making a gift of a thousand cows. (Vana Parva, Chapter 71, Verse 27 and Chapter 83, Verse 107).

ŚĀLIKA. A divine maharṣi. He met Kṛṣṇa once on his (Kṛṣṇa's) way to Hastināpura and had a talk with the lord. (M.B. Udyoga Pava, Southern Text, Chapter 83).

ŚĀLIPIṆḌA. A nāga born to Kaśyapaprajāpati of his wife Kadrū (Ādi Parva, Chapter 35, Verse 14).

ŚĀLIŚIRAS. A Devagandharva, son of Kasyapaprajāpati by his wife Muni. He participated in the birthday celebrations of Arjuna. (Adi Parva, Chapter 65, Verse 4).

ŚĀLISŪRYA. A holy spot in Kurukṣetra. It is said to have been the place where muni Śālihotra lived. To bathe at this place is to derive the same result as that of making a gift of a thousand cows. (Vana Parva, Chapter 83, Verse 10).

ŚĀLMALI. A King of the lunar dynasty. He was the grandson of Kuru and son of Avikṣit. He had seven brothers. (Ādi Parva, Chapter 94, Verse 52).

ŚĀLMALIDVĪPA. One of the seven islands.

1) *General.* Śālmali island, which is double in extent of Plakṣa island is surrounded by Ikṣurasa (sugar-cane juice) ocean on all four sides of it. There are seven mountains there which produce gems and they are seven boundaries which separate the regions. Just like this, there are also seven rivers there. The seven rivers are Yoni, Toyā, Vitṛṇā, Candrā, Muktā, Vimocanī and Nirvṛti. Mere remembrance of the seven rivers is sufficient to annihilate all sins. Here people divided into the four classes live. Brahmins, Kṣatriyas Vaiśyas and Śūdras here are called Kapilas, Aruṇas, Pītas and Kṛṣṇas. These devout people worship Viṣṇu in the form of Vāyu by sublime yajñas. Devas are ever present on this most beautiful island. A tree named Śālmali which gives mental comfort grows in this island. The island is surrounded on all four sides by an ocean of Surā (liquor). (Viṣṇu Purāṇa, Part II, Chapter 4).

2). *Śālmali island and nāgāstra.* See under Nāgāstra.

ŚĀLŪKINĪ. A sacred place in Kurukṣetra. To bathe in the Daśāśvatīrtha there, is to derive the same benefit as performing ten aśvamedhas. (Vana Parva, Chapter 83, Verse 13).

SĀLVA I.

1) *General information.* The lover of Ambā (q.v) the daughter of the King of Kāśī. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 16 that this Kṣatriya King Sālva was born from a portion of Ajaka the younger brother of Vṛṣaparvā.

2) *Other details.*

(i) Sālva was the ruler of the city named Saubha. Mahābhārata, Ādi Parva, Chapter 102, Verse 61).

(ii) He was present at the Svayaṁvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 186 Verse 15).

(iii) He was present at the sacrifice of Royal consecration (Rājasūya) of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 34, Verse 9).

(iv) At the death of Śiśupāla, King Sālva became angry and besieged Dvārakā. In the battle which followed Śrī Kṛṣṇa killed Sālva. (M.B. Vana Parva, Chapters 15 to 22).

(v) Sālva had several friends such as Damaghoṣa, Aṅga, Kaliṅga, Mālava, Kekaya, Vaṅga, Magadha, Kosala, Koṅkaṇa, Hehaya, Cola, Pāṇḍya, Kerala and others. (Bhāgavata, Skandha 10).

SĀLVA II. There is a story in Mahābhārata, Ādi Parva, stating that three Sālvas and four Madras were born to Bhadrā from the dead body of her husband Vyuṣitāśva. (See under Bhadrā II).

Here, 'Sālvas' means the rulers of Sālva. It is stated in Mahābhārata, Sabhā Parva, Chapter 14, Stanza 26 that the people of Sālva fled to the south in fear of Jarāsandha. Satyavān, the husband of Sāvitrī, was a native of Sālva. It is also mentioned that the soldiers of Sālva who joined the army of the Kauravas fought against the Pāṇḍavas. There were Sālvas on the side of the Pāṇḍavas also. Mention is made in Droṇa Parva, Chapter 154, that the Sālvas on the side of the Pāṇḍavas, attacked Droṇa, the teacher.

SĀLVA III. A king of the low castes. The details given below about this king are from Mahābhārata.

(1) This king attacked the vast army of the Pāṇḍavas in the battle-field of Kurukṣetra. (M.B. Śalya Parva, Chapter 20, Verse 1).

(2) The elephant of this Sālva was as big as a mountain and belonged to the family of elephants called Mahābhadra. (Śalya Parva; Chapter 20, Verse 2).

(3) Duryodhana had honoured this low caste King Sālva. (M.B. Śalya Parva, Chapter 2, Verse 2).

(4) Sātyaki killed this king Sālva; and Dhṛṣṭadyumna killed his elephant in the battle of Bhārata. (M.B. Śalya Parva, Chapter 20, Verse 4).

SĀLVA IV. In Uttara Rāmāyaṇa a Sālva, who was a contemporary of Kuśadhvaja, is mentioned. Kuśadhvaja once approached this king Sālva and requested for some financial help. But the covetous Sālva did not give any help. So Kuśadhvaja performed a sacrifice to obtain wealth and prosperity. Sītā was born from that sacrificial fire. (Uttara Rāmāyaṇa).

SĀLVA V. A story occurs in Brahmāṇḍa Purāṇa, describing how Reṇukā, the wife of Jamadagni, was infatuated at the sight of a handsome Sālva, and how this event subsequently led to her death. (See under (Reṇukā).

ŚĀLVASENI. An ancient place in South India. (Bhīṣma Parva, Chapter 9, Verse 61).

ŚĀLVĀYANA. A king in ancient India. He ran away to South India with his brothers and attendants in fear of Jarāsandha. (Sabhā Parva, Chapter 14, Verse 27).

ŚALYA. A king who gave advice and leadership to the Kauravas. He ruled over the Madra or Bālhīka kingdom. Mādrī, wife of Pāṇḍu was Śalya's sister. Yet, in the great war he stood firmly on the Kaurava side and died at Kurukṣetra. The following role he played in the Bhārata story.

(1) At the instance of Bhīṣma he gave his sister Mādrī in marriage to Pāṇḍu. (Ādi Parva, Chapter 112).

(2) He was present at the wedding of Draupadī in the company of his sons Rukmāṅgada and Rukmaratha. (Ādi Parva, Chapter 185, Verse 18).

(3) At the Svayaṁvara of Draupadī he withdrew from stringing the bow, owning defeat. (Ādi Parva, Chapter 186, Verse 28),

(4) Bhīma defeated him at the wedding of Draupadī. (Ādi Parva, Chapter 189, Verse 23).

(5) During his triumphal tour of the west, Nakula be-

friended his uncle Śalya, and entertained him. (Sabhā Parva, Chapter 32, Verse 14).
(6) He participated in Yudhiṣṭhira's Rājasūya yajña. (Sabhā Parva, Chapter 34, Verse 7).
(7) Śiśupāla once opined that Śalya was nobler than Śrī Kṛṣṇa. (Sabhā Parva, Chapter 37, Verse 14).
(8) He presented a good sword and a golden jar to Yudhiṣṭhira on the occasion of his coronation. (Sabhā Parva, Chapter 53, Verse 9).
(9) When Dharmaputra went to Hastināpura to play the game of dice, Śalya was found to have arrived there earlier. (Sabhā Parva, Chapter 58, Verse 24).
(10) Before the great war began he visited the Pāṇḍavas and blessed them. Moreover he agreed to act as Karṇa's charioteer and render him impotent so that the Pāṇḍavas could become victorious. (Udyoga Parva, Chapter 8).
(11) Śalya joined the Kauravas in the great war with an akṣauhiṇī (a particular division of soldiers). (Udyoga Parva, Chapter 19, Verse 16).
(12) Śalya wished that Yudhiṣṭhira won the war. (Bhīṣma Parva, Chapter 43,Verse 79).
(13) On the first day of the war he fought a duel with Yudhiṣṭhira. (Bhīṣma Parva, Chapter 45, Verse 28).
(14) Śalya killed Uttara, the Virāṭa prince. (Bhīṣma Parva, Chapter 47, Verse 35).
(15) He defeated Śaṅkha, another Virāṭa prince. (Bhīṣma Parva, Chapter 49, Verse 35).
(16) He fought with Dhṛṣṭadyumna. (Bhīṣma Parva, Chapter 62).
(17) Bhīmasena defeated Śalya. (Bhīṣma Parva, Chapter 64, Verse 27).
(18) He fought with Yudhiṣṭhira again. (Bhīṣma Parva, Chapter 71, Verse 20).
(19) Nakula and Sahadeva attacked Śalya. (Bhīṣma Parva, Chapter 81, Verse 26).
(20) Sahadeva defeated Śalya. (Bhīṣma Parva, Chapter 88, Verse 51).
(21) Śalya attacked Śikhaṇḍī. (Bhīṣma Parva, Chapter 85, Verse 27).
(22) In the battle that followed he attacked the whole lot of Pāṇḍavas and wounded Yudhiṣṭhira. (Bhīṣma Parva, Chapter 105, Verse 30).
(23) Bhīma and Arjuna fought with Śalya. (Bhīṣma Parva, Chapters 113 and 114).
(24) Śalya fought a duel with Yudhiṣṭhira for the third time. (Bhīṣma Parva, Chapter 116, Verse 40).
(25) He fought with Nakula. (Droṇa Parva, Chapter 14, Verse 31).
(26) Abhimanyu and Śalya fought with each other. (Droṇa Parva, Chapter 14,Verse 78).
(27) Afterwards in a club-fight with Bhīma, Śalya got defeated. (Droṇa Parva, Chapter 15).
(28) He fought again with Yudhiṣṭhira. (Droṇa Parva, Chapter 25, Verse 15).
(29) In the fight with Abhimanyu he fell down unconscious. (Droṇa Parva, Chapter 37, Verse 38).
(30) Abhimanyu defeated him again. (Droṇa Parva, Chapter 48, Verse 14).
(31) He fought for the fifth time with Yudhiṣṭhira. (Droṇa Parva, Chapter 26, Verse 99).
(32) Afterwards he clashed with Arjuna as the protector of Jayadratha. (Droṇa Parva, Chapter 145, Verse 9).
(33) He killed Śatānīka, brother of Virāṭa. (Droṇa Parva, Chapter 137, Verse 30).
(34) When Droṇa was killed Śalya ran away from the battlefield. (Droṇa Parva, Chapter 193, Verse 11).
(35) Śrutakīrti attacked Śalya. (Karṇa Parva, Chapter 13, Verse 10).
(36) Duryodhana insisted upon Śalya acting as charioteer of Karṇa. At first Śalya got angry about the suggestion, but finally he took up the charioteership. (Karṇa Parva, Chapter 32).
(37) As the charioteer of Karṇa Śalya cried down the former and praised Arjuna. (Karṇa Parva, Chapter 37, Verse 33).
(38) Karṇa threatened to kill Śalya. (Karṇa Parva, Chapter 40).
(39) Śalya cried down Karṇa by relating to him the story of the swan and the crow. (Karṇa Parva, Chapter 41).
(40) When Bhīma wanted to cut off Karṇa's tongue Śalya reminded him of Arjuna's vow and thus made Bhīma retract from his plan. (Karṇa Parva, Chapter 50; Mahābhārata, Dākṣiṇātyapāṭha).
(41) When Karṇa attempted to kill Nakula, Sahadeva and Yudhiṣṭhira, Śalya prevented him from doing so. (Karṇa Parva, Chapter 63, Verse 21).
(42) He consoled Karṇa, who got alarmed by the prowess of Bhīma. (Karṇa Parva, Chapter 84, Verse 8).
(43) Śalya comforted Duryodhana, who grieved over the death of Karṇa. (Karṇa Parva, Chapter 92, Verse 10).
(44) As desired by Duryodhana, he assumed charge over the army as its commander-in-chief. (Śalya Parva, Chapter 6, Verse 28).
(45) He fought a fierce battle with Bhīma and Dharmaputra. (Śalya Parva, Chapters 11 and 12).
(46) Dharmaputra defeated Śalya. (Śalya Parva, Chapter 16, Verse 63).
(47) In the battle that followed, Śalya was killed by Yudhiṣṭhira. (Śalya Parva, Chapter 17, Verse 52).
(48) Among the souls of those killed in battle beckoned to the surface of the Gaṅgā, Śalya's soul also was present. (Āśramavāsika Parva, Chapter 32, Verse 10).
(49) Saṁhlāda, brother of Prahlāda and son of Hiraṇyakaśipu was another birth of Śalya. (Ādi Parva, Chapter 67, Verse 6).
(50) Synonyms used in the Mahābhārata for Śalya : Ārtāyani, Bālhīkapuṅgava, Madrādhipa, Madraja, Madrajanādhipa, Mādraka, Madrarāṭ, Sauvīra etc.

ŚALYAHARAṆĪ. See under Mṛtasañjīvanī.

ŚALYAPARVA. An important Parva of the Mahābhārata.

ŚAMA I. Son of the Vasu called Aaḥ. Aaḥ had, besides Śama, three sons called Jyoti, Śānta and Muni. (Ādi Parva, Chapter 66, Verse 28).

ŚAMA II. One of the three sons of Dharmadeva, the other two being called Kāma and Harṣa. Śama's wife was Prāpti. (Ādi Parva, Chapter 66, Verse 32).

ŚĀMA. A dog which followed Yama. It was one of the two offsprings of Saramā. (Brahmāṇḍa Purāṇa 3.7.312).

SAMA. One of the hundred sons of Dhṛtarāṣṭra. He was killed in the Bhārata-battle, by Bhīmasena. (M.B. Karṇa Parva. Chapter 51, Verse 7).

SAMĀ. A populous centre in front of the Puṣkara island (Puṣkaradvīpa). In Purāṇic days there were thirtythree regions in this centre. Devas such as Vāmana, Airāvata, Supratīka, Añjana and so on dwell

here. The people of this place live by inhaling the breath coming from the noses of these gods. (M.B. Bhīṣma Parva, Chapter 12, Verse 32).

SĀMA. One of the Caturupāyas (four tactics). (See under Caturupāya).

SAMĀDHI. The state when the soul (ātmā) and the mind become one. When the soul and the mind mingle with each other as salt and water, it is Samādhi (contemplation). (For more details see under Yoga.

SAMĀDHICHEṬṬI. A Vaiśya who became learned and abstemious by the grace of Devī. The story of this Vaiśya, who ran away from the cruel and wicked treatment that he had suffered from his wife and children, and took to spiritual knowledge by the force of circumstances was told to Janamejaya by Vyāsa. After telling several stories about the kind regard of Devī towards those who worship her with devotion, Vyāsa continued as follows :—

During the time of Svārociṣa Manu, there lived a King named Suratha. Because of his liberality and truthfulness he had very few enemies. While he was ruling over the kingdom known as Kolāpura, once the low caste people of the mountains fought a battle with the King. Though the army of the low castes was small it was the King who sustained defeat. He returned to the palace thoughtful. He had no peace of mind. So he went to the forest to get peace. After travelling for a long time on horse-back, he reached the hermitage of the sage Sumedhas. Forgetting himself in the peaceful stillness of the hermitage, the King got down from the horse and sat under a tree. The hermit Sumedhas came there and talked with the King. The King told his story to the hermit, who invited the King to live with him. Thus the King lived in the hermitage eating fruits, roots etc.

The King found it difficult to reconcile himself with the purity and simplicity of the hermit's surroundings. He always thought of his wife and children. He was troubled in mind by thinking that the money kept in the treasury would be wasted by others. Thus thinking about many things, with a troubled mind, the King was sitting under a tree near the hermitage once when he saw another man coming towards him, with a troubled mind like himself. They talked with each other. The new-comer said to the King "I am a Vaiśya. My name is Samādhiceṭṭi. My wife and children love wealth. They want to take possession of my wealth and to waste it. But I was against it. I did not favour unnecessary expenditure. They resolved to remove the obstacle from their path, and began to make preparation for it secretly. I understood it and fearing death I ran away from the house."

As soon as the king heard this story he said his own story to the Vaiśya. The Vaiśya continued. "Oh ! Still, my mind is troubled. I am worried about my wife and children. They will be put to much difficulty if I am not there to look after them. Who is there to support them without me ? All the children are lean. My wife also is likewise, lean. They are all always ill. What will they do without me ? While I think of all these things I have no peace of mind at all."

Suratha : "What a fool are you ! You yourself have said that all your children are wicked and cruel. Moreover they and their mother joining together had been trying to murder you. Why do you feel so miserable about such a wife and children ?"

When the King had finished saying thus much, Sumedhas came there. To remove the darkness of illusion from their minds, the hermit taught them the Nine-lettered Mantra (spell) with prayer and meditation. Thus giving them the mantra, the teacher hermit advised them to go to the bank of the river and select a suitable place and worship Devī with devotion and concentration of mind. Accordingly they went to the bank of the river and selected a pure and solitary place, and concentrating their minds on Devī, began to meditate and worship her taking only very little food. Thus engaged in deep meditation they spent two years. One day in a dream Devī appeared to them. She was clad in red clothes, and wore beautiful ornaments. They were full of joy on seeing the goddess. The third year of the penance was over. But Devī did not appear directly before them. In the third year they took only water. They finished the fourth year without seeing the goddess. They decided to do severe penance. Their intention was to offer their bodies to Devī. So they made a triangular cavity, with three parts each having an extension of 1½ ft. and made the walls of the cavity firm and kindled a large fire in it. The King and the Vaiśya began to cut pieces of flesh from their bodies and offered to Devī in the fire, and with the blood coming from the body they performed sacrifice to Devī. Instantly Devī appeared before them and asked them what boon they wanted. The King wanted to get his kingdom back. Devī said. "You return home. Your enemies shall leave the kingdom. Your ministers will fall at your feet and beg your pardon. You can rule over your country for ten thousand years. After that you will take rebirth as Sāvarṇi Manu, the son of the Sun."

What Samādhi Ceṭṭi wished was a life of self-renunciation. Devī gave him the wisdom and knowledge to renounce everything he had and to live a life of complete abstinence. Then Devī disappeared. The King returned to his kingdom and resumed his rule. Ceṭṭi renounced everything and wandered about immersed in meditation on Devī. (Devī Bhāgavata, Skandha 5).

SĀMAGA (S). A particular line of disciples of Vyāsa. (See under Guruparamparā).

SAMAṄGA I. A cowherd who had been looking after the cattle of Duryodhana. (M.B. Vana Parva, Chapter 289, Verse 2).

SAMAṄGA II. An ancient hermit. Once this hermit talked to Nārada, about his comfortable life. (M.B. Śānti Parva, Chapter 286, Verse 5).

SAMAṄGĀ III. A river. Because Aṣṭāvakra bathed in this river, his bents were straightened. (See under Aṣṭāvakra).

SAMAṄGA IV. A country in South India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 60.

SAMANTARA. A country in India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 50.

SAMANTAPAÑCAKA. A holy tīrtha (bath) founded by Paraśurāma.

1) *General information.* See under Paraśurāma, Para 7.

2) *Other details.*

(i) Paraśurāma made here five rivers through which blood flowed. There, with hands dipped in blood, he offered oblations to the manes. (M.B. Ādi Parva, Chapter 2, Verse 4).

(ii) By the blessings of the ancestors of Paraśurāma this place became a holy bath. (M.B. Ādi Parva, Chapter 2, Verse 8).

(iii) At the ending and the beginning periods of the two yugas Dvāpara and Kali, the Kauravas and the Pāṇḍavas fought the great battle at this place. Because of that this place got the name Samantapañcaka. (M.B. Ādi Parva, Chapter 2, Verse 13).

(iv) It was according to the advice of Balabhadrarāma that this place was selected as the battlefield. (Śalya Parva, Chapter 55, Verse 5).

(v) Duryodhana was killed at Samantapañcaka. (Śalya Parva, Chapter 89, Verse 40).

SAMARA One of the hundred sons of Pṛthuṣeṇa, a King of the Bharata dynasty. (Bhāgavata, Skandha 9).

SAMARATHA. A brother of King Virāṭa. He was a prominent helper of the Pāṇḍavas in the Bhārata battle. (M.B. Droṇa Parva, Chapter 158, Verse 42).

SAMASAURABHA. A Brahmin who was well-versed in the Vedas and the Vedāṅgas. Mention is made in Mahābhārata, Ādi Parva, Chapter 53, Stanza 9, that he was a guest at the snake-sacrifice of Janamejaya.

ŚAMAṬHA. A learned brahmin. He once gave Yudhiṣṭhira a description of the yajña performed by King Gaya, son of Amūrtarayas. (Vana Parva, Chapter 95, Verse 17).

SĀMAVEDA. See under Veda.

SAMAVEGAVAŚA. A country of South India. (M.B. Bhīṣma Parva, Chapter 9, Verse 16).

SAMAYAPĀLANAPARVA. A sub-section of Virāṭa Parva, consisting of Chapter 13 of Virāṭa Parva.

SĀMBA I. The son born to Śrī Kṛṣṇa by his wife Jāmbavatī.

1) *Birth.* A story about the birth of Sāmba, occurs in Devī Bhāgavata, Skandha 4, as follows :

Children were born to Rukmiṇī and the other wives of Śrī Kṛṣṇa. But Jāmbavatī alone did not give birth to children. Jāmbavatī was filled with sadness when she saw the children of her co-wives. One day she went to the presence of Kṛṣṇa and requested him to give her a son like Pradyumna. Hearing this, Śrī Kṛṣṇa went to the mountain where the hermit Upamanyu did penance and making the hermit his teacher, according to his advice, did penance before Paramaśiva. He did penance for the period of a month holding a skull and a hermit's rod. He did penance in the second month, standing only on one leg and drinking water alone. In the third month Kṛṣṇa did penance standing on the toes using only air as food. When the penance was continued for six months in this state, Paramaśiva appeared as Sāmba (Ardhanārīśvara) and asked what boon he wanted. Śrī Kṛṣṇa expressed his wish. Śiva said that Jāmbavatī would get a son. Soon Jāmbavatī gave birth to a son. The child was named Sāmba.

2) *Marriage.* Sāmba married Lakṣaṇā the beautiful daughter of Duryodhana. Hearing about the Svayaṁvara marriage of Lakṣaṇā, Sāmba went to Hastināpura and took her by force from among the various Kings who were present there. Duryodhana and the others captured him. This news reached Dvārakā through Nārada. Śrī Kṛṣṇa and Balabhadrarāma went to Hastināpura and rescued Sāmba and took the bride and the bridegroom to Dvārakā. Ten sons beginning with Sumitra were born to Sāmba by his wife Lakṣaṇā. (Bhāgavata, Skandha 10).

3) *Prabhāvatī abducted.* Prabhāvatī was the daughter of Vrajanābha, the King of Supuranagarī. Sāmba, with his brother Pradyumna entered the city Supura in the guise of drama-actors with a view to kidnap the beautiful daughter of Vrajanābha. They produced four performances such as 'Rambhābhisāra' and three other dramas and earned the praise of everybody in Supura. In this way they got access to the palace of the King, and when the time suited, they took away Prabhāvatī to Dvārakā. (Harivaṁśa, 2 : 93).

4). *The delivery of an iron rod.* Once some Yādavas with Sāmba at their head abused Kaśyapa and some other hermits who came to Dvārakā. They cursed the Yādavas, in consequence of which Sāmba gave birth to an iron pestle, which caused the extermination of the Yādavas. (See under Kṛṣṇa, Para 39, Sub Para 2).

5) *The curse of Śrī Kṛṣṇa.* Sāmba was extremely handsome, and even the wives of Śrī Kṛṣṇa fell in love with him. Under the circumstances Sāmba tended to become wicked. Śrī Kṛṣṇa came to know of the unnatural attachment between his wives and Sāmba, from Nārada and cursed Sāmba that he would become a leper, and cursed his own wives, that they would be carried away by thieves and plunderers. Accordingly Sāmba became a leper and the wives of Śrī Kṛṣṇa were carried away by the Ābhīras, after the submerging of Dvārakā.

After a few years, according to the advice of Nārada, Sāmba began to worship the Sun, at a place called Sāmbapura in the basin of the river Candrabhāgā, to get recovery from leprosy. A brahmin also was brought from Śuka (Kuśa) island to perform the fast and vow correctly. (Sāmba 3; Bhaviṣya Purāṇa, Brāhma Parva, 66. 72; 73. 126; Skanda Purāṇa 4. 2. 48; 6. 213).

6) *Other details.*

(i) Sāmba was present at the Svayaṁvara marriage of Draupadī. (M.B. Chapter 185, Verse 17).

(ii) Among the Yādavas, who brought the dowry, when Arjuna married Subhadrā there was Sāmba also. (M.B. Ādi Parva, Chapter 220, Verse 31).

(iii) Sāmba learned archery from Arjuna. After this he was a member of the court of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Verse 34).

(iv) Sāmba was one of the seven great chariot-fighters of Dvārakā. (M.B. Sabhā Parva, Chapter 14, Verse 57).

(v) Sāmba was present at the Rājasūya (royal consecration-sacrifice) of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 34, Verse 16).

(vi) Sāmba was defeated in the battle he fought with Kṣemavṛddhi the minister of Sālva. (M.B. Vana Parva, Chapter 16, Verse 80.)

(vii) Sāmba killed the asura Vegavān in a battle. (M.B. Vana Parva, Chapter 16, Verse 17).

(viii) Sāmba participated in the marriage of Abhimanyu conducted at the city Upaplavya. (M.B. Virāṭa Parva, Chapter 72, Verse 22).

(ix) Sāmba came with Śrī Kṛṣṇa to Hastināpura and took part in the Rājasūya of Yudhiṣṭhira. (M.B. Aśvamedhika Parva, Chapter 66, Verse 3).

(x) When the Yādavas died by hitting one another with the iron pestle, Sāmba also was killed. (M.B. Mausala Parva, Chapter 3, Verse 44).

(xi) After his death, Sāmba entered the group of Viśvadevas. (M.B. Svargārohaṇa Parva, Chapter 5, Verse 16).

SĀMBA II. A Brahmin scholar. When Dhṛtarāṣṭra started for the forest towards the close of his life, the people bade him farewell. This Brahmin stood among the people and spoke words of consolation. (M.B. Āśramavāsika Parva, Chapter 10, Verse 13).

ŚAMBARA I. An asura.

1) *General.* Various Purāṇas refer to this leader of the asuras as having played a prominent part in the devāsura war. After many such wars he was killed by Śiva.

2) *Śambara's magic power.* He possessed marvellous magic powers. Once while fighting with him, the Devas were non-plussed by his magical powers, and they hid themselves in a forest. Śambara was pleased and he roamed about freely without any fear and burnt the palaces of the protectors of the world. The Devas left their homes and disappeared in disguise. The Devas began killing those whom Śambara had appointed as army-chieftains. To counter this attack by the Devas, he created three powerful asuras by his powers of magic. The three asuras called Dama, Vyāla and Ghaṭa began killing the warriors of the Devas, and the Devas told Brahmā at Satyaloka about the depredations of the asura. Brahmā encouraged them for further fighting, and the three asuras were killed and Śambara ran away and hid himself. (Jñānavāsiṣṭha Sthitiprakaraṇam).

3) *Śambara in Ṛgveda.* There are various references to Śambara in the Ṛgveda. He was King of the Dasyus. He had mastery over hundred cities. The forts and trenches in those cities were very strong. The forts are referred to as Aśvamayī, Āyasī, Śatabhujī etc. in the Ṛgveda. The chief enemies of the Aryans were the race of people called Paṇis in the city. There is a hint about the killing of Śambara in Sūkta 17, Anuvāka 8, Maṇḍala 1 of the Ṛgveda.

4) *Other information.*

(i) Śambara was Kaśyapaprajāpati's son by his wife Danu.

(ii) Daśaratha had, at the request of the Devas defeated Śambara in a war fought in Devaloka. (See under Daśaratha, Para 5).

(iii) Indra, on another occasion, defeated Śambara. (Ādi Parva, Chapter 137, Verse 43).

ŚAMBARA II. An asura.

He was the son of Hiraṇyākṣa and brother of Śakuni, Dvimūrdhā, Śaṅku and Ārya. (Agni Purāṇa, Chapter 17). Śambara, who was a great adept in magic, was killed in the company of his wife Māyāvatī, by Pradyumna, the son of Śrī Kṛṣṇa. (See under Pradyumna).

SAMBHALA (ŚABHALA, ŚĀMBHALA). A village famed in the Purāṇas. According to Mahābhārata Mahāviṣṇu will incarnate as Kalki in this village. (For details see under Kalki).

SAMBHAVA. A King of the Pūru dynasty, son of Ūrjā and father of Jarāsandha. (Agni Purāṇa, Chapter 278).

SAMBHAVAPARVA. A Sub-Parva of Ādi Parva Chapters 65-139).

ŚAMBHU I. Dhruva's wife. The couple had two sons called Śiṣṭi and Bhavya. (Viṣṇu Purāṇa, Part 1, Chapter 13).

ŚAMBHU II. Grandson of Tvaṣṭā, son of Kaśyapa by Surabhi. Tvaṣṭā had a son called Viśvarūpa who begot fourteen sons of whom Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Sarpa and Kapālī these eleven sons of Viśvarūpa form the Ekādaśarudras. (Agni Purāṇa, Chapter 18).

ŚAMBHU III. One of the three sons of Ambarīṣa, the other two being Virūpa and Ketumān. (Bhāgavata, 9th Skandha). Śambhu never tasted meat in his life. (Anuśāsana Parva, Chapter 115, Verse 66).

ŚAMBHU IV. A Rākṣasa, the son of Vidyujjihva by Śūrpaṇakhā. Śambhu, who was engaged in tapas in Daṇḍaka forest when Śrī Rāma visited the forest was attracted by the beauty of Sītā and transformed himself into a tree to enjoy her beauty with his eyes. Lakṣmaṇa, who was felling down trees to build an āśrama felled this tree also, which disappeared immediately leaving behind the dead body of a Rākṣasa. It was the corpse of the Rākṣasa and Rāma comforted Sītā and Lakṣmaṇa by revealing the fact to them. (Kamba Rāmāyaṇa. Araṇyakāṇḍa).

Uttara Rāmāyaṇa contains a story of how Devavatī (or Vedavatī) daughter of Kuśadhvaja once cursed Śambhu. Devavatī was born from the mouth of Kuśadhvaja (son of Bṛhaspati) while he was learning the Vedas. Śambhu wanted to marry the child when she was grown up, but Kuśadhvaja did not consent to it, and Śambhu, in retaliation, killed Kuśadhvaja in his sleep. Next morning Devavatī awoke from sleep to see the dead body of her father. She cursed Śambhu. Her curse was a contributory cause for the death of Śambhu by Lakṣmaṇa.

ŚAMBHU V. An agni, which occupies a status equal to that of a brahmin well-versed in the Vedas. (Vana Parva, Chapter 221, Verse 5).

ŚAMBHU VI. A son born to Śrī Kṛṣṇa by Rukmiṇīdevī. (Anuśāsana Parva, Chapter 14, Verse 33).

ŚAMBHU VII. A King of the Bharata dynasty. He was one of the eighty sons of Ugrasena. (Bhāgavata, 9th Skandha).

SAMBHŪTA. A King, son of Trasadasyu and father of Anaraṇya. (Vāyu Purāṇa, Chapter 88, Verses 74-75).

SAMBHŪTI I. Wife of Marīci, son of Brahmā. The couple had a son called Paurṇamāsa. (Agni Purāṇa, Chapter 20).

SAMBHŪTI II. Wife of Jayadratha. The couple had a son called Vijaya. (Bhāgavata, Skandha 9).

ŚAMBŪKA. A Śūdra muni. During the reign of Śrī Rāma a great number of children died in the country and many parents wept before the king about the loss of their offsprings. According to Vasiṣṭha's advice Rāma enquired whether anybody indulged in actions not proper to his station in life. Śrī Rāma surveyed the country from the air in a Vimāna, and during the survey he found Śambūka, the śūdra muni hanging with his head down and inhaling smoke from a fire lit under him. Thus, having found out that the tapas by that śūdra was the reason for the children's death, Rāma

killed Śambūka immediately. (Kamba Rāmāyaṇa, Uttarakāṇḍa).

SAMEḌĪ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 13).

SAṀGATA (SAṄGATA). A King of the Maurya dynasty. He was the son of King Suyaśas and the father of King Śāliśūraka. (Bhāgavata, Skandha 12).

SAṀGAVA (SAṄGAVA). The supervisor of the cattle-shed of Duryodhana. It is stated in Mahābhārata, Vana Parva, Chapter 228 that this Saṅgava helped Duryodhana in the fight which ensued at the time of the great procession conducted by the Kauravas, to the Pāṇḍavas in the forest.

SAṀGHAM (SAṄGHAM). An organisation formed in olden days for the cultivation of Śentamil (classic Tamil) literature, which took its origin in south Drāviḍa land in the 4th century B.C. The Pāṇḍyas set up three Saṅghams for the promotion of this literature, the first one in southern Madura. When the city was swept by erosion of the sea they set up the second Saṅgham at Kapāṭapura. When Kapāṭapura also was destroyed by the sea, the third Saṅgham was founded in Drāviḍa Madura. The first Saṅgham was called Mutarcaṅkam, the second Iṭaiccaṅkam and the third one Kaṭaiccaṅkam. Reliable information about the first two Saṅghams is not available. But, there are reasons to believe that a Saṅgham called Kataiccaṅkam flourished for about six hundred years from 2nd century B.C. to the close of the 4th century A.D. (History of Kerala Literature by Ullūr, Part 1, Page 47).

The Pāṇḍyan King had built at Madura a hall (maṇḍapa) for the poets and scholars of the third Saṅgham to assemble together to produce their works. Even to this day there exists a temple called Saṅghattārkovil at the south-western corner of the outer sector of the Sundareśvara temple. There the idols of Sarasvatī and of the fortynine poets of the Saṅgham are being worshipped even today. The growth and influence of the Buddhist and the Jain religions and also that of the Pallava royal dynasty, contributed to the downfall of the Saṅgham. The Saṅgham poets have written many excellent books. According to legends, Agastyam is a text on grammar of the first Saṅgham and Tolkāpyam of the second Saṅgham. There were authoritative text books on music written by the last poets of the Saṅgham. But, none of these books has been unearthed yet. Again, references are found to dramas like Muruval, Jayantam, etc. They too have not yet been found out. Five mahākāvyas (Epic poems) and five short Kāvyas also belong to Saṅgham works. Puranānūru. Akanānūru, Patiṭṭuppattu, Aiṁ kurunūru, Kalittokai, Kuruntokai, Paripāṭal and Naṭṭiṇai are included in the Saṅgham work called Eṭṭuttokai. Most of them are collections of many compositions. The authorship of the four hundred songs in Puranānūru is distributed among nearly 160 poets. Aiṁ Kurunūru contains five hundred songs by five poets. These five hundred songs were collected by the scholar, Kūṭalūr kizhār, on the orders of the Cera King, Ceralirumpozhai. Patiṭṭippattu is a collection of songs composed by ten poets in praise of the Cera Kings. But, only eight of these from two to nine are available yet. Pattuppāṭṭu comprised of the following works like Tirumurukāttuppaṭai, etc. Tirukkural, Nālaṭiyar etc. are among the eighteen works under the group Patineṇkīzhkkaṇakku. Cilappadikāram, Maṇimekhalai, Jīvakacintāmaṇi, Kuṇḍalakeśī and Valaiyāpati are the five great kāvyas and Nīlakeśi, Cūḍāmaṇi, Yaśodākāvyam, Nāgakumāra-Kāvyam and Udayakumārakāvyam (Udayaṇankatai) are the five short (laghu) kāvyas. Amongst the above kāvyas Maṇimekhalai and Kuṇḍalakeśi are Buddhist kāvyas and Cintāmaṇi and the five short kāvyas are Jain works. The last seven books might have been written after the Saṅgham period. Tiruttakkatevar, author of Cintāmaṇi, lived in eighth century A.D. Some of the songs in Puranānūru are the oldest among the works of the Saṅgham period. References to Cera Kings are found in many of these works.

SAṀGRAHA. One of the two attendants given to Subrahmaṇya by the sea, the other being Vikrama. (Śalya Parva, Chapter 45; Verse 37).

SAṀGRĀMAJIT. One of the ten sons of Śrī Kṛṣṇa by his wife Bhadrā. (Virāṭa Parva, Chapter 54, Verse 18).

SAṀHANA. A King of the Pūru dynasty, grandson of Pūru and son of Manasyu. Saṁhana was the son of Manasyu by his wife called Sauvīrī. (Ādi Parva, Chapter 94, Verse 5).

SAṀHATĀ. Second wife of Dhṛtarāṣṭra. She was the niece of Gāndhārī.

SAṀHATĀPA. A nāga born in the Airāvata dynasty. It was burnt to ashes at the serpent yajña of Janamejaya (Ādi Parva, Chapter 57, Verse 11).

SAṀHITĀ. Collection of hymns addressed to various Devatās in nature. These songs are in the form of mantras. (See under Veda).

SAṀHITĀKALPA. A section of saṁhitās of Atharva Veda. The five sections of Atharva Veda composed by Muñjikeśa and called Nakṣatrakalpa, Vedakalpa Saṁhitākalpa, Āṅgirasakalpa and Śāntikalpa are held in great respect. (See under Veda).

SAṀHITĀŚVA. A king of the Bhṛgu dynasty, grandson of Haryaśva and son of Nikumbha. Reṇukā, granddaughter of Saṁhitāśva and daughter of Prasenajit was married by maharṣi Jamadagni. (Brahmāṇḍa Purāṇa, Chapter 1).

SAṀHLĀDA (SAṀHRĀDA) I. A son of Hiraṇyakaśipu. Two sons called Hiraṇyākṣa and Hiraṇyakaśipu and a daughter called Siṁhikā were born to Kaśyapaprajāpati by his wife called Diti, and Hiraṇyakaśipu had four sons called Anuhrāda, Hrāda, Prahlāda and Saṁhrāda. Saṁhrāda had three sons named Āyuṣmān. Śibi, and Bāṣkala. (Agni Purāṇa, Chapter 19). According to verse 17, Chapter 65 of Ādi Parva, Prahlāda, Saṁhlāda, Anuhlāda, Śibi and Bāṣkala were the sons of Hiraṇyakaśipu. This Saṁhlāda, in his next life, was born as Śalya, the Bālhīka king.

SAṀHLĀDA II. A Rākṣasa, son of Sumālī by Ketumatī, both of them Rākṣasas. Sumālī had ten sons called Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa, Daṇḍa, Supārśva, Saṁhlāda, Prakvāta and Bhāsakarṇa. (Uttara Rāmāyaṇa).

ŚAMĪ. A king, son of Uśīnara. (Bhāgavata, 9th Skandha).

SAMĪCĪ. A celestial maid. She was the companion of the celestial maid Vargā. (For further details see under Vargā).

ŚAMĪKA I.

1) *General.* A muni. He remained with herds of cattle and performed tapas feeding himself on the foam from the mouth of calves drinking their mother's milk. He was the father of Śṛṅgī, who cursed king Parīkṣit, who once threw a dead snake on the neck of Śamīka. The curse was that he would die within seven days of the incident by snake-bite. For details see under Parīkṣit, Para 3).

2) *Other information.*

i) Śamīka worships Indra in his court. (Sabhā Parva, Chapter 7, Verse 16).

ii) Śamīka too was present on the occasion when Vyāsa called up and showed Janamejaya the souls of dead kings. (Aśvamedhika Parva, Chapter 35, Verse 8).

ŚAMĪKA II. (SAMĪKA). A great warrior of the Vṛṣṇi dynasty and one of the seven mahārathis in Dvārakā. He was present at the wedding of Draupadī. (Ādi Parva. Chapter 14, Verse 58).

SAMITIÑJAYA. One of the seven great heroes, who fought in chariot, in the clan of the Yādavas. (M.B. Sabhā Parva, Chapter 14, Verse 58).

ŚĀMITRA. A particular rite performed during a yajña. (Ādi Parva, Chapter 196, Verse 1).

ŚAMĪVṚKṢA (ŚAMĪ TREE). (For the connection between this tree and fire see under Agni, Para 12).

SAMJÑĀ. Wife of Sun (Sūrya).

1) *Birth.* Saṁjñā was the daughter of Viśvakarman according to the Viṣṇu Purāṇa (Part 3, Chapter 2) and of Tvaṣṭā according to Mahābhārata, Ādi Parva (Chapter 66, Verse 35). Most of the Purāṇas refer to Saṁjñā as the daughter of Viśvakarman.

2) *Separation from husband.* Saṁjñā lacked the power to put up with the heat of Sūrya. She once went into the forest to perform Tapas after deputing her companion, Chāyā, to serve her husband. Saṁjñā left her three sons Manu, Yama, and Yamī also in the charge of Chāyā, who in the guise of Saṁjñā served Sūrya. He took her to be his wife and begot three children, Śanaiścara, (another) Manu and Tapatī of her. Chāyā once got angry and cursed Yama, son of Saṁjñā. Then it was that Sūrya realised that she was not his wife. Sūrya felt very sad at this separation from his wife and went to the forest in search of her. He knew, by the power of his meditation, that Saṁjñā was doing tapas in the guise of a mare. Then he assumed the form of a horse and begot of the mare the Aśvinīkumāras and Revanta. The Aśvinīkumāras named Nāsatya and Dasra, were born through the mare's (Saṁjñā) nose. (Anuśāsana Parva, Chapter 150, Verse 17).

3) *Reunion.* Sūrya brought Saṁjñā back with him. She complained to her father Viśvakarman, that life with Sūrya was impossible on account of his excessive heat, and so Viśvakarman ground Sūrya on his drilling machine and reduced his heat. But, only 1/8 of the heat (effulgence) could be so reduced, and it was with that fraction of effulgence that Viṣṇu's disc (cakra), Śiva's triśūla (trident), Kubera's puṣpakavimāna and Subrahmaṇya's weapon called Śakti were made. (Viṣṇu Purāṇa Part 3, Chapter 2; Harivaṁśa, Chapter 41 and Bhaviṣya Purāṇa For details see under Tapatī.

SAMKHYĀ. In ancient India digits up to 19 were in vogue. Bhāskarācārya the great mathematician, has in his work, "Līlāvatī", given the following names to the nineteen digits.

1 Ekam 10 Daśam 100 Śatam 1000 Sahasram 10000 Ayutam 100000 Lakṣam 1000000 Prayutam 10000000 Koṭi 100000000 Arbudam 1000000000 Abjam 10000000000 Kharvam 10000000000000 Trikharvam 1000000000000 Mahāpadmam 1000000000000 Śaṅku 1000000000 Jaladhi 100000000000000 Antyam 1000000000000000 Madhyam 10000000000000000 Parārdham 1000000000000000000 Daśaparārdham.

ŚĀMKHĀYA. An ācārya, who worked in the Ṛgveda branch of the Vedas.

SAMKRAMA (SAṄKRAMA) One of the three attendants given to Subrahmaṇya by Viṣṇu, the other two being Cakra and Vikrama. (Śalya Parva, Chapter 45, Verse 37).

SAMKRAMA II. One of the followers given to Skanda by Mahāviṣṇu. (Mahābhārata, Śānti Parva, Chapter 44, Verse 23).

SAMKṚTI. A king of the Bhārata dynasty. He was the son of king Naraka and father of Rantideva. (Bhāgavata 9th Skandha).

SAMMARDANA. One of the sons of Vasudeva by Devakī. (Bhāgavata, Skandha 9).

SAMMITEYU. A king of the Pūru dynasty, being one of ten sons of Bhadrāśva (Agni Purāṇa, Chapter 28).

ŚAMPĀKA. A very pious brahmin, whose slogan in life was that renunciation was the greatest asset in life. (Śānti Parva, Chapter 176, Verse 4).

SAMPĀTI I. A bird. The elder brother of Jaṭāyu.

1) *Birth.* Aruṇa and Garuḍa were the sons born to Prajāpati Kaśyapa by his wife Vinatā. Two sons named Sampāti and Jaṭāyu were born to Aruṇa. (For further details see under Jaṭāyu, para 1).

2) *Sampāti in the Rāmāyaṇa.* Once Sampāti and his younger brother Jaṭāyu flew to the Sun. To protect his younger brother Jaṭāyu who had neared the Sun, Sampāti opened his wings which were burnt and he fell on the shore of the salt sea. At this time an army of the monkeys, with Hanūmān at their head came there, in search of Sītā. Sampāti gave them directions of the path they were to follow. (Detailed story is given under Rāma and Mālī.

SAMPĀTI II. A Rākṣasa (giant). The son of Kumbhīnadī the sister of Kaikasī. (See under Kaikasī).

SAMPĀTI III. A warrior who fought against the Pāṇḍavas on the Kaurava side. He took his place at the 'hṛdaya' (centre) of the Garuḍavyūha set up by Droṇa. (Droṇa Parva, Chapter 20, Verse 12).

SAMPRIYĀ. A princess of the Madhu dynasty. King Vidura married her, and a son called Anaśva was born to the couple. (Ādi Parva, Chapter 95, Verse 40).

SAMRĀJ. Son of Citraratha by Ūrṇā. He married Utkalā and the couple had a son called Marīci, who became very famous in after years. (Bhāgavata, Skandha 5).

SAMRĀṬ. The grand-daughter of Manu Svāyambhuva and the daughter of Priyavrata, who had married the daughter of Kardama. Ten sons and two daughters named Samrāṭ and Kukṣi were born to Priyavrata. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 1).

SAMṚDDHA. A nāga (serpent) born in the family of Dhṛtarāṣṭra. This serpent was burnt to death in the sacrificial fire of the serpent sacrifice of Janamejaya. (M.B. Ādi Parva, Chapter 57, Verse 18).

SAMSĀRA. One in the line of Gurus. (See under Guruparaṁpara).

SAMŚAPTAKAVADHAPARVA. A sub-Parva of Droṇa Parva comprising Chapters 17-32.

SAMŚATĪ. Wife of the Agni called Pavamāna. The couple had two sons called Sabhya and Āvasathya. (Matsya Purāṇa, Chapter 51, Verse 12).

SAMŚRUTYA. One of the Vedāntist sons of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 55).

SAMSTHĀNA. A region in India mentioned in the Purāṇas. Armies from this region protected Bhīṣma during the great war. (Bhīṣma Parva, Chapter 51).

SĀMUDRAKATĪRTHA. A holy place near Arundhatīvaṭa. He who bathes here and fasts for three days will derive the same benefits as those of performing the aśvamedha yajña and gifting away of thousand cows. (Vana Parva, Chapter 84, Verse 81).

SĀMUDRANIṢKUṬA. An urban area in India famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 49).

SAMUDRASENA. A Kṣatriya king. He was a wise man, well-versed in Economics. He was the rebirth of Kāleya, an asura. (M.B. Ādi Parva, Chapter 67, Verse 54). Bhīmasena defeated this Samudrasena, during his regional conquest of the east. Samudrasena was killed by the Pāṇḍavas in the Bhārata battle. (M. B. Sabhā Parva, Chapter 30; Karṇa Parva, Chapter 67).

SAMUDRAVEGA A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 63).

SAMUDRONMĀDA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 68).

SAMŪHA. An eternal Viśvadeva (god concerned with offerings to the manes). (Anuśāsana Parva, Chapter 91, Verse 30).

SAMVAHA. A wind which moves the aerial chariots of the Devas. According to Vyāsa there are seven winds. While once he was teaching his son Śuka Vedas, a storm blew and the teaching had to be stopped for some time. Then Śuka asked his father about winds, and Vyāsa answered as follows :

There are seven vāyus (winds). The first one called Pravaha moves the clouds. The second one, Āvaha, causes thunder while the third vāyu, Udvaha, converts sea-water into vapour and causes rain. The fourth one Saṁvaha moves clouds in the sky. The clouds are the aeroplanes of the Devas. The fifth is Vivaha, which gives form and shape to the clouds. The sixth Vāyu, Parivaha, keeps Ākāśagaṅgā motionless while due to the action of the seventh Vāyu, Parāvaha, the souls travel. (Śānti Parva, Chapter 329).

SAMVARAṆA. A king of the lunar dynasty.

1) *Genealogy.* Descended from Viṣṇu thus : Brahmā—Atri-Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Pūru - Janamejaya - Prācinvān - Manasyu - Vītabhaya - Śuṇḍu - Bahuvidha - Saṁyāti - Rahovādī - Bhadrāśva - Matināra - Santurodha - Duṣyanta - Bharata - Bṛhatkṣatra - Hasti - Ajamīḍha - Ṛkṣa - Saṁvaraṇa.

2) *Marriage.* Saṁvaraṇa married Tapatī, daughter of Sūrya. (For details see under Tapatī).

3) *Other information.*

(i) King Pāñcāla once attacked and subjugated him. (Ādi Parva, Chapter 93, Verse 37).

(ii) He gave up the throne in fear of the enemy and went and lived on the banks of the river Sindhu. (Ādi Parva, Chapter 9, Verse 39).

(iii) To regain his kingdom he appointed Vasiṣṭha as his priest. (Ādi Parva, Chapter 94, Verse 42).

(iv) He got back the kingdom by Vasiṣṭha's help and then he performed a Yajña with the latter as high priest. (Ādi Parva, Chapter 94, Verse 45).

(v) A son called Kuru was born to him by Tapatī daughter of Sūrya. (Ādi Parva, Chapter 94, Verse 48).

(vi) He was a devotee of Sūrya. (Ādi Parva, Chapter 170, Verse 12).

(vii) No other king more handsome than he had yet been born. (Ādi Parva, Chapter 170, Verse 15).

(viii) Once there was no rainfall for twelve years in his kingdom. (Ādi Parva, Chapter 172, Verse 38).

(ix) He is one of the kings to be remembered at dawn and at dusk. (Anuśāsana Parva, Chapter 165, Verse 54).

(x) Words like Ājamīḍha, Ārkṣa, Paurava, Pauravanandana and Ṛkṣaputra have been used in Mahābhārata as synonyms of Saṁvaraṇa.

SAMVARTA. Son of Aṅgiras.

1) *General.* Aṅgiras had eight sons called Bṛhaspati, Utathya, Saṁvarta, Payasya, Śānti, Ghora, Virūpa and Sudhanvā. (Anuśāsana Parva, Chapter 85, Verse 30). Saṁvarta was the third among the sons and he lived on inimical terms with his eldest brother Bṛhaspati. When once Bṛhaspati forsook king Marutta it was Saṁvarta, who managed for the king his yajña. (Śānti Parva, Chapter 29, Verse 20).

2) *Other information.*

(i) Saṁvarta is a member of Indra's court. (Sabhā Parva, Chapter 7, Verse 19).

(ii) He lives in Brahmā's court and worships him. (Sabhā Parva, Chapter 11, Verse 12).

(iii) He once got conducted at Plakṣāvataraṇa tīrtha for King Marutta a yajña. (Vana Parva, Chapter 129, Verse 13).

(iv) Saṁvarta and Bṛhaspati disliked each other. (Droṇa Parva, Chapter 55, Verse 38; Śānti Parva, Chapter 29, Verse 29).

(v) He was one of those who visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 9).

(vi) It was he, who recited the praises of Śiva to king Marutta so that the latter got gold. (M.B. Southern text, Aśvamedha Parva, Chapter 8).

(vii) Once he paralysed Indra's Vajrāyudha. (Aśvamedha Parva, Chapter 10, Verse 17).

(viii) It was he, who invited and got down Indra to the yajña conducted by Marutta. (Aśvamedha Parva, Chapter 10, Verse 25).

SAMVARTAKA I. A nāga born to Kaśyapaprajāpati of his wife Kadrū. (Ādi Parva, Chapter 35, Verse 10).

SAMVARTAKA II. An agni, which is burning always on mount Mālyavān. (Bhīṣma Parva, Chapter 7, Verse 27).

SAMVARTAVĀPĪ. A holy place (tank). Those, who bathe there will become handsome (Vana Parva, Chapter 85, Verse 31).

SAMVEDYA. A holy place. He who bathes here will master learning. (Vana Parva, Chapter 85, Verse 1).

SAMVṚTTA. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 13).

SAMVṚTTI. A Devī, who worships Brahmā in his court. (Sabhā Parva, Chapter 11, Verse 43).

SAMYAMA. A son of the Rākṣasa called Śataśṛṅga. He was killed by Sudeva, chief of the army of Ambarīṣa. (Mahābhārata, Southern Text, Śānti Parva, Chapter 98).

SAMYAMANA I. Another name of King Somadatta. (Bhīṣma Parva, Chapter 61, Verse 33).

SAMYAMANA II. A king of Kāśī. By nature non-attached to worldly things and very righteous, he studied Sāṅkhya and Yoga from Pañcaśikha and went into the forest renouncing everything. (Śānti Parva, Chapter 1).

SĀMYAMANI. Another name of Śala, son of Somadatta. (Bhīṣma Parva, Chapter 61, Verse 11)

SAMYAMANĪ. The name of Yama's Capital city. (See under Amarāvatī).

ŚAMYĀNIPĀTA. A particular measure of distance. If a strong man throws a thing the distance between the man and the spot where the thing thrown by him falls is called Śamyānipāta. (Vana Parva, Chapter 84, Verse 9),

ŚAMYĀPRĀSA. A sacred place on the banks of river Sarasvatī. Here Vyāsa once built an āśrama and lived there. (Devī Bhāgavata, 6th Skandha).

SAMYĀTI I. Third son of Nahuṣa, his other sons being Yati, Yayāti, Āyāti and Dhruva. (Ādi Parva, Chapter 75, Verse 30).

SAMYĀTI II. A king, who was the great-grandson of emperor Pūru and son of Prācinvān. Aśmakī, born of the Yadu dynasty was his mother. He married Varāṅgī daughter of Dṛṣadvān and a son called Ahaṁyāti was born to the couple. (Ādi Parva, Chapter 95, Verse 14).

SAMYODHAKAṆṬAKA. A Yakṣa, an attendant of Kubera. (Vālmīki Rāmāyaṇa, Uttara Kāṇḍa, Chapter 14, Verse 21).

ŚAMYU I. The eldest son of Bṛhaspati. This agni (Śaṁyu) is worshipped in Cāturmāsya and aśvamedha yajñas. Satyā, daughter of Dharmadeva was Śaṁyu's wife, and to the couple were born a son and three daughters. (Vana Parva, Chapter 219, Verse 2).

ŚAMYU II. An ācārya. He is believed to have a special method of performing yajñas. (Śatapathabrāhmaṇa).

SANAKĀDI (S). Sanaka, Sanandana, Sanātana and Sanatkumāra, the four Sages.

The Sanakādis are the mental sons of Brahmā. When they stood in the form of infants they were asked to create subjects. But they were the incarnation of 'Sattva', (the attribute of purity), and so were not prepared to undertake creation. Even at the age of four or five the four of them learned the Vedas, and travelled together. They were celibates for ever. While the Sanakādis were travelling thus one day they reached Vaikuṇṭha, and cursed Jaya and Vijaya who showed disrespect towards them. (See under Jayavijayas).

It is mentioned in some places that the Sanakādis were the incarnations of portions of Mahāviṣṇu. Once Brahmā praised the incarnations of Viṣṇu.

It is clear that the Kumāras (Sanakādis) had taken incarnation before the present Brahmā began the work of creation. (Devī Bhāgavata, Skandha 1; Skandha 7; Bhāgavata, Skandha 7, Bhaviṣya Purāṇa).

SANANDANA I. A hermit who was one of the Sanakādis.

SANANDANA II. A disciple of Śaṅkarācārya. (For further details see under Śaṅkarācārya, Para 6).

SANĀTANA I. A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 16, that this hermit shone in the court of Yudhiṣṭhira.

SANĀTANA II. One of the Sanakādis.

SANATKUMĀRA. One of the Sanakādis.

SANATSUJĀTA. Another name of Sanatkumāra, who is one of the four Sanakādis. (See under Sanatkumāra).

SANATSUJĀTA PARVA. A sub-section of Udyoga Parva in Mahābhārata, Chapters 42 to 46.

SAÑCĀRAKA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 74).

SANDAMŚA. A hell. (See under Kāla).

ŚAṆḌHĀMARKA. The two ṛṣis called Śaṇḍha and Marka, who were priests of the asuras and whose presence made them invincible. The Devas enticed the two priests to their side by offering them Soma and thus rendered the asuras powerless. When the Devas after some time, began a yajña, Śaṇḍha and Marka approached them for the promised Soma, but the Devas did not keep their word, and the disillusioned Śaṇḍhamarkas were driven out of the yājñic hall. (Taittirīyasaṁhitā, 6, 4, 10).

SANDHĀNAKARAṆĪ. (See under Mṛtasañjīvanī).

SANDHYĀ I. The previous birth of Arundhatī, wife of Vasiṣṭha. (For more details see under Vasiṣṭha Para 1, Sub-Section 1).

SANDHYĀ II. Mother of the giantess Sālakaṭaṅkā. It is stated in Uttara Rāmāyaṇa that this Sālakaṭaṅkā. the daughter of Sandhyā was married by the giant Vidyutkeśa.

SANDHYĀ III. Time of union or conjunction. There are three Sandhyās in a day. These are morning sandhyā (Prātaḥsandhyā), noon sandhyā (Madhyāhna sandhyā) and evening sandhyā (Sāyaṁ Sandhyā). The meeting time of night and day, is morning Sandhyā, the joining time of the first half and the second half of the day, is noon (Madhyāhna Sandhyā), and the joining time of day and night, is evening Sandhyā (Sāyaṁ sandhyā). Brahmins should keep the three Sandhyās properly. The morning sandhyā is of three kinds. Good, Medium and Bad. When the morning stars are seen and the sunrise is approaching it is good morning; when the stars are not seen and the sun is not risen it is medium sandhyā and the morning time after the sunrise is bad Sandhyā. In sāyaṁsandhyā also there is this difference of time, as good, medium and bad. The time till the sunset is good; the time after the sunset and before the rising of the stars is medium and the evening after the rising of the stars is bad. In the Vedas it is metaphorically mentioned that Brahmins are trees, and the three sandhyās are their roots, the Vedas, their branches and the rites and rituals ordained in the Vedas their leaves. From this it is clear that Brahmins should on no account leave unobserved, worships at these three sandhyās. The Brahmin who does not observe these three sandhyās carefully will, in his life time, become a śūdra and after the death, will be born again as a dog. Moreover the Brahmin who does not do the three evening, morning and noon worships, will have no right to conduct any other Vedic rites.

After the sun-rise and sun-set, within three nāzhikas (a nāzhika-24 minutes) the morning and evening worship should be finished. There is atonement ordered for morning and evening prayers conducted after the stipulated time. (Devī Bhāgavata, Skandha 11).

SANDHYĀ IV. A holy river who worships Varuṇa in his assembly. (Sabhā Parva, Chapter 9, Verse 23).

SANDHYĀ V. The presiding Devatā of dusk. She is called Pratīcyādevī as well. (Udyoga Parva, Chapter 117, Verse 16).

SANDHYĀKARANANDĪ. A Sanskrit poet who lived in the 12th century A. D. A poetic work of this author

is "Rāmapālacarita". This book is about the king Rāmapāla, who ruled over Bengal at the end of 11th century A. D.

SANDHYĀRĀGA. The red colour seen in the sky in the evening is Sandhyārāga. Rāgiṇī the daughter of Himavān did penance to obtain Paramaśiva as husband. The Devas took her before Brahmā, who said that she was not able to bear the radiance of Śiva. Hearing this opinion Rāgiṇī got angry and Brahmā cursed her and changed her into Sandhyārāga. (See under Pārvatī).

SANDHYĀVALĪ. Sandhyāvalī was the wife of King Rukmāṅgada. (See under Dharmāṅgada).

ŚĀṆḌILĪ I. A daughter of Dakṣa. She was married by Dharmadeva and a Vasu called Anala was born to the couple. (Ādi Parva, Chapter 67, Verse 17).

ŚĀṆḌILĪ II. A yoginī famed in the Purāṇas. She once cursed Garuḍa as a result of which he lost his feathers. (For details see under Garuḍa).

ŚĀṆḌILĪ III. A very chaste Devī living in Devaloka. She once taught Sumanas, the Kekaya princess the duties of a chaste woman. (Anuśāsana Parva, Chapter 123, Verse 8).

ŚĀṆḌILYA I. A great maharṣi. Some details about him are given hereunder.

(1) King Śatānīka and his wife Viṣṇumatī, who had no issues approached the maharṣi in great sorrow. As a result of eating rice given by the maharṣi Viṣṇumatī became the mother of a son, who became in later years famous as emperor Sahasrānīka. (Kathāsaritsāgara, Kathāmukbalambaka, Taraṅga 1).

(2) A member of Yudhiṣṭhira's court. (Sabhā Parva, Chapter 4, Verse 17).

(3) He had an ascetic daughter. (Śalya Parva, Chapter 54, Verse 5).

(4) He once opined that the gift of a mere ox-cart was equal to the gift of water in a golden pot. (Anuśāsana Parva, Chapter 65, Verse 19).

(5) He visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 6).

(6) King Sumanyu once gave the maharṣi plenty of food materials. (Anuśāsana Parva, Chapter 173, Verse 22).

ŚĀṆḌILYA II. A maharṣi born in the dynasty of Kaśyapa, son of Marīci. As Agni was born in the family of the maharṣi it came to be called 'Śāṇḍilya-gotrīya' (born in the family of Śāṇḍilya). King Sumanyu once gave him food and other edible things. (Anuśāsana Parva, Chapter 137, Verse 22).

ŚĀṆḌILYA III. A King, a great devotee of Śiva. As a youth he became a philanderer with the result that the honour of women was in jeopardy. The King being a devotee of Śiva even Yama could not punish him. At last, when Śiva came to know of the immorality of his devotee he cursed the King to be turned into a tortoise for thousand years.

ŚĀṆḌILYA IV. A maharṣi, who desired to worship Viṣṇu not in the Vedic method for which purpose he even wrote a book to propagate non-vedic principles. For the above sinful action he had to live in hell and at last he was born as Jamadagni of the Bhṛgu dynasty. (Vṛddhahārītasmṛti, 180, 193).

ŚĀṆḌILYA V. A maharṣi whose Bhaktisūtras (Aphorisms on devotion) are as famous as those of Nārada. He taught bhakti in a scientific way (by Śāṇḍilya science).

SĀNDĪPANI. Preceptor of Śrī Kṛṣṇa and Balabhadra Rāma from whom they learned all the Vedas, art of drawing, astronomy, gāndharva Veda, medicine, training elephants and horses and archery. (For details see under Kṛṣṇa, Para 12).

ŚANI (ŚANAIŚCARA-SATURN).

1) *General.* Śani is the son of Sūrya by Chāyā, the maid-servant of Saṁjñā. Sūrya had three sons by Chāyā, Manu, Tapatī and Śani. (See under Chāyā).

2) *Other information.*

(i) Śani worships Brahmā in Brahmasabhā. (Sabhā Parva, Chapter 11, Verse 29).

(ii) Śani is very effulgent and intense in his form and character. When Śani threatens the star Rohiṇī, great disasters occur on earth. (Udyoga Parva, Chapter 143, Verse 8).

(iii) Śani will incarnate as Manu in the coming Yuga. (Śānti Parva, Chapter 349, Verse 55).

(iv) Śani is one of the planets to be daily worshipped. (Anuśāsana Parva, Chapter 165, Verse 17).

(v) In the battle between Śiva and Tripura, Śani mounted in a chariot clashed with Narakāsura. (Bhāgavata, 6th Skandha).

SANĪYA. A country in south India famous in the Purāṇas. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 63.

SAÑJAYA I. Minister of Dhṛtarāṣṭra.

1) *Birth.* Sañjaya, who was equal to a hermit, was born as the son of Sūta from a portion of Gavalgaṇa. (Ādi Parva, Chapter 68, Verse 93).

2) *The boon of Sañjaya.* Sañjaya who was born within the circle of the friends of the Kauravas, became the minister of Dhṛtarāṣṭra. The great work that Sañjaya did in Mahābhārata was, telling Dhṛtarāṣṭra every thing that was taking place in the battle-field without leaving even the smallest events in the order of their occurrence. Sañjaya was able to do this because of the boon granted by Vyāsa.

When the armies of the Kauravas and the Pāṇḍavas pitched their camps on either side of the battlefield, Vedavyāsa came to Hastināpura and saw Dhṛtarāṣṭra. Dhṛtarāṣṭra heard about the preparations on either side for the battle. He did not like to go to the battle-field and see for himself the events of the battle. He said so to Vyāsa. Then Vyāsa called Sañjaya to him and said "Sañjaya shall see all the events of the battle directly. He shall have such a divine inward eye." Vyāsa continued. "O king ! Sañjaya has inward eyes. He will tell you everything about the battle. He will be knowing all. Whenever he thinks of it he will see everything that takes place in the day and in the night in open, and in secret. No weapon will cut him and no weariness will affect him. He is the son of Gavalgaṇa and will come away unhurt from the battle."

Because of this blessing Sañjaya used to inform Dhṛtarāṣṭra of all the events in the battle at the time of the occurrence. Sañjaya informed Dhṛtarāṣṭra of the news up to the death of Duryodhana. When Duryodhana was killed the cry of Aśvatthāmā grew louder. Sañjaya who heard this cry early in the morning, ran to the battlefield with a broken heart. With the death of Duryodhana the boon of inward eye given to Sañjaya by Vyāsa was lost. (M.B. Bhīṣma Parva, Chapter 2; Sauptika Parva, Chapter 9).

3) *Other details.*

(i) Sañjaya stood as the host in the Rājasūya sacrifice of Yudhiṣṭhira, and received the guests and showed them hospitality. (M.B. Sabhā Parva, Chapter 35, Verse 6).

(ii) When the Pāṇḍavas were defeated in the game of dice and were sent to the forest Sañjaya came to Dhṛtarāṣṭra and reviled him. (Sabhā Parva, Chapter 81, Verse 5).

(iii) Vidura got angry because the Pāṇḍavas were sent to live in the forest, and leaving the Kauravas he also went to the forest. Knowing that Vidura was in the Kāmyaka forest, Dhṛtarāṣṭra sent Sañjaya and brought Vidura back. (M.B. Vana Parva, Chapter 6, Verse 5).

(iv) Śrī Kṛṣṇa and the others vowed at the Kāmyaka-vana to kill Duryodhana. Sañjaya gave Dhṛtarāṣṭra a detailed description of that Vow. (M.B. Vana Parva, Chapter 51, Verse 15).

(v) Dhṛtarāṣṭra sent Sañjaya to learn about the welfare of the Pāṇḍavas who had returned after completing the forest life and Pseudonymity. (M.B. Udyoga Parva, Chapter 23, Verse 1).

(vi) Sañjaya went to the court of the Pāṇḍavas and gave the message of Dhṛtarāṣṭra to them. (M.B. Udyoga Parva, Chapter 25).

(vii) Sañjaya who had returned from the court of the Pāṇḍavas, informed Dhṛtarāṣṭra of the news and reproached him much. (M.B. Udyoga Parva, Chapter 32, Verse 11).

(viii) Sañjaya repeated the message of Arjuna in the court of the Kauravas. (M.B. Udyoga Parva, Chapter 48).

(ix) Sañjaya told Dhṛtarāṣṭra, who the prominent helpers of Yudhiṣṭhira, were. (M.B. Udyoga Parva, Chapter 50).

(x) Sañjaya advised Dhṛtarāṣṭra to put Duryodhana under control. (M.B. Udyoga Parva, Chapter 54).

(xi) Sañjaya gave Duryodhana a description of the horses and the chariots of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 56, Verse 7).

(xii) Sañjaya repeated the message of Arjuna to Dhṛtarāṣṭra. (M.B. Udyoga Parva, Chapter 66).

(xiii) Sañjaya described to Dhṛtarāṣṭra the greatness of Śrī Kṛṣṇa. (M.B. Udyoga Parva, Chapters 68-70).

(xiv) Sañjaya told Dhṛtarāṣṭra the fact that the Pāṇḍavas and the Kauravas had pitched their tents in the battlefield of Kurukṣetra. (M.B. Udyoga Parva, Chapter 159, Verse 8).

(xv) At this time Vyāsa came there and gave Sañjaya the boon that he would see directly every thing that took place in the battlefield and would inform Dhṛtarāṣṭra. (M.B. Bhīṣma Parva, Chapter 2, Verse 10).

(xvi) Sañjaya informed Dhṛtarāṣṭra of the good qualities of the earth, the island of Sudarśana, the death of Bhīṣma, and so on. (M.B. Bhīṣma Parva; Droṇa Parva).

(xvii) Sañjaya gave the names of every one who was killed on the side of the Kauravas. (M.B. Karṇa Parva, Chapter 5).

(xviii) Sañjaya reported to Dhṛtarāṣṭra about those who died on the side of the Pāṇḍavas also. (Karṇa, Parva, Chapter 6).

(xix) Sañjaya told Dhṛtarāṣṭra about those who were alive on the side of the Kauravas. (Karṇa Parva, Chapter 7).

(xx) Sātyaki took Sañjaya as a captive. (Śalya Parva, Chapter 25, Verse 57).

(xxi) Due to the blessings of Vyāsa Sañjaya escaped from the captivity of Sātyaki. (Śalya Parva, Chapter 27, Verse 39).

(xxii) Sañjaya consoled Dhṛtarāṣṭra. (M.B. Strī Parva, Chapter 1, Verse 23).

(xxiii) Yudhiṣṭhira entrusted Sañjaya with the duty of post-war-reconstructions. (M.B. Śānti Parva, Chapter 41, Verse 11).

(xxiv) Towards the close of his life Sañjaya went with Dhṛtarāṣṭra and Gāndhārī to the forest. (Āśramavāsika Parva, Chapter 15, Verse 8).

(xxv) On the first day of this journey to the forest, they reached the basin of the river Ganges. On that day Sañjaya made the bed for Dhṛtarāṣṭra. (Āśramavāsika Parva, Chapter 18, Verse 19).

(xxvi) Sañjaya introduced the wives of the Pāṇḍavas to the hermits. (Āśramavāsika Parva, Chapter 25).

(xxvii) On reaching the forest Sañjaya observed complete fast for two days. (Āśramavāsika Parva, Chapter 37, Verse 13).

(xxviii) Sañjaya always walked close behind Dhṛtarāṣṭra and in places of ups and downs he led the King by the hand. (Āśramavāsika Parva, Chapter 37, Verse 16).

4). *The End.* While Dhṛtarāṣṭra and the others were walking along the forest a jungle-fire was seen. Instantly it encircled them. Dhṛtarāṣṭra cried out to Sañjaya to run for his life. But Sañjaya did not like to forsake them in that danger. Dhṛtarāṣṭra said that since they had left home and country there was no wrong in dying by jungle fire. At last yielding to the compulsion of Dhṛtarāṣṭra, Sañjaya ran away from the jungle-fire. Dhṛtarāṣṭra, Gāndhārī and Kuntī died in the wild-fire. Sañjaya reached the basin of the Ganges and informed the hermits of the death of Dhṛtarāṣṭra and the others, and then went to the Himālayas. (M.B. Āśramavāsika, Chapter 37, Verse 19).

SAÑJAYA II. A prince of the country called Sauvīra. It is stated in Mahābhārata, Vana Parva, Chapter 265, Verse 10, that it was this prince Sañjaya who carried the flag and walked in front of Jayadratha, on his journey to carry away Pāñcālī. In the fight which ensued Arjuna killed this Sañjaya. (M.B. Vana Parva, Chapter 271, Verse 27).

SAÑJAYA III. Another prince of the country of Sauvīra. Vidulā was the mother of this prince. This prince once ran away from the battle-field and by the instigation of his mother went to the battlefield again. This story occurs in Mahābhārata, Udyoga Parva, Chapter 1 6.

SAÑJAYANTĪ. An ancient city of South India. Sahadeva, during his regional conquest of the south sent his messengers to this country and conquered it easily. Mention is made in Mahābhārata, Sabhā Parva, Chapter 31, Verse 70, that Sahadeva got tribute from this country.

SAÑJAYAYĀNAPARVA. A sub-section of Udyoga Parva in Mahābhārata. This comprises Chapters 30 to 32 of Udyoga Parva.

SAÑJĪVA. A character in the Pañcatantra. (See under Pañcatantra).

SAÑJĪVANAMAṆI. The jewel in the head of serpents. There is a tradition among the poets that this jewel is the basis of the serpent's life. There is a story in Mahābhārata, Aśvamedhika Parva, Chapter 30, Verse 42, stating how Babhruvāhana brought Arjuna to life by Sañjīvanamaṇi. (For details see under Babhruvāhana).

SAṄKALPA. One of the sons born to Dharmadeva by his wife Saṅkalpā. (Bhāgavata, Skandha 6).

SAṄKALPĀ. A daughter of Dakṣa. Dharmadeva married the following ten daughters of Dakṣa, i.e. Arundhatī, Vasu, Yamī, Lambā, Bhānū, Marutvatī, Saṅkalpā, Muhūrtā, Sādhyā and Viśvā.

ŚAṄKARA I. A synonym of Śiva.

ŚAṄKARA II. A simpleton, who was killed by his wife. This brahmin had a very mean wife called Kalipriyā. After killing her husband she left the place with her paramour. But, wild animals killed him on their way in the forest. In all repentance Kalipriyā returned home and after worshipping the corpse of her husband she observed Kārttika vrata at the instance of certain women. Thereby she got absolution from sin and attained heaven. (Padma Purāṇa, Brahmakhaṇḍa, Chapter 10).

ŚAṄKARĀCĀRYA.

1) *General.* The spiritual and philosophical preceptor of India. Śrī Śaṅkara was born in the village of Kālaṭi on the banks of the holy river Periyār, also called Cūrṇā and Pūrṇā. According to certain scholars he was born in 509 B.C. while certain others contend that he saw the light of day in 84 A.D. Yet others place his date of birth in various periods between 509 B.C. and 84 A. D. Whatever that may be, the great ācārya is believed to have lived only for 32 years.

2) *Birth.* The name of Śaṅkara's father was Śivaguru and that of his mother Āryāmbā. This nambūdiri couple had no issues for a long time. So they went to Tṛśśivaperūr (Trichur) to worship Śiva in the famous Śiva temple there. The idol in that temple is known as Vṛṣācaleśvara and Vaṭakkunnātha also. Ere long Lord Śiva blessed them with a son. The belief is still held that, pleased with the prayer of Śivaguru and Āryāmbā Śiva himself was born as their son. The child began exhibiting extraordinary intellectual powers. At the age of five the boy Śaṅkara was invested with the sacred thread. By the time he was eight years old he had earned deep erudition in the Vedas, Śāstras, Purāṇas, epics (itihāsas) etc. His father was no more by then and on the mother devolved the duty of bringing the child up.

3) *Crocodile-attack.* The boy showed no taste for or interest in childish plays, but evinced a tendency towards a life of renunciation. This attitude of the son pained the mother much and she wanted her son to get married. But, the boy did not like the idea. As fate would have it, an incident which proved to be a turning point in the boy's life occurred soon. One day the mother and her son were bathing in the Periyār, when a crocodile caught hold of the boy. He cried aloud, and the mother got greatly alarmed. There was a custom for one to take to sannyāsa, irrespective of circumstances, when danger or death threatened one, and that is called āpatsannyāsa. Śaṅkara prayed to his mother for permission to take to sannyāsa at that moment when his end was near, and willynilly the mother granted permission. All at once the crocodile, which had so unexpectedly attacked him, disappeared equally unexpectedly. The boy came out of the river absolutely unhurt. The decision to take to sannyāsa was taken once for all. Śaṅkara assured his mother, before he started on a tour of the country, that he would be present at her bedside during her last days and also that he would duly perform her obsequies.

4) *In the presence of the preceptor.* Śaṅkara, who then was not even seven years old, started for the north in quest of a preceptor, and on the banks of the Narmadā he saw Govinda - bhagavatpāda, the disciple of Śrī Gauḍapāda. The Bhagavatpāda was sitting in a cave surrounded by many wise people. Śaṅkara approached and requested him to admit him as a disciple and grant him sannyāsa. Śaṅkara's prayer was granted.

5) *Controlled flood.* A wonderful thing happened while Śaṅkara was living at the āśrama. The Narmadā was in spate and the huts on its banks were about to be submerged in water. People got alarmed. Then Śaṅkara put his kamaṇḍalu (vessel which sannyāsins keep with them for water) and chanted the Jalākarṣaṇa Mantra. (hymn to attract water). At once the water which had flooded the banks flowed back into the river. People and their huts were saved. Afterwards his Guru asked Śaṅkara to go to and live in Kāśī and write Bhāṣyas (commentaries) on the Prasthānatrayam, i.e. the Brahmasūtras, the Upaniṣads and the Gītā.

6) *Padmapāda.* Accordingly Śaṅkara went to Kāśī. It was there that he took as his first disciple Viṣṇuśarman, a young man from the Cola region of the country. Śaṅkara called him Sanandana. Afterwards other disciples also came in. But, gradually jealousies cropped up in the ranks of the disciples. The other disciples of Śaṅkara thought that the latter was partial towards Sanandana and showed special affection and regards to him. Śaṅkara then decided to prove to the others that Sanandana was a disciple of exceptional talents and merits. One day Śaṅkara was bathing with his other disciples in the Gaṅgā, and he called Sanandana who was on the other side of the river to go to him. Sanandana walked on the surface of the water to his Guru, and as he took each step a lotus flower appeared beneath and held him up from sinking into the water. From that day onwards he came to be called Padmapāda, and his colleagues also realised his greatness.

7) *Hastāmalaka.* Hastāmalaka was one of the best disciples of Śaṅkara. There is a story about his becoming Śaṅkara's disciple. He was born dumb. His father, Divākara took Hastāmalaka to Śaṅkara believing that due to the blessing of the great Guru his son would gain powers of speech. Śaṅkara asked the dumb boy, 'who are you?' and the boy answered, 'I am the soul, which has no relationship with the parts and attributes of body and mind and which is also entirely different from them'. There were certain verses, which the boy recited as answer to Śaṅkara's question and each verse ended with 'nityopalabdhisvarūpohamātmā' (I am the ātman and eternal knowledge, consciousess, is its characteristic). The boy's answer pleased Śaṅkara, who took him as a disciple of his. The boy was given sannyāsa under the name Hastāmalaka the meaning of which word is he who is in possession of knowledge like the gooseberry in one's palm.

8) *Toṭakācārya.* Toṭakācārya was a disciple, who came soon after Hastāmalaka. The name Toṭakācārya has a story behind it. This disciple approached Śaṅkara with his request for discipleship in verse praising the latter. The verses were composed in the difficult toṭaka metre. The verses attracted Śaṅkara very much and he took the applicant as disciple. His real name was Kalānātha, but the Guru named him Toṭakācārya in view of his verses in that metre.

9) *The Caṇḍālaguru.* There is a story about Śiva going to Śaṅkara at Kāśī in the guise of a Caṇḍāla and Śaṅkara receiving him. One morning Śaṅkara, after bathing in the Gaṅgā, was returning to the Viśvanātha temple. A Caṇḍāla with his hunting dogs and a pot of liquor was advancing from the opposite direction of Śaṅkara, who asked the former to move away from his path. Immediately the Caṇḍāla asked, which, the body or soul, is to remove itself from the path? The body of everybody is composed of blood, flesh, bones etc; the constitution of it also is the same. But, the Ātman is universal and omnipresent. Whom-which of the two-are you asking to move away from your path? Śaṅkara realised from the above answer that the Caṇḍāla was an extraordinary person. In fact, it was Siva, who had disguised himself as a Caṇḍāla. Śaṅkara prostrated before him. Śaṅkara thought about God saying that he who had attained Brahman and the consciousness of oneness with all, was his Guru, whether he be a Brahmin or a Caṇḍāla.

10) *Derisive of the grammarian.* Śaṅkara has composed a hymn named Mohamudgara, in which he ridicules a grammarian. One day walking along a street in Kāśī Śaṅkara saw a grammarian learning by rote rules of grammar, and then he composed the very sweet and beautiful poem—Bhaja Govindam—to reveal the foolishness of the grammarian repeating the useless rules of grammar. By the very first verse of the poem Śaṅkara revealed the following truth : "Oh ! fool ! worship Govinda (Bhaja Govindam) meditate upon Him. You meditate upon Govinda realising the truth that when death approaches, the grammatical sūtra "Ḍukṛñ Karaṇe" will not come to your aid."

11) *Saw Vyāsa.* Śiva, when he appeared in the guise of a Caṇḍāla to Śaṅkara, had asked him to visit Badarikāśrama, and accordingly he went there and visited Vyāsa. It was there that Śaṅkara met his supreme preceptor, Govindapāda. He returned to Kāśī with the blessings of Vyāsa and Govindapāda and engaged himself in the writing of books.

12) *Śaṅkara's age.* There is a legend about Śaṅkara's life. Brahmā had allotted to him only eight years' life. Before Śaṅkara left his house at Kālaṭi, a batch of sannyāsins including Agastya and Nārada came to the house. The sannyāsins, who were pleased with the reception accorded to them blessed Śaṅkara to live for sixteen years instead of the eight Brahmā had permitted him.

While Śaṅkara was writing books at Muktimaṇḍapa at Maṇikarṇikā Ghat in Kāśī Vyāsa came there one day in the guise of an old man, and there ensued a lengthy discussion between the two. Padmapāda recognised Vyāsa in the old man and told him and Śaṅkara thus: "How would there be peace and happiness in the world, if Śaṅkara, the incarnation of Śiva and Vedavyāsa, the incarnation of Viṣṇu quarrelled with each other?" As soon as his identity was revealed thus, Vyāsa admitted that Śaṅkara's Bhāṣya on the Brahmasūtras was correct and blessed him to live for thirtytwo, instead of sixteen years.

13) *Controversy between Śaṅkara and Maṇḍanamiśra.* Pandits (scholars) view the controversy or discussion between Śaṅkara and Maṇḍanamiśra as the most important event in Śaṅkara's life. Three incidents, Śaṅkara's meeting Kumārilabhaṭṭa, his defeating Maṇḍanamiśra and his entering the dead body of another person—may be found in connection with the above controversy.

A: Meeting with Kumārilabhaṭṭa. Śaṅkara's object was to expose the defects and draw-backs in Pūrvamīmāṁsā (the ritual part of the Vedas). Kumārilabhaṭṭa was the most competent person for a discussion on the subject. Śaṅkara, for this purpose, went to Prayāga from Kāśī. But, Kumārilabhaṭṭa was not in a condition fit for discussion. He was slowly burning himself to death in a heap of paddy husk set on fire. He courted this punishment voluntarily to atone for a wrong he had committed. Years back he had put on Buddhistic attire and studied the secrets of Buddhistic religion from its preceptors with the object of refuting that religion. Kumārilabhaṭṭa had great faith in Karmakāṇḍa, and he therefore, decided that it was his duty to make atonement for the wrong he had purposely done according to injunctions laid down in Karmakāṇḍa. Śaṅkara was very sorry to find Kumārilabhaṭṭa in this condition in which discussion could not be held with him on the defects of Pūrvamīmāṁsā. Kumārilabhaṭṭa directed Śaṅkara to the great scholar, Maṇḍanamiśra at Māhiṣmatī for a discussion on Pūrvamīmāṁsā.

B. Maṇḍanamiśra defeated. When Śaṅkara reached Maṇḍanamiśra's house a ceremony connected with obsequies was being conducted there. The door for entry to the house was closed. Śaṅkara, by his yogic power entered the home and revealed the object of his visit to Maṇḍanamiśra, who agreed to the proposal of Śaṅkara. Accordingly a debate began between the two. Bhāratīdevī, wife of Maṇḍanamiśra and an erudite scholar in her own title acted as the arbiter in the discussion. Before the debate started she put a garland of flowers on the neck of both the contenders and announced that he would be considered as defeated in the debate the garland on whose neck began fading first. The debate continued for a number of days and the garland on Maṇḍanamiśra's neck began showing signs of fading. According to the terms and conditions of the debate Maṇḍanamiśra acknowledged defeat. He accepted Śaṅkara's discipleship.

C. Parakāyapraveśa (Entering the dead body of another person). But, Bhāratīdevī argued that it was not enough that Śaṅkara had defeated her husband in debate. She challenged him to defeat her as well, and Śaṅkara accepted the challenge. Many topics dealt with in the various Śāstras were debated upon and Śaṅkara won all those debates. Ultimately Bhāratīdevī raised certain points connected with the science of sexual love in the course of her arguments. Śaṅkara admitted that he did not possess sufficient mastery over the subject as he had taken himself to sannyāsa even from infancy. But, he told her that if he was allowed necessary time for it he would debate on that topic also.

Bhāratīdevī granted him time for it and the debate was adjourned.

Śaṅkara prepared himself for the study of the science of sexual love. Just at that time a King called Amaruka died. After asking his disciples to take especial care of his body Śaṅkara entered by yogic power the dead body of Amaruka. The dead King came back to life and his people felt very happy about the mysterious happening. Śaṅkara, who had thus entered the body of King Amaruka, lived in the palace enjoying all royal pleasures. He gained practical experience in the matter of sexual love from the queens in the palace. People found the resurrected King Amaruka to be better and more intelligent. The ministers suspected that the soul which dwelt in the body of the king was of some one else. Under the impression that it might be that of some yogin the ministers deputed agents to various parts of the country to find out if there was anywhere the dead body of a yogī, and they found out Śaṅkara's body. It was about to be burnt on the pyre when the disciples of Śaṅkara met King Amaruka at the palace and informed him about these developments. Immediately Śaṅkara quitted his royal body and entered his own body now lying on the funeral pyre. He prayed to Śrīlakṣmīnarasiṁha and came out from the burning pyre.

Śaṅkara returned immediately to Maṇḍanamiśra's house and the debate was started again. Bhāratīdevī realised that Śaṅkara could not be defeated in topics related to the science of sex. Thus Śaṅkara gained absolute victory in his debate with Maṇḍanamiśra, who then requested the former to grant him sannyāsa and accept him as a disciple. Śaṅkara did so. Bhāratīdevī too followed her husband in accepting sannyāsa.

14) *Mother's death.* Śaṅkara now knew that it was time for his mother's death. According to his promise to her that he would be by her side at the time of her death Śaṅkara returned to Kālaṭi. His mother expired, and he made arrangments for cremation. But his relations did not cooperate with him and argued that it was against the injunctions in the Śāstras for a son, who had taken to sannyāsa, to perform the cremation etc. of his mother. At last, Śaṅkara had to cremate his mother by himself without others' help. He made a pyre with plantain stems in the compound of his house, and cut his mother's corpse into pieces, carried the pieces to the funeral pyre and thus cremated the body.

15) *Triumphal tour.* After the cremation of his mother Śaṅkara set out on his triumphal tour of the country. He is believed to have travelled throughout India three times. Wherever he went he gained friends and also made enemies. It was during these tours that he established the four maṭhas (centres) in the four regions of the country. Śṛṅgeri in the south, Jaganātha in the east, Dvārakā in the west and Badarīnātha in the north were the four chief maṭhas established by Śaṅkara and they continue to function even to this day.

The Śiva, Viṣṇu and Devī temples and other Hindu religious institutions to be found in India today very eloquently proclaim the achievements and unique reputation of Śaṅkara. It is traditionally believed that Śaṅkara brought five liṅgas from Kailāsa and installed them in the five great temples. Muktiliṅga in Kedāra, Paraliṅga in the Nīlakaṇṭha temple in Nepal, Mokṣa liṅga at Cidambaram, Bhogaliṅga in Śṛṅgeri and Yogaliṅga in Kāñcī are the five liṅgas installed by Śaṅkara. The 'five-in-one' method of worship was also propounded by him. According to this system Āditya, Ambikā, Viṣṇu, Gaṇanātha and Maheśvara are conjointly worshipped, special importance being given by the worshipper to his special deity. Śaṅkara appointed one disciple of his each in each of the maṭhas as its head and these maṭhas play the most important role in the maintenance and propagation of the Advaita philosophy. The heads of these maṭhas during various periods have been reputed Vedāntists and noble souls. Jyotirmaṭha in Badarikāśrama, Govardhana pīṭha in Jagannāthapurī, Śāradā pīṭha in Śṛṅgeri and Kāmakoṭipīṭha in Kāñcī are the most important of the Śrī Śaṅkara pīṭhas. Having thus completed his philsophic mission or object in life Śaṅkara entered mahāsamādhi at the age of thirty-two. Some scholars believe that he disappeared in a cave at Kedāra while certain others hold the view that he ascended the Sarvajñapīṭha (the omniscient state) at Kāñcī and spent his closing days there.

16) *His works.* The literary compositions of Śaṅkara may be classified into four divisions, viz, Bhāṣyas (commentaries), original works, hymns to various deities, and mantras.

ŚAṄKARASVĀMĪ. Father of Upavarṣa. (See under Upavarṣa).

ŚAṄKARĪ. Wife of Varatanu, the brahmin. (See under Varatanu for the reason why the couple had no children in their next life).

SAṄKARṢAṆA. Balabhadra Rāma. (To know about the derivation of the name see under Balabhadra Rāma).

SĀṄKĀŚYA. A King of ancient days, who lived in Yama's court. (Sabhā Parva, Chapter 8, Verse 10).

SĀṄKĀŚYAPURA. A Kingdom in ancient India. The King of this country Sudhanvā once attacked the kingdom of Mithilā. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 75).

ŚAṄKHA I. Considered to be a great, sublime treasure, found in Kubera's court. Brahmadatta, King of Pāñcāla attained heaven as he used to give Śaṅkha to good brahmins. (Śānti Parva, Chapter 234 and Anuśāsana Parva, Chapter 137). Śaṅkha appeared on earth, according to one belief, from the bones of Śaṅkhacūḍa. (For details see under Tulasī, Para 2).

ŚAṄKHA II. A nāga born to Kaśyapaprajāpati of Kadrū. The following information about it is from the Mahābhārata.

(i) Nārada once introduced Śaṅkha to Mātali, charioteer of Indra (Udyoga Parva, Chapter 103, Verse 12),

(ii) Śaṅkha was one of the chief nāgas which came to lead the soul of Balabhadra to Pātāla at the time of his death. (Mausala Parva, Chapter 4, Verse 7).

ŚAṄKHA III. Son of the Virāṭa King.

(i) He was present at the wedding of Draupadī in the company of his brother Uttara and sister Uttarā. (Ādi Parva, Chapter 31, Verse 16).

(ii) He also came out to fight Duryodhana and others when they lifted the cows of the Virāṭa King. (Virāṭa Parva, Chapter 31, Verse 16).

(iii) On the first day of the great war he clashed with Bhūriśravas. (Bhīṣma Parva, Chapter 49, Verse 26).

(iv) He was killed in fighting with Droṇa at Kurukṣetra. (Bhīṣma Parva, Chapter 5, Verse 17).

(v) After death he got absorbed in the Viśvadevas. (Svargārohaṇa Parva, Chapter 5, Verse 17).

ŚAṄKHA IV. A maharṣi, who was the elder brother of Likhitamaharṣi. Likhita once punished Śaṅkha for plucking fruits from his garden without his permission. (For details see under Likhita).

ŚAṄKHA V. A Kekaya prince. He and his four brothers were mahārathas on the side of the Pāṇḍavas. (Udyoga Parva, Chapter 171, Verse 15).

ŚAṄKHA VI. The asura called Hayagrīva. (See under Hayagrīva).

ŚAṄKHACŪḌA I. An Asura. Sudāmā became this asura as the result of a curse. (For details see under Tulasī, Para 5).

ŚAṄKHACŪḌA II. A slave of Kubera. While Kṛṣṇa and Balabhadra were enjoying pleasures with naked Gopastrīs at Vṛndāvana Śaṅkhacūḍa, attracted by the Gopī women, went there. He abducted the women and in the fight that ensued was killed by Kṛṣṇa, who gave to Balabhadra the precious stone taken from his (Śaṅkhacūḍa's) head. (Bhāgavata, 10th Skandha).

ŚAṄKHALIKĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 15).

ŚAṄKHAMEKHALA. A maharṣi. Once he went to the āśrama of sage Sthūlakeśa to see Pramadvarā who was lying there, bitten by a snake. (M.B. Ādi Parva, Chapter 8, Verse 24).

ŚAṄKHANAKHA. A nāga that lives in the court of Varuṇa worshipping the latter. (Sabhā Parva, Southern text, Chapter 9).

ŚAṄKHAPADA. Son of Svārociṣa Manu, who once taught him Sātvatadharma and Śaṁkhapada imparted the dharma to his son Suvarṇābha. (Śānti Parva, Chapter 348, Verse 37).

ŚAṄKHAPARVATA (MOUNTAIN). A mountain near Mount Meru. (See under Kuraṅga Parvata).

ŚAṄKHAPIṆḌA. A nāga born to Kaśyapaprajāpati of Kadrū. (M.B. Ādi Parva, Chapter 35, Verse 23).

ŚAṄKHAŚIRAS (ŚAṄKHAŚĪRṢA). A nāga born to Kaśyapaprajāpati of Kadrū. (Ādi Parva, Chapter 35, Verse 12).

ŚAṄKHAŚRAVAS. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 26).

ŚAṄKHATĪRTHA. A sacred place on the banks of the river Sarasvatī. (Śalya Parva, Chapter 37).

SĀṄKHYĀYANA. An ācārya (preceptor) who was a prominent disciple of Sanatkumāra, Bṛhaspati being another equally prominent disciple. (Bhāgavata, Skandha 8).

SĀṄKHYAYOGAŚĀSTRA. See under Kapila.

ŚAṄKHINĪ I. A sacred spot at Kurukṣetra. A bath in the Devītīrtha there will add to one's beauty. (Vana Parva, Chapter 83, Verse 51).

ŚAṄKHINĪ II. Wife of Mahāśaṅkha, a crocodile. (For details see under Mahāśaṅkha).

SAṄKOCA. One of the Rākṣasas, who, in ancient days ruled the earth and ultimately died. The story of Saṅkoca was told by Bhīṣma to Yudhiṣṭhira to prove the truth that even the greatest and most powerful has, one day or other, to quit life and die. Among such great ones are included Pṛthu, Aila, Maya, Bhauma, Naraka, Śambara, Hayagrīva, Pulomā, Svarbhānu, Prahlāda, Namuci, Dakṣa, Vipracitti, Virocana, Suhotra, Vṛṣa, Vṛṣabha, Kapilāśva, Virūpa, Bāṇa, Kārtasvara, and Viśvadaṁṣṭra. Though all of them were once emperors they had to give room to the next generation. Bhīṣma, on his bed of arrows, was thus describing the transience of life. (Śānti Parva, Chapter 277).

SĀṄKṚTI I. A King, who lives in the court of Yama worshipping him. (Sabhā Parva, Chapter 8, Verse 10).

SĀṄKṚTI II. A muni born in the Atri dynasty. After giving his disciples lessons on impersonal (attributeless) God he went and lived in Devaloka. (Mahābhārata, Śānti Parva, Chapter 234, Verse 22).

ŚAṄKU I. A son of Hiraṇyākṣa. Śambara, Śakuni, Dvimūrdhā, Śaṅku and Ārya were the sons of Hiraṇyākṣa. (Agni Purāṇa, Chapter 19).

ŚAṄKU II. A Yādava King who was present at the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 19).

He was a member of the company of Yādavas, who carried Subhadrā's dowry at her wedding with Arjuna. He was a mahārathī also. (Sabhā Parva, Chapter 14 and Ādi Parva, Chapter 220).

ŚAṄKUKARṆA I. A muni, who lived at the sacred Kapardīśvara tīrtha in Vārāṇasī. There lived a brahmin in the temple there performing tapas. One day a lean and bony ghost, hungry and panting came to the brahmin. To the brahmin's question the ghost replied thus ; "In my previous life I was a rich brahmin. I looked after my family well, but did not worship Devas, guests or cows. Nor did I do any pious deed. But, one day I happened to worship Lord Viśvanātha and touch his idol. Within a short period after that I died. You will please tell me the means, if any, for me to attain heaven."

Śaṅkukarṇa answered the ghost as follows :—"There lives no man on earth, who is more fortunate than your good self, who could touch and prostrate before Lord Viśvanātha. That good fortune has led you to me. You bathe in this holy tīrtha and you will lose your ghosthood. The ghost, accordingly dived in the water and immediately rose up to heaven. (Padma Purāṇa, Ādi Khaṇḍa, Chapter 34).

ŚAṄKUKARṆA II. A nāga born in the Dhṛtarāṣṭra dynasty. It was burnt to death at the serpent yajña conducted by Janamejaya. (Ādi Parva, Chapter 57, Verse 15).

ŚAṄKUKARṆA III. An attendant of Śiva. He lives in the court of Kubera. (Sabhā Parva, Chapter 10, Verse 34).

ŚAṄKUKARṆA IV. One of the two attendants presented by Pārvatī to Subrahmaṇya, the other being Puṣpadanta. (Śalya Parva, Chapter 45, Verse 51).

ŚAṄKUKARṆA V. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 56).

ŚAṄKUKARṆEŚVARA. A mūrti (aspect) of Śiva whose worship is ten times more productive of good than the aśvamedha Yajña. (Vana Parva, Chapter 82, Verse 70).

ŚAṄKUROMĀ. A nāga with thousand heads, one of the sons of Kaśyapa by Kadrū. (Matsya Purāṇa Chapter 6, Verse 4).

SANNATEYU. A son born to Raudrāśva, the third son of emperor Puru, by Miśrakeśī, the apsarā woman. He, a great archer, had nine sons called Ṛceyu, Vaneyu, Jaleyu, Pakṣeyu, Kṛpaṇeyu, Sthaṇḍileyu, Tejeyu, Satyeyu and Dharmeyu. (Ādi Parva, Chapter 94, Verse 8).

SANNATI I. The wife of Kratu, the grandson of Hermit Pulaha. To Pulaha the sons Kardama, Sahiṣṇu and others were born. The extremely bright Bālakhilyas were born to Kratu by his wife Sannati. (Agni Purāṇa, Chapter 20).

SANNATI II. The wife of King Brahmadatta. She was a hermitess. Both the husband and the wife did penance at Mānasasaras. (Padma Purāṇa, Sṛṣṭi Khaṇḍa, Chapter 10).

SANNIHATĪTĪRTHA. An ancient holy place. The devas such as Brahmā and others visit this place monthly. Those who bathe in this place, at the time of the solar eclipse will obtain the fruits of conducting six horse-sacrifices. It is believed that giving offerings to the manes at this place is of great importance. (M.B. Vana Parva, Chapter 83, Verse 190).

SANNIHITA. An Agni (fire). This agni creates the power of activity inside the living things. It is mentioned in Mahābhārata, Vana Parva, Chapter 221, Stanza 19, that this fire was the third son of Manu.

SANNIVEŚA. One of the sons born to Tvaṣṭā by his wife Racanā. (Bhāgavata, Skandha 6).

SANTA. Son of Satya who was born of the family of King Vītahavya. He had a son called Śravas. (M.B. Anuśāsana Parva, Chapter 30, Verse 62).

ŚĀNTA I. Son of Āpa, one of the eight Vasus. He had four sons called Vaitaṇḍa, Śrama, Śānta and Dhvani. In Verse 18, Chapter 66 of Ādi Parva, it is stated that this Śānta was the son of Ahar, the Aṣṭavasu, and that he had three brothers called Śama, Jyotis and Muni.

ŚĀNTA II. A King, the son of Priyavrata. (Bhāgavata, 5th Skandha).

ŚĀNTĀ. Daughter of Daśaratha. She was brought up by King Lomapāda of Aṅga and was married by muni Ṛṣyaśṛṅga. (For details see Para 9, under Daśaratha).

SANTĀNAGOPĀLA. The story of how Arjuna tried to save a Brahmin's son who was dead. (For the detailed story see under Arjuna Para 17, sub-sectiond).

ŚĀNTAMAYA. A King of ancient India. (Ādi Parva, Chapter 1, Verse 236).

ŚĀNTANAVA. A grammarian, anterior to Pāṇini. He has written a book called 'Phiṭsūtra' about the svaras (Accents) in the Vedas. This book of 87 sūtras is divided into four Chapters called antodāttam, ādyudāttam, dvitīyodāttam and Paryāyodāttam.

SANTĀNIKĀ. A female attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 9).

ŚANTANU (ŚĀNTANU). King Śantanu, on a par with the Devas, was a great physician (Mahābhiṣak).

ŚĀNTANU (ŚANTANU). Son of King Pratīpa of the lunar dynasty.

(i) For previous life and birth as Śantanu see under Bhīṣma, Para II.

(ii) Married life. (See under Bhīṣma, Paras 2, 3).

3) *Other information.*

(i) He was the second son of Pratīpa. His elder brother was called Devāpi, younger one Bālhīka and his mother Sunandā. (Ādi Parva, Chapter 94, Verse 61; Chapter 95, Verse 45).

(ii) He was called Śantanu as things touched by both his hands used to become youthful.

(iii) Śantanu became King as his elder brother Devāpi had, as an infant, renounced the throne and left for the forest. (Ādi Parva, Chapter 94, Verse 62; Chapter 95, Verse 45).

(iv) It was he, who brought to the palace and brought up Kṛpa and Kṛpī, who were found in the forest as orphans. (Ādi Parva, Chapter 95, Verse 46).

(v) Śantanu worships Yama in his court. (Sabhā Parva, Chapter 8, Verse 25).

(vi) He attained heaven by doing tapas on Mount Ārcika. (Vana Parva, Chapter 125, Verse 19).

(vii) He is one of the Kings to be remembered both at dawn and dusk. (Anuśāsana Parva, Chapter 165, Verse 58).

(viii) He was absolutely wedded to truth and he possessed great prowess. (Ādi Parva, Chapter 96, Verse 1).

(ix) He conducted thousand aśvamedhas and hundred rājasūyas. (Ādi Parva, Chapter 96, Verse 2).

(x) Synonyms used of him in the Mahābhārata :— Bharata, Bhāratagoptā, Bharatasattama, Kauravya, Kurusattama, Prātīpa etc.

ŚĀNTARAJAS. A King of Kāśī. He was the son of King Trikakalpava and father of King Raji. (Bhāgavata, 9th Skandha).

SANTARDANA. The son of Dhṛṣṭaketu who was the King of Kekaya. He was present at the Rājasūya sacrifice of Yudhiṣṭhira. (Bhāgavata, Skandha 9).

SANTARJANA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 58).

ŚĀNTI I. Daughter of Dakṣa by his wife Prasūti. Prasūti delivered including Śānti twentyfour children. (Viṣṇu Purāṇa, Part 1, Chapter 7).

ŚĀNTI II. A king born in the dynasty of Bharata, son of Duṣyanta. He was the son of Nīla, grandson of Ajamīḍha and father of Suśānti. (Bhāgavata, 9th Skandha).

ŚĀNTI III. Name of the Indra of the fourth Manvantara (Ādi Parva, Chapter 196, Verse 29).

ŚĀNTI IV. A maharṣi. Son of Aṅgiras, he was called Ātmeyu also. He had participated in the Yajña conducted by Uparicaravasu. (Śānti Parva, Chapter 336, Verse 8; Ādi Parva, Chapter 196, Verse 20; Anuśāsana Parva, Chapter 85, Verse 130).

ŚĀNTI V. A maharṣi who was a disciple of the Ṛṣi called Bhūti, who did once go to participate in a yajña conducted by his brother Suvarccas, leaving matters connected with his āśrama with Śānti, who discharged his duties quite well in the absence of his master. One day when agni became very scarce in the āśrama he praised Agnideva, and noticing that the Deva was pleased Śānti requested him to bestow a son on the maharṣi. Accordingly a son was born to Bhūti, who later on became famous as 'Bhautyamanu.' Bhūti, who was pleased with the devout life of his disciple (Śānti) taught him Sāṅgaveda. (Mārkaṇḍeya Purāṇa).

ŚĀNTIDEVĀ (ŚĀNTIDEVĪ). Daughter of King Devaka. She was married by Vasudeva. (Vāyu Purāṇa, Chapter 96, Verse 130).

ŚĀNTIKALPA. One of the five saṁhitā sections of the Atharvaveda composed by muni Muñjikeśa, the other four sections being nakṣatrakalpam, vedakalpam, saṁhitākalpam and āṅgirasakalpam. Nakṣatrakalpam contains rules for the worship of the stars; Vedakalpam contains the rites regarding Brahman, the Ṛtvik; saṁhitākalpam contains the rules about mantras, and the Āṅgirsakalpam deals with black magic and śāntikalpam

contains rules about propitiating deities by offerings of horse, elephant etc.

ŚĀNTPARVA. An important Parva of the Mahābhārata (See under Mahābhārata).

SANTURODHA. A king of the Pūru dynasty. He was the son of Matināra. (Agni Purāṇa, Chapter 278).

SAṆU. A country of ancient India. (Mahābhārata, Bhīṣma Parva Chapter 9, Verse 43).

SANYĀSA (SANNYĀSA) One of the four stages of Brahminical life. The four stages are Brahmacarya (Religious student), Gārhasthya (householder), Vānaprastha (Forest-dweller)and Sannyāsa (hermit or sage). (For further details see under Āśrama).

Duties of a hermit. Manu has ordained that one should perform sannyāsa (renunciation) at the fourth stage of life renouncing every tie with the world. After becoming a hermit he should travel daily alone. He should enter villages only for food. He should have renounced wealth. He should not acquire any wealth. He should be a sage filled with knowledge. He should have a skull as the pot for taking alms. He should sleep under trees. He should wear poor cloth and should be solitary. He should consider everybody as equal. Having become a hermit he should not delight in death or life.

A hermit should put every step looking straight down to the earth. He should drink water filtered by cloth. Words and deeds should be pure and true. The shells of water-gourd (pumpkin), wooden pots and earthen pots are the Vaiṣṇava sign ofhermits. A hermit should beg for food daily from houses where no smoke comes out, where pestle is placed and where there is no charcoal, and after all have taken food and the pot for preparing food is placed upside down.

It is said that the food got by hermits by begging is of five types. They are Mādhūkara (collected alms), asaṁkḷpta (unlimited), Prākpraṇīta (prepared much earlier), Ayācitam (got by not begging) and tātkālika (for the time being). In whichever stage of life he may be, he should be staunch in that stage and should perform the duties with honesty.

If by ignorance a hermit engaged himself in killing animals by day or night, to remove the impurity and get purity, he should bathe and perform six prāṇāyāmas (restraints of the breath) daily. The hermit should discard his body made of five elements.

The signs of duty are, resolution, forbearance, selfrestraint, not robbing, cleansing, control of sense-organs, modesty, knowledge, truth, not resorting to anger, and so on. Hermits are of four grades, such as Kuṭīcaka, Bahūdaka, Haṁsa and Paramahaṁsa, the last-mentioned being the noblest grade. The hermit who wears one or three daṇḍas (rod) will be freed from ties of birth and death.

The five Yamas or restraints are not killing (Ahiṁsā), truth, not stealing, celibacy and not receiving. The five Niyamas or religious duties are cleansing, joy or contentedness, penance, self-study and meditation on God. The sitting postures suitable for hermits are Padmāsana etc. (Agni Purāṇa, Chapter 161).

SANYASTAPĀDA. A famous Purāṇic region in India. The king of this kingdom, fearing Jarāsandha, ran away to the south with his son. (Sabhā Parva, Chapter 14, Verse 28).

SAPTACARU. A holy place. The reason for giving this place the name Saptacaru is given in Mahābhārata, Vana Parva, Chapter 82 as follows:

The word 'Caru' means sacrifice. Once devas (gods) and men together put the fat parts of sacrificial animals, as burnt offerings in the sacrificial fire, each singing seven verses from the Ṛgveda. By this sacrifice they obtained more prosperity than the fruits of giving one lakh of cows as alms or performing hundred Rājasūya sacrifices or thousand horse-sacrifices.

"The wise said that it was an endless gift to the manes. The gods, the manes, the Gandharvas, the celestial maids, the gaṇas, the yakṣas, Kinnaras, the siddhas, the Vidyādharas, the people of the earth, the Rākṣasas, the daityas, the Rudras, Brahmā, all these joined together with vow and fast taken for a thousand years and performed a sacrifice each exalting Viṣṇu by singing seven verses from Ṛgveda. Keśava was much pleased at the caru and gave them Āṣṭaiśvaryasiddhi (the eight miraculous attainments) and everything they wished. Thus giving them all kinds of prosperities, the god Mukunda disappeared in this place as lightning in the clouds. Therefore this place became famous everywhere by the name Saptacaru."

SAPTADVIJA (S). The seven Brahmins who killed and ate on the way the cow brought for the teacher. These seven Brahmins were the disciples of a teacher in Kuṇḍinapura. Once owing to a severe famine people were in a very difficult situation. The teacher sent these seven disciples to beg for a cow from his son-in-law who had a very large number of cows. They did accordingly. The son in-law gave them a cow for his father-in-law. The disciples began the return journey with the cow. When they reached half-way they became so weary and tired of hunger and walking that they could not proceed a step further. When they reached the stage of death, those celibates killed the cow according to the Vedic rites, and ate the flesh. Carrying the remaining flesh they reached the house of the teacher and told him all the truth. As they had tried to be righteous as far as possible, the teacher only felt proud of his disciples. (Kathāsaritsāgara, Madanamañcukālambaka, Taraṅga 1).

SAPTADVĪPAS (SEVEN ISLANDS).

1) *General information.* The seven islands are Jambūdvīpa, Plakṣadvīpa, Śālmalidvīpa, Kuśadvīpa, Krauñcadvīpa, Śākadvīpa and Puṣkaradvīpa. Each of these islands is surrounded by sea. The sea that surrounds Jambūdvīpa is the Lavaṇa sea (salt sea), the Plakṣa dvīpa is surrounded by the sea of Sugarcane-juice, Śālmalidvīpa by the sea of liquor, Kuśadvīpa by the sea of ghee, Krauñcadvīpa by the sea of curd Śākadvīpa by the sea of milk and the Puṣkaradvīpa by the sea of pure water. In the centre of all, lies the Jambūdvīpa and in the centre of this island, stands the golden mountain meru. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 2).

2) *Origin.* There is a story about the origin of these seven islands and the surrounding seas, in Devī Bhāgavata Skandha 8.

Two famous sons named Priyavrata and Uttānapāda were born to Svāyambhuva Manu. Priyavrata and his children ruled the country for a period of eleven arbudas, that is a hundred million years. Though he was aged so much the power of his mind and body did

not show any sign of weakness. At this time he saw once the sun travelling on the first side of the earth, and began to think. "When the sun is walking on one side of the earth, the other side must naturally be dark. Will it happen so in our time? In all places at all times it should be bright and there should be no darkness." Thinking thus he got into a chariot as bright as the sun and travelled round the earth seven times. During these travels the wheels of the chariot made seven furrows on the earth. These furrows became the seven seas and the beds between the furrows became seven islands.

3) *Sovereign powers.* Priyavrata made his seven sons sovereigns of the seven islands. These seven sovereign rulers were Agnīdhra, Idhmajihva, Yajñabāhu, Hiraṇyaretas, Ghṛtapṛṣṭha, Medhātithi and Vītihotra.

SAPTAGAṄGA. An ancient holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 16, that if one goes to this place and gives offerings to gods and the manes and worships them, one would attain heaven and become a deva (god).

SAPTAGODĀVARA. A holy place near the temple of Śūrpāraka. Those who bathe in this would attain heaven. (M.B. Vana Parva, Chapter 85, Verse 44).

SAPTAJANĀŚRAMA. A holy place where seven hermits called the Saptajanas, went to heaven by standing head downwards in water. This was the place through which Śrī Rāma and Sugrīva went to Kiṣkindhā. Sugrīva told Śrī Rāma about the hermitage of Saptajanas as follows :

"Oh ! Rāghava ! This vast area is the hermitage where rest could be taken, as sweet fruits and pure water could be obtained and the forest looks like a garden. Here the seven hermits called Saptajanas, who did penance and took vow and fast by standing in water always, with heads downwards, did live in days of old." (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 13).

SAPTAJIT. One of the daughters born to Kaśyapa by his wife Danu. (Matsya Purāṇa 6 : 19).

SAPTAKṚT. An eternal god concerned in Śrāddha (offerings to the manes). (M.B. Anuśāsana Parva, Chapter 91, Stanza 36).

SAPTAMĀTṚ (S). (SEVEN MOTHERS).

1) *General information.* Saptamātṛs are the seven goddesses named Brahmāṇī, Vaiṣṇavī, Māheśvarī, Kaumārī, Vārāhī, Indrāṇī and Cāmuṇḍī.

2) *Origin.* Some are of opinion that the Saptamātṛs are connected with Śiva. Their names reveal that they were born from the bodies of Brahmā, Viṣṇu and such other gods. There is another story that when Śiva and Viṣṇu joined together and tried to kill the asura named Andhaka and failed, they created the seven mothers to kill the asura. From each drop of blood of Andhakāsura that fell on the ground an asura arose. These seven mātṛs joined with Yogeśvarī, the creation of Śiva, drank the blood of the asura without allowing it to fall on the ground and so it became easy for Śiva to kill the asura.

There is a story in Vāmana Purāṇa, Chapter 56, about the birth of the Saptamātṛs, as follows : In olden days a fierce war broke out between the devas and the asuras. When the fierce asuras Caṇḍa and Muṇḍa were killed the famous asura named Raktabīja entered the battlefield with an akṣauhiṇī of army (21870 chariots, so many elephants, 65610 horses and 109350 infantry). Seeing this immense army of the asuras drawing near, Kauśikī, Maheśvarī and Kālī made a loud roaring sound. Then from the mouth of Maheśvarī, Brahmāṇī came out seated on a swan and wearing rosary and water pot. From her eyes Maheśvarī with three eyes came out seated on a bull and wearing great snakes as bangles and ear-rings and holding a trident. From the loins came out Kaumārī, seated on a peacock and holding a lance. The beautiful Vaiṣṇavī came out from her hand, seated on Garuḍa, holding a conch, discus, club, sword, the bow Śārṅga and arrow. From her posterior came out the horrible Vārāhī (Boar) with a great pestle, seated on the Nāga (serpent) Śeṣa, and furrowing the ground with her fierce tusks. From her heart came out the awful Nārasiṁhī (woman-lion) with fierce claws, who at the shaking of her mane displaced the planets and the stars, and from her foot Cāmuṇḍī came out. (See under Palālā).

SAPTANĀGA (S). (Seven serpents). The Saptanāgas are Ananta, Takṣaka, Karka, Padma, Mahāpadma, Śaṅkhaka and Gulika. All of them should be consecrated in temples as wearing Brahma string and having the face with the expanded hood of a serpent. (Agni Purāṇa, Chapter 51).

SAPTARĀVA (SAPTAVĀRA). One of the famous children of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 11).

SAPTARṢIS. (The seven hermits). A group of hermits. There are seven hermits in this group. The Saptarṣis in each Manvantara (age of Manu) are different. As there are fourteen Manvantaras before a great deluge, by that time ninetyeight Saptarṣis will be born and dead. The father of the Saptarṣis in each Manu's age will be different. The Saptarṣis of the present Manu's age, Marīci, Aṅgiras, Atri, Pulastya, Vasiṣṭha, Pulaha and Kratu are the mental sons of Brahmā. (For further details see under the word Manvantara).

SAPTARṢIKUṆḌA. A holy bath (tīrtha) situated within Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 73 that those who bathe in this tīrtha will obtain the merit of good actions.

SAPTASĀLA (S). The cursed forms of the King Maṇibhadra's seven sons who were sorcerers. Due to the curse of Agastya they became seven palm trees (sālas). They obtained liberation from the curse during the incarnation of Viṣṇu as Śrī Rāma. (For detailed story see under Maṇibhadra II).

SAPTASAMUDRAS. (The seven seas). See under Saptadvīpa(s).

SAPTASĀRASVATA.

1) *General information.* A holy place situated within Kurukṣetra. This is a holy bath dedicated to Sarasvatī. Mention is made in Mahābhārata, Śalya Parva, Chapter 37, Verse 61, that during his pilgrimage Balabhadrarāma visited this holy bath.

2) *Origin.* A story occurs in Mahābhārata, Śalya Parva, Chapter 38 about the origin of this tīrtha. It is given below:—

Once Brahmā performed a sacrifice on the island of Puṣkara. All the devas (gods and goddesses) attended the sacrifice. Among the rivers, Sarasvatī alone did

not come at first. Then Brahmā remembered Sarasvatī and she appeared under the name Suprabhā. Thus she appeared before the hermits who were doing penance in that place assuming seven different figures. From that day onwards the place became famous under the name Saptasārasvata. (See under Sarasvatī).

SAPTĀŚVAS. The seven horses of the Sun. The chariot of the Sun is nine thousand yojanas long and its shaft is eighteen-thousand yojanas long. The length of the axle is fifteen million seven lakhs yojanas. The wheel is secured to this axle. The entire wheel of 'Time' (Kālacakra) stuck fast in the undiminishing figure of 'year' with three naves of the wheel, five spokes and sixty rings. The chariot is drawn by seven horses. They are the seven Vedic metres with their theory. They are Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 8).

SAPTOPĀYAS. (The seven expedients). See under Caturupāyas.

ŚARABHA I. A nāga born in the Takṣaka dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 8).

ŚARABHA II. A nāga born in the Airāvata dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 11).

ŚARABHA III. A notorious Dānava, son of Kaśyapa-prajāpati by his wife Danu. (Ādi Parva, Chapter 65, Verse 26).

ŚARABHA IV. A maharṣi, who worships Yama in his court. (Sabhā Parva, Chapter 8, Verse 14).

ŚARABHA V. Brother of Dhṛṣṭaketu, King of Cedi. He was a friend and supporter of the Pāṇḍavas. During the aśvamedha he helped Arjuna to lead the yājñic horse. (Aśvamedhika Parva, Chapter 83, Verse 3).

ŚARABHA VI. A brother of Śakuni. He was killed in the great war by Bhīma. (Droṇa Parva, Chapter 157, Verse 24).

ŚARABHA VII. Vīrabhadra incarnated himself as Śarabha to defeat Narasiṁhamūrti. (Śiva Purāṇa, Śatarudrasaṁhitā).

ŚARABHAṄGA. A Maharṣi, who lived in the Daṇḍaka forest during the 'forest-life' of Śrī Rāma. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto IV). When Śrī Rāma visited Śarabhaṅga's āśrama, Indra too came there, but went away saying that he would meet the maharṣi after the great mission of Rāma was over. The maharṣi told Rāma that he was waiting to see him and did not accompany Indra to Devaloka as he wanted to go there only after seeing Rāma. Rāma answered the Maharṣi that he would take upon himself all the spiritual assets and good results of the actions of the Maharṣi, and wanted him to point out a place for them (Rāma and others) to live. Śarabhaṅga directed them to the āśrama of Sutīkṣṇa, and after that ended his life by leaping into the fire and attained Brahmaloka.

ŚARABHAṄGĀŚRAMA. A holy place. Those who visit the place purify their families. (Vana Parva, Chapter 85, Verse 42).

ŚARADAṆḌĀYANI. A Kekaya King. His wife, Śrutasenā was the younger sister of Kuntī. As the couple did not get a child even very long after their marriage, the King got performed, with Śrutasenā's permission, the 'Puṁsavana' yajña with the result that three sons (Durjaya and others) were born to them. (Ādi Parva, Chapter 111).

ŚARADVĀN. A muni, the son of Gautama. From his very infancy he preferred learning the dhanurveda (science of archery) to the other Vedas. While a brahmacārin (Religious student) he performed tapas and secured divine arrows. Afterwards, having been overcome by the charms and appeals of an apsarā woman named Jānapatī, Śaradvān had seminal emission from which were born Kṛpa and Kṛpī. (For details see under Kṛpa).

ŚĀRADVATĪ. An apsarā woman. She attended the birthday celebrations of Arjuna.

ŚARAGULMA. A monkey in Rāma's army. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, 41, 3).

SARAKATĪRTHA. A famous sacred place in Kuru-kṣetra. He who takes his bath here on Caturdaśī day of the dark half and worships Śiva will have all his desires fulfilled and will attain heaven. (Vana Parva, Chapter 83). Within this tīrtha there are a crore of other tīrthas called Rudrakoṭi, Kūpakuṇḍa etc. The sacred place to the east of it is said to belong to Nārada.

ŚARALOMĀ. A maharṣi, the father of Dāśūra. Vasiṣṭha once told Śrī Rāma the story of Dāśūra to prove that the world is all an illusion.

Dāśūra was the only son of Śaralomā, a muni, who performed tapas in the plains of the mountain in Magadha. Dāśūra too did tapas in another part of the mountain. While the father and the son were living happily the father entered samādhi and the son wept over the loss of his father. Then a forest-nymph comforted him with celestial advice.

Dāśūra performed his father's obsequies. He began thinking that the earth was impure and that the top of trees was pure and decided to do tapas in such a manner that he got power to sit on the branches and leaves of trees. Accordingly he made a big pit of fire and began making offerings of flesh cut from his body into the fire. Agnibhagavān (Fire-deity) appeared and asked him to choose the boons he wanted. Dāśūra told Agni as follows: "Oh Lord; I do not find any pure spot on this earth, which is full of created living beings. You should therefore, grant me the power to live on the tops of trees." Agni granted him the boon.

Dāśūra then climbed a big tree in the forest and occupied, without the least fear, a tender leaf at the top of the topmost branch of the tree. He there assumed the Padmāsana (the lotus seat for meditation). His mind was functioning actively as it had not been turned inwards into true knowledge. With his mind in such a state he performed yajña. He continued performing yajñas like gomedha, aśvamedha etc. mentally for ten years. Then self-illuminating knowledge arose in his mind. and he saw a beautiful forest-nymph seated beautifully attired at the end of the tender leaf on which he was sitting. She was looking very sad, her head bent down. Dāśūra asked her, who she was so much beautiful and attractive as to evoke love even in Kāma (the God of love). She answered him in a sweet voice as follows: "Very rare desires in life may be got if great men are requested for. I am the forest-nymph of this forest beautified by the tree you sit on and by trees and creepers equally beautiful. An assembly of the forest-nymphs has been held to celebrate a festival for

the worship of Kāmadeva on trayodaśī in the śuklapakṣa of the month of Caitra. I too went there, and I, who am childless, felt sorry in mind to see the others petting their children on their laps. But, why should I be sad when you, who can give supplicants anything they wish for, are here? You should, therefore, bless me with a child or else I will end my life in fire."

Dāśūra blessed her to have a son within a month. He told her also that it would be difficult for the son to acquire knowledge as he was got on the insistence that she would die in fire unless she got him. He did not grant her request for permission to live with him; he went into the forests leaving her behind him.

The son of the forest-nymph became twelve years old. Then, one day, she took the child to the muni; left it with him and went away. One day the father began telling the son a story, on the top of the tree, and Vasiṣṭha, who was going by the sky in invisible form to bathe in Kailāsagaṅgā, heard the story. Vasiṣṭha hid himself on the tree and listened to the story.

It was the story of king Svottha that the muni was telling his son as follows:—"He was famous for his noble qualities and unique prowess. He possessed three bodies, which possessed capacity to rule the country. One of the three bodies was the best, the other midway between good and bad and the third bad. The very origin of the King was in the wide and extensive sky; like birds he lived in the sky. He built a city in the sky with fourteen streets and three divisions or sectors. There were also forests, woods and mountains for games in the city; seven big tanks, wavy-white with creepers of pearl and two lamps, spreading heat and coolness, burning always. The King, who went about all his time in this vast city, built in it many movable inner dwellings, and they were divided between the upper and lower parts of the city. They were thatched with a kind of black grass. Each inner house had nine doors, some of them windows, which admitted air always. In each house five lamps burned, the lamps resting on three pillars and a white piece of wood. Each house was glitteringly plastered and had courtyards. A particular sect of bhūtas, who ever feared light, guarded the houses. When the houses created thus by magic moved from one place to another, King Svottha enjoyed, like birds in nests, playing various games therein. The king, who possessed three bodies, used to go out after playing for some time with the guards, and run about like one possessed of a desire to occupy houses, newly built, and then reach the city, which was like a Gandharva city. Frail and unsettled in mind, the king, off and on, developed a will to die, and accordingly he died. Just as waves come up in the sea, the king used to be born again from the sky and to attend to worldly affairs. At times he used to repent about and weep over his actions asking himself what he, the fool, was doing and why he should be sad like that. At other times he used to feel elated and enthusiastic. Briefly put, he used to be, by turns drinking, walking, jumping, expanding, contracting, feeling, drowsy and then exuberant. The great and handsome king was actually, like the sea, rendered restless by wind, possessed by various moods.

The father was describing a philosophy of life figuratively to his son, but the boy understood nothing. Then, as requested by the son, the father explained to him the meaning of the story as follows:

Svottha was concretised conception born out of the ultimate sky. Conceptions originate and die automatically. The whole visible world is imaginary. The world is there only when there is conception and in its absence no world exists. Brahmā, Viṣṇu, Śiva and Indra are only parts of that conception. It is conception itself, which creates the world of three cities in nothingness or vacuum. On account of the blessing (will) of that fundamental Caitanya (awareness, life) the formless conception attains Brahmanhood (the universal self) and engages itself in the process of creation. The glittering city said to have been created in the sky is the fourteen worlds, the gardens in it are forests and woods, the play hills therein are mountains like the Himālayas, Meru etc. The two eternal lamps of heat and cold of the story refer to the Sun and Moon. The creepers or garlands of pearl refer to rivers. Special gems have been described as tendrils of lotus and fire in the ocean and the seven seas are described respectively as lotus and the seven tanks. The statement that in this three-tiered city the king of conception built play-houses referred to the creation of individual bodies. The houses were connected as those in the upper, middle and lower parts to denote living beings in the three worlds, Devaloka, Manuṣyaloka and Pātāla. Movement is the journey of bodies due to the flow of Prāṇa (breath). Pieces of wood refer to bones and the plastering is skin. Black grass said to have been used for thatching is hair on the head. The nine doors are the nine openings in the body. Windows refer to the ear, nose etc. The hand arms etc. are roads and the five sense organs, lamps. The guards, who shun and quit light, are the egoes which run away from knowledge and discretion. The king of conception or imagination born from nonmaterials finds enjoyment in the house of the body, but the enjoyment is only ephemeral. Imagination develops a moment and is extinguished, like the lamp, the next moment. The place or status of conceptions in the body may be compared to that of waves in the ocean. When desire takes place for things conceived it returns to the 'body-house', which is to be born, and it ends or perishes on achievement. Rebirth due to desire (will-power) is never for happiness, but is for unending sorrow and pain. The wide world causes sorrow because it is felt to be real. Absence of this feeling ends the sorrow as night swallows clouds. Lamentation is the appeal or expression of the mind remembering forbidden practices in life and ānanda happiness, is the proud state of mind remembering noble practices. The three bodies of the king according to the three states-the best or highest, the middle one and the low-denote the three attributes (Sattva rajas-tamo guṇas) Causative of the existence of the world. The lowest of the attributes (tamoguṇa) or conceptions according to them, getting more and more pain-giving on account of uncultured action lead one to lower forms of life like the worm, tree, grass etc. Conception of real knowledge and truth is realisation of duty, righteousness and wisdom. It is next to the state of salvation called Deveśvara state. Rājasa (the middle attribute) guṇa functions as material activities in the form of attachment to wife, son, wealth etc. When one has rejected the forms of guṇas (conceptions) and the very conception

is thus annihilated, one attains the supreme state. Therefore, Oh ! son ! you reject all external perceptions, control the mind by itself and completely annihilate all internal and external conceptions. Whether you live in heaven, on earth or in pātāla and do intense tapas for thousands of years, unless conception is eliminated you will not attain salvation.

After hearing the above explanation about the illusions in life, from his hiding place Vasiṣṭha went away. (Jñānavāsiṣṭha, Canto 17).

SARAMĀ I.

1) *General.* Bitch of the Devas. Śyāma and Śabala, sons of Saramā, were two prominent messengers of Yama and they possessed four eyes each. The offsprings of these dogs are called Sārameyas. The Ṛgveda and Mahābhārata contain a story about Saramā cursing Janamejaya. (For details see under Śrutaśravas III).

2) *Other information.*

(i) Saramā worships Brahmā in his court. (Sabhā Parva, Chapter 11, Verse 40).

(ii) Saramā is a graha (Evil spirit) of Subrahmaṇya which enters the womb of pregnant women and steals the babies. (Vana Parva, Chapter 230, Verse 34).

(iii) Saramā after having once drunk milk from dasyus lied about it to Indra, and he punished her. (Varāha Purāṇa).

(iv) Indra once deputed Saramā to find out the place where the Paṇis had hidden the cows on condition that he would feed her children. Saramā found out the place and informed Indra about it thus earning for her children their livelihood. (Ṛgveda, Maṇḍala 1, Chapter 5).

SARAMĀ II. Wife of Vibhīṣaṇa and daughter of the Gandharva called Śailūṣa. Saramā consoled Sītā weeping under the Aśoka tree in Laṅkā. (Vālmīki Rāmāyaṇa, Yuddhakāṇḍa, Canto 33, Verse 1).

SARAMĀ III. Daughter of Dakṣaprajāpati by his wife Asiknī. She was married by Kaśyapa maharṣi and from her were born the ferocious animals on earth. (Bhāgavata, Skandha 6).

SĀRAMEYA I. A King of the dynasty of Bharata. It is stated in Bhāgavata, Skandha 9, that Sārameya was the son of Svavalka. (Śvaphalka).

SĀRAMEYA II. The son of the dog Saramā. (See under Saramā II).

SĀRAMEYĀŚANA. A hell. (See the section Naraka under Kāla).

ŚARAṆA. A serpent born in Vāsuki's dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 6).

SĀRAṆA I.

1) *General information.* A Kṣatriya of the Yadu clan. It is stated in Mahābhārata, Ādi Parva, Chapter 218, Verse 17, that he was the son of Vasudeva by Devakī and the brother of Śrī Kṛṣṇa and Subhadrā.

2) *Other details.*

(i) This Sāraṇa was one of those who took the dowry to Hastināpura at the marriage of Arjuna and Subhadrā. (M.B. Ādi Parva, Chapter 220, Verse 32).

(ii) Sāraṇa shone in the court of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Verse 30).

(iii) Sāraṇa participated in the Rājasūya sacrifice of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 34, Verse 15).

(iv) When Śrī Kṛṣṇa went to Hastināpura from Dvārakā to take part in the horse-sacrifice of Yudhiṣṭhira, Sāraṇa also accompanied him. (M.B. Aśvamedha Parva, Chapter 66, Verse 4).

(v) Sāraṇa was the foremost of those who disguised Samba the son of Jāmbavatī as a woman, and abused the hermits. (M.B. Mausala Parva, Chapter 1, Verse 15).

SĀRAṆA II. A minister of Rāvaṇa. (For details see the word Śukasāraṇas).

SARAṆYĀ. A wife of Sūrya. (Ṛgveda, 10, 17, 2).

ŚARĀRI. A monkey, who accompanied Hanūmān to the southern regions in search of Sītā. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 44).

SĀRASA I. A child of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Verse 11).

SĀRASA II. A son of Yadu. He founded the city Krauñcapura on the banks of the river Venā in South India. (Harivaṁśa, 2, 38, 27).

ŚARĀSANA. See under Citraśarāsana.

ŚARASTAMBA. A sacred place in ancient times. He who bathes here will attain the state where he is served by apsarās. (Anuśāsana Parva, Chapter 25, Verse 28).

SĀRASVATA I. See under Apāntaratamas.

SĀRASVATA II. An ancient hermit. It is mentioned in Mahābhārata, Śalya Parva, Chapter 51, Verse 7, that Sārasvata was the son of Dadhīca. Dadhīca once happened to see the celestial maid Alambuṣā and became excited, and seminal discharge occurred to him. The semen fell in the river Sarasvatī. The river became pregnant and delivered a child. This child grew up and became the famous hermit named Sārasvata.

After the death of the hermit Dadhīci, due to scarcity of rain a great famine occurred which lasted for twelve years. When the famine became unbearable all the hermits on the basin and banks of the river Sarasvatī began to migrate to other places leaving all their possessions behind, to save their lives. But Sārasvata alone remained on the banks of Sarasvatī, living on fish obtained from the river, engaged in meditation and study of Vedas.

After twelve years the famine ended and the country became prosperous as before. The hermits who had gone to other places began to come back to their hermitages. The desire to study Vedas grew up in their minds. But there was not a single person, well-versed in the Vedas, except Sārasvata. So all the hermits accepted him as their teacher. Thus Sārasvata taught the Vedas to Sixtythousand hermits, who had returned to their hermitages. (M.B. Śalya Parva, Chapter 50).

In course of time the place where the hermitage of Sārasvata stood, became famous under the name Sārasvata tīrtha. Tuṅgakāraṇya is another name of this place. (M.B. Vana Parva, Chapter 83, Verses 43-50).

In ancient days there were two schemes of study known as 'Kāṇḍānukramapāṭha' and 'Sārasvatapāṭha' for the Taittirīya-collection (Saṁhitā). But today the Kāṇḍānukramapāṭha has become quite extinct. The following is a description, given in Saṁskāraratnamālā stating how the 'Sārasvatapāṭha' attained so vigorous a vogue.

Once owing to the curse of the hermit Durvāsas, the river Sarasvatī took birth as a woman in the house of a Brahmin, who belonged to the Gotra of Ātreya. Later from that same Brahmin she conceived and gave birth to a son named Sārasvata. The river Sarasvatī herself, taught her son the Vedas completely, and then

sent him to Kurukṣetra to do penance. As a result of the penance Sārasvata got an original Kramapāṭha (serial lessons) of the Taittirīya saṁhitā. He taught those serial lessons to his disciples. In course of time these serial lessons got the name Sārasvatapāṭha. which earned metaphysical and philosophical importance.

SĀRASVATA III. A hermit who lived in the western regions. It is stated in Mahābhārata, Śānti Parva, Chapter 201, Verse 30, that this Sārasvata was the son of the hermit Atri.

SĀRASVATA IV. Mention is made in Padma Purāṇa, Svargakhaṇḍa, about another hermit Sārasvata, who taught the Vedas to several disciples in Tuṅgakāraṇya.

SĀRASVATA V. The people who lived in a particular region of Western Bhārata. (Bhāgavata, Skandha 9).

SARASVATĪ I. Goddess of learning.

1) *Birth.* Sarasvati is the daughter of Brahmā. Kāmadeva was born from Brahmā's heart; Krodha (anger) was born from his eyebrows; Lobha, from his lower lip, Sarasvatī, from his face; the Sindhus from his genitals, and Nirṛti, from his anus.

The following story about the birth of Sarasvatī is from Brahmāṇḍa Purāṇa, Chapter 43 :—

Brahmā got ready for creation, and while in meditation sattvaguṇa (sublime quality) began swelling up in his mind wherefrom a girl was born. Brahmā asked her who she was. She answered : "I am born from you. You fix for me a seat and duties." Then Brahmā told her that her name was Sarasvatī and ordained that she should stay on the tip of everybody's tongue. You dance especially on the tongues of learned people. You should also exist on earth in the form of a river, and assuming a third form you should live in me too." Sarasvatī agreed to this.

2) *Curse of Sarasvati.* See under Gaṅgā.

3) *Misled Kumbhakarṇa.* When Kumbhakarṇa requested Brahmā for a boon, Sarasvatī, at the instance of the latter, lodged herself in the tongue of Kumbhakarṇa and made him ask for Nidrāvatva (Sleep), something different from what he really desired to get Viz. Nirdevatva (absence of Devas).

4) *Received Baḍavāgni.* (all-consuming fire). Baḍavāgni was born at the quarrel between the Bhārgavas and Hehayas. Baḍavāgni is flames of Aurva, the Bhārgava. (See under Aurva). It was Sarasvatī who took the Agni to the ocean. As a result of this, Sarasvatī, became a river in India. The story is told in the Sṛṣṭikhaṇḍa of Padma Purāṇa as follows:-

The world was about to be burnt in Baḍavāgni, which originated from Aurva, when Indra requested Sarasvatī thus: "Oh ! Devi ! you should deposit this agni in the western ocean; or else the world will be consumed in its flames." To this Sarasvatī told Viṣṇu as follows: "I am not a free person. I will do nothing without the permission of my father. Therefore, please think of some other means."

The Devas, who understood Sarasvatī's nature, went to Brahmā with their case. Immediately he called Sarasvatī to him and asked her to deposit Baḍavāgni in the western ocean for the safety of himself and the Devas. Unable to disobey her father, Sarasvatī, with tears in her eyes, agreed to do so. Then Gaṅgā followed her and she told the former that she (Gaṅgā) would see her flowing northwards when she reached the eastern region surrounded by Devas.

Sarasvatī sent back her companions like Gaṅgā, Yamunā Manoramā, Gāyatrī and Sāvitrī who followed her. Then she appeared at the āśrama of Uttaṅka under the Plakṣa tree in the presence of the Devas. Just as Śiva carried Gaṅgā, the Plakṣa tree bore Sarasvatī and immediately did Śiva give to her Baḍavāgni in a pot. Because of his blessing the agni did not burn her hands. She went towards the north with the pot and came to Puṣkariṇī, and she stopped there to redeem the sins of people. It is believed to this very day that those who drink water from the Puṣkara will attain Brahmaloka.

From Puṣkara Sarasvatī flowed towards the west and reaching a date-garden not far off from Puṣkara it rose up again where Sarasvatī is known as Nandā as well. There is also another reason for the name Nandā. Once upon a time there was a King called Prabhañjana. While hunting in the forest he saw a deer inside a cluster of shrubs and he shot an arrow at it. Then the deer told the King: "What a crime is this ! You have wounded me, who am feeding my child. I have heard that the King shall not kill a deer while it is engaged in drinking, sleeping or mating. May you, who have done this cruel act, be transformed into a tiger and roam about this thorny forest." Saying again and again that he did not notice that the deer was feeding its child, the King begged for absolution from the curse. Taking pity on the weeping king the deer told him that he would be redeemed from the curse when he had talked with the cow called Nandā, which would go there after a hundred years.

According to the above curse the king got transformed into a tiger and spent hundred years eating wild animals. After hundred years were over a herd of cows came there grazing under the leadership of a cow called Nandā. Beautiful Nandā used to walk ahead of the other cows and graze alone at a secret place in the forest. There was a mountain called Rohita there, on the banks of the river. The northern side of the mountain was a dense forest infested by cruel animals. There lived there a very cruel and terrible tiger as big as a mountain. A generous person called Nanda was feeding the cows with grass etc. Nandā, the cow, got separated from the herd and came to the river when the tiger ran after it asking it to stop. Crying aloud the cow said: Oh tiger; I have a child, which has not begun even tasting grass and it is awaiting the return of its mother to the cow-shed at dusk. I shall go and take leave of the child and return so that you may eat me." Taking pity on the cow the tiger granted its prayer. It returned duly to the tiger at dusk. The tiger, taken by surprise, by the honesty of the cow enquired of it its name, and the cow answered that it was named Nandā by its master, Nanda. As soon as the name was uttered Prabhañjana was released from his old curse and he became the former king. Dharmadeva then appeared there and asked her to choose the boon she liked and she replied as follows:— "I, with my child, must attain the ultimate place and position, and let this place become a sacred place for munis. Also, let this river Sarasvatī, come to be known as Nandā, by my name." Nandā immediately ascended to heaven and Prabhañjana returned to his palace. River Sarasvatī came to be

called Nandā from that day: After flowing through the above-mentioned date-garden towards the south for some distance Sarasvatī (Nandā) flowed again towards the north. She reached the ocean and deposited therein the pot of Baḍavāgni. (Padma Purāṇa, Sṛṣṭikhaṇḍa).

5) *Sarasvatī as Brahmā's wife.* The Purāṇas mention three wives of Brahmā, Sarasvatī, Sāvitrī and Gāyatrī. But, the three are, according to Matsya Purāṇa, one and the same person. The Matsya Purāṇa mentions:— Brahmā created, from his own effulgence, a woman, who became famous under the names Śatarūpā, Sāvitrī, Gāyatrī and Brahmāṇī. Brahmā fell in love with his daughter and noticing the fact she turned away to the right side of her father. Then did a face appear on his right side. To avoid the amorous looks of the father, she slided off to both his sides, and faces appeared on those sides of Brahmā. Then Sarasvatī jumped up to the sky and a fifth face appeared on his head, turned upwards. Finding escape impossible she yielded to the desire of Brahmā and they enjoyed honey-moon for a hundred years. To them was born a son called Svāyambhuva or Virāṭ.

At one place in Skanda Purāṇa, Sāvitrī and Gāyatrī are referred to as different individuals. (See under Sāvitrī).

6) *Idol of Sarasvatī.* Sarasvatī, clad in white clothes, sits on a white lotus. She holds in her hands a string of beads, book and Vīṇā. She is depicted in sitting, standing and dancing postures. She is conceived as Śakti related to Viṣṇu as also to Śiva. In certain old works in Bengal, Sarasvatī, instead of Bhūmidevī, is to be seen along with Viṣṇu. Agni Purāṇa, Chapter 50, enjoins that idols of Sarasvatī in temple should hold in its hands book, string of beads and Vīṇā.

7) *Other information.*

(i) It was on the banks of Sarasvatī that Vyāsa performed tapas and Śuka was born. (Devī Bhāgavata, Skandha 1).

(ii) There are various references to Sarasvatī in the Ṛgveda.

(iii) Sarasvatī shines forth in Indra's court. (Sabhā Parva, Chapter 7, Verse 19).

(iv) Once Sarasvatī advised the muni called Tārkṣya (Vana Parva, Chapter 185).

(v) During Tripuradahana (burning of the city of the Tripuras) Sarasvatī served as a passage for the chariot of Śiva to advance. (Karṇa Parva, Chapter 34, Verse 34).

(vi) Muni Yājñavalkya once thought of Sarasvatī and she appeared before him wearing ornaments of vowels and consonants and sounding 'Om'. (Śānti Parva, Chapter 318, Verse 14).

SARASVATĪ II. River Sarasvatī, flowing through north India is, according to Purāṇic conception, Sarasvatī devī who has assumed the form of a river. (See under Sarasvatī I). The following information about river Sarasvatī famed in the Purāṇas is from the Mahābhārata.

(i) King Matināra once performed a yajña on the banks of river Sarasvatī. At the close of the yajña Sarasvatīdevī appeared and chose the King as her husband, and a son called Taṁsu was born to the couple. (Ādi Parva, Chapter 95, Verse 26).

(ii) River Sarasvatī is one of the seven tributaries of river Gaṅgā and its source is under the Plakṣa tree. One who drinks its water will become free from sin. (Ādi Parva, Chapter 16, Verse 19).

(iii) Sarasvatī worships Varuṇa in his court. (Sabhā Parva, Chapter 9, Verse 19).

(iv) The Pāṇḍavas, while travelling in the forest, crossed the river. (Vana Parva, Chapter 5, Verse 2).

(v) Śrī Kṛṣṇa conducted a yajña in the plains of river Sarasvatī. (Vana Parva, Chapter 12, Verse 14).

(vi) Kāmyaka forest is on the banks of Sarasvatī. (Vana Parva, Chapter 36, Verse 41).

(vii) It is a holy river. If one bathes in it and worships one's ancestors one will attain Sārasvataloka. (Vana Parva, Chapter 84, Verse 66)

(viii) Dadhīca had his āśrama on the banks of the river. (Vana Parva, Chapter 100, Verse 13).

(ix) Muni Lomaśa once extolled the greatness of river Sarasvatī. (Vana Parva, Chapter 129, Verse 20).

(x) The river disappears in Vināśanatīrtha and reappears at Camasodbheda. (Vana Parva, Chapter 130, Verse 3).

(xi) It is the source of Agni. (Vana Parva, Chapter 222, Verse 22).

(xii) There are many holy places on the plains of the river. They are described in Chapters 35-54 of Salya Parva.

(xiii) River Sarasvatī once carried Vasiṣṭha in its flow. (See under Vasiṣṭha).

(xiv) Viśvāmitra cursed Sarasvatī. (See under Vasiṣṭha).

(xv) Sarasvatī returned to Dadhīci maharṣi the son born to her by him and he blessed her. (Śalya Parva, Chapter 51).

(xvi) Balabhadrarāma once extolled the greatness of Sarasvatī. (Śalya Parva, Chapter 54, Verse 33).

(xvii) Arjuna appointed the son of Sātyaki as the master of a particular region on the banks of the river. (Mausala Parva, Chapter 8, Verse 71).

(xviii) Following the death of Śrī Kṛṣṇa his 16008 wives drowned themselves to death in Sarasvatī. (Svargārohaṇa Parva, Chapter 5, Verse 25).

SARASVATĪ III. Wife of Manu. (Udyoga Parva, Chapter 117, Verse 14).

SARASVATĪ IV. Wife of Dadhīci maharṣi. The couple had a son called Sārasvata. (Brahmāṇḍa Purāṇa, 101, Verse 9).

SARASVATĪSĀGARASAṄGAMA. The point where Sarasvatī joins the ocean. It is considered to be a holy place. Candra regained his brilliance once dimmed by the curse of Dakṣa by bathing at this holy place. (For details see under Candra IV, Para 6).

SARASVATĪSAṄGAMA. A sacred place. Brahmā and the maharṣis once worshipped Viṣṇu here. He who bathes here will attain Brahmaloka. (Vana Parva, Chapter 83, Verse 151).

SARASVATYARṆUĀSAṄGAMA. A sacred place in Kurukṣetra. One who bathes here and fasts for three nights will be freed from the sin of Brahmahatyā (killing of a brahmin). (Vana Parva, Chapter 83).

ŚARAVAṆA. The place where Subrahmaṇya was born. (See under Subrahmaṇya).

ŚARAVINDU (ŚAŚABINDU). A famous King born in the dynasty of Bharata, son of Duṣyanta. His father's name was Citraratha. He was a great ascetic and a powerful emperor. (Bhāgavata, 9th Skandha). He had

no less than ten thousand wives and lakhs of children by each wife.

SARAYŪ I. A river very famous in the Purāṇas. The most important things associated with the river are given below :

(i) Seven tributaries of Gaṅgā originate from the golden peaks of the Himālayas and Sarayū is one of them. Those who bathe in the river will be absolved from sins. (Ādi Parva, Chapter 169, Verse 20).

(ii) The river exists in Varuṇa's court worshipping him. (Ādi Parva, Chapter 8).

(iii) Śrī Kṛṣṇa, Arjuna and Bhīma, on their way to Girivraja from Indraprastha crossed this river. (Sabhā Parva, Chapter 20, Verse 28).

(iv) It was at Gotāra (or Gopratara) in this river that Śrī Rāma drowned himself to death and attained Viṣṇupāda. (Vana Parva, Chapter 84, Verse 70).

(v) This river is the source of Agni (fire). (Vana Parva, Chapter 222, Verse 22).

(vi) Vasiṣṭha once blocked the course of Gaṅgā on its way to Kailāsa at Mānasasarovara. But, Gaṅgā broke the obstruction and flowed on, and Sarayū is the stream that started from there. (Anuśāsana Parva, Chapter 155, Verse 23).

(vii) It is one of the rivers to be remembered both at dawn and dusk. (Anuśāsana Parva, Chapter 165, Verse 21).

(viii) The city of Ayodhyā is situated on the banks of Sarayū. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 5, Verse 5).

SARAYŪ II. Wife of the Agni Vīra. The couple had a son called Siddhi. (Vana Parva, Chapter 219, Verse 11).

ŚĀRDŪLA. A spy of Rāvaṇa. It was he, who informed Rāvaṇa about the arrival of Rāma. (Vālmīki Rāmāyaṇa, Yuddhakāṇḍa, Canto 30).

ŚĀRDŪLĪ. Daughter of Kaśyapaprajāpati by his wife Krodhavaśā, who had ten daughters including Śārdūlī. Tiger, leopard etc. were born from Śārdūlī. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto 14).

SARGA (CREATION). Agni Purāṇa, Chapter 20 refers to various sargas as follows.

The first creation is that of greatness (Mahatva) i.e. Brahmā. The second creation is that of tanmātras called bhūtasarga. The third is Vaikārikasarga also called Aindriyikasarga. These three kinds of creation are called Prākṛta sṛṣṭi (natural creation) and that is conscious and intelligent creation. The fourth is mukhyasarga. Mukhyas mean immovables. The fifth is tiryagyonisṛṣṭi. Since it functions side-long it is called tiryaksrotas. The sixth is the creation of Ūrdhvasrotas, called devasarga. The seventh is the creation of arvāksrotas, called mānuṣasarga. The eighth, anugrahasarga, is both sāttvic and tāmasic. Thus, vaikṛtasargas are five in number and prākṛtasargas three. The ninth sarga is the Kaumāra sarga, which is both vaikṛta and Prākṛta. The fundamental or root cause of the universe is the above nine creations of Brahmā. Prākṛtasarga is of three types, nitya (eternal), naimittika (casual) and dainandina (daily). Nityasarga is the creation after interim deluges.

SARIDDVĪPA. One of the prominent sons of Garuḍa. (Udyoga Parva, Chapter 101).

SĀRIKA. A hermit who was a prominent member of the council of Yudhiṣṭhira. Mention is made about him in Mahābhārata, Sabhā Parva, Chapter 4, Verse 13.

SĀRIMEJAYA. A King in ancient India. It is mentioned in Mahābhārata, Ādi Parva, Chapter 185, Verse 19, that this King was present at the Svayaṁvara (marriage) of Draupadī.

ŚARĪRA. (BODY). Body is constituted of the five elements, earth, water, fire, air and sky (ether). What is solid or hard in the body is earth; liquid, is water; hot or burning, fire; what gives motion to the body is air and what are pores in the body is sky.

Body is that which exists and functions with the five organs of knowledge eye, ear, nose, tongue and skin, and the five organs of action like Upastha (sex organ), Pāṇi (hand), Pāda (leg) and Vāṇī (speech). The body depends on the six tastes, sweet, sour, saltish, bitter, hot and astringent. (Kaṭu, amla, madhura, lavaṇa, tikta and kaṣāya). The body is composed of seven internal elements (dhātus) of seven colours, white, red, dark (black), black and white, yellow, brassy and faint-white (Pāṇḍura). Vātapittakaphas (wind, bile and phlegm) are intertwined in the body. Since the body is formed of vital fluids from the sex organs of the father and the mother it is dviyoni (males with male and females with female organs of reproduction). The body exists by four kinds of foods, bhojya, bhakṣya, khādya and lehya. After coitus, within one night, the male and female semen and blood combine into one body in the womb (Kalala). Within seven days it becomes foamy (budbuda). After a fortnight it becomes solid (piṇḍa) and after one month hard (kaṭhina). During the second month the head of the child is formed; in the third month its feet: in the fourth its ankles, stomach and waist are formed. In the fifth month is formed the back (Pṛṣṭha) and face, nose, eyes and ears are formed in the sixth month. During the seventh month life enters the child's body. By the eighth month all the signs of the human being are completed in the child. If the vitality and effulgence of the mother are more than those of the father the off-spring will be female and vice versa; if both are in exactly equal proportions the child will be a eunuch, neither male nor female. If the parents were sad and worried during the time of the mother's conception, the child born would be either blind, lame or a pigmy. If the semen is cleft into two by wind (in the womb) the mother would give birth to twins. In the ninth month the child will be gifted with knowledge and it will remember to what caste it belonged and what all good and evil actions it did in its previous life.

SĀRISṚKKA. Son of the bird Mandapāla. (See under Khāṇḍavadāha, Para 8).

SĀRÑJAYA. A Sṛñjaya King. Mention is made about this King who had been the support of the Bharadvājas, in Ṛgveda, Maṇḍala 6, Anuvāka 47, Sūkta 25.

ŚARKA. A son of King Kuśāmba. Śarka had a brother called Gāni. (Brahmāṇḍa Purāṇa, Chapter 57).

ŚARMAKA. A famous rural region in the northeast of India. Bhīmasena conquered the region during his triumphal tour. (Sabhā Parva, Chapter 30, Verse 13).

ŚARMI. A brahmin scholar. (See under Parṇaśālā).

ŚARMIṢṬHĀ. Daughter of Vṛṣaparvan, King of the asuras. (For details see under Devayānī).

ŚĀRṄGA. Śrī Kṛṣṇa's bow. The following facts about the bow are gathered from the Mahābhārata.

(i) When Kṛṣṇa exhibited his Viśvarūpa (cosmic form) in the assembly of the Kauravas he had held in one hand this bow. (Udyoga Parva, Chapter 131, Verse 10).

(ii) Kṛṣṇa's Śārṅga is on a par with Indra's bow called Vijaya. (Udyoga Parva, Chapter 158, Verse 4).

(iii) Śārṅga is one of the three divine bows. (Udyoga Parva, Chapter 158, Verse 5).

(iv) Śārṅga was made by Brahmā and presented to Kṛṣṇa. (M.B. Southern text, Anuśāsana Parva, Chapter 141).

ŚĀRṄGAKOPĀKHYĀNA. The story of the Śārṅgaka bird. (See under Khāṇḍavadāha).

ŚĀRṄGARAVA. A maharṣi. He was one of the officiating priests at the Sarpasatra of Janamejaya. (Ādi Parva, Chapter 25, Verse 6).

SARPA. A son of Tvaṣṭā. According to Agni Purāṇa the sons of Tvaṣṭā were called Ekādaśarudras; But according to Mahābhārata, Sarpa, one of the Ekādaśarudras is the son of Sthāṇu and the great-grandson of Brahmā. (Ādi Parva, Chapter 66, Verse 2).

SARPABALI. An offering made by Hindus in South India to propitiate serpents. Serpents are pleased by songs by Pulluvan and Pulluvatti (Male and female members of a Hindu sub-caste). To draw Kalams (drawings on floor conveying certain esoteric meanings), to make offerings and for the Pulluvars to sing—these form important elements of Sarpabali. The bali has a connection with the story of Khāṇḍavadāha. The legend behind the bali is that a Pulluva woman saved Takṣaka, who escaped to the ocean after the Khāṇḍava forest was burnt down. Songs by Pulluvan and Pulluvatti are unavoidable items in Sarpabali.

Drawing the Kalam is a very important item in Sarpabali. It is drawn on a platform made of puṭṭumaṇṇu (small heaps of earth thrown up by earthworms and termites), the platform being demarcated by four pieces of arecanut wood. The platform is covered with silk and tender coconut leaves are hung all around it. The Kalam is drawn with rice powder, and other coloured powders. The husk of paddy burnt into charcoal is powdered and with it serpents are sketched first on the maṇḍapa (platform). The nāga drawings are tinted with colours. The (colour) powders are collected in coconut shells and sprinkled on the drawings through holes in shells. Pulluvas exhibit wonderful artistic talents in making the drawings.

When the kalam is drawn worship of nāga is begun compulsorily by a male member of the house, and he is technically called 'Kalattil Kaimal'. He has been observing 'vrata' during two days previous to the pūjā (worship). Having taken his bath and wearing an additional cloth across his shoulders (Uttarīya) he comes with water in a jar. Four lamps should be burning on four sides of the kalam. Also, paddy, rice, tender coconut, milk, fruit etc. should be placed on its four sides. As directed by the Pulluvan the 'Kaimal' conducts the worship by offering flower, water etc. The Kaimal is to sit on each of the four sides of the kalam and do the pūjā. Then wicks (made of cloth) should be lighted, water sprinkled on it and with that the Kaimal should go around the kalam thrice. With the wicks placed on a leaf with paddy underneath it and also with burning camphor he should go round the kalam. Then the Pulluvan playing on the Vīṇā in front and a male member of the house with a vessel containing milk, a female member holding a lamp, two girls holding brass plates and the Kaimal and all of them following the Pulluvan go round the Kalam thrice and proceed to the serpents' temple in the compound, pray and return. After all these persons are seated, the Kaimal washes the feet of and puts flowers on the heads of the two girls, who had held the brass plates; seats them on two pieces of round wood in the kalam. The girls will have mirror etc. in their hands. They should concentrate their eyes on the heads of the serpents. Now begins the Pulluvan pāṭṭu (song by Pulluvan). At the time of the worship they will be beating tunes on a brass pot, music being made on the Vīṇā.

'Pulluvan pāṭṭu' is the most important item in the whole programme. The songs relate to the burning of the khāṇḍava forest, Kāliyamardana (suppression of the nāga king) etc. One Pulluvan sings songs and a second one repeats them. A minimum of two Pulluva males and two females are required for the purpose. As the songs acquire momentum the girls begin to shake their heads and to wipe off the kalam. Then the girls are asked questions and they answer. Within a short time the girls will swoon and fall on the ground. They are brought back to consciousness by water being sprinkled on them and by fanning. This is in general the nature of a Sarpabali.

SARPADEVĪ. Sarpadevī, also called nāgatīrtha, is a sacred place in Kurukṣetra. A bath here is as beneficial as the performance of an agniṣṭoma yajña. (Vana Parva, Chapter 83).

SARPAMĀLĪ. A maharṣi gifted with divine powers. He had a talk with Śrī Kṛṣṇa on the latter's way to Hastināpura. (Udyoga Parva, Chapter 83).

SARPĀNTA. A bird born in the line of Garuḍa's children. (Udyoga Parva, Chapter 101, Verse 12).

SARPASATRA. See under Janamejaya, Part 5.

SARPĀSYA. A Rākṣasa. He was the commander-in-chief of the army of Khara and Dūṣaṇa, who had clashed with Rāma and Lakṣmaṇa at Pañcavaṭī. Khara and Dūṣaṇa had twelve reputed army-chiefs, including Sarpāsya. (Vālmīki Rāmāyaṇa, Canto 27).

SARPIRMĀLĪ. A maharṣi, who flourished in the court of Yudhiṣṭhira. (Sabhā Parva, Chapter 4, Verse 10).

ŚARU. A Devagandharva. He participated in the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 58).

ŚARVA. One of the eleven Rudras. (Bhāgavata, 6th Skandha).

SARVA. Another name of Śrī Kṛṣṇa. (Udyoga Parva, Chapter 70, Verse 12).

SARVĀ. A Purāṇic river. (Bhīṣma Parva, Chapter 89, Verse 36),

SĀRVABHAUMA I. A king of the Bharata dynasty. He was the son of Vidūratha and the father of Jayatsena. (Bhāgavata, Skandha 9).

SĀRVABHAUMA II. A son born to King Ahaṁyāti of the Lunar dynasty, by Bhānumatī, daughter of Kṛtavīrya. This Sārvabhauma married Sunandā, daughter of the King of Kekaya. (M.B Ādi Parva, Chapter 95).

SĀRVABHAUMA III. An elephant born in the family of the Diggajas (Eight elephants supporting the globe). Mention is made about this elephant in Mahābhārata, Droṇa Parva, Chapter 121, Verse 26.

SĀRVABHAUMA IV. An incarnation in the Manvantara (Manu's age) of Sāvarṇi Manu. Sārvabhauma was begotten by Devaguhya and was born of Sarasvatī. (Bhāgavata, Skandha 8).

SARVADAMANA. Bharata, the heroic son of Śakuntalā. (For details see under Bharata I).

SARVADEVATĪRTHA. A sacred place in Kurukṣetra. He who bathes there will derive benefit equal to that of gifting away thousand cows. (Vana Parva, Chapter 83, Verse 88).

SARVAGA. Son of Bhīmasena by his wife Balandharā. (Ādi Parva, Chapter 95, Verse 77)

SARVAKĀMA. Son of King Ṛtuparṇa. (Bhāgavata, Skandha 9).

SARVAKĀMADUGHĀ. A daughter of Surabhi. She holds up the northern region. (Udyoga Parva, Chapter 102, Verse 10).

SARVAKARMĀ. Son of King Saudāsa. When Paraśurāma killed the Kṣatriyas it was Parāśaramuni, who saved Sarvakarmā from death. (Śānti Parva, Chapter 49, Verse 76).

SARVAPĀPAPRAMOCANAKŪPA. A Kūpa (well) which drives away all sins. It is a tīrtha. He who bathes in its waters will never have to face evil fate. (Vana Parva, Chapter 84, Verse 126).

SARVARTUKA. A beautiful forest near mount Raivataka. (M.B. Southern text, Sabhā Parva, Chapter 38)

SARVASĀRAṄGA. A nāga born in Dhṛtarāṣṭra dynasty. It was burnt to death at Janamejaya's serpent yajña. (Ādi Parva, Chapter 57, Verse 18).

SARVASENA. A king of Kāśī whose daughter Sunandā was married by emperor Bharata. The couple had a son called Bhumanyu. (Ādi Parva, Chapter 95, Verse 32).

SARVATEJAS. A King born in Dhruva's dynasty. Vyuṣṭa was his father. (Bhāgavata, Skandha 4).

SARVATOBHADRA. Varuṇa's home. (Udyoga Parva, Chapter 98, Verse 10).

ŚARYĀTI I. A son of Vaivasvata Manu.

1) *General.* Ikṣvāku, Nābhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśu, Nṛga, Diṣṭa, Karūṣa and Pṛṣadhra were sons of Vaivasvata Manu. Śaryāti had a son called Ānarta and a daughter called Sukanyā, who was married by the aged and blind Cyavana, and a son named Pramati was born to the couple. (See under Cyavana).

2) *Other information.*

(i) Śaryāti lives in Yama's court worshipping him. (Sabhā Parva, Chapter 8, Verse 14).

(ii) Cyavana performed for Śaryāti his yajña at which the Aśvinīkumāras, in disobedience of Indra, drank Somarasa. (Vana Parva, Chapter 124).

(iii) Two famous Kings, Haihaya and Tālajaṅgha were born in Śaryāti's dynasty. (Anuśāsana Parva, Chapter 30, Verse 6).

ŚARYĀTI II. A King of the Pūru dynasty. He was the son of Prācinvān and father of Ahaṁyāti. (Āśramavāsika Parva, Chapter 90, Verse 14).

ŚARYĀTIVANA. A sacred forest. Arjuna, in the course of his 'dream-trip' to Kailāsa in the company of Śrī Kṛṣṇa crossed this forest also. (Droṇa Parva, Chapter 80, Verse 82).

ŚAŚABINDU. See under Śaravindu.

ŚAŚĀDA I. Son of Vikukṣi, the King of Ayodhyā. Purañjaya was Śaśāda's son. (Brahmāṇḍa Purāṇa. Chapter 1).

ŚAŚĀDA II. A son of Ikṣvāku. His real name was Vikukṣi. (For the detailed story as to how 'Vikukṣi' became 'Śaśāda' see under Vikukṣi).

ŚAŚAKA. A caste. Karṇa, during his triumphal tour, defeated the King of the Śaśakas. (Vana Parva, Chapter 254, Verse 21).

ŚAŚALOMĀ. A King very much reputed in the Purāṇas. He did tapas at Kurukṣetra and attained heaven. (Āśramavāsika Parva, Chapter 20, Verse 14).

ŚAŚAYĀNA. A sacred place. In the waters of river Sarasvatī at this place the full moon reflects in the form of a śaśa (hare). A bath here will make a man as bright and lustrous as the moon. (Vana Parva, Chapter 82, Verse 114).

ŚAŚIKA. A rural area in ancient India. (Bhīṣma Parva, Chapter 9, Verse 46).

ŚAŚIKALĀ. Daughter of Subāhu, King of Kāśī. She was married by a prince Sudarśana who had been driven out of his kingdom by Yudhājit.

As she became a young woman Śaśikalā heard about Sudarśana, who lived in the forest with his mother and fell in love with him. One night Devī appeared in dream to her and told her that marriage with Sudarśana would take place, and at those words of Devī she awoke from sleep and began laughing. Though her mother asked Śaśikalā about the reason for her laughing thus, she answered not, but continued laughing. One day while she was picnicking in the Campaka forest, an old brahmin came there and described to her about the great personality and beauty of Sudarśana, who then was staying with his mother at Bharadvājāśrama. Śaśikalā's heart yearned to be with Sudarśana.

Sudarśana, after the death of his father Dhruvasandhi, lived with his mother Manoramā and her father. But, Yudhājit killed Manoramā's mother also. It was after this that Sudarśana and his mother took refuge in the āśrama of Bharadvājamuni. One of those days, Niṣāda, King of Śṛṅgiverapura and a friend of Sudarśana's father (Dhruvasandhi) came to Bharadvājāśrama and presented a chariot, which possessed mysterious powers, to Sudarśana. The munis were pleased at this and imparted to Sudarśana the Kāmarājamantra, which gave one who practised it all that one desired, and after the above incident Sudarśana began slowly to come out of the āśrama. He went about the forests in the chariot presented by Niṣāda, and he was astonished to find many an armed soldier surround him wherever he went. This happened because of the mysterious powers of the chariot.

It was at this time that King Subāhu decided to conduct the Svayaṁvara of his daughter Śaśikalā. Kings from all lands came. Śaśikalā told her mother in secret about her desire to marry Sudarśana, and the mother in turn told about this to the father. But, he was not for it. Then Śaśikalā sent a messenger secretly to Sudarśana to request him to be present at the Svayaṁvara, and Sudarśana and his mother started for the palace of the King of Kāśī and when they reached it, kings like Yudhājit had already come there. A rumour was spread that Subāhu, insultingly ignoring all the crowned heads, was going to marry his daughter

to Sudarśana, a mere beggar. The assembled Kings, therefore, got themselves ready to pick a row with Subāhu, but, he pacified them with the assurance that the Svayaṁvara of Śaśikalā would formally be conducted and her husband could then be selected by herself. That night Śaśikalā's parents tried their best to divert her heart away from Sudarśana, to no purpose and the same night she was duly married to him. By the next morning news about the marriage became public and all the Kings, who had come for the Svayaṁvara decided in conference to kill Sudarśana on his way back home with his wife, and abduct Śaśikalā. Accordingly on the fourth day after the wedding when Sudarśana and Śaśikalā were returning to Ayodhyā escorted by the army allotted to them by Subāhu, King Yudhājit and his followers attacked them from their hiding place. In the battle that ensued Devī appeared and helped Sudarśana, who defeated the enemies. People of Ayodhyā received with enthusiasm the victorious Sudarśana and he was crowned their King. In later years he became famous as emperor Sudarśana.

ŚĀSTĀ. The presiding deity (idol installed) in the Śabarimala temple.

1) *Birth.* Śiva fell in love with Mahāviṣṇu in his assumed form as Mohinī and Śāstā was the result of their union. (Kambarāmāyaṇa, Bālakāṇḍa). This story occurs in the 8th Skandha of Bhāgavata and the Asura kāṇḍa of Skanda Purāṇa, but only the Skanda Purāṇa refers to the child by name Śāstā.

2) *Other information.*

(i) In the battle between Indra and the asura called Sūrapadma the former deputed Śāstā for the protection of Śacīdevī. (Skanda Purāṇa, Asura Kāṇḍa).

(ii) Śāstā is supposed to have two wives called Purāṇā and Puṣkalā and a son called Satyaka. (Aṣṭottaraśatakam about Śāstā; also see under Śabarimala).

ṢAṢṬHĪDEVĪ.

1) *General.* A Devī born out of 1/6 part of original nature (Mūlaprakṛti). Since she was born out of 1/6 part, she is called Ṣaṣṭhīdevī. Also called Devasenā, Ṣaṣṭhīdevī is the patron-devī of children. She grants them life. She protects them as the real mother and always remains by their side. She has earned Siddhis by the practice of yoga, is the best among the aṣṭamātṛs (eight mothers) and is the wife of Subrahmaṇya.

2) *Blessings of the Devī.* She is foremost among the devīs, who bless children. There is a story in the ninth canto of Devī Bhāgavata revealing the importance of Ṣaṣṭhīdevī.

Though Priyavrata, son of Svāyambhuva Manu was at first averse to marriage he, at last, married, on the insistence of Brahmā, a woman called Mālinī. For long he had no issues and sad at heart he got a putrakāmeṣṭi yajña performed by Kaśyapaprajāpati as a result of which Mālinī got pregnant, and delivered in the twelfth year. But, the child was still-born and Priyavrata set out with the corpse for the burning ghat. But, he could not make up his mind to give it up and so decided himself also to court death. Then he saw a divine plane stop there with a woman in it, who spoke to him as follows: "I am Devasenādevī, the mental daughter of Brahmā and wife of Skandadeva. It is I, who grant son to the sonless, wife to the wifeless, husband to the husbandless, wealth to the poor and the results of their actions to all." So saying the Devī took from Priyavrata the corpse of his child and brought it back to life.

ṢAṢṬHĪHRADA. A sacred place. Bathing here is more beneficial than gifting away food. (Anuśāsana Parva, Chapter 25, Verse 36).

ŚAŚOLŪKAMUKHĪ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 22).

SĀŚVA. An ancient King in Bhārata. It is said in Mahābhārata, Sabhā Parva, Chapter I, Verse 17, that this King remains in the palace of Yama and glorifies him.

SĀTA. A great yakṣa friend of Vaiśravaṇa. (See under Dīpakarṇi for the story about how Sāta became a cursed Yakṣa).

ŚATABALA. A peepal tree on the peak of mount Kumuda. From the branches of the tree milk, butter-milk, ghee, juice of Sugar-cane etc. descend carrying with them divine rice, clothes, ornaments etc. to the Kumuda mountain and flow in rivers towards the north. The people in those places get their rice, clothes ornaments etc. from the river. Mīnākṣīdevī praised by Devas has her abode here. Those who drink milk etc. flowing in the river will not be affected by hunger, thirst and signs of old age. Nor will any danger overtake them. They will live long. (Devī Bhāgavata, 8th Skandha).

ŚATABALĪ. A great monkey under the leadership of Sugrīva. He was the leader of the monkeys deputed to the northern regions to look for Sītā. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa Canto 43).

ŚATABHIṢAK. A star.

He who gives gifts of fragrant materials like sandalwood on the day of this star will, after death, live with the apsarās and enjoy fragrant smell. (Anuśāsana Parva, Chapter 64, Verse 30).

ŚATACANDRA. A brother of Śakuni. In the battle of Kurukṣetra he fought on the side of the Kauravas and got defeated by Bhīma. (Droṇa Parva, Chapter 157, Verse 23).

ŚATADHANUS (ŚATADHANVĀ). A Yādava king. (For details see under Kṛtavarmā Para 2).

ŚATADRŪ. The Purāṇic name of the Indian river now called Sutlej. Grief-stricken over the death of his son, Vasiṣṭha once jumped into this river, which, realising that the maharṣi was as powerful as fire, divided itself into many branches and flowed in various directions, and hence the river came to be known as Śatadrū. (Ādi Parva, Chapter 176, Verse 8). Once in talking about sublime rivers to Śiva, Pārvatī mentioned this river also. (Anuśāsana Parva, Chapter 146, Verse 18). Śatadrū is also one of the ten rivers referred to in the Ṛgveda.

ŚATADYUMNA. A King in ancient India, son of Cākṣuṣa Manu by his wife Naḍvalā. (Viṣṇu Purāṇa, Part 1, Chapter 13). Naḍvalā had ten brilliant sons including Śatadyumna. Śatadyumna once gifted away a house of gold to the brahmin called Mudgala and thereby attained heaven. (Śānti Parva, Chapter 234, Verse 32).

ŚATAGHAṆṬĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 11).

ŚATAHRADĀ. Mother of the Rākṣasa called Virādha. His father's name was Jaya. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa).

ŚATAJIT I. A King of the Yādava dynasty. Śatajit, son of Sahasrajit, had three sons called Mahāhaya, Veṇuhaya and Hehaya. (Bhāgavata, 9th Skandha).

ŚATAJIT II. Son of Śrī Kṛṣṇa by Jāmbavatī. Śatajit met with his death in the quarrels among the Yādavas at Prabhāsatīrtha. (Bhāgavata, 9th Skandha).

ŚATAJYOTI. Son of King Subhrāṭ. The King had one lakh sons. (Ādi Parva, Chapter 1, Verse 44).

ŚĀTAKARṆI I. See under Mandakarṇi.

ŚĀTAKARṆI II. Son of King Pūrṇotsaṅga. He ruled the country for fiftysix years. (Matsya Purāṇa).

ŚATĀKṢĪ. Another form of Devī. (For details see under Durgama).

ŚATAKUMBHĀ. A sacred river, considered to be the source of agni. (Vana Parva, Chapter 222, Verse 22).

ŚATALOCANA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 60).

ŚATAMUKHA I. (ŚATAMUKHA RĀVAṆA). Father of Indumukhī, the wife of Sahasramukha Rāvaṇa. Śatamukha had defeated Pātāla Rāvaṇa in battle. He gave the eternal weapon called Kaṭhorakuṭhāra as dowry for his daughter's wedding. (See under Sahasramukha Rāvaṇa).

ŚATAMUKHA II. An asura, a great devotee of Śiva. He did very intense tapas for hundred years making offerings of his flesh in the fire. Śiva, who was pleased with his tapas, granted him many boons. (Anuśāsana Parva, Chapter 45, Verse 58).

ŚATĀNANDA I. Priest of King Janaka. He was the son of Gautama by Ahalyā. (Bhāgavata, 9th Skandha and Agni Purāṇa, Chapter 278). Śatānanda felt elated that Śrī Rāma restored to Ahalyā her old sanctity and also that his father Gautama received back his mother and lived with her. It was Śatānanda, who acted as high-priest at the wedding of Sītā with Rāma.

ŚATĀNANDA II. A maharṣi, who possessed divine gifts. He once paid a visit to Bhīṣma. (Anuśāsana Parva, Chapter 26, Verse 8).

ŚATĀNANDĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 11).

ŚATĀNĪKA I. A King born in the dynasty of Yayāti. He was the son of Bṛhadratha and father of Durdama. (Bhāgavata, 9th Skandha).

ŚATĀNĪKA II. Son of Nakula. The Mahābhārata contains the following information about this Śatānīka.

(i) To Nakula was born of Draupadī a son called Śatānīka. (Ādi Parva, Chapter 63, Verse 123).

(ii) This Śatānīka was born from an aspect of Viśvadeva. (Ādi Parva, Chapter 67, Verse 127).

(iii) Once upon a time there was in the Kaurava dynasty a Rājarṣi called Śatānīka and it was to perpetuate that name that Nakula named his son 'Śatānīka'. (Ādi Parva, Chapter 220, Verse 84).

(iv) This Śatānīka defeated in the great war Jayatsena, Duṣkarṇa and Citrasena. (Bhīṣma Parva, Chapter 79, Verse 42; Chapter 79, Verse 46 and Droṇa Parva, Chapter 168, Verse 12).

(v) Śatānīka fought with Vṛṣasena, Śrutakarmā, the son of Dhṛtarāṣṭra and Aśvatthāmā. (Droṇa Parva, Chapter 167, Verse 7; Karṇa Parva, Chapter 25, Verse 13 and Chapter 85, Verse 14).

(vi) He killed Bhūtakarman and the prince of Kaliṅga in the great war. (Droṇa Parva, Chapter 25, Verse 23; Karṇa Parva, Chapter 85, Verse 21).

(vii) He died in the great war hit by the arrow of Aśvatthāmā. (Sauptika Parva, Chapter 8, Verse 57).

(viii) He is referred to by the following names also in the Mahābhārata, viz. Nakulaputra, Nakuladāyāda, Nākuli.

ŚATĀNĪKA III. A prince born as the son of Janamejaya (Parīkṣit's son) of his wife called Vapuṣṭamā. He married the princess of Videha and to the couple was born a son called Aśvameghadatta. (Ādi Parva, Chapter 96, Verse 88). He had also another son named Sahasrānīka. (Kathāsaritsāgara). (See under Udayana).

ŚATĀNĪKA IV. A well-known Rājarṣi born in the Kuru dynasty. It was to perpetuate his name that Nakula called his son Śatānīka. (Vana Parva, Chapter 220, Verse 84).

ŚATĀNĪKA V. A brother of Virāṭa, the King of Matsya. He was called Sūryadatta too. Further he was the commander-in-chief of the army of Virāṭa. When Virāṭa's cows were lifted by the Kauravas, Śatānīka went to war against them along with the Trigartas, who wore golden helmets on their heads. (Virāta Parva, Chapter 31). He was an ally of the Pāṇḍavas in the great war. He was wounded in the war by Bhīṣma and killed by Śalya. (Droṇa Parva, Chapter 167, Verse 30; Bhīṣma Parva, Chapter 118, Verse 27).

ŚATĀNĪKA VI. Younger brother of the Virāṭa king. He was killed by Droṇa. (Droṇa Parva, Chapter 21, Verse 18).

ŚATAPATRAVANA. A forest on the western side of Dvārakā. The mountain called Sukakṣa is at the centre of the forest. (Sabhā Parva, Southern text, Chapter 33)

ŚATAPARVĀ. Wife of Śukrācārya. (Udyoga Parva, Chapter 117, Verse 13).

ŚATARATHA. A King in ancient India. He lives in the court of Yama and worships him. (Sabhā Parva, Chapter 8, Verse 26).

ŚATARUDRA. The story of Śatarudra was imparted to Śrī Rāma by Vyāsa to show that all life is mere illusion or different complexes of the mind. Śatarudropākhyāna is the story of a contemplative sannyāsin. Whatever subject or object he conceived in his mind used to assume its form as water changes into waves, and it was a boon or great asset, which his heart had acquired as a result of its purity. He confined himself to his āśrama and thought about things one after the other.

To start with, Śatarudra thought to himself that he was a 'dream person' called Jīvaṭa. While picnicking in the streets of a 'dream-built city' the 'dream person' overcome by the effect of liquor remained in an unconscious state for some time. He also felt immediately to be a brahmin learned in the Vedas. 'Jīvaṭa', who transformed himself thus into a brahmin slept during day-time overcome by exhaustion on account of work. At once he dreamt himself to have been transformed into a feudal lord or tributary King, who, after taking his meals went to sleep when he dreamt that he was changed into a great King. The King, who ruled the country peacefully changed himself one day in dream into a celestial woman. The next dream was that the woman, while in deep sleep after a hilarious sexual act, was turned into a she-deer. The she-deer, in dream turned into a creeper, and it duly bore leaves, flowers and fruits. The creeper felt that it

entwined and climbed some trees. Then he (Jīvaṭa) went into deep sleep, absolutely unaware of himself, for some time. Then he dreamt himself to have changed into a beetle. The beetle felt attracted towards a lotus flower and got captured therein. An elephant from the forest nearby entered the 'lotus pond', plucked and tore into pieces the lotus flower. As the beetle had got fixed in its mind and imagination the picture of the elephant it became a tusker elephant after its death. While roaming about in the forest the elephant fell into a deep pit and the King's men captured and listed it in the army. A number of beetles gathered round the elephant to suck its ichor (madajala). Because it thought about the beetles the elephant, after its death in battle, again became a beetle, which imagined about the swan in the lotus-pond. The beetle one day got captured in the lotus-flower and became a swan on being killed by the elephant. Thus the beetle, after taking many births and forms, became ultimately Brahmā's vehicle, the swan. While the swan once moved about the surrounding places of mount Kailāsa it saw Rudra and imagining itself to be Rudra (Rudroham—I am Rudra) attained Rudrahood. While living happily with all the paraphernalia of Rudra he remembered his past lives, and wondering about the many continuous dreams of his, in solitude he thought like this :—"The power of Māyā (illusion) which rules over everything in the world is really wonderful. How curious and peculiar is the cunningness or trickeries of Māyā in creating, like mirage, the illusion that things, which did not really exist, existed. Mistaking Māyā or mirage, as the truth and the fact, I roamed about in many a material desert. In one form of life I was born as Jīvaṭa, in another, King: in yet another, swan etc. and now I have attained Rudra-hood. Hundred Caturyugas and thousand years have passed in this 'show" Now, I will return and personally see all past episodes and I shall identify them all with myself after bestowing knowledge on them.

Having made up his mind like this, Rudra descended to the state of the old Sannyāsin. He infused life and vitality into the dead body of the sannyāsin that was there. The Sannyāsin remembered his old illusions and hallucinations. He had attained Rudrahood after crossing various stages from being Jīvaṭa. Then both of them together came to the Jīvaṭa stage,awoke the 'dream-person' by giving him mind and vitality. Afterwards the three of them, who assumed single form by the composition of different personalities, attained various stages like brahmin etc., awoke them too and added them to themselves (the three). Thus there came about to be hundred persons formed from aspects or fractions of Rudra, and at the instance of the real Rudra they returned to their homes and lived there happily with their sons, relations etc. Those hundred persons are the Śatarudras. (Jñānavāsiṣṭha, Śatarudropākhyāna). In Verse 13, Chapter 150 of Anuśāsana Parva, Mahābhārata also is found references to the Śatarudras.

ŚATARŪPĀ. Wife of Svāyambhuva Manu, who took his sister Śatarūpā herself as his wife. The couple had two sons called Priyavrata aud Uttānapāda and two daughters Prasūti and Ākūti. Prasūti was married to Dakṣaprajāpati and Ākūti to Ruciprajāpati. (Viṣṇu Purāṇa, Part I, Chapter 7).

ŚATASAHASRA. A well-known sacred place in Kurukṣetra. Bathing here is productive of the same result as gifting away thousand cows. This place is thousand times more beneficial than other places. (Vana Parva, Chapter 83).

ŚATASĀHASRAKA. A holy place at Rāmatīrtha on the river Gomatī. He who bathes here and takes food as per śāstraic injunctions will get results equal to those of giving in gift a thousand cows. (Vana Parva, Chapter 84, Verse 74),

ŚATAŚĪRṢĀ. Wife of Vāsuki, King of the nāgas (Udyoga Parva, Chapter 117, Verse 17).

ŚATAŚṚṄGA I. A muni, who lived on Mount Śataśṛṅga. It was this muni, who cursed Pāṇḍu that he would die on his coming into physical contact with his wife. (For details see under Pāṇḍu and Mahābhārata).

ŚATAŚṚṄGA II. A Rākṣasa, who had three sons called Saṁyama, Viyama and Suyama. (Śānti Parva, Southern text, Chapter 98).

ŚATAŚṚṄGA III. A mountain where Pāṇḍu once practised austerities. (Ādi Parva, Chapter 118, Verse 50). The Pāṇḍavas were born here and they were named in the presence of Munis who lived there. (Ādi Parva, Chapter 122). Also, here it was that Pāṇḍu died. Once in the course of a dream-trip of Arjuna in the company of Kṛṣṇa to Kailāsa they saw Śataśṛṅga also. (Droṇa Parva, Chapter 80, Verse 32).

ŚĀTĀTAPA. Author of a Smṛti in prose and poetry in six chapters.

SĀTAVĀHANA. A King. Guṇāḍhya, author of Bṛhatkathā was a minister of this King. (See under Guṇāḍhya).

ŚATAVANI. A Rājarṣi. His son was known as Śātavaneya. (Ṛgveda, Maṇḍala 1, Anuvāka 11, Sūkta 59).

ŚATAYŪPA. A Kekaya Rājarṣi. He abdicated the throne in favour of his son and went to perform tapas in Kurukṣetra forest where he saw Dhṛtarāṣṭra and others and spoke about the rules to be observed in "forest life". (Āśramavāsika Parva, Chapter 19, Verse 8). His grand-father's name was Sahasracitya (Āśramavāsika Parva, Chapter 20, Verse 60).

ŚATĀYUS I. One of the six sons of Purūravas by Urvaśī. (Ādi Parva, Chapter 75, Verse 24).

ŚATĀYUS II. A warrior, who fought on the Kaurava side against the Pāṇḍavas. He fought from the 'waist' position of the Vyūha made by Bhīṣma and courted death. (Bhīṣma Parva, Chapter 75, Verse 22; Śalya Parva, Chapter 2, Verse 19).

ŚAṬHA. An asura, son of Kaśyapaprajāpati by his wife Danu. (Ādi Parva, Chapter 65, Verse 29).

SATĪ. A birth of Devī Pārvatī. (For more details see under Pārvatī).

SATKṚTI. A king of the solar dynasty. It is stated in Bhāgavata Skandha 9, that he was the son of Jayatsena.

ŚATODARĪ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 10).

SATRĀJIT. A King of the Yādavas. It is mentioned in Bhāgavata Skandha 9, that he was the son of Nimna and the brother of Prasena. (To know the previous birth of Satrājit see under Satyabhāmā). Śrī Kṛṣṇa married Satyabhāmā the daughter of Satrājit. In connection with the jewel Syamantaka, Kṛtavarmā

caused Satrājit to be murdered. (More details about Satrājit occur under the entries Prasena, Kṛtavarmā, (Para 2) and Satyabhāmā).

ŚATRUGHNA. A brother of Śrī Rāma. He and Lakṣmaṇa were the sons of Sumitrā, and Śrutakīrti was his wife. As ordered by Rāma he killed Lavaṇāsura, who lived in Madhu forest, and established there the city called Madhurāpurī. After the death of Śatrughna two sons of his lived in Madhurāpurī, and after the disappearance of the solar dynasty the city went to the Yadus. (For details see under Śrī Rāma and Hanūmān, Para 10).

ŚATRUJIT. A prince, the son of Dhruvasandhi by his second wife Līlāvatī. (See under Dhruvasandhi).

ŚATRUMARDANA. The third son of King Ṛtadhvaja by his wife Madālasā. (Mārkaṇḍeya Purāṇa, Chapter 23, Verse 26).

ŚATRUÑJAYA I. A Sauvīra prince, who followed Jayadratha with a flag. Arjuna killed him in a battle consequent to the Svayaṁvara of Draupadī. (Vana Parva, Chapter 271, Verse 27).

ŚATRUÑJAYA II. A son of Dhṛtarāṣṭra. The following facts about him are gathered from the Mahābhārata.

(i) Duryodhana deputed him for the protection of Bhīṣma in the great war. (Bhīṣma Parva, Chapter 51, Verse 8).

(ii) He attacked the five Kekaya kings. (Bhīṣma Parva, Chapter 79, Verse 56).

(iii) Bhīma killed him. (Droṇa Parva, Chapter 227, Verse 29).

ŚATRUÑJAYA III. A warrior and a brother of Karṇa who fought on the Kaurava side and got killed by Arjuna. (Droṇa Parva, Chapter 31 Verse 62).

ŚATRUÑJAYA IV. Another warrior, who fought on the Kaurava side whom Abhimanyu killed. (Droṇa Parva, Chapter 56, Verse 181).

ŚATRUÑJAYA V. A son of Drupada. In the great battle Aśvatthāmā killed him. (M.B. Droṇa Parva, Chapter 56 Verse 151).

ŚATRUÑJAYA VI. A King of Sauvīra. Kaṇika, the son of Bharadvāja, taught him political science and all other cunning ways. (Mahābhārata, Śānti Parva, Chapter 140).

ŚATRUNTAPA. A King, who fought in Duryodhana's army. Arjuna killed him on the occasion when the Kauravas lifted Virāṭa's cows. (Virāṭa Parva, Chapter 54, Verse 11).

ŚATRUSAHA. A son of Dhṛtarāṣṭra. Bhīma killed him in the great war. (Droṇa Parva, Chapter 127, Verse 9)

ŚATRUTAPANA. An asura, the son of Kaśyapaprajāpati by his wife Danu. (Ādi Parva, Chapter 65, Verse 29).

SATVADANTA. A Yādava prince. This Satvadanta was one of the sons born to Vasudeva by his wife Bhadrā. (Vāyu Purāṇa, 96: 71).

SĀTVATA I. A King of the Yadu dynasty and son of Devakṣatra, Sātvata had seven sons called Bhaja, Bhaji, Divya, Vṛṣṇi, Devapṛṣṭha, Antaka and Mahābhoja. Sātvata was one of the Sātvatas and the men born in his dynasty are called Sātvatas. (Sabhā Parva, Chapter 2, Verse 30).

SĀTVATA II. Another name of Śrī Kṛṣṇa.

SĀTVIKA. A brahmin, who was turned into a Rākṣasa due to a curse after he had entered heaven. His story has been told by sage Śaunaka to Bharata, brother of Śrī Rāma.

It was Bharata, who led the yājñic horse towards the north in connection with the Aśvamedha yajña performed by Śrī Rāma after he was crowned King. The horse, which started on its journey from Ayodhyā reached, after six months, Hemakūṭa on the limits of India. As soon as it got into a beautiful garden it was rendered stationary as though paralysed. All attempts to make the horse move failed. Śatrughna and some soldiers tried to lift the horse by its legs, to no purpose. Hanūmān bound its legs with his tail and pulled, again to no purpose, and surprised at this failure of his he spoke to Śatrughna and others thus. "It was only just now that I pulled out with my tail the Droṇa mountain so very easily; but this small horse does not stir at all. May be, it is all fate." Following Hanūmān's speech, Śatrughna asked Sumālī the explanation for this state of the matter, but the latter could not find one for it. Then it was decided to find out a maharṣi and ask him for the explanation. The soldiers accompanied by Bharata went in search of a maharṣi, reached Śaunaka's āśrama and submitted the case to him.

The maharṣi remained in meditation for some time and the condition of the horse became vivid in his mind. Then he spoke as follows:— "There was once a brahmin named Sātvika in Gauḍa(?) land on the banks of river Kāverī. Once he began performing tapas. He spent three days, drinking only water the first day, consuming air the next day and fasting completely the third day. He continued his tapas repeating the above course until one day he entered samādhi (expired). He got into a decorated plane sent from Devaloka, went to the peak of mount Meru and thence came to river Jambū, which flowed from the great Jambū tree on the mountain. There in Jambū were many maharṣis, who had acquired merit by bathing in the golden water of the river, enjoying all comforts in the company of apsarā women. Sātvika, one day, haughty with the thought that he was the master of the maharṣis, did something which quite displeased the latter, and they cursed him. When he prayed for absolution from the curse they told him thus: "When you paralyse the feet of Śrī Rāma's horse, you will happen to hear Rāma's story and then you will be redeemed from curse."

On Śaunaka informing them thus that it was the brahmin transformed into a Rākṣasa, who had paralysed the legs of the horse, Bharata returned to the horse and recited the story of Rāma and immediately an effulgent person came there in a plane and said, "Oh. intelligent King! I have now heard the story of Rāma and so have become pure; so, please let me go to heaven." After saying this he returned. Bharata and others were pleased to know that the visitor was Sātvika brahmin. The horse became free from its paralysed condition. The party resumed its journey. (Padma Purāṇa, Pātālakhaṇḍa, Chapters 47 and 48).

SATYA I. A hermit. Mention is made about this hermit who shone in the court of Yudhiṣṭhira, in Mahābhārata, Sabhā Parva, Chapter 4, Verse 10.

SATYA II. An Agni (fire). This Agni Satya was the son of the Agni Niścyavana. He was a worker of Kāladharma (The god of Death). He reduces the pain of living beings who are suffering. So this Agni Satya got the name Niṣkṛti also. This Agni brightens the

houses and gardens where people stay. It is stated in Mahābhārata, Vana Parva, Chapter 219, Verse 13, that this Agni had a son named Svana.

SATYA III. A warrior who served in the army of the King of Kaliṅga. This warrior fought against the Pāṇḍavas in the battle of Bhārata. This warrior who stood as the wheel-guard of Śrutāyus the King of Kaliṅga, was killed by Bhīmasena in the Bhārata-battle. (M.B. Bhīṣma Parva, Chapter 54, Verse 77).

SATYA IV. A hermit in the country of Vidarbha. This hermit who was a brahmin was a believer in ahiṁsā also. Once he performed a sacrifice without any killing. His wife Puṣkaradhāriṇī helped him in the sacrifice. Dharmadeva came there in the form of an antelope to test the non-killing principle of Satya. The animal came near Satya and said : "I am a deva (god) belonging to the Śukra-clan. I dwell in this forest as an antelope, due to the curse of Dharmadeva. Kill me and complete this sacrifice."

Though Satya heard this, he did not wish to kill the animal. At last the antelope decided to go and walked eight steps and then returned. Due to the delusive arts of the antelope Satya saw there celestial maids and the aeroplanes of Gandharvas. The antelope said that if he was killed he would attain heaven. A desire arose in Satya for killing and forthwith he lost all the attainments he got by penance. (M.B. Śānti Parva. Chapter 272).

SATYA V. Another name of Śrī Kṛṣṇa. (M.B. Śānti Parva, Chapter 342, Verse 75).

SATYA VI. The son of Vitatya, born in the dynasty of the King Vītahavya. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 30, Verse 62, that this Satya had a son called Santa.

SATYĀ I. A wife of Śrī Kṛṣṇa. Mention is made about this wife in Mahābhārata, Dākṣiṇātyapāṭha, Sabhā Parva, Chapter 38.

SATYĀ II. The wife of the Agni called Śaṁyu. So beautiful a woman as Satyā is said to have not existed in any of the three worlds. Bharadvāja was the son born to Śaṁyu by Satyā. Bharadvāja had three sisters. (M.B. Vana Parva, Chapter 219, Verse 4).

SATYA (S). A group of Devas (gods). This group of devas lived in the third Manvantara. The name of the then Manu was Uttama and the King of the devas was the Indra Suśānti. There were then five Devagaṇas (groups of Gods) each consisting of twelve devas. Those gaṇas were Sudhāmās, Satyas, Japas, Pratardanas and Vaśavartis. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 1).

SATYABHĀMĀ. The wife of Śrī Kṛṣṇa.

1) *Introduction.* Once Śrī Kṛṣṇa himself said about the previous birth of Satyabhāmā. There was an occasion for saying that.

Once Nārada came from the world of the gods to Dvārakā. He had brought with him some flowers of the Kalpaka tree. Nārada gave all those flowers to Śrī Kṛṣṇa. Śrī Kṛṣṇa divided them among his wives, but he had forgotten Satyabhāmā. Being unable to subdue her sorrow and anger she got into her bedroom and wept and sighed and lay there. Śrī Kṛṣṇa came to know of this. He took Satyabhāmā with him on the back of Garuḍa and went to the world of Gods. They reached there and asked Indra for some Kahlāra flowers. Indra refused to give. Garuḍa got ready to uproot the tree. Then Indra wielded his thunderbolt. To honour the weapon thunderbolt, Garuḍa left a feather of his there and returned to Dvārakā. Because of the hitting of the thunderbolt, the peacock, mongoose and jungle crow were born from Garuḍa. Śrī Kṛṣṇa who won the war, returned with Satyabhāmā mounted on Garuḍa, to Dvārakā. The Kalpaka tree brought from the world of gods, was planted in the garden in front of the palace of Satyabhāmā. When Śrī Kṛṣṇa and the Kalpaka tree became her own, Satyabhāmā became proud. At that time Nārada came there. She asked Nārada what she should do so as to have Śrī Kṛṣṇa and the Kalpaka tree with her in all births. Nārada said that, for that, she had only to do Tulāpuruṣadāna. She instantly placed Śrī Kṛṣṇa and the Kalpaka tree in the balance and all the things placed in equal weight were given to Nārada himself. Nārada received them and went to the world of Gods. Satyabhāmā became overjoyed. She asked Śrī Kṛṣṇa, what good deeds she had done to earn so much happiness. Śrī Kṛṣṇa described the previous birth of Satyabhāmā. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 90).

2) *Previous birth of Satyabhāmā.* Towards the close of the Kṛtayuga, there was a Brahmin named Devaśarmā who was born of the clan of Agni in Māyāpurī. This Brahmin was well-versed in the Vedas and the Vedāṅgas. In the old age a daughter named Guṇavatī was born to him. He gave his daughter to his disciple Candraśarmā.

Once Devaśarmā and Candraśarmā went to the forest to bring Darbha (poa) and Samit (butea). While they were walking here and there in the Mango grove in the Himālayas a giant closed with them. Because of terror their bodies were stiffened and so they could not run. The fierce giant killed both of them. The escorts sent by Viṣṇu came and took both of them to Vaikuṇṭha. Guṇavatī cried aloud when she heard that her father and husband were killed by a giant. She lamented for a long while and then fainted and fell down. When she came to herself she began to cry again. At last she sold the furniture and conducted the funeral rites of her father and husband. After that she lived by manual labour. She observed fast and the vow of Kṛttikā and Ekādaśī.

Guṇavatī, who was weak and lean because of old age and fever once walked slowly to the river Ganges to bathe. When she got into the river she shivered because of cold. Then an aerial chariot came down from the sky. The messengers of Viṣṇu took her in the chariot, to Vaikuṇṭha. The celestial maids fanned her with the whisk of yak. After this Mahāviṣṇu incarnated as Śrī Kṛṣṇa to destroy the wicked. Those who were the dependants of Viṣṇu in Vaikuṇṭha took birth in Dvārakā. Devaśarmā the father of Guṇavatī took birth as Satrājit. Candraśarmā became Akrūra. Guṇavatī became Satyabhāmā. Because of the goodness earned by the fast of Kṛttikā, she had become a beloved one of Viṣṇu. Because she made a grove of holy basil (tulasī) at the gate of Viṣṇu in the previous birth the Kalpaka tree came to her garden in this birth. Because she lighted lamps in Kārttika month Mahālakṣmī lives permanently in her house. Because she did fast and vow in Kārttika imagining Viṣṇu as her husband, she became the wife of Śrī Kṛṣṇa in this birth. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 91).

3) *Family life.* See under Kṛṣṇa, Para 16 and Naraka Para 4).

4) *Other details.*

(i) The sons Bhīma and others were born to Śrī Kṛṣṇa by Satyabhāmā. (Agni Purāṇa, Chapter 276).

(ii) Narakāsura stole the ear-rings of Aditi, the mother of the devas. Śrī Kṛṣṇa and Satyabhāmā went to fight with Narakāsura. They killed him and recovered the ear-rings and gave them back to Aditi. At that time Aditi blessed Satyabhāmā thus : "Till Śrī Kṛṣṇa forsakes his body you will not be affected by old age. Moreover you will always have a divine fragrance and good qualities." (M.B. Sabhā Parva, Chapter 38).

(iii) Satyabhāmā had a beautiful white palace in Dvārakā. The steps of the palace were paved with jewels. To those who pass over its steps, hot season will appear to be cold. (M.B. Dākṣiṇātya Pāṭha, Sabhā Parva, Chapter 38),

(iv) When the Pāṇḍavas were living in the Kāmyaka forest at the time of their forest life, Śrī Kṛṣṇa and Satyabhāmā paid them a visit. (M.B. Vana Parva, Chapter 183, Verse 11).

(v) At this time Satyabhāmā asked Pāñcālī about the means and ways to bring the husband over to her side. (M.B. Vana Parva, Chapter 238, Verse 4).

(vi) When Arjuna came to Dvārakā, after Śrī Kṛṣṇa had forsaken his body, Satyabhāmā lamented with the other queens for a long time. (M.B. Mausala Parva, Chapter 5, Verse 13).

(vii) After this Satyabhāmā went to the forest for penance. (M.B. Mausala Parva, Chapter 7, Verse 74).

SATYADEVA. A prominent warrior of the army of Kaliṅga. He took part in the Bhārata-battle and served as the guard of the wheel of King Śrutāyus of Kaliṅga and was killed by Bhīmasena. (M.B. Bhīṣma Parva, Chapter 54, Verse 74).

SATYADEVĪ. The daughter of King Devaka. This Satyadevī was one of the seven wives of Vasudeva. (Matsya Purāṇa, 44-73).

SATYADHARMĀ I. A King of the lunar dynasty. He was a helper of Yudhiṣṭhira. (M.B. Udyoga Parva, Chapter 141, Verse 25).

SATYADHARMĀ II. A brother of Suśarmā, the King of Trigarta. Arjuna killed him in the Bhārata-battle. (M.B. Śānti Parva, Chapter 26, Verse 36).

SATYADHṚTI I. A son of Śatānanda. It is mentioned in Agni Purāṇa, Chapter 278, that this Satyadhṛti had two children called Kṛpa and Kṛpī.

SATYADHṚTI II. A warrior who fought in chariot on the side of the Pāṇḍavas in the Battle of Bhārata. The following information is given about him in Mahābhārata.

(i) Bhīṣma considered Satyadhṛti as one of the prominent fighters in chariots. (M.B. Udyoga Parva, Chapter 17, Verse 18).

(ii) This Satyadhṛti had been present at the Svayaṁvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Verse 10).

(iii) This Satyadhṛti who was the son of Sucitra continued helping Ghaṭotkaca the son of Hiḍimbī, during the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 93, Verse 13).

(iv) Satyadhṛti was an expert in the wielding of all weapons, especially in archery. He was a scholar in the Vedas and Vedāṅgas. (M.B. Droṇa Parva, Chapter 23).

(v) In the Bhārata-battle he was killed by Droṇācārya. (M.B. Karṇa Parva, Chapter 6, Verse 34).

SATYADHṚTI III. The son of the King Kṣemaka. In the Bhārata-battle he fought on the side of the Pāṇḍavas against the Kauravas. (M.B. Droṇa Parva, Chapter 23, Verse 58).

SATYAHITA. A King of the Pūru dynasty. He was son of Ṛṣabha and the father of Sudhanvā. (Agni Purāṇa, Chapter 278).

SATYAJIT I. A King belonging to the dynasty of Yayāti. He was the son of Sunīta and the father of Kṣema. (Bhāgavata, Skandha 9).

SATYAJIT II. A brother of Drupada, the King of Pāñcāla. He appears in the story of Mahābhārata for the first time at the battle between Drupada and Arjuna. When the education of the Kauravas and the Pāṇḍavas was over, Droṇa asked his pupils to bring Drupada tied as teacher's gift. An attempt was made to bring Drupada before Droṇa, in which attempt Drupada and Arjuna confronted each other. In this fight it was Satyajit who stood as the right hand of his brother Drupada. (M.B. Ādi Parva, Chapter 137, Verse 42). Arjuna defeated this Satyajit. Immediately Satyajit ran away from the battle-field.

After the marriage of Pāñcālī, Pāṇḍavas and Drupada became relatives. With this Satyajit also came to be on good relation with the Pāṇḍavas. In the battle of Bhārata this Satyajit was the bodyguard of Yudhiṣṭhira. (M.B. Droṇa Parva, Chapter 17). In the battle which followed Droṇa killed Satyajit. (M.B. Karṇa Parva, Chapter 6, Verse 4).

SATYAKA. A king of the Yādava clan. He was the father of Sātyaki. Satyaka also took part in the festivals conducted on the Raivata-mountain by Śrī Kṛṣṇa and the others. It is stated in the aśvamedha Parva, Chapter 62, Verse 6, that Satyaka conducted offerings to the manes in respect of Abhimanyu.

SATYAKĀMA (SATYAKĀMA JĀBĀLA). A noble hermit. There is a story as given below, in the Chāndogyopaniṣad about the greatness of this hermit.

As his father died in his boyhood, Satyakāma was brought up by his mother Jābālī. Whan it was time to begin education, the boy told his mother, "Mother, I would like to be educated under a teacher, in the Vedas. But I don't know what clan I belong to. What answer shall I give, when the teacher asks me about my clan ?" His mother Jābālī replied. "I also do not know much about the clan of your father who married me when I was a girl. From that day onwards I was engaged in house-keeping. I did not ask your father about the clan. In my younger days I gave birth to you. Shortly after that your father died. Tell your teacher that you are Satyakāma the son of Jābālī."

Having heard this Satyakāma went in search of a teacher. At last he reached the hermitage of the sage Gautama and told him every thing. The hermit was attracted by his truthfulness and behaviour. Believing that Satyakāma was a Brahmin boy, Gautama accepted him as a disciple. The hermit entrusted the boy with four hundred lean cows to look after. The boy accepted the work, and said to the hermit. "When this becomes a group of thousand fat cows, I will bring them back." He lived in the forest looking after the cows. The Devas

sympathised with him. Vāyu (wind), the Sun, Agni (fire) and Prāṇa together gave him divine knowledge and wisdom. After this Satyakāma returned to the hermit Gautama with thousand fat cows. Seeing the boy whose face shone with the light of God, the hermit was amazed. "Who gave you divine knowledge ?" asked the hermit. Satyakāma told the hermit all that took place. Fully satisfied with the boy, Gautama imparted to him knowledge about the universal Soul (Paramātmā) and Satyakāma became a noble hermit.

Satyakāma got several disciples of whom Upakosala was prominent. He approached Satyakāma as a student. For twelve years he served his teacher and kept up the fire in the firepit for burnt offering, without being extinguished throughout the twelve years, and worshipped the fire god. Yet the teacher did not impart knowledge to him. The teacher's wife recommended to her husband that Upakosala should be given learning. But the teacher was silent. Upakosala took a vow and fast before the burnt-offering fire pit. Agni Deva felt pity for him and informed him that God is all-pervading and that his teacher would show him the way to God. When he came to the teacher, his face was seen shining. Satyakāma asked Upakosala for the reason. Upakosala told the teacher what the fire god had told him. Immediately Satyakāma taught his disciple the path of yoga (union) by knowledge of the Sāṅkhyas.

SATYAKARMĀ I. A king of the family of Bharata. He was the son of Dhṛtavrata and the father of Anuratha. (Bhāgavata, Skandha 9).

SATYAKARMĀ II. The brother of Suśarmā the king of Trigarta. Though he took a vow in the Bhārata battle that he would kill Arjuna, what happened was that he was killed by Arjuna. (M.B. Droṇa Parva, Chapter 17, Verse 17; Śalya Parva, Chapter 27, Verse 39).

SATYAKETU I. A king of the Solar dynasty. He was the son of Dharmaketu and the father of Dhṛṣṭaketu. (Bhāgavata, Skandha 9).

SATYAKETU II. A king of Pāñcāla. Mention is made in Brahmāṇḍa Purāṇa, Śloka 73, of a Pāñcāla King Satyaketu who fought with Paraśurāma.

SATYAKETU III. A king belonging to the Pūru dynasty. This Satyaketu was the son of King Sukumāra. (Agni Purāṇa, Chapter 278).

SĀTYAKI (YUYUDHĀNA). A Yādava, who was a warrior of the Vṛṣṇi dynasty and a friend of Śrī Kṛṣṇa.

1) *Genealogy.* Descended from Viṣṇu thus : Brahmā - Atri - Candra - Budha - Purūravas - Āyus - Nahuṣa - Yayāti - Yadu - Sahasrajit - Śatajit -Hehaya - Dharma - Kuni - Bhadrasena - Dhanaka - Kṛtavīrya - Kārttavīryārjuna - Madhu - Vṛṣṇi - Yudhājit - Śini - Satyaka - Sātyaki.

Śini was the younger son of Yudhājit. Sātyaki alias Yuyudhāna, a companion of Śrī Kṛṣṇa and a great friend of the Pāṇḍavas, was Śini's grandson.

2) *His relation to other prominent Yādavas.* The dynasty of Anamitra, first son of Yudhājit, became famous through Prasena, Satrājit, Śvaphalka and Akrūra. Of the four sons of Andhaka, predecessor of Kṛṣṇa, Kukura and Bhajamāna deserve special mention. Āhuka, in the dynasty of Kukura had two sons named Devaka and Ugrasena. Devakī, daughter of Devaka, became wife of Vasudeva and mother of Kṛṣṇa. Kaṁsa was the son of Ugrasena. Śūra, seventh in the line of Bhajamāna, son of Andhaka had twelve children. His first son Vasudeva was Kṛṣṇa's father. Śrutakīrti, Śrutaśravas, Śrutadevī and Rājādhidevī the four daughters of Śūra were married respectively by Dhṛṣṭaketu, king of Kekaya, Damaghoṣa, king of Cedi, Vṛddhaśarman, king of Karūṣa and Jayasena, king of Avantī. Dhṛṣṭaketu was a great ally of the Pāṇḍavas. Śiśupāla was the son of Damaghoṣa, and Dantavaktra the son of Vṛddhaśarman. Śiśupāla and Dantavaktra, the third human incarnation of Jaya and Vijaya were war-crazy and haughty persons. Vinda and Anuvinda, sons of Jayasena, were great friends of the Pāṇḍavas. As Kuntī, daughter of Śūra became the adopted daughter of Ugrasena, she became also the niece of Vasudeva and Kṛṣṇa's father's sister. Kuntī married Pāṇḍu and she delivered four sons, Karṇa, Yudhiṣṭhira, Bhīmasena and Arjuna.

3) *Other information I.* The following facts about Sātyaki are extracted from the Mahābhārata.

(1) Sātyaki was born from an aspect of the Marud-devatās. (Ādi Parva, Chapter 185, Verse 18).

(2) He was present at the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 18).

(3) He was in the company of the Yādavas, who went to Indraprastha with the dowry for Subhadrā. (Ādi Parva, Chapter 220, Verse 31)

(4) A member in the court of Yudhiṣṭhira, Sātyaki learned dhanurveda (science of archery) from Arjuna. (Sabhā Parva, Chapter 4, Verse 34).

(5) He was one of the chief Yādava warriors. (Sabhā Parva, Chapter 14, Verse 57).

(6) At the coronation of Yudhiṣṭhira he held the royal umbrella over his head. (Sabhā Parva, Chapter 53, Verse 13).

(7) He also was present at the wedding of Abhimanyu held at Upaplavya city. (Virāṭa Parva, Chapter 72, Verse 21).

(8) He went to Yudhiṣṭhira with a big army to participate in the great war. (Udyoga Parva, Chapter 19, Verse 1).

(9) He informed Śrī Kṛṣṇa, who went to the Kaurava assembly as the messenger of the Pāṇḍavas, that he desired war. (Udyoga Parva, Chapter 81, Verse 5).

(10) Śrī Kṛṣṇa started for the Kaurava assembly with Sātyaki after making him leave his weapons in the chariot. (Udyoga Parva, Chapter 83, Verse 12).

(11) On the first day of the great war, he fought a duel with Kṛtavarman. (Bhīṣma Parva, Chapter 45, Verse 12).

(12) He saved Arjuna, who was in difficulties on account of the rain of arrows from Bhīṣma. (Bhīṣma Parva, Chapter 69, Verse 78).

(13) He fought with Bhūriśravas. (Bhīṣma Parva, Chapter 64, Verse 1).

(14) When his charioteer was killed by Bhīṣma, Sātyaki drove the chariot himself. (Bhīṣma Parva, Chapter 73, Verse 28).

(15) Bhūriśravas killed ten sons of Sātyaki. (Bhīṣma Parva, Chapter 74, Verse 1).

(16) He defeated Alambūṣa. (Bhīṣma Parva, Chapter 82, Verse 45).

(17) He rendered Aśvatthāmā unconscious. (Bhīṣma Parva, Chapter 101, Verse 47).

(18) He fought with Bhīṣma. (Bhīṣma Parva, Chapter 104, Verse 29).

(19) He fought with Duryodhana. (Bhīṣma Parva, Chapter 110, Verse 14).
(20) He fought with Bhagadatta. (Bhīṣma Parva, Chapter 111, Verse 7).
(21) He fought with Aśvatthāmā. (Bhīṣma Parva, Chapter 116, Verse 9).
(22) Following that he fought with Kṣemamūrti and Bṛhanta on the Kaurava side. (Droṇa Parva, Chapter 25, Verse 47).
(23) His chariot was thrown off by Bhagadatta's elephant. (Droṇa Parva, Chapter 26, Verse 43).
(24) Karṇa and Sātyaki fought each other. (Droṇa Parva, Chapter 32, Verse 67).
(25) At the instance of Arjuna he remained on the battle-field protecting Yudhiṣṭhira. (Droṇa Parva, Chapter 84, Verse 35).
(26) He fought with Duśśāsana. (Droṇa Parva, Chapter 99, Verse 14).
(27) He saved Dhṛṣṭadyumna from being killed by Droṇa. (Droṇa Parva, Chapter 97, Verse 32).
(28) He fought Droṇa again and broke six bows of the latter. (Droṇa Parva, Chapter 98).
(29) He fought with Vyāghradatta. (Droṇa Parva, Chapter 106, Verse 14).
(30) He killed Vyāghradatta. (Droṇa Parva, Chapter 107, Verse 32).
(31) Droṇa wounded Sātyaki. (Droṇa Parva, Chapter 110, Verse 2).
(32) Sātyaki wounded Kṛtavarman. (Droṇa Parva, Chapter 113, Verse 46).
(33) He killed Jalasandha. (Droṇa Parva, Chapter 115, Verse 52).
(34) He defeated Duryodhana. (Droṇa Parva, Chapter 116, Verse 24).
(35) He defeated Droṇa. (Droṇa Parva, Chapter 117, Verse 30).
(36) He killed Sudarśana. (Droṇa Parva, Chapter 118, Verse 15).
(37) He defeated Duśśāsana. (Droṇa Parva, Chapter 121, Verse 29).
(38) He killed king Alambūṣa. (Droṇa Parva, Chapter 140, Verse 18).
(39) He killed Bhūriśravas. (Droṇa Parva, Chapter 143, Verse 54).
(40) He defeated Karṇa in fighting. (Droṇa Parva, Chapter 144, Verse 64).
(41) He killed Somadatta in battle. (Droṇa Parva, Chapter 162, Verse 33).
(42) He killed King Bhūri. (Droṇa Parva, Chapter 166, Verse 12).
(43) He defeated Vṛṣasena, son of Karṇa. (Droṇa Parva, Chapter 170, Verse 30).
(44) Bhīma and Sahadeva prevented Sātyaki, who rushed forward with his club, from killing Dhṛṣṭadyumna. (Droṇa Parva, Chapter 198, Verse 6).
(45) He routed six mahārathas of the Kaurava army. (Droṇa Parva, Chapter 200, Verse 53).
(46) During the battle with Aśvatthāmā he fell unconscious. (Droṇa Parva, Chapter 200, Verse 56).
(47) He killed Anuvinda, King of Kekaya. (Karṇa Parva, Chapter 13, Verse 11).
(48) He killed Vinda. (Karṇa Parva, Chapter 13, Verse 35).
(49) He killed the King of Vaṅga. (Karṇa Parva, Chapter 22, Verse 13).
(50) He defeated Śakuni. (Karṇa Parva, Chapter 61, Verse 48).
(51) He killed Prasena, son of Karṇa. (Karṇa Parva, Chapter 82, Verse 6).
(52) He fought with Śalya. (Śalya Parva, Chapter 13).
(53) He killed Sālva, the mleccha King. (Śalya Parva, Chapter 20, Verse 26).
(54) He killed Kṣemamūrti. (Śalya Parva, Chapter 21, Verse 8).
(55) He captured Sañjaya alive. (Śalya Parva, Chapter 25, Verse 57).
(56) Though he got ready to kill Sañjaya, yet he set him free on the advice of Vyāsa. (Śalya Parva, Chapter 29, Verse 38).
(57) After the great war was over he went to Dvārakā from Hastināpura in the company of Śrī Kṛṣṇa. (Aśvamedhika Parva, Chapter 52, Verse 57).
(58) He participated in the celebrations held at mount Raivataka in the company of Śrī Kṛṣṇa. (Aśvamedhika Parva, Chapter 59, Verse 3).
(59) He performed the after-death ceremonies of Abhimanyu. (Aśvamedhika Parva, Chapter 62, Verse 6).
(60) He participated in the aśvamedha yajña held by Yudhiṣṭhira at Hastināpura. (Aśvamedhika Parva, Chapter 66, Verse 3).
(61) Under the influence of liquor he ridiculed Kṛtavarman for killing sleeping children. (Mausala Parva, Chapter 3, Verse 16).
(62) For Sātyaki's part in the Syamantaka incident see under Syamantaka.
(63) When Sātyaki, after killing Kṛtavarman, rushed forth to kill many others, Kṛṣṇa, and Pradyumna interfered. Yet, he killed many others. (Mausala Parva, Chapter 8, Verse 29).
(64) Arjuna appointed Yauyudhāni, son of Sātyaki, chief of the region in the plain of Sarasvatī. (Mausala Parva, Chapter 7, Verse 71).
(65) After death his soul went to the Marudgaṇas. (Svargārohaṇa Parva, Chapter 4, Verse 17).
(66) Synonyms used for Sātyaki in the Mahābhārata: Ānartta, Śaineya, Śaineyanandana, Śauri, Śiniputra, Śinipautra, Śininaptā, Śinipravara, Dāśārha, Mādhava, Mādhavāgrya, Mādhavasiṁha, Madhūdvaha, Sātvata, Sātvatāgrya, Sātyaka, Vārṣṇeya, Vṛṣṇi, Vṛṣṇiśārdūla, Vṛṣṇikulodvaha, Vṛṣṇyandhakapravīra, Yādava, Yadūdvaha, Yadūttama, Yuyudhāna.

4) *Other information II.* From Bhāgavata

(1) In all the wars in which Śrī Kṛṣṇa was engaged, it was Sātyaki, who was his most powerful supporter. In the battle between Kṛṣṇa and Bāṇāsura, Sātyaki clashed with Kumbhāṇḍa, Bāṇa's minister. (Bhāgavata Skandha 1).
(2) When Jarāsandha attacked Mathurāpurī, Sātyaki who guarded the city's western entrance, fought the former and routed his forces. (Bhāgavata, Skandha 1).
(3) He participated in the Śalya and Pauṇḍrakavāsudeva wars. (Bhāgavata, Skandha 1).

SATYALOKA. The world of Brahmā. (See under Brahmā)

SATYĀNṚTA. See under Pramṛta.

SATYAPĀLA. A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Verse 14, that this hermit shone in the court of Yudhiṣṭhira.

SATYARATĀ. A Kekaya princess. Satyavrata (Triśaṅku) the king of Ayodhyā married this princess. (Vāyu Purāṇa, Chapter 88; Verse 117).

SATYARATHA. The brother of Suśarmā the king of Trigarta. (M.B. Udyoga Parva, Chapter 66, Verse 11).

SATYĀRTHAPRAKĀŚA. A commentary on the Veda sūktas by Svāmī Dayānanda who founded the Ārya Samāja.

SATYASANDHA. I. (SATYAVRATA, SATYASENA, SANDHA). One of the hundreds ons of Dhṛtarāṣṭra. The following information about this Satyasandha is from Mahābhārata.

(1) This Satyasandha was one of the eleven great chariot-fighters in the army of the Kauravas. (M.B. Ādi Parva, Chapter 63, Verse 119).

(2) This Satyasandha stood as the bodyguard of Śalya and fought in the Bhārata-battle. (M.B. Bhīṣma Parva, Chapter 62, Verse 17).

(3) Abhimanyu wounded him in the Bhārata-battle. (M.B. Bhīṣma Parva, Chapter 73, Verse 24).

(4) Sātyaki showered arrows on Satyasandha. (M.B. Droṇa Parva, Chapter 116, Verse 7).

(5) Bhīmasena killed Satyasandha in the battle of Bhārata. (M.B. Karṇa Parva, Chapter 84, Verse 2).

SATYASANDHA. II. One of the two followers given to Subrahmaṇya by the god Mitra. The other follower was Suvrata. (M.B. Śalya Parva, Chapter 45, Verse 41).

SATYASANDHA III. An ancient king in India. There is a story in Mahābhārata, Śānti Parva, Chapter 234, Verse 16, as to how, this king Satyasandha, who was an observer of vows and fasts, saved the life of a Brahmin by sacrificing his own life.

SATYASENA I. See under Satyasandha.

SATYASENA II. A brother of Suśarmā, the king of Trigarta. It is mentioned in Mahābhārata, Karṇa Parva, Chapter 27, Verse 3, that this Satyasena confronted Arjuna in the Bhārata-battle and was killed by him.

SATYASENA III. A son of Karṇa. He served as the guard of the wheel of the chariot of his father Karṇa in the Bhārata-battle. (M. B. Karṇa Parva, Chapter 48, Verse 18).

SATYAŚRAVAS I. A warrior who fought on the Kaurava side against the Pāṇḍavas. Abhimanyu killed this warrior. (M.B. Droṇa Parva, Chapter 45, Verse 3).

SATYAŚRAVAS II. A teacher-priest of the line of the Ṛgveda-disciples of Vyāsa. He was the son of the hermit Mārkaṇḍeya. (Vāyu Purāṇa, 96: 171).

SATYATAPAS (UTATHYA) I. A brahmin boy who was changed into a cobra by the curse of a saint called Godila. The original name of this youth was Utathya. Later he came to be known as Satyatapas. The story of this Satyatapas is given in Devī Bhāgavata, Skandha 3, as follows:-

In days of old, there was a Brahmin named Devadatta in Kosala. His wife was called Rohiṇī. Though much time elapsed no child was born to them. At last Devadatta performed the sacrifice called Putrakāmeṣṭi, on the banks of the river Tamasā. Several saintly persons took part in the sacrifice. Suhotra was detailed as Brahmā, Yājñavalkya as officiating priest, Bṛhaspati as sacrificer, Paila to recite Vedas and Godila to sing Sāman hymns. The singing of Godila, an expert singer, caused horripilation to everybody in the sacrificial hall. But in the middle of singing he had to take breath, and there occurred a solecism in his voice. Devadatta did not like it. He warned Godila, who instantly became angry and said to Devadatta. "Since you called me Cobra, the son born to you will become a cobra." Devadatta became miserable and begged Godila by holding his feet to pardon him. He gave liberation from the curse that his son would be a cobra and said that he would become a sage.

The wife of Devadatta became pregnant and gave birth to a son. He was named Utathya. In the eighth year, the ceremony of investiture with the Brahmā string was performed and the boy commenced education. The teacher began to teach the Vedas. From that day onwards the boy became self-conceited. All the attempts made by the teacher to change his behaviour were futile. His father tried the four expedients in vain. Thus twelve years elapsed. The boy did not even learn the evening prayer. Everybody thought that he was a cobra. All scoffed at him. His own people disliked him; with this, self-renunciation took root in his boyish mind and he left his home and went away. He reached the banks of the Ganges and made a hut there and lived there observing rigorous celibacy, and vow of truth. Thus the boy-hermit began severe penance.

He had learned no rites or rituals according to the Vedas. He would rise early in the morning, and after cleaning the teeth he would take a dip in the Gangetic waters, without any spells or actions and return to the hut. He would eat anything that came by. He would cause no harm to anybody, though he had no power to do good to anybody. Everybody in the neighbourhood began to realize that he was a boy who would on no account utter falsehood. So all began to call him Satyatapas. Satyatapas had no peace of mind. Life seemed to be a burden to him. He became thoughtful day and night. Thus he spent fourteen years there. People firmly believed in his truthfulness. So they named him Satyavrata. Once a forester came near his hut. He sent an arrow at a hog, which ran into the hermitage with the arrow sticking on its body. Blood was oozing from its wound. The jungle-dweller also came into the hut followlng the hog. Seeing Satyavrata the man asked "Where is the hog that I had shot ?" Satyavrata who knew that killing animals was a sin, kept silence to save the beast. Devī was pleased at the moral courage and truthfulness of Satyavrata. It is said that the moment the hog got into the hermitage, the Sārasvata syllable 'Ai' arose from the tongue of Satyavrata. The moment he had pronounced the rootsound of Sarasvatī, 'Ai', by the grace of Devī, he became a poet like Vālmīki. Looking at the forester Satyavrata said :

"Yāḥ paśyati na sa brūte
Yo brūte sa na paśyati /
Aho ! vyādha, svakāryārthin
Kam pṛcchasi punaḥ punaḥ //

"He who sees does not speak. He who speaks, does not see. Selfish hunter, whom do you ask again and again ?" When the forester heard these words of Satyavrata, the bow and arrow fell from his hands. With self-renunciation he went away from the hermitage. The fame of the great poet Satyavrata spread everywhere. His father also heard about this from others. He came to the bank of the Ganges and took his son home. Even today Brahmins sing about the fame of that hermit on the New moon days.

SATYATAPAS II. A hermit. Once he cursed a celestial maid who had tried to hinder his penance, to

become a phoenix tree. Later this hermit liberated her from the curse. (Padma Purāṇa, Uttarakhaṇḍa, Chapter 178).

SATYAVĀN I. Husband of Sāvitrī who was famous for matrimonial fidelity. (For detailed story see under Sāvitrī II).

SATYAVĀN II. See under Ṛtambhara.

SATYAVĀN III. One of the commanders of the army of the Kauravas. Mention is made about this commander in Mahābhārata, Udyoga Parva, Chapter 167, Verse 30.

SATYAVĀK I. A son of Cākṣuṣa Manu. Ten sons including Satyavāk, were born to Cākṣuṣa Manu by his wife Naḍvalā. (Agni Purāṇa, Chapter 18).

SATYAVĀK II. A Deva Gandharva. This Gandharva was the son born to Prajāpati Kaśyapa by his wife Muni. (M.B. Ādi Parva, Chapter 65, Verse 43).

SATYAVARMĀ. A brother of Suśarmā the King of Trigarta. (M.B. Droṇa Parva, Chapter 17, Verse 17).

SATYAVATĪ I. The mother of Vyāsa.

1) *A short history.* Satyavatī was the daughter of the celestial maid Adrikā. Because of a curse she lived as a fish in the river Ganges. Once the semen of King Uparicaravasu happened to fall in the Ganges and this fish swallowed it in consequence of which it became pregnant. A fisherman caught this fish and cut it. He got two human babies, male and female from the stomach of the fish. The fisherman gave the two infants to the King who took the male child. This child later became the Matsya King. The female child had the smell of fish. The King called her Matsya-Gandhī (She who has the smell of fish) and gave her back to the fisherman, who took the child to his hut and brought her up as his daughter. As the child was dark in complexion the fisherman called her Kālī. Thus the girl was known by two names Kālī and Matsyagandhī. Later she got the name Satyavatī also.

The fisherman was engaged in the work of ferrying people across the river. Matsyagandhī helped her father in this work. She became a full-bloomed young woman. One day the hermit Parāśara came by that way and when he saw Matsyagandhī, he fell in love with her. She ferried the hermit across the river. In the middle of the river Parāśara created an artificial fog inside which Parāśara took Matsyagandhī as his wife. From that moment Matsyagandhī became Kastūrīgandhī (she who has the smell of Kastūrī (musk). Kālī became pregnant and delivered instantly. Parāśara left the place after having blessed her that she would not lose her virginity.

The son born to Kālī, immediately grew up to be a youth. After promising his mother that he would come to her when she thought of him, the youth went to the forest for penance. The name of the son was Kṛṣṇa. This Kṛṣṇa later became famous by the name Vyāsa. Satyavatī again engaged herself in helping her father.

One day Śantanu, a King of the lunar dynasty came to the forest for hunting. The fragrance of musk emanating from the body of Kastūrīgandhī spread throughout the whole forest. The King walked on through the forest tracing the origin of the smell of musk and reached the fisherman's hut. The King fell in love with Satyavatī. The King had a son named Bhīṣma by his first wife Gaṅgā. Bhīṣma made it easy for the King to marry Satyavatī. Two sons Citrāṅgada and Vicitravīrya were born to Śantanu by his wife Satyavatī. Citrāṅgada was killed in his boyhood. Vicitravīrya became a youth and married Ambikā and Ambālikā the daughters of the King of Kāśī. Vicitravīrya met with untimely death before a child was born to him. When Satyavatī saw that the family was about to become extinct, she thought of her son Vyāsa, who instantly arrived at the palace. From Vyāsa, Ambālikā got the son Pāṇḍu and Ambikā, the son Dhṛtarāṣṭra. Both the sons Dhṛtarāṣṭra and Pāṇḍu got married. Pāṇḍu died. The death of her son struck heavily at the heart of Satyavatī. She did not wish to live much longer after this. She mentioned about the fearful things yet to happen. Then taking her daughters-in-law Ambikā and Ambālikā with her, Satyavatī went to the forest to do penance and finally attained heaven. (M.B. Ādi Parva, Chapter 127). (For further details see under Adrikā, Vyāsa and Śantanu).

2) *Names.* Dāśeyī, Gandhakālī, Gandhavatī, Kālī Satyā, Vāsavī, Yojanagandhā and such other words are used in the Mahābhārata as the synonyms of Satyavatī.

SATYAVATĪ II. The sister of Viśvāmitra. (See under Jamadagni; Para 2).

SATYAVATĪ III. A princess of the country of Kekaya. She was the wife of Triśaṅku and the mother of Hariścandra. (Mahābhārata, Dākṣiṇātyapāṭha, Sabhā Parva, Chapter 12).

SATYAVATĪ IV. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 117, Verse 15, that one Satyavatī was the wife of Nārada.

SATYAVRATA I. Another name of Triśaṅku. (See under Triśaṅku).

SATYAVRATA II. The Brahmin boy Satyatapas. (See under Satyatapas).

SATYAVRATA III. A son of Dhṛtarāṣṭra. It is seen that he was known by other names also such as Satyasena, Satyasandha, Sandha etc. (See under Satyasandha).

SATYAVRATA IV. Brother of Suśarmā, the King of Trigarta. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 17, that this cursed warrior took in vain a vow in the battle of Bhārata that he would kill Arjuna.

SATYAYUGA. Another name of Kṛtayuga. (See under Kṛtayuga).

SATYĀYUS. One of the six sons born to Purūravas by Urvaśī. The six sons were Āyus, Śrutāyus, Satyāyus, Raya, Vijaya and Jaya. (Bhāgavata, Skandha 9).

SATYEṢU I. Brother of Suśarmā the King of Trigarta. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 17, and Śalya Parva, Chapter 27, that this Satyeṣu was killed by Arjuna in the Bhārata-battle.

SATYEṢU II. A Rākṣasa (giant). Mention is made about this giant who had ruled over the world in ancient days and had to go, leaving this world due to fate, in Mahābhārata, Śānti Parva, Chapter 227, Verse 51.

SATYEYU. A King born in the dynasty of King Pūru. This Satyeyu was one of the ten sons born to Raudrāśva by the celestial maid Ghṛtācī. (Bhāgavata, Skandha 9).

According to the statement that occurs in Mahābhārata, Ādi Parva, Chapter 94, the father of Satyeyu was

Raudrāśva and mother, Miśrakeśī. The son Satyeyu was born to Raudrāśva by the celestial maid Miśrakeśī.

SAUBALA. A Vaiśya. It is mentioned in Devī Bhāgavata, Skandha 2, that King Dhṛtarāṣṭra had two wives, one a Kṣatriya woman, named Gāndhārī, the daughter of the King of Gāndhāra and the other a Vaiśya woman named Saubalī, the daughter of Saubala.

SAUBHA. The aerial chariot or Vimāna of the King of Sālva. This was also called Saubhanagara. When Śrī Kṛṣṇa killed Sālva, this Vimāna was smashed by the power of his weapon, the Cakra (Discus). (M.B. Vana Parva, Chapter 22, Verse 33).

SAUBHADRATĪRTHA. A holy place on the coast of the southern sea. (For further details see under Padmatīrtha and Vargā).

SAUBHĀGYAGAURĪ. A particular kind of image of Devī Pārvatī. When the image of this goddess Pārvatī is fixed and consecrated as having the posture with one of the left hands touching the head and shoulder and the other hand holding a mirror, one of the right hands holding fruit and the other one being held high, it is called Saubhāgyagaurī. (Agni Purāṇa, Chapter 50).

SAUBHĀGYASUNDARĪ. A feminine form of Nārada. (See under Tāladhvaja I).

SAUBHAPATI. The King Sālva. As he had been in possession of an aerial chariot called Saubha, he is said to have got this name.

SAUBHARA. A fire. This agni (fire) was born from a portion of Varcas. (M.B. Vana Parva, Chapter 220, Verse 6).

SAUBHARI I. A hermit who had performed penance, sitting on the banks of the river Kālindī. (For detailed story see under Garuḍa, para 11).

SAUBHARI II. A hermit who had put up his hermitage on the Vindhya. At the time of the horse-sacrifice of Yudhiṣṭhira, Arjuna called on this hermit Saubhari. On that occasion the hermit told Arjuna about the previous history of Caṇḍī, who had been cursed by the hermit Uddālaka. It is mentioned in Jaimini Aśvamedha Parva, Chapter 96, that Arjuna later redeemed Caṇḍī from the curse.

SAUBHARI III. A hermit famous in the Purāṇas. A Purāṇic story about this hermit's marrying the fifty daughters of Māndhātā is given below.

Saubhari saw two fishes engaged in coition, while he was doing penance on the banks of the Yamunā. This sight aroused matrimonial thoughts in the hermit's mind. He instantly approached Māndhātā and informed him of his desire to marry a princess.

Māndhātā did not like to give his daughter in marriage to the old hermit. Concealing his thought, he told the hermit as follows:—"Out of my fifty daughters, she who wishes to be your wife, shall be given to you." Saubhari, who had already read the thought of Māndhātā entered the harem in the shape of a handsome fine youth, and all the fifty damsels liked him. Thus Saubhari married all of them, and begot hundred sons of each of them.

This matrimonial life lasted for some time. At last the hermit grew weary of this life. Discarding everything, Saubhari went to the forest. His wives, who also had become disinterested in worldly enjoyment, followed him. (Bhāgavata, Skandha 9; Viṣṇu Purāṇa, 4, 2, 3; Padma Purāṇa, Uttara Khaṇḍa 262; Garuḍa Purāṇa, 1, 138).

SAUDĀSA. A King of the Ikṣvāku dynasty. He was known by the name Kalmāṣapāda also. (For details see under Kalmāṣapāda).

SAUGANDHIKA. A flower-garden of Kubera. It is assumed that Vāyu (the wind-god) carried fragrance from this garden and remained in the palace of Kubera, praising him. This garden was full of sweet-scented lotus (Saugandhika-flower). (M.B. Sabhā Parva, Chapter, 10).

SAUGANDHIKAVANA. A holy place. It is assumed, that the gods such as Brahmā and others, hermits, Siddhas, Cāraṇas, Gandharvas, Kinnaras, Big Nāgas, and so on dwell in this place. All the sins of a man are washed away, the moment he visits this holy place. (M.B. Vana Parva, Chapter 34, Stanza 4).

SAUHṚDA. An ancient country in South India, famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 59).

SAUMADATTI. Bhūriśravas the son of Somadatta. (See under Bhūriśravas).

SAUMANASA I. One of the eight elephants supporting the globe. (See under Aṣṭadiggajas).

SAUMANASA II. The peak of a mountain. It was on this golden peak, with a girth of one yojana and an elevation of ten yojanas, that Bhagavān Viṣṇu placed the first of his three steps during the incarnation as Vāmana, the second step being on the peak of Meru and the third on the head of Mahābali.

"There is a golden peak called Saumanasa, with girth of one yojana and a height of ten yojanas. It is said that in days of yore Mahāviṣṇu placed the first of his three steps on this peak the second being on the peak of Meru." Vālmīki Rāmāyaṇa. Kiṣkindhā kāṇḍa, Sarga 40).

SAUMYĀKṢADVĪPA. An island famous in the Purāṇas (Mahābhārata, Dākṣiṇātyapāṭha, Sabhā Parva, Chapter 38).

ŚAUNAKA I.

1) *General.* A renowned ācārya. He is believed to be the author of the famous works — "Ṛgveda Anukramaṇī", "Āraṇyakam", "Ṛkprātiśākhya", etc.

The famous Āśvalāyanācārya was Śaunaka's disciple. Ācāryas like Kātyāyana, Patañjali and Vyāsa belonged to his class. Śaunaka's real name was "Gṛtsamada". It was because he was the son of Śunaka that he got the name "Śaunaka".

2) *Birth.* Śaunahotra, the son of the sage Śunahotra, once performed a yāga. Indra attended that yāga. At that time Śaunahotra rescued Indra from an attack of the Asuras. Indra who was pleased at this, blessed Śaunahotra that he would be born in his next birth in the Bhṛgu family under the name "Śaunaka".

3) *Genealogy* In Vāyu Purāṇa his genealogy is given in two forms.

i) Ruru (Pramadvarā) - Śunaka - Śaunaka - Ugraśravas

ii) Dharmavṛddha — Śunahotra — Gṛtsamada — Śunaka — Śaunaka. (Vāyu Purāṇa, 92, 26).

4) *Important works.* Śaunaka is believed to be the author of numerous works. The most important of them are given below:—

(1) Ṛkprātiśākhya (2) Ṛgvedacchandānukramaṇī (3) Ṛgvedarṣyanukramaṇī (4) Ṛgveda Anuvākānukramaṇī (5) Ṛgvedasūktānukramaṇī (6) Ṛgvedakathānu-

kramaṇī (7) Ṛgvedapādavidhāna (8) Bṛhaddevatā (9) Śaunakasmṛti (10) Caraṇavyūha and (11) Ṛgvidhāna. Matsya Purāṇa, Chapter 252 mentions that Śaunaka had written a work on the science of architecture.

5) *Disciples.* The chief disciple of Śaunaka was Āśvalāyana. Once Āśvalāyana wrote and dedicated to his Guru (master) two treatises entitled "Gṛhyasūtra" and "Śrautasūtra" to please him. After reading it, Śaunaka destroyed his own work on "Śrautaśāstra". Āśvalāyana wrote his treatise after having studied the ten works of Śaunaka on Ṛgveda.

Kātyāyana, the disciple of Āśvalāyana later received the ten books written by Śaunaka and the three books written by Āśvalāyana. Kātyāyana gave his disciple Patañjali, the two works, "Yajurvedakalpasūtra" and "Sāmaveda Upagrantha" which were written by himself. From this we may infer that the series of Śaunaka's disciples was as follows:— Śaunaka — Āśvalāyana — Kātyāyana — Patañjali — Vyāsa.

ŚAUNAKA II. A Brāhmaṇa who went to the forest with Yudhiṣṭhira. (M.B. Vana Parva, Chapter 2).

ŚAUṆḌIKAS. A Caste. Originally they were Kṣatriyas. Mahābhārata, Anuśāsana Parva, Chapter 35, Verse 17, mentions that they were debased on account of a curse by a Brāhmaṇa.

SAUPTIKAPARVA. A Parva (section) in Mahābhārata (See under Bhārata).

SAURABHEYĪ. A celestial maid. For details see under Vargā.

SAURABHĪ. A cow which was the daughter of Surabhi. Having drunk too much of celestial honey (amṛta) which is the essence of the six tastes (ṣaḍrasas), Brahmā had to vomit, on which occasion, the cow Surabhi sprang up from his face. Her milk having accumulated in a low place the milk-sea was formed. The hermits known as the Phenapas live on the shore of the milk sea, the foam that settles on the shore being their food. Around them, there are four cows which protect the four directions. Saurabhī is one of them. She supports the east. Haṁsikā bears the south, Subhadrā the west and Dhenu the north. (M.B. Udyoga Parva, Chapter 102).

ŚAURI. Vasudeva, the son of Śūrasena.

SAUŚALYA. A country in ancient India very famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, stanza 40).

SAUŚRUTI. Brother of Suśarmā the King of Trigarta. Sauśruti who had fought on the side of the Kauravas in the battle of Bhārata, was killed by Arjuna. (M.B. Karṇa Parva, Chapter 27, Verse 3).

ŚAULKĀYANI. A sage who belonged to the series of Vyāsa's disciples.

SAUTI. A famous son of hermit Romaharṣaṇa. The real name of this son was Ugraśravas. This teacher is responsible for the arrangement of the Mahābhārata. in the form that we see today.

The story of Mahābhārata composed by Vyāsa and Vaiśampāyana contained only a graphic description of the battle of Bhārata. No vivid description of Śrī Kṛṣṇa born of the Yādava dynasty and of the Yādavas, was given in it. To remove this deficiency, Sauti added an appendix called 'Harivaṁśa' to Svargārohaṇa Parva in Mahābhārata. (For further details see under Bhārata I).

SAUVĪRA. An ancient country near the river Sindhu. It is stated in Mahābhārata, Ādi Parva, Chapter 133, that during the period of Mahābhārata, the King of this country was killed by Arjuna.

SAUVĪRĪ. The wife of King Manasyu, the son of Pravīra and the grandson of emperor Pūru. (Mahābhārata, Ādi Parva, Chapter 94, Stanza 5).

SAVANA. I.

1) *General.* Son of Priyavrata who was the son of Svāyambhuva Manu, by his wife, Surūpā. Surūpā had ten sons including Savana. (Devī Bhāgavata, Skandha 8).

2) *Birth of son.* Savana married Suvedā, daughter of Sunābha; but he expired before children were born to him. According to the Vāmana Purāṇa, Chapter 72, seven children were born from the dead Savana. The story about it is as follows :—

Suvedā, heart-broken at the death of Savana, did not permit the dead body to be burnt, herself holding it in embrace. Then a celestial voice said to her : "Cry not. If you are really chaste and true, enter the funeral pyre along with your husband." To this Suvedā answered thus : "I cry because of grief that he died before making me the mother of a son." The celestial voice said to her again : "You enter the pyre without weeping. Your husband will have seven sons."

Sudevā now permitted her dead husband to be cremated and meditating upon her chastity she jumped into the funeral pyre. But within minutes Savana came alive out of the fire with his wife and rose to the sky with her. He stayed in the sky for another five days and on the sixth day had the sexual act again with her. His semen dropped on earth from the sky. The King then with his wife went to Brahmaloka.

Samādā, Nalinī, Puṣyati, Citrā, Viśālā, Haritā and Alinīlā, all of them wives of munis saw the semen in the sky and when it fell into the water they thought it was amṛta, which conferred eternal youth, and with the permission of their husbands swallowed it. As soon as they swallowed it their divine effulgence was diminished and their husbands, therefore, abandoned them. Those women delivered seven children, who cried fiercely and that sound filled the entire universe. Then Brahmā appeared and asked the children not to cry and also told them that they would come to be called Maruts. Brahmā himself called them Maruts. They were the Maruts of the first Svāyambhuva Manvantara.

SAVANA II. One of the seven sons of Bhṛgumuni, the other six being Cyavana, Vajraśīrṣa, Śuci, Aurva, Śukra and Vibhu. They are called Varuṇas also. (Anuśāsana Parva, Chapter 85, Verse 129).

ŚĀVANTA. A King born in the dynasty of emperor Pṛthu. He was the son of Yuvanāśva and father of Bṛhadaśva. (Devī Bhāgavata, 7th Skandha).

SAVARṆĀ. Wife of the muni called Prācīnabarhis. Savarṇā was the daughter of Samudra (ocean). (Viṣṇu Purāṇa, Part 1, Chapter 14). The couple had ten sons called the Pracetases, and they were very efficient in Dhanurveda. All of them engaged themselves in observing the same dharma (duty) and did tapas for 10,000 years under the sea. (For details see under Prācīnabarhis).

SĀVARṆA I. A hermit. This hermit shone in the council of Yudhiṣṭhira. (Mahābhārata, Sabhā Parva, Chapter 4, Verse 15.)

SĀVARṆA II. (SĀVARṆI). A Manu. (For further details see under Manvantara).

SĀVARṆI I. The eighth Manu. (For further details see under Manvantara),

SĀVARṆI II. A hermit. This hermit shone in the council of Indra. (Mahābhārata, Sabhā Parva, Chapter 7, Verse 10). This hermit Sāvarṇi did penance for six thousand years in Satyayuga. (M.B. Anuśāsana Parva, Chapter 14, Verse 103).

SAVITĀ. One of the twelve sons of Kaśyapaprajāpati by his wife called Aditi. These sons are called Ādityas. So, Savitā also is one of the Dvādaśādityas. Viṣṇu, Śakra, Aryamā, Dhātā, Tvaṣṭā, Pūṣā, Vivasvān, Savitā, Mitra, Varuṇa, Aṁśu and Bhaga are the Dvādaśādityas.

Pṛśnī, wife of Savitā, gave birth to three daughters called Sāvitrī, Vyāhṛti and Trayī and three sons called Agnihotra, Paśusoma and Cāturmāsya the great sacrifices. (Viṣṇu Purāṇa, Part 1, Chapter 15).

SĀVITRA I. One of the eleven Rudras. (M.B. Śānti Parva, Chapter 208, Verse 20).

SĀVITRA II. One of the eight Vasus. (Mahābhārata, Anuśāsana Parva, Chapter 150, Verse 16).

SĀVITRA III. A lofty peak of the mountain Sumeru. Jyotiṣka is another name of this peak, which is not approachable. It is adorned with precious stones and is glorified by all. Śiva and Pārvatī once sat on this peak and did penance. It was on this peak that Devī Gaṅgā did penance to Śiva, assuming a divine figure. (M.B. Śānti Parva, Chapter 283, Verse 5).

SĀVITRĪ I.

1) *General information.* The daughter of the Sun. This Sāvitrī is the elder sister of Tapatī. Brahmā married these sisters. It is stated in some Purāṇas that Sāvitrī, Gāyatrī, Sarasvatī all these are one and the same. But there is a story in Padma Purāṇa, Sṛṣṭikhaṇḍa, Chapter 17, stating that Brahmā once went to Gāyatrī in the absence of Sāvitrī, who got angry at this and cursed all the Gods.

Once Brahmā went to Puṣkara to perform a sacrifice. Śiva, Viṣṇu and all the hermits came there. Everything was ready for the sacrifice according to convention. But Sāvitrī, who had been engaged in household duties had not yet arrived. So a priest was sent to bring her. Sāvitrī said to the priest, "I have not finished dressing. There are so many things to be done here. Moreover, Lakṣmī, Bhavānī, Gaṅgā, Svāhā, Indrāṇī, celestial women, wives of Ṛṣis (hermits), none of these have arrived yet. How can I enter the hall as the only woman?" The priest returned and reported that it was not convenient for Sāvitrī to come just then, as she had so much work to do. Brahmā became angry and said to Indra. "Lord Indra, it is up to you to bring me a wife from wherever you like. But it must be done instantly." Hearing the order of Brahmā, Indra selected Gāyatrī who was a good-natured damsel of a cowherd's family, and brought her to the sacrificial dais. With the blessings of the hermits and gods, Brahmā held her hand and acknowledged her as his wife.

Sāvitrī dressed well, adorned herself with ornaments and reached the sacrificial hall. She saw the marrige scene and became furious. Everybody in the hall held their breath, thinking of the approaching danger. Trembling with anger Sāvitrī said "Lo; Brahmā, how is it that you have committed this sin? Have you not married me with fire as witness? I am your wife. Are you not ashamed of this?" The three godheads shivered with fear. Sāvitrī cursed everybody. The curse given to Brahmā was that no body should worship him on any other day except the month of Kārttika in the year. She cursed Indra that enemies would enter the world of gods and would make Indra their captive. Sāvitrī cried out that Viṣṇu would take the birth of man by the curse of Bhṛgu. She cursed Śiva that he would lose his manliness. She gave Agni the curse that he would eat anything and everything without the discrimination of purity or impurity. She cursed the Brahmins that they would, in future perform sacrifice merely with a view to obtain gifts and that they would be wandering about from temple to temple and from tīrtha to tīrtha merely for gain."

Uttering these words of curse, Sāvitrī left the sacrificial hall. Lakṣmī and some other goddesses followed her a little while. Then they begged for permission to return. Sāvitrī said to them, "Lakṣmī! You are leaving me. Is it not so? Right. Hereafter you shall be permanent nowhere. May you become the companion of the wicked, the wavering, the low-minded, the sinner, the cruel, the foolish etc. Indrāṇī also wants to return. Hear this: Indra will kill Vṛtra and incur the sin of Brahmahatyā and at that time Nahuṣa will capture heaven. Then Nahuṣa will abuse you."

Looking at the celestial women who were going to the sacrificial hall, Sāvitrī said; Look, Ye celestial women. None of you will give birth to child and you will not enjoy the pleasure of nurturing a child." Saying these words Sāvitrī left the hall. Not knowing what to do, all sat there. Instantly Gāyatrī rose up and looking at everybody, said as a remission of curses: "I shall remit all curses. Those who worship Brahmā, will be blessed with the pleasure of wife and children and wealth and they will unite with Brahmā. Even if Indra is taken captive, he will be made free by his son and will become the king of heaven again. Viṣṇu will rescue his wife and kill the enemy. The phallus will be worshipped in all the worlds. As Brahmins are the gods on earth the gift you take, will be considered your dues. Lakṣmī! you need not worry. Everybody will worship you. He whom you favour will become a well-to-do person and he whom you forsake will become miserable. You Indrāṇī! Because of Nahuṣa's arrogance Agastya will change him to a big python and he will fall to the earth. The celestial maids will have no desire for children. So childlessness will not make you miserable." By these words of blessings of Gāyatrī, everybody in the sacrificial hall was pacified.

2. *Other details.*

(1) Sāvitrī shines in the palace of Brahmā. (M.B. Sabhā Parva, Chapter 11, Verse 34).

(ii) Sāvitrī is the sovereign deity of the mantra Gāyatrī. This goddess Sāvitrī rose up from the sacrificial fire of King Aśvapati and gave him a boon, and accordingly a daughter named Sāvitrī was born to the King. This princess was Sāvitrī the wife of Satyavān. (M.B. Vana Parva, Chapter 290).

(iii) Śiva, on starting for Tripuradahana (the burning of Tripuras), placed Sāvitrī as the bridles of his horses. (M.B. Droṇa Parva, Chapter 202, Verse 75).

(iv) Once Jāpaka Brahmin worshipped Devī Sāvitrī, who appeared before him and gave him boons. As the Brahmin was engaged in deep meditation and prayer,

he did not see the Devī when she appeared. It was due to this piety that the Brahmin was given boons. (M.B Śānti Parva, Chapter 199).

(v) Once Devī Sāvitrī appeared before Satya, a brahmin of Vidarbha. (M.B. Śānti Parva, Chapter 272, Verse 11).

(vi) Once Devī Sāvitrī praised the giving of rice as alms. (M.B. Anuśāsana Parva, Chapter 57, Verse 8).

SĀVITRĪ II. A hand-maid of Devī Umā. (Mahābhārata, Vana Parva, Chapter 231, Verse 49).

SĀVITRĪ III. A Sāvitrī who was the wife of a king and a righteous woman is mentioned in Mahābhārata, Śānti Parva, Chapter 234, Verse 24. This Sāvitrī gave two ear-rings as alms and attained heaven.

SĀVITRĪ IV. The wife of Satyavān.

1) *Birth.* In the country of Madra, famous in the Purāṇas, there was a king named Aśvapati. His wife was Mālatī. Though the couple grew old they were childless. At last they worshipped Devī Sāvitrī. After vows and prayers for eighteen years the Devī appeared before them, and giving them the boon that a daughter would be born to them, she disappeared. The couple returned to the palace and Mālatī conceived and delivered a daughter whom they named Sāvitrī. (Skandha 9, Devī Bhāgavata; Mahābhārata, Vana Parva, Chapter 293).

2) *Marriage.* Sāvitrī grew up as though Lakṣmī had taken an incarnation and bloomed into a beautiful damsel. But nobody came forward to marry her. On a New moon day she bathed and purified herself and getting the blessings of Brahmins, came and bowed before her father. The King felt sorry as nobody had offered to marry her though she was in the full bloom of youth. He advised her to travel in the outside world and to select a husband by herself. According to the order of her father she took the aged ministers of the King and travelled through the forests in which hermits lived.

Once Nārada came to the palace and while he was talking with King Aśvapati, Sāvitrī and the aged ministers returned. She bowed before her father and Nārada. As soon as Nārada saw her, he asked with curiosity about her marriage. The father replied that he had sent her in search of a husband. Sāvitrī said "I have accepted the Prince Satyavān as my husband. He is the son of King Dyumatsena of Sālva. Dyumatsena became blind in his old age, and taking this opportunity his enemies captured his country. Dyumatsena with his wife and son went to the forest and lived there."

Nārada described the qualities of Satyavān. "Satyavān is as radiant as the sun, as intelligent as Bṛhaspati, as valiant as Indra and as patient as the Earth. Aśvapati was immensely pleased at hearing about the good qualities of Satyavān, and asked Nārada, if there was anything to say against him. Nārada said that he had nothing to say against Satyavān except that he would die "within one year from this date." (Mahābhārata, Vana Parva, Chapter 294).

The King felt miserable when he heard this. Sāvitrī said that she had accepted Satyavān as her husband and that nothing could make her waver from her decision even if he is not going to live more than a year. The King agreed to the wish of his daughter and preparations for the marriage were begun. The King went with Sāvitrī to the forest and saw Dyumatsena who gladly consented to the marriage. Aśvapati returned to the palace leaving Sāvitrī with Satyavān and his parents. As soon as Aśvapati had returned, Sāvitrī discarded her ornaments and assumed the dress suitable to life in the forest and lived with them.

3) *The death of Satyavān.* It was nearly a year and the day of death of Satyavān was fast approaching. There were only four days more. Sāvitrī had taken a vow lasting for three days. Dyumatsena dissuaded her from taking fast. She completed the fast. There was left only one night more. She kept awake for the whole night. Morning came. Though she ended her fast she had not taken any food. Dyumatsena wanted to know the reason. She humbly said that she would eat only after sun-set.

As usual Satyavān took his axe and started for the wood. Sāvitrī also followed him.

Satyavān:-"You have never accompanied me before. Moreover you are very weak on account of the fast. Then how can you come with me?"

Sāvitrī: "I am not at all weak by the fast and vow. I want to come with you. I pray, don't hinder me."

At last Satyavān consented after getting the permission of his parents. Both went to the forest to gather fruits and roots. They gathered fruits and roots. Then Satyavān began to cut wood. By that exertion Satyavān sweated all over. He was affected by headache. "Let me lie down !" He said. The axe fell from his hand. Sāvitrī caught her husband who was falling down and laid him on her lap. Sāvitrī saw a person clad in blood-coloured garments, with red eyes and a rope in hand, coming towards them. He came to the spot and stood there looking at the body of Satyavān. Realizing the person to be Kāla (Deathgod) Sāvitrī stood up instantly and bowed before him.

Sāvitrī:— "Who are you Lord. What may be your object in coming here?"

Yama:— Hei, Sāvitrī. As you are a hermitess of chastity I may converse with you. I am Yama. I am come to take away the life of your husband."

Sāvitrī:— "Lord, I have heard that your messengers come and take away the souls. How is it that you have come in person today?"

Yama:— This Satyavān is a righteous man who is an ocean of good qualities. Messengers are not sent, in the cases of persons like him."

Saying thus Yama cast his rope and caught the soul of Satyavān. Sāvitrī saw the body of her husband lying without life and soul. Sāvitrī followed Yama who had gone to the south with the soul of Satyavān.

Yama:— Child, you go back and conduct his funerals. You have followed your husband as far as you can.

Sāvitrī:— I am coming to the place where my husband is being taken. That is the duty of a wife. What impediment is there on my way to follow you, when I have the merits of vow, fast, devotion to my elders, love and regard for my husband and the good will of yourself, my Lord."

When Yama realized that it was difficult to send Sāvitrī back, he asked Sāvitrī to ask for any boon. Yama was prepared to give anything except the life of Satyavān. She requested for the recovery of sight by Dyumatsena. Yama granted it. Still Sāvitrī did not turn back. Yama asked her to pray for one more boon. She

requested for the recovery of the lost kingdom of Dyumatsena. Yama sanctioned that request also. Still she followed Yama, who was ready to grant her a third boon. She requested: "My father may, please be given a hundred sons who would continue the family. Yama granted that too. But she did not turn back. Yama told her that she might ask for a fourth boon. She said: "I may be given a hundred sons born directly from Satyavān. Yama granted this fourth boon also. Then Sāvitrī asked Yama how the boon would be realized unless the life of Satyavān was given back to him. Yama was pleased with her at her love and devotion for her husband and returned the life of Satyavān. Yama blessed her that she and Satyavān would live for hundred years.

Yama disappeared. Sāvitrī returned and sat there taking the body of Satyavān on her lap. Satyavān came to life. Both of them rose up. Night came on. It was dark. They could not find the way. Satyavān wanted to reach their hermitage somehow. Sāvitrī took the axe and supporting her husband in the dim moon light, walked to the hermitage.

Dyumatsena got sight. He started with his wife in search of his children, and walked about in the forest. At last all of them met together. They reached home. Then Sāvitrī told them all that had happened. Everyone was delighted. Then some people from Sālva came to the hermitage. They said that the minister had killed the King, that the people had expelled the minister, and that they had come to request Dyumatsena to return to his country and to resume the reign. Accordingly all of them returned to Sālva. Dyumatsena was anointed as the King of Sālva. (M.B. Vana Parva, Chapters 293 to 299).

SAVYA. A son of Aṅgiras, Savya is actually Indra himself. The story is that Aṅgiras began worshipping the Devatās for a son equal to Indra and that Indra, thinking that there should not be another person equal to him, got himself born as the son of Aṅgiras. That son is Savya. (Ṛgveda, Maṇḍala 1, Anuvāka 10, Sūkta 51).

SAVYASĀCĪ. Another name of Arjuna. (Virāṭa Parva, Chapter 44, Verse 19).

SAVYASIVYA. One of the sons of Vipracitti by Siṁhikā. This asura was killed by Paraśurāma. (Brahmāṇḍa Purāṇa, 3.6. 18-20).

SĀYAṀVAIŚVADEVA. The sacrificial offering given by the wife with the food prepared in the evening without any spell or incantation, is called Sāyaṁvaiśvadeva. (Manusmṛti, Chapter 3, 121).

SĀYAṆA. A hermit who was an expounder of the Vedas. In course of time, due to the differences in languages and grammar, the Vedas became difficult to be grasped. It was Yāska and Sāyaṇa who saved the Indians from this difficulty. For the Vedas to be grasped easily, Yāska made the Nirukta (Etymology) and Sāyaṇa wrote the Book Vedārthaprakāśa.

ŚAYU. A maharṣi. (Ṛgveda, Maṇḍala 1, Anuvāka 112, Sūkta 16).

SECAKA. A nāga (serpent) born in the family of Dhṛtarāṣṭra. This serpent was burnt to death in the sacrificial fire of the serpent-sacrifice of Janamejaya. (M.B. Ādi Parva, Chapter 52, Verse 14).

SEDUKA. An ancient King in India. Once some brahmins approached this heroic King who was well-versed in the art of wielding weapons, for Dakṣiṇā to their teacher. But Seduka directed them to King Vṛṣadarbha. (M.B. Vana Parva, Chapter 196, Verse 4).

SEKA. An ancient country in India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 31, Verse 9, that this country was conquered by Sahadeva during his regional conquest of the south.

ŚEKKIZHĀR. Author of the Tamil song 'Periyapurāṇam (See under Arulmozhitevar).

SENA. Son of King Ṛṣabha. It is mentioned in Bhāgavata, Skandha 5 that this king had nineteen sons including Sena.

SENĀBINDU I.

1) *General information.* A Kṣatriya King who lived in the age of the Purāṇas. This King was born from a portion of an asura called Tuhuṇḍa. (Mahābhārata Ādi Parva, Chapter 67).

2). *Other details.*

(i) Senābindu was present at the Svayaṁvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Verse 9).

(ii) Arjuna, during his regional conquest of the north, with the King of Ulūka had attacked this King who lost his kingdom. (M.B. Sabhā Parva, Chapter 27, Verse 10).

(iii) The Pāṇḍavas had invited this King to take part in the Bhārata battle. (M.B. Udyoga Parva, Chapter 4, Verse 13).

(iv) It is said that Senābindu was known by another name Krodhahantā. He was as valiant as Śrī Kṛṣṇa and Bhīmasena. (M.B. Udyoga Parva, Chapter 171, Verse 20).

(v) He was killed in the battle of Bhārata. (M.B. Karṇa Parva, Chapter 6 Verse 32).

SENĀBINDU II. A warrior of Pāñcāla who had taken part in the battle of Bhārata on the side of the Pāṇḍavas. Karṇa killed him. (M.B. Karṇa Parva, Chapter 48, Verse 15).

SENĀCITTA. A King of the dynasty of Bharata. This King was the son of Viśada and the father of Rucirāśva. (Bhāgavata, Skandha 9).

SENAJIT I. A King who lived in the period of Mahābhārata. It is stated in Mahābhārata, Udyoga Parva, Chapter 4, Verse 13 that the Pāṇḍavas had decided to send a letter of invitation to this King, for the battle of Bhārata.

SENAJIT II. A King. He lived in tears because of the loss of his son. At last by the advice of a brahmin he got peace of mind. (M.B. Śānti Parva, Chapters 25 and 179).

SENAJIT III. A King who was the son of King Viśada and the father of Rucirāśva. Besides Rucirāśva Senajit had three more sons named Dṛḍhahanus, Kāśya and Vatsa. (Bhāgavata, Skandha 9).

This King is mentioned as the son of King Viśvajit in Viṣṇu Purāṇa and Vāyu Purāṇa and as the son of Aśvajit in Matsya Purāṇa. It is mentioned in Mahābhārata, Śānti Parva, Chapter 26, that this King had written a treatise on justice (duties of a King).

SENĀMUKHA. A division of an army. (See under Akṣauhiṇī).

SENĀNĪ (SENĀPATI). One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīmasena in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 54, Verse 32).

SENODYOGAPARVA. A sub-section of Udyoga Parva in Mahābhārata. This sub-section comprises Chapters 1 to 19 of Udyoga Parva in Mahābhārata.

ŚEṢA (ĀDIŚEṢA). Ananta. (q.v)

Additional information

(i) Ananta is the reposing bed of Viṣṇu. It is this Ananta who dislodged Mandara mountain at the time of Kṣīrābdhi mathana (churning of the ocean of milk) (M.B. Ādi Parva, Chapter 18, Verse 8).

(ii) Ananta is the noblest of the nāgas. (M.B. Ādi Parva, Chapter 35, Verse 2).

(iii) When there were mutual dissensions among the nāgas, Ananta visited holy places such as Puṣkara. (M.B. Ādi Parva, Chapter 36, Verse 3).

(iv) Ananta obtained from Brahmā the boon to be able to stand firmly on Dharma. (M.B. Ādi Parva, Chapter 36, Verse 17).

(v) Ananta carries and supports the earth at the behest of Brahmā. (M.B. Ādi Parva, Chapter 36, Verse 18).

(vi) Ananta's father is Kaśyapa and his mother is Kadrū. (M.B. Ādi Parva, Chapter 65, Verse 41).

(vii) Balabhadra Rāma was born from a portion of Ananta. (M.B. Ādi Parva, Chapter 67, Verse 152).

(viii) At the time of Tripuradahana, Ananta served as the axle of Śiva's chariot. (M.B. Droṇa Parva, Chapter 202, Verse 72).

SETU. A King of the family of Bharata. He was the son of Babhru and the father of Anārabdha. (Bhāgavata, Skandha 9).

SEYA. One of Viśvāmitra's sons who were expounders of the Vedas. (M.B. Anuśāsana Parva, Chapter 4, Stanza 58).

ŚIBI I. Grandson of Hiraṇyakaśipu, who had four sons called Anuhrāda, Hrāda, Prahlāda and Saṁhlāda, and of the four, Saṁhlāda had three sons called Āyuṣmān, Śibi and Bāṣkala. (Agni Purāṇa, Chapter 19).

(1) This Śibi was the son of Hiraṇyakaśipu. (Ādi Parva, Chapter 65, Verse 18).

(2) This Asura took birth again and lived as a King by the name Druma. (M.B. Ādi Parva, Chapter 67, Verse 8).

ŚIBI II. Inhabitants of the country called Śibi; they are called Śaibyas also. The following information about the country is gathered from Mahābhārata.

(i) Sunandā, mother of King Śantanu was a princess of this country. (M.B. Ādi Parva, Chapter 95, Verse 44).

(ii) Govāsana, father-in-law of Yudhiṣṭhira, was a King of Śibi. (Ādi Parva, Chapter 95, Verse 76).

(iii) Nakula, during his triumphal tour of the western regions, conquered the kingdom of Śibi. (M.B. Sabhā Parva, Chapter 7).

(iv) People of Śibi attended the Rājasūya yajña conducted by Yudhiṣṭhira with presents. (Sabhā Parva, Chapter 52, Verse 14).

(v) A King called Uśīnara, once ruled the country. (Vana Parva, Chapter 131, Verse 21).

(vi) The kingdom of Śibi was once under the jurisdiction of Jayadratha. (Vana Parva, Chapter 267, Verse 11).

(vii) Arjuna annihilated the armies of the kingdom of Śibi which followed Jayadratha to the battlefield. (Vana Parva, Chapter 271, Verse 28).

(viii) The mahārathas of Śibi, with their armies, arrayed under the banner of Duryodhana to fight the Pāṇḍavas. (Udyoga Parva, Chapter 195, Verse 7).

(ix) Karṇa once subjugated the kingdom of Śibi. (Droṇa Parva, Chapter 91, Verse 38).

(x) The people of the country in earlier days were illiterate and ignorant. (Karṇa Parva, Chapter 45, Verse 34).

ŚIBI III. A King born in the dynasty of Uśīnara. He was present at the wedding of Draupadī. He fought on the side of the Pāṇḍavas in the great war and was killed by Droṇa. (Droṇa Parva, Chapter 155. Verse 19). King Śibi had four sons Bhadra, Suvīra, Kekaya and Vṛṣadarbha. (Bhāgavata, 9th Skandha).

ŚIBI IV. An Indra. There were four sects of Devas called Supāras, Haris, Satyas and Sudhīs in Tāmasa Manvantara, and there were twentyseven Devas in each Sect. Śibi, who performed hundred yajñas then was Indra. (For details see under Manvantaram).

ŚIBI V. An ancient Rājarṣi.

1) *Genealogy.* Descended from Viṣṇu thus :— Brahmā-Atri-Candra-Budha-Purūravas- Āyus - Nahuṣa-Yayāti- Anudruhyu - Sabhānara - Kālanara - Sṛñjaya - Uśīnara-Śibi.

Śibi was born to Uśīnara of Mādhavī, daughter of Yayāti.

2) *Suhotra made to give way.* King Suhotra of Kuru dynasty once on his return from a visit of maharṣis saw King Śibi coming in the opposite direction in his chariot, and both the Kings saluted each other as their age ordained. But, they did not give passage to each other as they thought themselves to be equal in merit. At that time Nārada came there and asked the kings why they stood there thus blocking the path. They answered Nārada thus : "He who is more noble or clever on account of former actions etc. is usually given way to by the other person. Both of us are comrades and are equals."

Nārada then spoke as follows:—

"Oh ! King of the Kuru dynasty ! You are cruel to the gentle and gentle to the cruel. To the evil you are good; then why not be good to the good. Devas have ordered that he who does good will get it hundredfold by return. King Uśīnara is more noble and gentle than you are. The miser is won over by liberality, the liar by truth, the cruel by patience and the evil person by good. But, both of you Kings are noble persons. Therefore, one of you should give way to the other."

Listening to Nārada's advice, Suhotra gave way to Śibi and proceeded on his way. (Vana Parva, Chapter 194).

3) *Śibi tested.* Śibi's fame spread in the three worlds, and an idea was mooted among the Devas that it should be tested how much of the reputation of the King was genuine. Accordingly, Agni in the form of a dove and Indra in that of a kite hunting after the dove, rushed to King Śibi. The dove took refuge in the lap of the King sitting in 'divya' posture, and the priest told the King that it was the latter's duty to protect the dove, which took refuge with him for its life. The dove also told the King thus ; "I am really a muni, who has entered the body of the dove. I take refuge in you for my life."

By that time the kite too had flown up to the King. It asked the King to return the dove, which it had been chasing. The King was surprised to hear the kite talk and told the bird that it was not proper for him to give up the dove who had sought refuge under him, but that he would give the kite any other flesh in lieu of the

dove. The kite replied as follows : "You must give me flesh cut from your right thigh equal in weight to that of the dove. If you do so, the dove will be saved and you will be praised by people."

Accordingly, the King cut a piece of flesh from his right thigh and weighed it in the balance against the dove. But, the dove weighed more. The King cut more flesh from his thigh and weighed, but the dove still weighed more. Thus, by instalments the King cut his whole body and weighed the flesh against the dove, yet it weighed more. Then the King himself sat in the balance, seeing which the kite flew away. Then the dove assumed its original form and told the King that it was Agni and the kite, Indra. The Devas were greatly pleased with the firm sense of sacrifice of the King; they blessed him and told him that a son called Kapotaromā will be born to him. (Vana Parva, Chapter 197).

4) *Other information.*

(i) When Yayāti fell down on earth from heaven, Śibi promised to transfer to him the merits acquired by him (Śibi). (Ādi Parva, Chapter 93, Verse 3).

(ii) Śibi worships Yama in his court. (Sabhā Parva, Chapter 8, Verse 10).

(iii) Śibi too was present in the company of Indra to witness the fight between Arjuna and Droṇa in the battle between King Virāṭa and Kauravas at the Virāṭa city in connection with the lifting of Virāṭa's cow by the Kauravas. (Virāṭa Parva, Chapter 56, Verse 9).

(iv) Śibi loved Indra very much. (Bhīṣma Parva, Chapter 9, Verse 7).

(v) People of the Yadu dynasty presented Śibi a sword. (Śānti Parva, Chapter 166, Verse 89).

(vi) He gifted away his son to the brahmins, and therefore he attained heaven. (Śānti Parva, Chapter 234, Verve 19; Anuśāsana Parva, Chapter 137, Verse 4).

(vii) He did not eat flesh. (Anuśāsana Parva, Chapter 115, Verse 61).

5) *Conclusion.* The story of two Kings connected with the episode of the dove and the kite is mentioned in the Mahābhārata. One of the Kings is Śibi and the other Uśīnara, father of Śibi. (See under Uśīnara).

SIDDHA I. A Deva Gandharva. This Gandharva was born to Prajāpati Kaśyapa by his wife Prādhā. (Mahābhārata, Ādi Parva, Chapter 65, Verse 46).

SIDDHA II (THE SIDDHAS). A group of Devas. The group of devas called Siddhas lived on the Himālayas near the hermitage of Kaṇva. (M.B. Ādi Parva, Chapter 70, Verse 15). It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Verse 29, that this group of Gods stay in the palace of Yama serving him.

SIDDHĀ. The Devī (goddess) consecrated in Rambhāvana, wearing a water-vessel with a snout, rosary, boon, and fire, is called Siddhā. (See under Devī).

SIDDHAGRAHA. An evil spirit. Those who are cursed by the group of devas called Siddhas are afflicted by this spirit and they become maniacs. (M.B. Vana Parva, Chapter 230, Verse 49).

SIDDHAPĀTRA. A warrior of Subrahmaṇya. (Mahābhārata Śalya Parva, Chapter 45, Verse 66).

SIDDHĀRTHA I. A King. This King was the rebirth of the asura Krodhavaśa. (Bhārata, Ādi Parva, Chapter 67, Verse 60).

SIDDHĀRTHA II. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 64).

SIDDHĀRTHA III. The name of Buddha in his childhood. (See under Buddha).

SIDDHĀRTHA IV. A minister of King Daśaratha. (Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 36).

SIDDHĀŚRAMA. A hermitage. The place at which Vāmana thrust Mahābali down to Pātāla. This place became a hermitage later. When Viśvāmitra took Śrī Rāma and Lakṣmaṇa to the forest for the protection of his sacrifice, he showed them this hermitage. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 29, Verse 22).

SIDDHI I. A daughter of Dakṣa. Thirteen daughters including Siddhi were married by Dharmadeva. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 7).

SIDDHI II. A goddess. Kuntī the mother of the Pāṇḍavas was the human rebirth of this goddess. (M.B. Ādi Parva, Chapter 67, Verse 120). This goddess Siddhi had walked in front of the army of Subrahmaṇya, in the great battle between the Devas and the asuras. To attain the object in any matter, the blessing of this goddess is essential. (M.B. Śalya Parva, Chapter 46, Verse 64).

SIDDHI III. The son of an Agni (fire) named Vīra. Siddhi was born to this Vīrāgni, by his wife Sarayū. The story stating how this agni once screened the sun by his radiance, occurs in Mahābhārata, Śalya Parva, Chapter 218.

ŚĪGHRA. A King of the Solar dynasty. In Bhāgavata, 9th Skandha, it is said that he was the son of Agnipūrṇa and father of Maru.

ŚĪGHRAGA. One of the sons of Sampāti. (Matsya Purāṇa, 6, 35).

ŚIGRU. A particular caste of people. In the Dāśarajña war they fought against Sudās and got themselves defeated. (Ṛgveda, 7-18-19).

SIKATA. An ancient hermit. When the Bhārata-battle was going on this hermit approached Droṇa and requested him to stop the battle forthwith. (M.B. Droṇa Parva, Chapter 190, Verse 34).

SIKATĀKṢA. A holy place. Once Yudhiṣṭhira visited this holy place. (M.B. Vana Parva, Chapter 125, Verse 12).

ŚIKHAṆḌAM. Things which were born from the blood of Vṛtrāsura and which Brahmins, Kṣatriyas and Vaiśyas are forbidden from eating. (Śānti Parva, Chapter 282, 60).

ŚIKHAṆḌĪ (ŚIKHAṆḌINĪ I). Rebirth of Ambā, daughter of the king of Kāśī. Ambā ended her life with the vow that she would take revenge on Bhīṣma and was born in the next life as the daughter of king Drupada under the name Śikhaṇḍinī, and Śikhaṇḍinī helped Arjuna in the war at Kurukṣetra to kill Bhīsma. (For the history of Ambā ending in two lives see under Ambā. Certain pieces of information not included under that head are given below).

(1) Śikhaṇḍinī was present at the wedding of Abhimanyu in the city of Upaplavya. (Virāṭa Parva, Chapter 72, Verse 17).

(2) Śikhaṇḍī learned archery at the feet of Droṇācārya. (Udyoga Parva, Chapter 192, Verse 60).

(3) On the first day of the great war a duel was fought between Śikhaṇḍī and Aśvatthāmā. (Bhīṣma Parva, Chapter 45, Verse 46).

(4) Śikhaṇḍī retreated from battle-field in fear of Droṇa. (Bhīṣma Parva, Chapter 69, Verse 31).

(5) A second duel was fought by him and Aśvatthāmā. (Bhīṣma Parva, Chapter 82, Verse 26).
(6) Śikhaṇḍī broke the arrow of Śalya with his divine arrow (Bhīṣma Parva, Chapter 85, Verse 29).
(7) He tried to kill Bhīṣma. (Bhīṣma Parva, Chapter 108, Verse 45).
(8) Śikhaṇḍī attacked Bhīṣma at the instance of Arjuna. (Bhīṣma Parva, Chapter 110, Verse 1).
(9) He followed that attack with many other attacks. (Bhīṣma Parva, Chapters 114, 118 and 119).
(10) Sañjaya praised the prowess of Śikhaṇḍī to Dhṛtarāṣṭra. (Droṇa Parva, Chapter 10, Verse 45).
(11) Bhūriśravā and Śikhaṇḍī fought with each other. (Droṇa Parva, Chapter 14, Verse 43).
(12) Śikhaṇḍī and Karṇa fought with each other. (Droṇa Parva, Chapter 26, Verse 7).
(13) Śikhaṇḍī and Bālhīka fought with each other. (Droṇa Parva, Chapter 96, Verse 7).
(14) In the fight that followed, Śikhaṇḍī was defeated by Kṛtavarman. (Droṇa Parva, Chapter 114, Verse 82).
(15) Kṛpācārya defeated Śikhaṇḍī. (Droṇa Parva, Chapter 169, Verse 22).
(16) In the battle that followed with Kṛtavarman, Śikhaṇḍī fainted. (Karṇa Parva, Chapter 26, Verse 26)..
(17) Defeated by Kṛpācārya, Śikhaṇḍī had to run away for life. (Karṇa Parva, Chapter 54).
(18) Karṇa defeated Śikhaṇḍī. (Karṇa Parva, Chapter 61, Verse 7).
(19) Annihilating the army of Prabhadrakas Śikhaṇḍī fought fiercely with Kṛtavarman and Kṛpa. (Śalya Parva, Chapter 15, Verse 7).
(20) Śikhaṇḍī resisted the advance of Aśvatthāmā. (Śalya Parva, Chapter 16, Verse 6).
(21) In the fierce battle that was fought after the fall of Bhīṣma Aśvatthāmā killed Śikhaṇḍī. (Sauptika Parva, Chapter 8, Verse 65).
(22) Synonyms of Śikhaṇḍī used in Mahābhārata. Bhīṣmahantā, Śikhaṇḍinī, Draupadeya, Drupadātmaja, Pāñcālya, Yājñaseni etc.

ŚIKHAṆḌINĪ (II). Wife of Antardhāna born in the dynasty of emperor Pṛthu. The emperor had two sons called Antardhāna and Vādī. To Antardhāna was born of Śikhaṇḍinī a son called Havirdhāna, who married Dhiṣaṇā born in the dynasty of Agni, and the couple had six sons called Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. (Viṣṇu Purāṇa, Chapter 14, Part 1).

ŚIKHĀVĀN A maharṣi, who lived in the court of Yudhiṣṭhira. (Sabhā Parva, Chapter 4, Verse 14).

ŚIKHĀVARTA. A Yakṣa, who lives in the court of Kubera worshipping him. (Sabhā Parva, Chapter 10, Verse 17).

ŚIKHĪ. A nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 12).

ŚIKHIDHVAJA. A king, who ruled over Mālava during the first Dvāparayuga in the seventh Manvantara. Cūḍālā, daughter of the king of Saurāṣṭra was Śikhidhvaja's wife. The Jñānavāsiṣṭham contains a story about how the royal couple renounced all attachments in life as the result of intense tapas.

Śikhidhvaja and Cūḍālā began practising jñānayoga (communion through knowledge). It was Cūḍālā, who gained Siddhis first. Though the king was pleased with the achievements of his wife he felt sorry about his failure or drawbacks. Cūḍālā had attained the Siddhi to travel even in air. Though she told her husband emphatically that he could practise jñānayoga living in the palace itself, he quitted the city for the forest and began performing tapas there. Then on one day, she went to the presence of the king in the forest in the guise of a brahmin boy and stood there without touching the earth with his feet. The king treated the boy with honour and respect taking him for some Deva. Then she revealed her actual form, and the king agreed to return with her to the palace and practise jñānayoga there. At that juncture Cūḍālā created by her soul-power celestial women like Urvaśī and also Indra and lined them up before her husband. This was to test whether the king yielded to any of the temptations by the celestial women or by Indra and Cūḍālā returned with the king to the kingdom.

ŚIKṢAKA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 76).

ŚILĀ. Daughter of Dharmarṣi. She was wedded by Marīci maharṣi. For some reason the maharṣi cursed her and she was transformed into a stone in the Gayā temple. (Vāyu Purāṇa, 108).

ŚĪLAVĀN. A divine sage. In Mahābhārata, Dākṣinātyapāṭha, Udyoga Parva, Chapter 83, there is a reference to a conversation between this Maharṣi and Śrī Kṛṣṇa.

ŚĪLAVATĪ. A heroine reputed for her chastity and fidelity to her husband. Her husband, Ugraśravas was cruel and vicious. Yet Śīlavatī used to adore him. Once Ugraśravas fell a victim to the disease of leprosy. From that time, Śīlavatī used to go about begging in the houses of Brāhmaṇas to feed and support her husband. After some time by her constant nursing, his condition was slightly improved. After that she continued her begging from door to door, carrying him on her shoulders. Once they happened to arrive in front of a huge mansion. Water was flowing in front of the gate and so Śīlavatī returned from there with her husband without stepping into the water. When they reached home, Ugraśravas asked his wife why she returned without entering the mansion. She explained that it was the house of a prostitute and to touch the water coming out of that house was sin. On hearing it, Ugraśravas felt an irresistible desire to visit that brothel. He expressed his desire to her. Quite obediently Śīlavatī took up her husband on her shoulders and went to the prostitute's house. (For more details see under Aṇī māṇḍavya, Anasūyā and Atri).

ŚILĀYŪPA. A Vedāntist son of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 54).

ŚILĪ. A nāga born in the Takṣaka dynasty. It was burnt to death at the serpent yajña conducted by Janamejaya. (Ādi Parva, Chapter 57, Verse 9).

SĪMANTINĪ. The wife of King Citrtāṅgada. The story of this Sīmantinī is given in Somapradoṣavrata māhātmya. in Skanda Purāṇa.

SIṀHACANDRA. A king who had helped Yudhiṣṭhira. (M.B. Droṇa Parva, Chapter 158, Verse 40).

SIṀHAKETU. A warrior who took the side of the Pāṇḍavas and fought against the Kauravas. (Mahābhārata, Karṇa Parva, Chapter 56, Verse 49,) This Siṁhaketu was killed in the battle of Bhārata by Karṇa.

SIṀHALA. Modern Ceylon. In ancient days this place was called Siṁhala and the inhabitants were called Siṁhalas. The following statements about Siṁhala occur in the Mahābhārata.

(1) The low caste people of the Siṁhalas originated from the sides of Nandinī, the cow of the Devas. (M.B. Ādi Parva, Chapter 174, Verse 37).

(2) The king of Siṁhala had taken part in the sacrifice Rājasūya of Yudhiṣṭhira. (Mahābhārata, Sabhā Parva, Chapter 34, Verse 12).

(3) The Kṣatriyas of Siṁhala gave Yudhiṣṭhira, Chrysoprases, pearls and such other wealth of the sea as present. The people of Siṁhala wore clothes studded with jewels. They were of dark complexion with eyes the ends of which were red. (M.B. Sabhā Parva, Chapter 58, Verse 35).

(4) The Siṁhalas took the side of the Kauravas in the battle of Bhārata. In the Garuḍa vyūha formed by Droṇa, the Siṁhalas were stationed in the position of the neck. (M.B. Droṇa Parva, Chapter 20, Verse 6).

SIṀHAPURA. A city in Bhārata, famous in the Purāṇas. This city was situated in the mountainous region of North India. During the period of Mahābhārata, Citrāyudha was the king who ruled over this city. (Mahābhārata, Sabhā Parva, Chapter 27, Verse 20). Arjuna during his regional conquest of the North, defeated this king.

SIṀHASENA I. The commander of the army of Kārtavīryārjuna. (Brahmāṇḍa Purāṇa, Chapter 46). This Śiṁhasena captured and imprisoned Rāvaṇa.

SIṀHASENA II. A warrior of Pāñcāla. In the battle of Bhārata he took the side of the Pāṇḍavas and was killed in the battle by Droṇa. Droṇa Parva, Chapter 16, Verse 32).

SIṀHASENA III. Another warrior of Pāñcāla. Karṇa killed him in the battle of Bhārata. (Karṇa Parva, Chapter 56, Verse 44).

SIṀHAVAKRA. An asura. (Skanda Purāṇa, Asura Kāṇḍa,) This asura fought Subrahmaṇya.

SIṀHIKĀ. A giantess. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15, and Agni Purāṇa Chapter 19). Two sons named Hiraṇyakaśipu and Hiraṇyākṣa and a daughter named Siṁhikā were born to Prajāpati Kaśyapa by his wife Diti. Siṁhikā was married by Vipracitti. Two sons named Rāhu and Ketu were born to them. Because they were the sons of Siṁhikā, they came to be known by the name Saiṁhikeyas.

(But it is stated in Mahābhārata, Ādi Parva, Chapter 65, that Siṁhikā was the daughter of Prajāpati Dakṣa and the wife of Kaśyapa.)

A story occurs in Rāmāyaṇa, that this Siṁhikā caught hold of Hanūmān by his shadow and swallowed him, while he was jumping to Laṅkā, and that Hanūmān escaped from her. (See under Rāma, para 27).

ŚIṀŚUMĀ, Daughter of a Gāndhāra King. She is also known as Sukeśī. She was married by Śrī Kṛṣṇa (M.B. Southern text, Chapter 38).

SINDHU I. A river in India, very famous in the Purāṇas.

1) *General information.* It is assumed in the Purāṇas that this river is a branch of the heavenly Gaṅgā. By the efforts of Bhagīratha, the heavenly Gaṅgā fell on the earth in the Lake Bindu. After that it had six channels. Three channels flowed to the east and three to the west. The rivers which flowed to the East were Hlādinī, Pāvanī and Nalinī. The three rivers Sucakṣus, Sītā and Sindhu flowed to the west. This seventh branch followed Bhagīratha and flowed to Pātāla to perform obsequies to the sons of Sagara.

2) *Other details.*

(i) Saṁvaraṇa, a King, who was defeated by his enemies, hid himself for a while in the natural arbours on the basin of Sindhu. (M.B. Ādi Parva, Chapter 94, Verse 40).

(ii) Sindhu remains in the palace of Varuṇa and glorifies him. (M.B. Sabhā Parva, Chapter 9, Verse 19).

(iii) Once Mārkaṇḍeya happened to see the river Sindhu in the stomach of child Mukunda. (M.B. Vana Parva, Chapter 188, Verse 103).

(iv) Sindhu is considered to be the origin of Agni (Fire.) (M.B. Vana Parva, Chapter 242, Verse 22).

(v) Sindhu is one of the seven channels of Gaṅgā. (M.B. Bhīṣma Parva, Chapter 6, Verse 48).

(vi) By bathing in the river Sindhu, one could attain heaven. (M.B. Anuśāsana Parva, Chapter 25 Verse 8).

(vii) Once Pārvatī held a talk on the duties of women. All the rivers met to hear the talk. Sindhu was prominent among the rivers who were present. (M.B. Anuśāsana Parva, Chapter 146, Verse 18).

(viii) This is one of the rivers which ought to be remembered every morning and evening. (M.B. Anuśāsana Parva, Chapter 165, Verse 19).

(ix) Mention about river Sindhu occurs throughout the Ṛgveda. Prominent rivers mentioned in Ṛgveda are Kubhā, Sindhu, Suvāstu, Vitastā, Asiknī, Paruṣṇī, Vipāśā, Śatadrū, Sarasvatī etc.

SINDHU II. A country very famous in the Purāṇas. Jayadratha the King of Sindhu was present at the Svayaṁvara marriage of Draupadī (Mahābhārata, Ādi Parva, Chapter 185, Verse 21).

SINDHUDVĪPA. A King of the Solar dynasty. (Mahābhārata, Anuśāsana Parva, Chapter 4, Verse 4). This King was the son of Jahnu and the father of Balākāśva. This King did penance in the holy place called Pṛthūdakatīrtha and attained Brahminhood. (M.B. Śalya Parva, Chapter 39, Verse 37).

It is mentioned in Bhāgavata, Skandha 9, that Sindhudvīpa was the son of Śrutanābha who was the son of Bhagīratha.

SINDHUPRABHAVA. A holy place. The river Sindhu starts from this place. This is a place frequented by the Siddhas and the Gandharvas. He who bathes here for five days with fast can obtain heaps of Gold. (M.B. Vana Parva, Chapter 86, Verse 84).

SINDHUPULINDA. A kingdom of India very famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 40).

SINDHUSAUVĪRA. A place in the North-west part of India, famous in the Purāṇas. (Mahābhārata, Vana Parva, Chapter 86, Verse 84). The people of Sindhusauvīra do not know dharma (duty).

SINDHUTAMA. A holy place. (Mahābhārata, Vana Parva, Chapter 82, Verse 79). This is one of the famous holy places in the world and that by bathing in this tīrtha one can obtain heaps of gold.

ŚINI. A King of the Yādava dynasty. He secured Devakī to be wedded to Vasudeva after defeating, single-handed in battle, all the kings. A fierce battle was fought between this Śini of Devamīḍha family and Somadatta. (Droṇa Parva, Chapter 114).

SINĪVĀK. A hermit. This hermit had shone in the council of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Verse 14).

SINĪVĀLĪ I.
1) *Birth.* A daughter of Aṅgiras. The wife of Aṅgiras was Smṛti. She gave birth to four daughters named Kuhū, Rākā, Anumati and Sinīvālī. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).
(It is mentioned in Bhāgavata, Skandha 6, that Sinīvālī was the third daughter of Aṅgiras by his wife Śraddhā.
2) *Other details.*
(i) Dṛśyādṛśyā is another name of Sinīvālī. Her body is small. So sometimes she can be seen and sometimes she cannot be seen. It is in this meaning that she gets the name Dṛśyādṛśyā (seen and unseen). Śiva bears her in his forehead. So she has another name Rudrasutā. (M.B. Vana Parva, Chapter 218, Verse 5).
(ii) Śiva used Sinīvālī as the yoke of the horses of his chariot in the battle with Tripuras. (M.B. Karṇa Parva, Chapter 34, Verse 32).
(iii) At the time of his birth Sinīvālī had come to see the child Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 13).
(iv) It is mentioned in Atharva Veda that Sinīvālī is a wife of Mahāviṣṇu.

SINĪVĀLĪ II. A daughter born to Bṛhaspati by his wife Subhā. It is stated in Vāyu Purāṇa, Chapter 90, that though Sinīvālī was given in Marriage to Prajāpati Kardama, she abandoned him and lived with Soma (Moon).

ŚIPHĀ. A river extolled in Ṛgveda. It is stated in Sūkta 104, Anuvāka 15, Maṇḍala 1 of the Ṛgveda that the asura named Kuyava should be thrown into the depths of Śiphā as he stole money.

SĪRADHVAJA. Janaka the father of Sītā. (For further details see under Janaka).

ŚIRĪṢAKA. A nāga born in Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 14).

ŚIRĪṢĪ. A Vedāntist son of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 59).

ŚIRKĀLI. A sacred place in South India. Brahmapura is another name for this place which is near Kumbhakonam in Tanjore District. The place was sanctified by the birth of Tirujñānasambandhar. (For further details see under Tirujñānasambandhar).

ŚIŚIRA. Son of Soma the Vasu, of his wife Manoharā. To the couple were born four sons called Varcas, Prāṇa, Ramaṇa and Śiśira. (Ādi Parva, Chapter 66, Verse 22).

ŚIŚIRAPARVATA. A mountain near Mount Meru. (See under Mahāmeru).

ŚIṢṬA. Dhruva's son by Dhanyā. Śiṣṭa married Succhāyā, daughter of Agni. Four sons, Kṛpa, Ripuñjaya, Vṛtta and Vṛka were born to them. (Matsya Purāṇa, 4, 38).

ŚIṢṬI. A son of Dhruva. Dhruva had two sons, Śiṣṭi and Bhavya, by his wife Śambhu. Śiṣṭi's wife, Succhāyā gave birth to five sons, namely, Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. The eldest of them Ripu was the father of the Manu, Cākṣuṣa. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 13).

ŚIŚU. A son born to the Saptamātṛs due to the blessing of Subrahmaṇya. The eyes of the child were blood-red. It was called Vīrāṣṭaka as well. (Vana Parva, Chapter 228, Verse 11).

ŚIŚUMĀRA I. A Ṛṣi. This Ṛṣi used to live in water in the form of a crocodile. There is a story about him in the Pañcaviṁśa Brāhmaṇa.
Once all the Ṛṣis joined together in praising Indra. Śiśumāra alone remained silent without taking part in it. Seeing this, Devendra ordered Śiśumāra to praise him. The sage answered proudly that he had no time for it and that he would praise Indra for as much time as was needed to throw the water upwards.
Accordingly he started praising Indra. The sage to whom Indra's praise was at first disagreeable, subsequently felt that he could not do it too much. By his austerity he acquired "Sāmavidyā". He even composed a "Sāma" (a hymn) in praise of Indra. In later times it became famous as "Śārkarasāma".

ŚIŚUMĀRA II. A constellation so called because it is in the form of a Śiśumāra (Crocodile). It is said to be the starry form of Viṣṇu. At the tail-end of it is Dhruva, which automatically rotates and also makes planets like the Sun and the moon to rotate. Stars follow the self-rotating Dhruva and rotate like a wheel. The Sun and the moon along with stars and planets are bound by the cord of atmosphere to Dhruva.
The basis and support of this constellation of Śiśumāra is Mahāviṣṇu, who is the support of all light and effulgence. Dhruva, son of Uttānapāda came to be installed at the tail-end of Śiśumāra as he had worshipped Viṣṇu. Śiśumāra is dependent upon Viṣṇu, the Lord of all, and Dhruva is dependent upon Śiśumāra. Sūrya is dependent on Dhruva. (Viṣṇu Purāṇa, Part 2, Chapter 9).

ŚIŚUMĀRAMUKHĪ. A woman follower of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 22).

ŚIŚUNĀGA. The first King of the Śiśunāga dynasty. He founded the dynasty after defeating Nandivardhana of Pradyota family, King of Magadha. Though he first belonged to Kāśī region, later on he settled down in Magadha. Kākavarṇa was Śiśunāga's son.
The following ten Kings of Śiśunāga dynasty ruled the country for 360 years. (1) Kākavarṇa (2) Kṣemadharmā (3) Kṣemajit (4) Vindhyasena (5) Bhūmimitra (6) Ajātaśatru (7) Vaṁśaka (8) Udāsī (9) Nandivardhana (10) Mahānandi. (Matsya Purāṇa, 272, 6-17; Vāyu Purāṇa 99. 314-315).

ŚIŚUPĀLA. King of Cedi.
1) *Previous birth.* Jaya and Vijaya, gate-keepers at Vaikuṇṭha were born thrice in asura womb as a result of the curse by munis like Sanaka. They were first born as Hiraṇyākṣa and Hiraṇyakaśipu, next as Rāvaṇa and Kumbhakarṇa and the third time as Śiśupāla and Dantavaktra. (See under Jayavijayas).
2) *Birth.* Śiśupāla was the son of King Damaghoṣa of Cedi by his wife, Śrutaśravas (Bhāgavata, 9th Skandha). He was born with three eyes and four hands, and at the time of birth he brayed like an ass, so the parents decided to abandon the ugly and awkward child. Immediately a Jin (ghost) appeared and told the father that the child would grow up to become very strong and powerful, and that only one person would be able to kill him and that person had already been born on earth. Further questioned by Śiśupāla's mother, the Jin said that as soon as the son saw the person born to kill him, he would lose his third eye, and that if he was seated on the lap of the person, two

out of his four hands would be lost. After having said this the Jin disappeared.
News about this peculiar child spread far and wide and many kings visited him. Damaghoṣa placed the child on the lap of each of them. But, no physical change occurred to him. Then one day Śrī Kṛṣṇa and Balabhadra came to see the child, whose mother Śrutaśravas (she was also the sister of Kṛṣṇa's father) placed him on Kṛṣṇa's lap. Immediately two hands and the third eye of the child vanished, and with tears in her eyes the mother prayed Kṛṣṇa never to kill Śiśupāla, and Kṛṣṇa promised that he would forgive the crimes of Śiśupāla a hundred times. (Sabhā Parva, Chapter 43).

3) *Other information.*

(i) Śiśupāla was present at the wedding of Draupadī. In his attempt to draw the bow he fell down on his knees. (Ādi Parva, Chapter 185, Verse 23).

(ii) He was present at the wedding of the daughter of the King of Kaliṅga also. (Śānti Parva, Chapter 4, Verse 6).

(iii) He was the Commander-in-Chief of the armies of Jarāsandha. (Sabhā Parva, Chapter 14, Verse 10).

(iv) When Bhīma conquered all the kingdoms Śiśupāla honoured him. (Sabhā Parva, Chapter 29, Verse 11).

(v) He too was present at the Rājasūya of Yudhiṣṭhira. (Sabhā Parva, Chapter 234, Verse 14).

(vi) At the Rājasūya, Kṛṣṇa heaped insulting words on Śiśupāla. (Sabhā Parva, Chapter 37).

(vii) Śiśupāla objected to the selection of Kṛṣṇa as president of the Rājasūya and controversy followed it. (Sabhā Parva, Chapter 39, Verse 11).

(viii) Śiśupāla insulted Bhīṣma at the Rājasūya. (Sabhā Parva, Chapter 41).

(ix) Once in the absence of Kṛṣṇa Śiśupāla attacked Dvārakā. (Sabhā Parva, Chapter 45 Verse 7).

(x) He stole the sacrificial horse of Vasudeva. (Sabhā Parva, Chapter 45, Verse 9).

(xi) He abducted the wife of Babhru. (Sabhā Parva, Chapter 45, Verse 10).

(xii) He abducted the daughter of his uncle, the King of Viśālā. (Sabhā Parva, Chapter 45, Verse 11).

(xiii) Following the above he was killed in battle by Kṛṣṇa. (Chapter 45, Verse 25, Sabhā Parva).

(xiv) After death his effulgence got absorbed in Kṛṣṇa. (Sabhā Parva, Chapter 45, Verse 26).

(xv) Kṛṣṇa once told Arjuna that he killed Śiśupāla for his (Arjuna's) good. (Droṇa Parva, Chapter 181, Verse 21).

ŚIŚUPĀLAVADHAPARVA. A Sub-Parva of Sabhā Parva, Chapters 40-45.

ŚIŚUROMĀ. A nāga (serpent) born in the family of Takṣaka. This Nāga was burnt to death in Janamejaya's Sarpasatra. (Mahābhārata, Ādi Parva, Chapter 57, Verse 10).

SITA. A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45, Verse 69).

SĪTĀ. Wife of Śrī Rāma.

1) *Who is Sītā?* Sītā is the incarnation of Mahālakṣmī. Lakṣmī took the birth of a woman because of the curse of Sarasvatī. Vedavatī, Sītā, Pāñcālī, all these women of chastity were the incarnations of Lakṣmī The stories of Lakṣmī passing from birth to birth such as Vedavatī, Tulasī, Sītā, Pāñcālī and so on until at last she reached the world of Viṣṇu, occurring in various Purāṇas are collected and given here.

Lakṣmī, Sarasvatī and Gaṅgā were the wives of Mahāviṣṇu. One day Viṣṇu was sitting with his three wives and entertaining them with conversation when Devī Gaṅgā looked at Viṣṇu amorously. Instantly a quarrel arose among the three of them. When the row became uncontrollable, Sarasvatī cursed Lakṣmī to take birth in the earth as a plant. Gaṅgā cursed Sarasvatī and made her a river. Sarasvatī cursed Gaṅgā and made her a river. At the end of all these rows and curses Viṣṇu stood up and said to Lakṣmī. "Lakṣmī! you will take birth as the daughter of Dharmadhvaja on the earth with the name Tulasī. In order that the curse of Sarasvatī may come true, a plant called Tulasī (holy basil) will grow up on the earth from a portion of you. While you are living as the daughter of Dharmadhvaja, an asura named Śaṅkhacūḍa born from my portion will marry you."

The curse was realized. Sarasvatī and Gaṅgā became rivers. Lakṣmī was about to be born as the daughter of Dharmadhvaja. Who was Dharmadhvaja? He was a man of righteous deeds and good qualities, born of the family of Dakṣasāvarṇi who was born from a portion of Mahāviṣṇu. Brahmasāvarṇī was born from Dakṣasāvarṇi. Dharmasāvarṇi begot Rudrasāvarṇi, Indrasāvarṇi begot Vṛṣadhvaja. Rathadhvaja was the son of Vṛṣadhvaja. Two sons named Dharmadhvaja and Kuśadhvaja were born to Rathadhvaja. Dharmadhvaja and Kuśadhvaja were performing penance before Devī Lakṣmī to regain the wealth and prosperity lost by the curse of the Sun.

How did Dharmadhvaja and Kuśadhvaja lose their prosperity? Their grandfather Vṛṣadhvaja was a devotee of Śiva. He performed penance before Śiva for a long time. Śiva became pleased with Vṛṣadhvaja and lived in his hermitage for the period of three Devayugas. This king Vṛṣadhvaja made a proclamation that none other than Śiva should be worshipped. As all the other gods were despised, the Sun got angry and cursed Vṛṣadhvaja. "Let the prosperity of yours and your posterity be destroyed." Śiva did not like the action taken by the Sun against his favourite. Śiva took his trident and went against the Sun, who took refuge near his father Prajāpati Kaśyapa. Kaśyapa complained to Brahmā. Brahmā ran to Vaikuṇṭha. Śiva also came there with his trident. Viṣṇu looked at them and said "You gods, hear this. What is the need of all this hurry? Within the short time you have taken to run up to this place so many years have elapsed in the world. It is a long time since Vṛṣadhavaja died. His son Rathadhvaja also is dead. Rathadhvaja has two sons named Dharmadhvaja and Kuśadhvaja. They both have become Kings. But because of the curse of the Sun, they are devoid of any radiance. They are now worshipping Mahālakṣmī for radiance." Hearing this talk of Mahāviṣṇu all of them returned to their places.

It has been mentioned that Dharmadhvaja and Kuśadhvaja had been engaged in penance before Mahālakṣmī. Devī Mahālakṣmī appeared before them and granted their wish. Devī promised them that she would take birth as the daughter of each of them, and she would recover for them all the wealth and prosperity they had lost. Accordingly Mahālakṣmī took birth by her portion as the daughter of Mādhavī, the wife of Dharmadhvaja

under the name Tulasī. (For the rest of the story of Tulasī see under Tulasī, Para 4).

Mālāvatī was the wife of Kuśadhvaja. As Lakṣmī had promised to take birth as their daughter, both of them waited for the birth of the child uttering the Vedas. At this time a child was born from the mouth of Kuśadhvaja. This child was the incarnation of Lakṣmī. With the birth of the child Kuśadhvaja regained all the wealth and prosperity he had lost. The child was named Vedavatī (Devavatī). She grew up and became a young woman. Her desire was to get Mahāviṣṇu as her husband. Once an asura named Śambhu came to the hermitage of Kuśadhvaja. When he saw Vedavatī he fell in love with her. He asked Kuśadhvaja for the hand of his daughter, but Kuśadhvaja did not give his consent.

Śambhu got angry. He came back in the night and killed Kuśadhvaja with his sword. Hearing the sound Vedavatī woke up and saw the dead body of her father lying in a pool of blood. She looked at Śambhu angrily. In that fiery look Śambhu was burnt to ashes.

Vedavatī began to perform very severe penance to get Viṣṇu as her husband. It was at this time that Rāvaṇa had begun his campaign of conquest. He defeated all kings and was proceeding victoriously through the vicinity of the Himālayas, when he saw the beautiful damsel Vedavatī sitting alone and performing penance. Seeing so beautiful a girl engaged in penance, he told her that he was the famous Rāvaṇa with ten heads and requested her to throw away the garment of bark of the tree and the matted hair and to accept him as her husband. She rejected his request. The angry Rāvaṇa caught hold of her hand. She resisted using her teeth and finger-nails. She cried out that she wanted no more to retain the body made impure by the touch of a wicked person. She made a fire and jumped into it. Thus in the sight of Rāvaṇa, she burnt herself to death. Before death she vowed that in the next birth Mahāviṣṇu would become her husband and would kill Rāvaṇa.

Rāvaṇa who himself was burning in the fire of amour, was extremely sorry at the death of the beautiful girl. He took the ashes of hers to Laṅkā and put them in a golden box and kept the box in a solitary place. He used to visit the place daily. Since the arrival of the ashes, bad omens began to occur in Laṅkā. One day Nārada came to Laṅkā. Rāvaṇa asked Nārada for the reason of constant occurrences of bad omens in Laṅkā. Nārada replied that the cause of bad omens was the golden box he was keeping and that if it was kept in Laṅkā any longer, it would cause destruction and that if it was destroyed, great disaster would follow. Nārada advised Rāvaṇa to remove the box without opening it to somewhere else outside Laṅkā. Accordingly Rāvaṇa caused the golden box to be dropped in the sea. By and by it came with the waves to the shore of Bhārata (India). Robbers took it and went to the north and hid it in a forest. They were not able to take it away again. Thus the box came to be deposited on the basin of a river in Mithilā.

It was this river -basin that King Janaka selected as the place for sacrifice. Being kept in this holy place, the ashes of the body of Devavatī in the box mingled with her spirit and was taking shape into a child. When the place was ploughed for preparing the spot of sacrifice, for Janaka, this golden box was discovered. The child which was inside the box, was taken home and brought up by the king who named her Sītā. It was the portion of this Sītā herself that took birth next as Pāñcālī. (Devī Bhāgavata, Kamba Rāmāyaṇa)

Other versions.

(i) The King Padmākṣa performed penance before Mahāviṣṇu with a view to get Mahālakṣmī as daughter. Mahāviṣṇu gave the King a great Phallus to realize his wish. From that a beautiful girl was born. The King named her Padmā. When she attained marriageable age, the King made preparations for her Svayaṁvara (the bride herself choosing a husband). On the day fixed for the marriage Rākṣasas came and destroyed all the preparations and killed King Padmākṣa. Because of her sorrow at this disaster Padmā jumped into the fire. The giants searched for Padmā every where, but they could not find her. They returned in disappointment.

One day, during this period, Rāvaṇa was travelling in his Aerial chariot. When he reached this place, he saw Padmā who had come out of the fire. Rāvaṇa was fascinated by the beauty of Padmā. So he turned towards her. Seeing this, Padmā again jumped into the pile of fire for safety. Without any delay Rāvaṇa made a search in the pile of fire. At last he got the body of Padmā (Sītā) in the form of five jewels. The disappointed Rāvaṇa placed the five jewels in a box and took it to Laṅkā and gave it to his wife Mandodarī. One day Mandodarī opened that box and saw Padmā sitting in the form of a beautiful virgin. Thinking that it was not propitious to keep her who was the cause of destruction to Padmākṣa, his family and kingdom, Mandodarī exerted pressure on Rāvaṇa to cast the box out of Laṅkā. Rāvaṇa with his men took the box from Laṅkā and buried it in Mithilā. Before the box was closed Padmā cursed Rāvaṇa. "I will come to Laṅkā again to kill you and your clan."

One day when a brahmin of Mithilā was ploughing his field he got this box. Thinking that it belonged to the King, the brahmin took the box to King Janaka. The King took the child in the box and brought it up. He named the child Sītā. (Ānanda Rāmāyaṇa, 7-6).

(ii) In Adbhuta Rāmāyaṇa we see another story which is somewhat different from that we see in Ānanda Rāmāyaṇa. It is given below :—

Rāvaṇa who had become the harasser of the entire world began to harass the hermits and sages also. He used to shoot arrows at the hermits who were sitting in meditation in the forests, and taking their blood in the arrow-head, he stored it in a big pot. In the same forest a hermit named Gṛtsamada was engaged in penance to get a daughter who would be equal to Lakṣmī in everyway. He took milk with the head of Darbha grass and stored it daily in a pot. One day Rāvaṇa came to his hermitage and took the pot of milk stealthily. He poured the milk into the pot in which he had stored the blood and stirring it well gave it to his wife Mandodarī. Seeing the character of her husband becoming worse and worse every day, Mandodarī became miserable. One day she decided to commit suicide and drank the contents of the pot given by Rāvaṇa. The thing which was taken for suicide, made her pregnant. Mandodarī buried that foetus in Kurukṣetra. After a while a girl was born

from it. That child was Sītā, the daughter of King Janaka.

(iii) There is a story in Devī Bhāgavata stating how Sītā was born as the daughter of Rāvaṇa. It is as follows :

Rāvaṇa wished to marry Mandodarī, the daughter of Maya. Then Maya said to Rāvaṇa thus :—"According to the horoscope of Mandodarī, the first child born to her will be the destroyer of its clan. So it would be better to kill that child." Not acting upon the advice of Maya, Rāvaṇa put the first child in a box and buried it in the city of King Janaka. This child was Sītā, the wife of Śrī Rāma.

2) *Marriage.* Sītā grew up in the palace of King Janaka. Kuśadhvaja the younger brother of Janaka had three daughters. They were named Māṇḍavī, Ūrmilā and Śrutakīrti. Sītā grew up along with these three sisters. The four of them grew up as sisters and friends. Sītā grew up to be a young woman. Several young men wished to marry her. Janaka refused everyone of them. One day the princesses were playing with their maids in the garden of the harem. Sītā sat on the dais in the centre of the garden to make a flower garland. All their attempts to gather the jasmine flowers from the twigs of a large mango tree in the garden ended in failure. Sītā instantly ran to the weapon-house and taking a bow and arrow, shot down the flowers. The flowers fell down on the cloth placed on the ground without being damaged. Janaka saw the shooting of Sītā, from the palace. He was amazed at the expertness of Sītā. The bow which Sītā took was Śaivacāpa (the bow of Śiva). Śiva had used this bow, in days of old, to destroy the sacrifice of Dakṣa. Śiva, who was pacified by the destruction of the sacrifice of Dakṣa and the victory over his enemies, gave this bow to his devotee, the King of Videha. That King kept the bow in his weapon-house and used to worship it. Śītā had taken that bow and shot with it.

The King who had been thinking about the marriage of Sītā thought that what he saw was a good omen. So the King made a proclamation that only he who could take the bow of Śiva, draw it, and shoot with it would become eligible to marry Sītā. Hearing this many adventurers came to the palace and tried to handle the Śaivacāpa and retreated admitting defeat. It was at this time that Viśvāmitra brought Rāma and Lakṣmaṇa to the forest for the protection of sacrifice. Hearing about the Svayaṁvara of Sītā, Viśvāmitra took the princes to the palace of Janaka. The King was greatly pleased when he learned that the princes were the sons of Daśaratha, of the solar Dynasty. Next morning, at the instruction of his elders and priests and teachers, Śrī Rāma stood on the dais in the middle of the hall, where the Śaivacāpa was placed, ready to handle it. He lifted up the bow with his left hand, drew it easily and fastened the string tightly and the bow was broken. When the Kings who were present, heard the roaring sound of the breaking of the bow, they shivered with fear as serpents at the sound of thunder. Sītā jumped with joy like a peacock. A letter was sent to Daśaratha then and there. Friends and relatives arrived. Under the guidance of the presiding priest Śatānanda, the marriage ceremony was conducted. Rāma married Sītā, Bharata married Māṇḍavī, Lakṣmaṇa married Ūrmilā, and Śatrughna married Śrutakīrti. The brides and bridegrooms went to Ayodhyā with their parents and relatives. (Kamba Rāmāyaṇa, Bālakāṇḍa).

3) *Anasūyā's gift of clothes and ornaments.* Daśaratha who had become old, wished to hand over the realm to Śrī Rāma. Since Kaikeyī stood as a hindrance, the kingdom fell into the hands of Bharata. Moreover Sītā had to live in the forest with Śrī Rāma and Lakṣmaṇa for fourteen years. In the early period of their forest-life they visited the hermitage of Atri. Seeing the devotion of Sītā towards her husband, Anasūyā the wife of hermit Atri, blessed her and gave her a fine garland, clothes and ornaments and cosmetics. Anasūyā blessed Sītā again and said that she would shine as Lakṣmī if she besmeared her body with the divine cosmetics. (Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sargas 118-120).

4) *Test by Pārvatī and Parameśvara.* In the last year of forest-life Pārvatī and Parameśvara tested the firmness of the love of Sītā and Rāma. (See under Rāma, Para 14).

5) *Phantom Sītā.* A few days before the abduction of Sītā by Rāvaṇa, Fire god took the guise of a Brahmin and approached Śrī Rāma and said :"O, Śrī Rāma ! The Devas have sent me to tell you certain things which will take place shortly. Your incarnation has the aim of killing Rāvaṇa. Sītā is meant to be a cause for the same. The death of Rāvaṇa is imminent. He will come and carry Sītā away. So entrust Sītā with me. I will keep her carefully. Make a phantom (Māyā) Sītā and keep her here, instead of the real Sītādevī. After the killing of Rāvaṇa, when Sītā enters fire as a proof of her purity, I will return Devī Sītā." Śrī Rāma agreed to it. Fire god by his power of contemplation, created a phantom Sītā, exactly like the real Sītā in shape and figure and nature and placing her beside Rāma, he disappeared with the real Sītā. Even Lakṣmaṇa was not aware of this fact. The real Sītā Devī was under the care of Fire god till the moment of the test of chastity of Sītā by fire, after the killing of Rāvaṇa. During the time of entering the fire the illusory Sītā vanished in the fire and the real Sītā came out. (Devī Bhāgavata, Skandha 9).

6) *Sītā killed Sahasramukha.* See under Sahasramukha Rāvaṇa.

7) *Abandonment of Sītā.* See under Rāma, Para 31.

8) *Sītā in the hermitage of Vālmīki.* Abandoned Sītā, who was pregnant, wandered about in the forest and at last reached the hermitage of Vālmīki, who gave her protection and shelter. The story of an occurrence at this time is given in Kathāsaritsāgara, Alaṅkāravatīlambaka, Taraṅga 1.

The other hermits did not like Vālmīki's action of giving shelter to Sītā. They said "Sītā is impure. Otherwise her husband would not have abandoned her. By her association we also would become sinners. As the hermit Vālmīki is kind, he will not cast her away especially when she is pregnant. So the best thing for all of us, is to go to another hermitage." This murmuring of the hermits reached the ears of Vālmīki. He said "She is pure and chaste. I know it with my inward eyes." But they did not believe it. Then Sīta said "Lord ! you can test my chastity in whatever way you like, and if I am found to be impure you may cut off my head."

The hermits tested Sītā in the Ṭiṭṭibhasaras (a divine lake near the hermitage of Vālmīki) and were

convinced that she was chaste and pure. (See under Ṭiṭṭibhasaras to know the greatness of this divine lake).

9) *Cursed Sītā.* Sītā was spending miserable days in the hermitage of Vālmīki. Her matrimonial life was a hell. Is there any special reason for misery? Yes. It is the curse of a bird. Once Śeṣa told this story, of the cursing of Sītā by a bird, to the hermit Vātsyāyana. That story is given below:

The event took place when Sītā was a young girl in the palace of Janaka. One day while Sītā was playing in the garden she saw two parrots, cock and hen, which talked well. The spouses were delightfully engaged in love-making. As soon as the couple saw Sītā they flew up to a tree and sang thus: "A handsome king will take birth on the earth. His name will be Śrī Rāma. His wife's name will be Sītā. Their wedded life will be happy.

Hearing the song, Sītā thought that they were some divine persons, and asked her maids to catch them and give them food. The maids caught the parrots and brought them before Sītā. She asked the birds. "Don't fear. Who are you ? Where do you come from ? Who is that Rāma ? Who is Sītā ? How did you come to know of them ? Tell me all. I will not hurt you !

The birds replied. "In the forest there is a hermit named Vālmīki. We live in his beautiful hermitage. That hermit has composed the story Rāmāyaṇa, which is yet to happen, and has taught it to his disciples. We have heard those songs. Having heard them over and over we also have learned them by heart. We will tell you who Rāma is and who Jānakī is and what would happen to her who lives happily with him. Hear it ! Saying thus the parrots passed on to the story of Rāma. Due to the sacrifice of the hermit Ṛṣyaśṛṅga, Mahāviṣṇu incarnated as four persons, of whom Rāma the eldest, with his younger brother and Viśvāmitra, would come to Mithilā. He would draw the bow and marry Sītā.....

Sītā was extremely pleased with the sweet song of the birds and asked them so many questions repeatedly with curiosity. Seeing the excitement of the questioner the parrots understood that she was Sītā herself. They asked her. "Beautiful girl ! who are you? Why are you so much interested in knowing about Rāma ? What is your name ?" Sītā disclosed everything about her to the birds, and said "I am the same Sītā, the daughter of Janaka you have sung about. I will let you go only on the day when that handsome prince Rāma comes and marries me. Your conversation has made me so curious. You can live comfortably in my house, eating sweetmeats." The birds were in great fear when they heard this. They looked at each other and replied to Sītā. "Good child ! we birds fly about in the sky and perch on trees and bush. Houses are not comfortable to us. Moreover I am pregnant. After my delivery in our own place I will come here. You need not have any doubt." The female parrot said thus. But Sītā did not let them go. Then the male parrot prayed humbly with anxiety. "Sītā, allow her to go. Why do you detain my beautiful wife ? Allow us to have our own way in the forest. My wife is pregnant. After the confinement both of us will come back." Sītā said "Let her live with me. You may go as you please."

The parrots were in great sorrow. If they had not made any noise on that tree this detention would not have occurred. These pitiable supplications had no effect on Sītā. The male bird cried to Sītā to let him take his mate along with him, and beat his head on the ground. Sītā was adamant. The female bird, filled with misery and anger cursed Sītā thus. "You have separated me from my husband. I am pregnant. May you too be separated from your husband when you become pregnant". When she had finished saying, she fell on the ground and wriggled and died. An aerial chariot came down to the earth from heaven for the soul of that bird which had died exalting and glorifying Śrī Rāma. The soul of the bird got into the chariot and went up to heaven. The male bird, being unable to bear the death of his beloved wife, dipped himself in the Gaṅgā. Before his death he cried out in anger. "I must be born in the city of Rāma. By my words, this Sītā should be separated from her husband and fall into misery." He died in the Ganges in Krodha (anger) and fear. So he took rebirth with the name Krodhana as a washerman by caste and profession. It was this washerman who spoke words of calumny about Sītā. Due to the calumny of this washerman, Śrī Rāma abandoned Sītā and she had to take shelter in the hermitage of Vālmīki. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 57).

10) *The end of Sītā.* (See under Rāma, Para 33).

SĪTĀ II. A river. Mention is made in Mahābhārata, Vana Parva, Chapter 188, Verse 102, that once the hermit Mārkaṇḍeya saw this river also in the stomach of child Mukunda (Śrī Kṛṣṇa). This is one of the seven branches of the river Ganges. (See under Sindhu).

ŚĪTAPŪTANĀ. A ferocious she-devil. (Mahābhārata, Vana Parva, Chapter 230, Verse 28). This terrible monster causes abortion in women.

ŚĪTĀŚĪ. A river flowing through Śākadvīpa and famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 11, Verse 32).

ŚITIKAṆṬHA. A nāga which was in the company of the nāgas that came to lead the soul of Balabhadrarāma to Pātāla. (Mausala Parva, Chapter 4, Verse 16).

ŚITIKEŚA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 61)).

ŚIVA (RUDRA). One of the Trinity.

1) *Birth.* The seers or spiritual giants of India imagined three forms to God, dividing all the activities into three departments, i.e. creation, sustenance and destruction or annihilation. Brahmā, for creation, Viṣṇu, for sustenance and Śiva, for annihilation - they are the Trinity. Viṣṇu was born first, Brahmā next and Śiva last. The essence of Indian spiritualistic thought is that these three visible forms of God will, at the close of the Kalpa cease to be and become one with the cosmic power, and that the trinity will be born again at the commencement of the Kalpa and will take up their respective functions.

The dominant quality or attribute of Śiva is Tamas (darkness). Many stories, with slight variations, are told in the various Purāṇas about the birth of Śiva. Some of the more important stories are summarised below.

(i) At the begining of the Kalpa, while Brahmā was meditating upon the birth of a son like himself, a child deep blue in colour, appeared on his lap, and the child began running about crying aloud. Brahmā asked the child why it was crying; then the child asked Brahmā to give him a name. Though Brahmā told him that his name was Rudra and asked him not to cry, he cried seven times more. Then Brahmā gave him another

seven names, and for the total eight names eight Mūrtis (forms) wives and children were allotted. Bhava, Śarva, Īśāna, Paśupati, Bhīma, Ugra and Mahādeva were the additional seven names, and Sun, Water, Earth, Wind, Fire, Sky, the Brahmin who has taken dīkṣā and Moon were the eight Mūrtis and the presiding deities allotted to them. To these deities the following wives were also allotted, i.e. Suvarcalā, Uṣā, Vikeśī, Śivā, Svāhā, Diśā, Dīkṣā and Rohiṇī. The world is full with their progenies. Śanaiścara, Śukra, Lohitāṅga, Manojava, Skanda, Sarga, Santāna and Budha are the sons of the above eight wives. This Rudra married Satī, daughter of Dakṣaprajāpati. (Viṣṇu Purāṇa, Part 1, Chapter 8).

(ii) Brahmā whose predominant quality or attribute is rajas was born from the navel of Mahāviṣṇu. From the Centre of the brow of Brahmā was born Rudra of Tāmasic quality. Brahmā, by the power of his tapas, acquired the power of creation and created a red-coloured world by his attribute of rajas. The very same world is annihilated by Rudra at the close of the Kalpa period. (Devī Bhāgavata, 7th Skandha).

(iii) From the wrath of Brahmā was born Rudra, from his lap Nārada, from his finger Dakṣa, from his mind Sanaka and others, and from his left finger a daughter called Vīraṇī. (Devī Bhāgavata, 7th Skandha).

(iv) Four 'mental sons' of Brahmā Sanaka, Sanandana Sanātana and Sanatkumāra showed disinclination to beget progenies. Brahmā got angry at this attitude of the four sons and from the centre of his brow was born a body blue and white in colour, and he, in tears, requested Brahmā for names and stations. Blessing him by saying 'mā ruda' (do not cry) Brahmā allotted him names and stations. He became famous by the name Rudra. He was also given eleven more names by Brahmā as follows: Manyu, Manu, Mahinasa, Mahān, Śiva, Ṛtudhvaja, Ugraretas, Bhava, Kāma, Vāmadeva and Dhṛtavrata. These names are otherwise famous as follows: Aja, Ekapada, Ahirbudhnya, Tvaṣṭā, Rudra, Hara, Śambhu, Tryambaka, Aparājita, Īśāna and Tribhuvana. The eleven Rudras were also allotted the following eleven positions by Brahmā i.e. heart, the five organs of the body, vital force (Prāṇa) wind, fire, water, earth, sun and moon. Rudra has eleven wives, called Dhī, Vṛtti, Uśanā, Umā, Niyutā, Sarpis, Ilā, Ambikā, Irāvatī, Sudhā and Dīkṣā. Rudra, under the name Śiva, is considered to be the third of the trinity. The doctrine is that as long as time is real, deluge, or annihilation does not take place. Therefore, Rudrasaṁhāra (annihilation by Rudra) may be taken to mean only as the beginning of new creation.

(v) At the commencement of Yuga (era) Brahmā was born from the navel of Viṣṇu. Two asuras called Madhu and Kaiṭabha rushed up to kill Brahmā, and from the brow of Viṣṇu, who got angry towards the asuras was born Śiva holding in his hands Śūla (the three-pronged trident). (Vana Parva, Chapter 12).

2) *Family life.* Śiva has two wives, Gaṅgā and Pārvatī (See under Gaṅgā and Pārvatī). He lodges Gaṅgā on his head. Umā, Kātyāyanī, Gaurī, Kālī, Haimavatī Īśvarī, Śivā, Bhavānī, Rudrāṇī, Śarvāṇī, Sarvamaṅgalā Aparṇā, Pārvatī, Durgā, Mṛḍānī, Caṇḍikā, Ambikā, Āryā, Dākṣāyaṇī, Girijā, Menakātmajā, Cāmuṇḍā, Karṇamoṭī, Carcikā and Bhairavī—these are synonyms of Pārvatī. Śiva lives on the top of the Mahāmeru, where there are nine cities. At the centre is Brahmā's Manovatī; exactly to the east of it is Indra's Amarāvatī; at the south-eastern corner is Agni's Tejovatī; on the south is Yama's Saṁyamanī; at the south-western corner is Kṛṣṇāñjanā of Nirṛti, on the west is Varuṇa's Śraddhāvatī, at the north-western corner is Gandhavatī of Vāyu, on the north is Kubera's Mahodayā, at the north-eastern corner is Śiva's Yaśovatī—this is the set of the nine cities.

Two sons called Subrahmaṇya and Gaṇapati were born to Śiva of Pārvatī, and they are his actual sons. Some other sons also were born to him in his assumed forms and by other women. Such have been Indrajit, Hanūmān and others. For details see the respective words. (Devī Bhāgavata, 8th Skandha, 9th Skandha; Kathāsaritsāgara, Kathāmukhalambaka).

3) *Incarnations,* Śiva has taken several partial incarnations, the chief of which are given below.

(i) *Durvāsas.* (See under Durvāsas).

(ii) *Vānara (Monkey).* Śiva, Pārvatī and their attenders like Nandikeśvara once transformed themselves into monkeys and played about on the Himālayas. Rāvaṇa, who came there on the occasion ridiculed Nandikeśvara, who, in great rage, cursed Rāvaṇa that monkeys would destroy him. Being thus cursed Rāvaṇa raised Kailāsa from its foundations and played with it. (Uttara Rāmāyaṇa).

(iii) *Śakti.* Śiva incarnated himself as Śakti, son of Vasiṣṭha and was devoured by Kalmāṣapāda, who took the form of a Rākṣasa. (Vāmana Purāṇa, Chapter 6).

(iv) *Varuṇa.* Śiva once assumed the form of Varuṇa and conducted a yajña which was attended by the Vedas in assumed forms. (M.B. Anuśāsana Parva, Chapter 85).

4) *Boons granted by Śiva.* The Purāṇas refer to various persons, who had earned boons from him and others who attained heaven on account of their devotion for him. The following are important among such persons.

(i) Siṁhavaktra—(Skanda Purāṇa, Asura Kāṇḍa).
(ii) Rukmī—(Bhāgavata, 10th Skandha).
(iii) Bāṇa—(Bhāgavata, 10th Skandha).
(iv) Sudakṣiṇa—(Bhāgavata, 10th Skandha).
(v) Sālva—(Bhāgavata 10th Skandha).
(vi) Vṛkāsura—(Bhāgavata, 10th Skandha).
(vii) Ratidevī—(Kathāsaritsāgara, Lāvāṇakalambaka, Taraṅga 1).
(viii) Indrajit—(Uttara Rāmāyaṇa).
(ix) Bhṛgu—(Padma Purāṇa, Ādi Khaṇḍa, Chapter 2).
(x) Gāndhārī—(M.B. Ādi Parva, Chapter 109, Verse 107).
(xi) A ṛṣi girl—(M.B. Ādi Parva, Chapter 168, Verse 6).
(xii) Prabhañjana—(M.B. Ādi Parva, Chapter 214, Verse 20).
(xiii) Śvetakī—(M.B. Ādi Parva, Chapter 222, Verse 41).
(xiv) Jarāsandha—(M.B. Sabhā Parva, Chapter 14, Verse 64).
(xv) Bāṇāsura—(M.B. Sabhā Parva, Chapter 33, Southern text).
(xvi) Maṅkaṇa—(Vana Parva, Chapter 83, Verse 132).
(xvii Sagara—(Vana Parva, Chapter 106, Verse 15).

(xviii) Bhagīratha —(Vana Parva, Chapter 109, Verse 1).
(xix) Jayadratha—(Vana Parva, Chapter 272, Verse 28).
(xx) Ambā—(Udyoga Parva, Chapter 187, Verse 12).
(xxi) Somadatta—(Droṇa Parva, Chapter 143, Verse 16).
(xxii) Viṣṇu—(Droṇa Parva, Chapter 201, Verse 56).
(xxiii) Paraśurāma--(Karṇa Parva, Chapter 34, Verse 116; Śānti Parva, Chapter 49, Verse 33).
(xxiv) Skanda— (Śalya Parva, Chapter 46, Verse 46).
(xxv) Arundhatī—(Śalya Parva, Chapter 48, Verse 38).
(xxvi) A Brahmin boy—(Śānti Parva, Chapter 153, Verse 114),
(xxvii) Taṇḍi muni—(Anuśāsana Parva, Chapter 16, Verse 69).

5) *Assets of Śiva.* Śiva possesses a mass of matted hair, red in colour. It is known as Kaparda also, and hence he is called Kapardī as well. Śiva is also stated to be Agni. He has three eyes, the third one on the forehead being all fire. Śiva is called Trinetra, Phālanetra, Agnilocana etc. because of the above facts. It is only just and proper that Śiva, who is the destroyer of all things should have relation to Agni. Śiva, the all-destroyer, carries the Śūla in his hands always. Another weapon is named Pināka, and therefore Śiva is called Pinākapāṇi (he who holds Pināka in his hands). Both Śiva and his vehicle, the Bull, are white in colour. The white colour indicates the justice observed in the process of annihilation. Śiva has been described as possessing two, four, eight and ten hands. Besides the Pināka, he holds in his hands the club called Khaṭvāṅga, the bow called Ajagava, a deer, beads, skull, ḍamaru (a musical instrument) and many other sacred articles. Gaṅgā and Candra (moon) dwell on his head, and he is, therefore, known as Gaṅgādhara and Candracūḍa also. A Garland made of human skulls adorns his neck. Śiva wears the skin of the leopard for cloth and uses the skin of the elephant for blanket. All over his limbs snakes are worn as ornaments.

The Purāṇas contain stories as to how Śiva earned most of the above assets. The wives of many Ṛṣis felt enamoured of Śiva, who once appeared in the garb of a beggar. The Ṛṣis, who got angry with Śiva on the above account, decided to kill him. From the pit they dug on the ground, a tiger emerged. Śiva killed it and wore its skin. A deer followed the tiger from the pit. Śiva held it in his left hand. The next to emerge out of the pit was a red-hot iron rod. Śiva took it in his hands as a weapon. Lastly snakes came out of the pit and Śiva wore them on his body. On another occasion an asura called Gaya assumed the form of an elephant and chased the munis, who took refuge in a Śiva temple. Śiva appeared, killed the elephant and wore its skin on his body. Since Śiva wore snakes as ear-rings he came to be known as Nāgakuṇḍala. Brahmā ordered that Rudra should create people and accordingly he created people. But, his creations were very cruel beings. Brahmā feared that they would eat up the other creations. Brahmā, who trembled with fear, asked Rudra to retire from the act of creation and to train himself to do creation in the proper manner as ordained. Accordingly, Rudra started practising tapas.

6) *Incidents.*
(i) How Śiva got the name Jīmūtaketu. (See under Jīmūtaketu).
(ii) *He became Kapālī.* (See under Kapālī).
(*iii*) *Sin of Brahmahatyā on Śiva.* As he plucked off the head of Brahmā Śiva became subject to the sin of Brahmahatyā. Blue in colour and with grey hair, terrible Brahmahatyā approached Śiva who asked her who she was and why she came. She answered that she was Brahmahatyā and asked Śiva to take her into him. She entered his body so that he felt a burning sensation all over him. In this condition Śiva went to Bādaryāśrama. But, the great Ṛṣis, Naranārāyaṇas were not there in the āśrama. Sad at heart Śiva went to the river Yamunā to take a bath. But the river dried up. Then he went to Plakṣa island to bathe; but the island disappeared. Then he went to Puṣkarāraṇya, Māgadhāraṇya, Saindhavāraṇya, Naimiṣāraṇya, Dharmāraṇya etc. all to no purpose. He got worn out but could not have a bath. The terrible Brahmahatyā did not leave him. Though he visited sacred rivers, āśramas and temples and practised Yoga, Śiva did not get redemption from sin. At last, in great disappointment he went to Kurukṣetra, where he saw Viṣṇu. With folded hands Śiva praised Viṣṇu who advised him the following means for absolution from sin. "A Bhagavān born from my aspect under the name Yogaśāyī is living at Prayāga. The great river Varuṇā which has started from the right leg of Yogaśāyī and which redeems all sins as also the sublime river Asī, which has started from his left leg are both worshipped by the whole world. The temple of Yogaśāyī is at the centre of these rivers, and that is a sacred place most important in the three worlds and annihilative of all sins. That city is the great Vārāṇasī. Even materialistic or worldly people get salvation there. It is my (Viṣṇu) āśrama. There dwells Sūrya called Lola destroying all sins. The place where Keśava my aspect lives, is Daśāśvamedha. If you go there you will get redemption from sin."
Thus directed by Viṣṇu Śiva went to Vārāṇasī and achieved absolution from the sin of Brahmahatyā by bathing in the holy tīrthas there. (Vāmana Purāṇa, Chapter 3).
(iv) *Birth of Vīrabhadra.* (See under Dakṣa),
(v) *Water in Kālindī got dark in colour.* (See under Pārvatī, Para 2).
(vi) *Śiva became Nāgabhūṣaṇa.* (See under Nāgāstram).
(vii) *Blessed Sukeśa.* Vidyutkeśa, the Rākṣasa married Sālakaṭaṅkā, daughter of Sandhyā. While they toured the world round enjoying their honeymoon Sālakaṭaṅkā conceived and delivered in due course a son in the valley of Mount Mandara. Śiva and Pārvatī, who passed that way in an aerial chariot saw the child and came down to it. By the blessing of Śiva the child grew up to a youth very quickly. Śiva named him Sukeśa and after blessing that he would grow up to become a pious soul disappeared from the scene. (Uttara Rāmāyaṇa).
(viii) *Śiva, the father of Indrajit.* (See under Indrajit, Para 2).
(ix) *Four faces of Śiva.* (See under Tilottamā, Para 2).
(x) *Sword of Śiva.* Śiva holds a sword in his hand to destroy the asura tribe. The following is told in Chapter 166 of Śānti Parva about the origin of the sword.

Brahmā when he created the universe also laid down laws to keep living beings in the path of righteousness. But, the asuras did not conform to those laws. So, the maharṣis decided that there should be some other means to instruct the asuras. They conducted a Brahmayajña at the Himālayas. A terrible Jin (Evil Spirit) emerged from the sacrificial pit.

At the emergence of the Jin the earth shook; the great sea grew wild with waves and eddies. Lightning and shooting stars appeared and branches of trees were torn asunder. A vicious whirl-wind swept the ten regions. All living beings trembled at the sight of the Jin.

Brahmā appeared to the frightened maharṣis and told them that it was not a Jin, but only the sword for the destruction of the asura tribe. Śiva took the sword in his hand, and as soon as he touched it he became possessed of four hands. "Śiva, whose head touched the sun, who had the third eye and from whose mouth flames of fire emerged, who changed himself to various colours like blue, white and red, who wore deer skin with golden spots, who had on his forehead an eye as effulgent as the Sun—such Śiva took in his hands the fiery sword and raising his shield he swirled the sword in various directions."

When Śiva, who thus became terrible, walked with the sword amidst the asura army the entire asura forces were annihilated and the Devas came out victorious.

7) *Daring deeds of Śiva.*

(i) *Clash With Viṣṇu.* Though there were differences of opinion between Śiva and Viṣṇu on many occasions, only very rarely had occurred actual clashes between the two. The Purāṇas refer to two such important clashes. One has reference to a direct fight Śiva fought with Viṣṇu and the other is about Śiva's fight with Nārāyaṇarṣi, an incarnation of Viṣṇu.

There was no reason for the direct fight between Śiva and Viṣṇu. The Devas wanted to test who was the more powerful of the two, Śiva or Viṣṇu, and they told Brahmā about the idea By carrying tales to them, one against the other, Brahmā made Śiva and Viṣṇu mutual enemies. The enmity led to a fight between the two. Viśvakarman made a bow for each of the contestants. In the fight between the two Śiva got defeated. Śiva, who got angry at his temporary defeat presented his bow and arrow to Devarāta, King of Videha. It was this bow, which Śrī Rāma broke at the wedding of Sītā in a later period. As soon as the fight was over the Devas realised that Viṣṇu was greater than Śiva. After the fight Viṣṇu gave his bow to Ṛcīka, the Bhārgava muni. Jamadagni got it from Ṛcīka, and he gave it to Paraśurāma. It was with this bow that Paraśurāma confronted Śrī Rāma on his way back after wedding Sītā. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 75).

The following story is related in the Anuśāsana Parva of Mahābhārata about the fight between Nārayaṇarṣi, incarnation of Viṣṇu and Śiva.

Śiva, in great fury, threw his Śūla into the Yajña hall of Dakṣa, and the Śūla after reducing the Yajña, to ashes, hit the breast of Nārāyaṇarṣi, who was doing tapas in Badarikāśrama. Nārāyaṇa raised the sound 'Hum' as a result of which the Śūla returned to Śiva's hands, who, in great anger, rushed forward to Nārāyaṇa. Nārāyaṇa placed his hand on Śiva's throat with the result that it became dark in colour. Thenceforth Śiva came to be known as Śitikaṇṭha also.

Nārāyaṇa plucked a blade of grass and recited some mantras. It became a paraśu (axe). He threw it at Śiva, who broke it into pieces, which act gave him the additional name of Khaṇḍaparaśu also. The fighting became fierce and the world began burning. Fire refused to receive offerings made; Ṛṣis could not recollect the Vedas; Rajas and Tamas attacked Devas; the earth shook; planets became dim and dark; Brahmā fell down from his seat; sky came down; oceans got dry; the Himālayas crumbled. On the continuous appearance of such ill omens Brahmā and all the Devas came to the battlefield. Saluting Rudra Brahmā told him thus : "Oh ! Lord ! Let good happen to the world. In the interests of the welfare of the world. you would please give up arms. The Naranārāyaṇas are upholders of righteousness; they are the incarnations of the indestructible and supreme sages. I was born from their pleasure. You were born from their wrath."

On hearing these words of Brahmā Śiva cooled down.

(ii) *Rendered Kāmadeva bodiless* (*limbless*). See under Kāmadeva, Parva 4).

(iii) *Bore Gaṅgā on the head.* See under Gāṅgā.

(iv) *Consumed Kālakūṭa.* Owing to the curse of Durvāsas the Devas were subjected to symptoms of old age, and to produce amṛta (nectar) as remedy for this unfortunate development, the churning of Kṣīrābdhi (ocean of milk) was started. Vāsuki, the snake, was used as cord to rotate mount Mandara, which was used as the churning rod. When the churning became very intense, the mortal poison Kālakūṭa emerged out of Vāsuki's mouth. (Another view is held that Kālakūṭa rose out of the milk-sea). On the emergence of the deadly poison the asuras ran off in great fear, the Devas got bewildered, Bāli and Sugrīva too got frightened; and without exhibiting his fright Viṣṇu covered his face; on the whole it appeared as though the entire world would be reduced to ashes.

At this critical moment, Śiva, reputed for his reckless daring, put all the Kālakūṭa into his mouth. Frightened at it Pārvatī held Śiva's throat by her hands so that the poison did not enter his stomach. At the same time Mahāviṣṇu covered with his hands Śiva's mouth so that the poison was not spitted out. Kālakūṭa thus prevented from going down into the stomach or being vomited from Śiva's throat got itself digested in the throat giving it a blue colour. Thus did Śiva become Nīlakaṇṭha (of the blue throat). Viṣṇu and Pārvatī who were affected by the flames of the poison became Nīlavarṇa and Kālī respectively. (Kamba Rāmāyaṇa, Yuddhakāṇḍa).

(v) *Destroyed Dakṣa's yajña.* See under Dakṣa Para 3).

(vi) *Fought Śaṅkhacūḍa.* (See under Tulasī, Para 5).

(vii) *Burned the Tripuras.* (See under Tripura).

(viii) *Fought Sūrya.* Śiva once plucked out Brahmā's head (See under Kapālī 1), and Brahmā cursed Śiva that he should beg for food with that head (skull) in his hands. This fierce curse of Brahmā affected Śiva so much that, in uncontrollable wrath, he beat whomsoever he met. Thousands of Devas and others were killed. Sūrya, who relished not these atrocities of Śiva confronted him with out-stretched hands. Śiva held with one hand of his, both the hands of Sūrya from the fingers of which blood began to flow. Śiva turned Sūrya round and

round by his hands with the result that the hands of Sūrya became short. When Sūrya became completely drenched in blood Śiva let him free and walked to another side when Sūrya, laughingly challenged him again to fight. Greatly enraged by the challenge Śiva fisted him on the face with the result he lost all his teeth. Also he fell down unconscious. As Sūrya fell thus Bhaga looked with fierce eyes at Śiva, who then struck the former on his face, Both the eyes of Bhaga fell down. and the Devas were alarmed by it. Then all the Ādityas, under the leadership of Indra ran off to the ten regions along with the Maruts and Agni. Only prominent asuras like Prahlāda remained on the scene. They saluted Śiva. Śiva surveyed the yāga hall, the Devas and the asuras with his three eyes. All of them then ran away to different places. Śiva looked at the three Agnis with his three eyes and they were reduced to ashes.

When Śiva's anger subsided Sūrya was installed in his former form. (Vāmana Purāṇa, Chapter 5).

(ix) *Fought with Andhaka.* See under Andhaka.

(x) *Made five Indras Pāṇḍavas.* The Pāṇḍavas, in their former life, were Indras. (Ādi Parva, Chapter 199).

The Devas once conducted at Naimisāraṇya a lengthy yajña of which Yama was the manager. In the absence of Yama there was no death on earth. Thus, human beings also, like the Devas, became Amartyas (deathless). Alarmed at this the Devas submitted their grievance to Brahmā who pacified them by saying that Yama would return as soon as the yajña was over and then men will, as usual be subjected to the process of death. The Devas then returned to Naimiṣāraṇya, the scene of their yajña when they saw a woman, lustrous as fire, descending the steps of Gaṅgā to carry water. She was sobbing and each drop of tear that fell into the waters of the river transformed itself into a lotus flower. As deputed by the Devas Indra approached the woman to get facts from her.

Indra asked her who she was and why she was weeping. The woman answered him not, but walked in silence, to the source of the Gaṅgā. Indra followed her. When they had thus walked some distance Śiva and Pārvatī were found in the forest at a game of dice, and Indra, afraid of Śiva, ran way. But, Śiva called him back and asked him to enter the cave there. When Indra did so after removing the mountain at the entrance of the cave he saw four Indras sitting there. They were called Viśvabhuk, Bhūtadhāmā, Śibi and Śānti. The woman whom Indra had followed was Śrīdevī. Śiva blessed that the five Indras, in their next birth, would wed Śrīdevī. When the Indras saw Mahāviṣṇu after this he also blessed them, and promised them that he would incarnate and help them when they were born as men in their next life. Then Viṣṇu plucked a black and a white hair and put them on earth. The black hair was born as Śrī Kṛṣṇa in Devakī's womb and the white hair as Balabhadrarāma in the womb of Rohiṇī.

(xi) *Kirātārjunīyam.* Arjuna once did tapas to Śiva, who appeared to him in the garb of a hunter in the forest and presented to him the Pāśupata arrow. (For details see under Arjuna, Para 20).

(xii) *Fought with Mahiṣāsura.* (See under Mahiṣāsura).

(xiii) *Fought with Vṛtrāsura.* See under Vṛtrāsura.

(xiv) *Burnt Himavān.* Śiva once did tapas on the top of Himavān when Pārvatī came behind him and covered his eyes with her hands. At once darkness enveloped the whole world, and when people suffered in the absence of day-light Śiva opened his third eye. Himavān began getting burnt by the fire emitted by Śiva's eye. Pārvatī got alarmed at this and woke Śiva up. He closed his third eye and Himavān resumed its former shape. (Anuśāsana Parva, Chapter 104).

8) *Worship of Śiva.* Innumerable people in India worship Śiva and they follow different forms or systems of worship. There are forms of worship which follow the Vedas and which do not as also forms which are sāttvic and which are not. The form of worship called Paraśupadam (? Pāśupatam) is a very ancient one. It is believed that the paraśupadas once honoured and afterwards opposed the Vedas. The Śiva liṅga at the place called Gūḍamillam is supposed to be as old as the second century B.C.

One of the many symbols, which represent Śiva, Śivaliṅga is the most important. They are of two kinds, the movable and the immovable. The immovable are those which appear by themselves or installed in temples. The movable are those made of earth, stone, timber, gems etc. There are also temporary liṅgas, which are placed on stools of various shapes. Liṅgas are made of he-stones and stools of 'she-stones'.

There are also various types of liṅgas indicative of the different attributes of Śiva; for example Liṅgodbhava, Candrasekhara, Raudra, Umāsahita etc. Kāmāntaka, Gajāri, Kālāri, Tripuradāhaka etc. represent the Lord in his fierce aspects. Śiva is also represented in poses of blessing Caṇḍeśa, Viṣṇu, Nandīśvara, Vighneśvara and Arjuna. He is also presented in various poses of dancing, Dakṣiṇāmūrti is represented in four forms, i.e. Vyākhyāna Jñāna, Yoga and Vīṇādhara. Bikṣāṭaka, Kapāladhārī. Gaṅgādhara, Ardhanārīśvara Vṛṣabhavāhana and Viṣabhakṣaka are other forms of Śiva. Rarely is he depicted in the form of Sadāśiva, Maheśvara, Ekādaśarudras Vidyeśvara and Mūrtyaṣṭaka. There are Āgamas descriptive of these forms.

Gaṇapati occupies the most prominent place among Devas connected with Śiva. Gaṇapati came to be worshipped from 6-7 centuries B.C. His present idols might have been made after this period.

There are many temples dedicated to Gaṇapati in South India. Chief among the idols are iṭaṁpiri (proboscis turned to the left side) and valaṁpiri (proboscis turned to the right side). Gaṇapati is a physical aspect of Śiva. Being the God who removes obstacles in the devotee's path, Gaṇapati is called Vighneśvara. The universe is contained in his big stomach.

Next to Gaṇapati in importance is Subrahmaṇya. He is worshipped in South India only. Kumāra, Muruka, Kārttikeya, Skanda, Ārumukha, Guha, etc. are some of his popular synonyms There are a number of Subrahmaṇya temples in Tamil Nāḍu, many of them on the tops of hills. In North India Subrahmaṇya temples are rare. But, books written during the Saṅgha period go to prove that Subrahmaṇya was worshipped in South India from very olden times. He is depicted in many postures, sitting, with six faces, with only one face, with two hands, with four hands, with wife, wearing the sacred thread etc.

Now, about Śakti idols. Śakti is the Devī closest to Śiva. In South India there are special Śakti temples called Śaktipīṭhālayas. Durgā is the most important among

the manifestations of Śakti. There are idols of Durgās as standing in the lotus flower and also as mounted on the lion. Āgamas refer to nine kinds or forms of Durgā i.e. Nīlakaṇṭhī, Kṣemaṅkarī, Harasiddhi, Raudrā, Vanā, Agni, Jayā, Vindhyavāsinī, and Ripunāśinī. Durgā's most terrible form is as Mahiṣāsura-mardinī, found at Mahābalipuram, Ellora and other places. Durgā is also called Caṇḍikā and Kātyāyanī. Durgā is worshipped as Nandā, Bhadrakālī, Ambā, Rājamātaṅgī etc.

9) *Śiva's life-period.* Thousand Caturyugas constitute one day of Brahmā. According to the Purāṇas fourteen Indras fall dead from heaven during the life time of one Brahmā. Two such life times of Brahmā form one life time of Viṣṇu; at the end of the period he too will expire. Śiva's life time is double that of Viṣṇu, according to Devī Bhāgavata, 5th Skandha. (For details see under Manvantara).

10) *Śiva and creation of the universe.* See under Creation).

11) *Māyā Śiva.* (See under Māyā śiva).

12) *Sahasranāmas (thousand names) of Śiva.* The thousand names of Śiva are mentioned mainly in Chapter 285 of Śānti Parva and Chapter 17 of Anuśāsana Parva of Mahābhārata. There are substantial differences between the two lists of names.

13) *Aśvatthāmā and Śiva.* (See under Aśvatthāmā Para 6).

14) *Rudras.* The Ekādaśarudras, viz. Mṛgavyādha, Sarpa, Nirṛti, Ajaikapāt, Ahirbudhnya, Pinākī, Īśvara, Kapālī, Sthāṇu and Bharga are the sons of Śiva. (Ādi Parva, Chapter 66).

15) *Śivabhasma (Ashes worn by Śiva)* The Purāṇas contain many references to the great power of Śivabhasman. The following story about even Viṣṇu turning out to be a devotee of Śiva on account of the sanctity of Śivabhasma is related in Chapter 101, Pātālakhaṇḍa of Padma Purāṇa.

In the beginning or during the Brahmapralaya (deluge) Mahāviṣṇu was lying in the great waters of the deluge. On both sides of Viṣṇu hundred universes each and on both sides of his feet and at the centre of his head twenty universes each remained attached. One universe glowed as a gem on Viṣṇu's nose. Maharṣis like Lomaśa did tapas seated on his navel. Meanwhile Viṣṇu sat in deep meditation ready for creation. But, he did not find anything and began, therefore, sobbing. Then appeared an extra-mundane light at which he got frightened and closed his eyes. Śiva, rotating in both his hands a garland each made of a crore of universes appeared before Viṣṇu. He then stood up and enquired of the visitor who he was. Śiva exhibited his form. Śiva told Viṣṇu that he had not attained sufficient wisdom for creation and also advised him to achieve enough knowledge by first taking the Varuṇa bath and then the Bhasma bath.

To this Viṣṇu answered by saying that there was nowhere water enough for him to bathe, and he, who was closely surrounded by universes, sat in water. But, it came only up to his thighs. Then Śiva said laughingly that there was enough water for Viṣṇu to bathe and cast a glance at him with his (Śiva) eye on the forehead and also his left eye. And, immediately Viṣṇu's body became very small and it began to shiver. Then Śiva said as follows:- "Oh! Viṣṇu ! here is deep water. you may bathe in it. But Viṣṇu could not get into the tremendous pool created on Śiva's lap. So, he requested Śiva for a passage to get into the pool. Śiva "Oh! Viṣṇu ! Before this even though you sat in water, one crore yojanas in depth, it came only up to your thighs. But, now though you are on your legs you say you cannot enter the water. Look here, the water comes only up to my thighs. You may descend into it. I shall see to it that you can step into the water. A Vedic saying I recite will serve as the step."

Viṣṇu :—Nobody can step on sound. One may ascend on what is material, i.e. with form; but, how could one step on that which is formless?

Śiva:—Why can you not get hold of that which is and ascend ? You receive this great Veda.

Viṣṇu received it, but it appeared that his hands were not strong enough to hold it. Śiva smiled at the inability of Viṣṇu and asked him to get down into water by the steps made of Veda and when Viṣṇu descended the steps into the water, it came only up to his thighs. He had his bath and then asked Śiva what he should do next. Śiva:--- "What do you feel in your mind ? Is it that you do not feel anything"

Viṣṇu:— I feel not anything.

Śiva:— If you get sanctified by bhasmasnāna you will receive the ultimate knowledge. I shall give you the bhasma.

Śiva took a pinch of bhasma from his breast and chanting the Gāyatrī and pañcākṣara (Om namaśśivāya) mantras sprinkled it all over the body of Viṣṇu. He also said to Viṣṇu, "You live, you meditate, now what do you feel in your mind?" Viṣṇu meditated whereupon he saw a very bright light in his heart. When he told Śiva that a light was being seen by him the latter said that his knowledge was not mature enough and asked him to eat some bhasma so that it might become perfect. Viṣṇu accordingly consumed the bhasma, and lo ! he, who was till then red-blue in colour became as white as pearl. He began to be called Śuklavarṇa (white in colour) from that day onwards.

Mahāviṣṇu felt happy and contented having seen Śiva, who asked the former what it was he saw in his mind just then. Answering that he saw the blissful form of Śiva before him Viṣṇu fell at the latter's feet. To Śiva's query as to what boon he desired to have, Viṣṇu replied that he wanted to become a devotee of Śiva and because of the greatness of the bhasma Viṣṇu thenceforward became a devotee of Śiva.

16) *Śivaliṅga (Phallus).* Worship of Śivaliṅga is a popular practice in India. The Purāṇas contain a number of stories about the importance Sivaliṅga achieved so as to make it an object of worship. Three of the more important stories are given below:

(i) Śiva wandered about the world lamenting over the death of Satīdevī at the Yajña conducted by Dakṣa, and Kāmadeva followed him with his erotic arrows to exploit Śiva's sorry predicament. During his wanderings Śiva once came to the Vindhya mountain. Kāmadeva followed him there too and began attacking Śiva with his arrows and to escape from the fierce onslaught Śiva took refuge in the terrible Dāru forest. There Maharṣis with their wives lived. Śiva saluted them and requested for alms. But, the Maharṣis only kept mum. They did not like their wives saluting Śiva. Śiva went about the āśrama and all the women except Arundhatī and Anasūyā, followed him overcome by lust for him. Enraged at this, munis like Bhārgava and Aṅgiras cursed

Śiva that his phallus should drop to the ground. Immediately it fell down and Śiva disappeared. The phallus rent asunder the earth, reached Pātāla and rent the universe also. The whole universe shook at which Brahmā met Viṣṇu at Pātāla and enquired of him the reason for the universal upheaval. Viṣṇu answered him that the world shook because of the weight of Śiva's phallus, which the maharṣis had caused to be dropped. Then Brahmā, along with Viṣṇu, came to the spot where Śiva's phallus lay. At the sight of the limitless phallus Viṣṇu, in great wonder, descended to Pātāla mounted on Garuḍa. Brahmā, on his plane, toured above. Both Viṣṇu and Brahmā returned to earth, having failed in their attempt to find the end of the phallus. They then praised Śiva, who appeared to them. They requested him to take back his phallus from the earth. Śiva insisted that he would do so only if the Devas agreed to worship his phallus. Viṣṇu agreed to the suggestion. Brahmā took the phallus, golden brassy in colour. Thereafter Mahāviṣṇu created the four castes and various śāstraic texts for each of the castes to worship the phallus. The four texts are known as Śaivam, Pāśupatam, Kāladamanam and Kāpālikam. After making the above arrangements Brahmā and Viṣṇu returned. Śiva took back his phallus. (Vāmana Purāṇa, Chapter 6).

(ii) Eightyeight thousand Bālakhilyas were born from the mind of Brahmā. They emaciated their bodies by constant baths, fasting and worship of Śiva. Though they worshipped Śiva thus for one thousand divya years, he did not appear in front of them.

Afterwards, when Pārvatī was travelling by sky one day, the latter saw and took pity on the Bālakhilyas and told Śiva thus: "These maharṣis are suffering like anything. For my sake, you should put an end to their sufferings. Has their evil fate no end? They are reduced to mere skin and bones, and yet they are denied realisation." Smilingly Śiva told Pārvatī as follows "You do not know the real course of righteousness. These people do not understand righteousness; they are not free from lust and anger. They are mere fools." At these words of Śiva, Pārvatī told him thus: If things be as you have said please show me their nature, I feel interested. Then Śiva asked Pārvatī to remain where she was, telling her that he would go to the Bālakhilyas and show her how they behaved. Accordingly Śiva went to them.

Śiva approached the Bālakhilyas in the guise of a handsome youth, wearing the Vanamālā garland on his head, holding the alms bowl in his hands and completely in the nude and requested for alms. The Womenfolk of the Advaitins were much attracted by the handsome youth and came to him with a lot of fruits, roots etc. by way of alms. Śiva wished them good and Pārvatī espied her smiling lord from her seat.

After giving him alms the women spoke to him as follows : "Oh ! anchorite, what penance are you practising ? You have no clothes on you, but you wear Vanamālā. You are a handsome sannyāsī. If you have no objection, please tell us about you." The sannyāsī (Śiva) answered them by saying that his was a very secret penance and could not be imparted to others. Especially in the presence of so many others it could not be revealed. So, you may please go. But, the women said that they wished very much to hear the secret, and they caught hold of his hands saying 'Come'. The women were overcome by lust and one of them caught hold of his neck, another of his hands, another of his knees, another of his hair and yet another of his waist. Seeing the excitement of their wives the maharṣis cried, 'Strike him' and struck down his phallus with sticks and stones. As soon as the phallus was thus felled down, Śiva disappeared from the spot and returned to Kailāsa with Pārvatī.

When the phallus fell down the whole universe shook and the maharṣis were alarmed. A very intelligent maharṣi among them said :—"We know not the real facts about the great ascetic. Let us take refuge in Brahmā. He may know the facts." Accordingly the maharṣis went to Brahmā, who found fault with their ignorance and indiscretion and asked them to shed their anger and please Śiva. Accordingly they went to Kailāsa and praised Śiva, who appeared to them and told them as follows :—"You may now return. The phallus will belong to you. I shall be pleased if you would duly install it. Nothing will be impossible to those who worship my phallus with devotion. Even sins consciously committed will be removed by the worship of my phallus. You install the phallus you struck down in the great pond of Sannihita. That will achieve for you all your desires. Even the Devas will worship it under the name 'Sthāṇu'. Being installed at Sthāṇvīśvara it will be known as Sthāṇvīśvara also. Constant meditation upon Sthāṇu will remove all sins. The sight of Sthāṇu will bring about salvation."

After this the maharṣis, along with Brahmā, returned to Dāru forest to carry the phallus to Sannihita. But, they could not move it even by an iota. They returned again to Kailāsa, but could not see Śiva there. When Brahmā sat in meditation for sometime to know where Śiva was, he saw in his mind Śiva, in the guise of an elephant, standing in the stream praised by munis. Immediately Brahmā and others went there, but missed Śiva there. But Pārvatī appeared there and served them amṛta (nectar). When they had consumed the nectar they saw Śiva standing in the stream, and they spoke about their difficulties to him.

Śiva, in the guise of the elephant, accompanied them to the Dāru forest where he, in sport, took the phallus by his proboscis and installed it on the banks of the stream. All those who witnessed the installation attained ultimate realisation. Upon the phallus thus installed Brahmā built another phallus with stone. After a period that phallus became one with the effulgence of the first phallus. Those who saw that also achieved ultimate realisation. Immediately Brahmā built, for the pleasure of the Devas, seven phalluses one upon the other, and sages attained ultimate realisation by smearing their bodies with the dust of the phalluses. The spot where the phallus was installed became famous by the name Sthāṇutīrtha. (Vāmana Purāṇa, Chapter 45).

(iii) In the beginning Brahmā entrusted Śiva with the duty of creation and to earn the power for creation he lived under water for many generations. Śiva having not returned though Brahmā waited for him long, the latter created the prajāpatis and got done by them all creations. Then it was that Śiva, having acquired all the more power, came out of water. Śiva who got angry that all creations were effected in his

absence plucked his phallus and threw it into the earth. He said that, since matters of creation had been managed by Brahmā, he needed the phallus no further. The phallus thus thrown by Śiva stuck to the earth and remained pointed upwards. Next, Śiva performed a dance of annihilation among the Devas. Ultimately, on the request of the Devas Śiva deposited his fire of wrath in water. It is that fire which dries up water in seas, rivers etc. When Śiva had shed his anger and become quiet the Devas worshipped the phallus, which had stuck to the earth, and thenceforth worship of Śiva's phallus became popular. (M.B. Sauptika Parva, Chapter 17).

17) *Śivalīlās* (*Sports of Śiva*). The Purāṇas refer to the following sixtyfour līlās (sports) of Śiva. (1) Devendra redeemed from sin. (2) Airāvata redeemed from sin. (3) Building of Madhurāpura in Kadamba forest. (4) Śrī Pārvatī born as Taṭātakā. (5) Pāṇḍyadeva wedded Taṭātakā. (6) Dance before sage Patañjali (7) Kuṇḍodara granted power to consume much rice (8) Quenched Kuṇḍodara's hunger and thirst with rice etc. and waters of river Vaigā (9) Brought the seven seas near to please his wife (10) Brought Malayadhvaja down to earth from Devaloka (11) Created the son called Ugra (12) Ugra given three weapons like śūla (13) Removed the sea from his side (14) Broke the crown of Indra (15) Ugrapāṇḍya given gold from Mahāmeru (16) Taught the maharṣis the meaning of Vedas (17) Sold gems to the King to make a crown (18) Made the clouds drink water from the ocean (19) Stopped excessive rain-fall (20) Exhibited the prowess of realisation (21) Made 'stone-elephant' eat sugar-cane (22) Killed the elephant which a Buddha sannyāsin had sent after being subjected to black magic (23) Blessed a brahmin girl (24) Did various kinds of dances (25) Brought to light and proved the death of brahmin woman (26) Annihilated the evil or sin of having slept with the mother and killed the father (27) Killed Siddha to save the wife of preceptor, who taught archery (28) Made the snakes sent by Buddha sannyāsins poisonless (29) Killed cows sent by the same sannyāsins (30) Exhibited innumerable soldiers to save the commander-in-chief of the Pāṇḍya army (31) Gave the Pāṇḍya King a money-bag, which would never become empty (32) Disguised himself as a Vaiśya and sold bangles (33) Granted aṣṭasiddhis to Yakṣīs. (34) Opened the door of the temple for the Cola King (35) Supplied water to the Pāṇḍyan army (36) Converted base metals into gold etc. (37) Defeated the Cola King (38) Gave a Śūdra a vessel filled with gingelly seeds (39) A Vaiśya boy given victory in a suit (40) Redeemed the Pāṇḍya King from the sin of brahmahatyā (41) Carried firewood to save the devotee named Bhadra (42) Wrote a letter to the Cera King on behalf of Bhadra (43) Bhadra presented with a plank (44) Bhadra's wife granted victory in nāgavidyā (45) Assumed the form of pork and saved the small offsprings (46) Small pork made minister (47) A Khañjarīṭa bird was taught the mṛtyuñjaya mantra so that it could escape from the attack of crows (48) A Śarāri bird granted salvation (49) Boundaries of Madhurāpura shown by serpent (50) Defeated the Cola King (51) Dravidian scholars given the Saṁgham plank (52) Wrote a verse for a brahmin at the instance of the Pāṇḍya King (53) Saved Nakkīra (54) Nakkīra taught sūtras (aphorisms) (55) Made a comparative study of theses (56) Visited northern Hālāsya (57) Wedded fisher-girl (58) Jñānadīkṣā (initiation into knowledge) given to the minister called Vātapureśa (59) Sold magic horses to the Pāṇḍyan King (60) River made bigger (61) Carried mud for pancakes (62) Cured the fever and hunch-back of Kubja Pāṇḍya (63) Made Jñānasambandhar kill the naked ones on the śūla (64) Brought tree, tank, Śivaliṅga etc. to Madhura as witnesses. (Hālāsyamāhātmya, Chapter 5).

18) *Bull of Śiva.* Cows were born on earth from Surabhi. The foam of milk which flowed like sea from cows rose into waves and fell in Śivabhūmi (Śiva land). Śiva did not like it. He opened his third eye and looked at the cows. The flames from the eye caused different colours to the cows. The cows took refuge with Candra. But, the fire of Śiva's eye followed the cows there also. At last the Prajāpatis pacified Śiva and presented him a bull for vehicle. From that day onwards Śiva came to be known as Vṛṣabhavāhana and Vṛṣabhāṅka also. (Anuśāsana Parva, Chapter 77).

19) *Other information.*

(i) The son Śuka was born to Vyāsa because of the blessing of Śiva. (Devī Bhāgavata, 1st Skandha).

(ii) During the period of emperor Pṛthu when the Devas made the earth a cow and milked resources, Śiva served as calf. (Droṇa Parva, Chapter 69, Verse 24).

(iii) Śiva occupies a seat in Kubera's court. (Sabhā Parva, Chapter 10, Verse 21).

(iv) Śiva once presented an armour to Indra. (Droṇa Parva, Chapter 94, Verse 61).

(v) When the battle with the Tripuras reached its climax in intensity Śiva mounted the Bull and looked at the capital of the asuras. As a result of the fiery look the breasts of cows were cut and their hoofs rent into two. The hoofs of cattle came to be cleft from that day onwards. (Karṇa Parva, Chapter 34, Verse 105).

(vi) Living beings are kept healthy by the kindness of Śiva. (Sauptika Parva, Chapter 18, Verse 20).

(vii) It was Śiva, who organised the penal code in the world. (Śānti Parva, Chapter 59, Verse 80).

(viii) Once in the war between the Devas and the Asuras Śiva gave refuge to Śukrācārya. (Śānti Parva, Chapter 389, Verse 36).

(ix) Śiva performed the thread-wearing ceremony of Śuka, the son of Vyāsa. (Śānti Parva, Chapter 248, Verse 19).

(x) On the occasion when Śiva burnt Tripuras and their city to ashes they saw him as a boy with five horns. (Anuśāsana Parva, Chapter 160, Verse 32).

(xi) There is a story in Śānti Parva of Mahābhārata about Śiva's bringing back to life the dead child of a brahmin. The story was told by Bhīṣma to Yudhiṣṭhira. The brahmin took his dead child to the burning ghat when a fox asked him to wait at least till dusk to see if the child would regain life. At the same time a vulture, which came there pointed out to the brahmin that the dead never came back to life and asked him to leave the dead body there and return home. As advised by the fox and the vulture the brahmin took to the burning ghat and took back from there the dead body of his child. Pārvatī took pity on the brahmin and as requested by her Śiva brought the child back to life. The logic and reasoning advanced by the fox and the

vulture for their selfish ends is famous under the name Gṛdhragomāyusaṁvāda.

(xii) The following words are used in the Mahābhārata as synonyms of Śiva :

Aja, Ambikāpati, Anaṅgāṅgahara, Ananta, Andhakaghātī, Andhakanipātī, Atharva, Bahurūpa, Bhagaghna, Bhava, Bhavaghna, Bhīma, Śaṅkara, Śarva, Śitikaṇṭha, Śmaśānavāsī, Śrīkaṇṭha, Śukra, Śūlabhṛt, Śūladhara, Śūladhṛk, Śūlahasta, Śūlāṅka, Śūlapāṇi, Śūlī, Dakṣakratuhara, Dhanvī, Dhruva, Dhūrjaṭi, Digvāsas, Divyagovṛṣabhadhvaja, Ekākṣa, Gaṇādhyakṣa, Gaṇeśa, Gaurīśa, Gaurīhṛdayavallabha, Girīśa, Govṛṣāṅka, Govṛṣabhadhvaja, Govṛṣottamavāhana, Hara, Haryakṣa, Jaṭādhara, Jaṭila, Jaṭī, Kāmāṅganāśana, Kapālī, Kapardī, Khaṭvāṅgadhārī, Kṛttivāsas, Kumārapitā, Lalāṭākṣa, Lelihāna, Mahādeva, Mahāgaṇapati, Mahāyogī, Maheśvara, Mahiṣaghna, Makhaghna, Mīḍhvān, Mṛgavyādha, Munīndra, Nandīśvara, Niśācarapati, Nīlagrīva, Nīlakaṇṭha, Nīlalohita, Paśubhartā Paśupati, Pinākadhṛk, Pinākagoptā, Pinākahasta, Pinākapāṇi, Pinākī, Piṅgala, Prajāpati, Rudra, Ṛṣabhaketu, Śarva, Sarvayogeśvareśvara, Sthāṇu, Triśūlahasta, Trisūlapāṇi, Trilocana, Trinayana, Trinetra, Tripuraghātī, Tripuraghna, Tripurahartā, Tripuramardana, Tripuranāśana, Tripurāntaka, Tripurāntakara, Tripurārdana, Tryakṣa, Tryambaka, Ugra, Ugre a, Umāpati, Viśālākṣa, Vilohita, Virūpākṣa, Vṛṣabhadhvaja, Vṛṣabhāṅka, Vṛṣabhavāhana, Vṛṣaketana, Vṛṣavāhana, Yāmya, Yati, Yogeśvara.

(xiii) *Names of Śiva.* Śambhu, Īśa, Paśupati, Śiva, Śūlī, Maheśvara, Īśvara, Śarva, Īśāna, Śaṅkara, Candraśekhara, Bhūteśa, Khaṇḍaparaśu, Girīśa, Giriśa, Mṛḍa, Mṛtyuñjaya, Kṛttivāsas, Pinākī, Pramathādhipa, Ugra, Kapardī, Śrīkaṇṭha, Śitikaṇṭha, Kapālabhṛt, Vāmadeva, Mahādeva, Virūpākṣa, Trilocana, Kṛśānuretas, Sarvajña, Dhūrjaṭi, Nīlalohita, Hara, Smarahara, Bharga, Tryambaka, Tripurāntaka, Gaṅgādhara, Antakaripu, Kratudhvaṁsī, Vṛṣadhvaja, Vyomakeśa, Bhava, Bhīma, Sthāṇu, Rudra, Umāpati, Ahirbudhnya, Aṣṭamūrti, Gajāri, Mahānaṭa. (Amarako'a).

ŚIVĀ. I Wife of Aṅgiras. Consumed by lust she once slept with Agnideva and then flew away in the form of a she-kite. (Vana Parva, Chapter 225).

ŚIVĀ II. Wife of the Vasu called Anila and mother of two sons called Manojava and Avijñātagati. (Ādi Parva, Chapter 66, Verse 25).

ŚIVĀ III. The very noble wife of Aṅgiras. (Vana Parva, Chapter 225 Verse 1)

ŚIVĀ IV. A river in India made famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 25).

ŚIVA (M) One of the seven sectors of Plakṣa island. Śivam Yavasam, Subhadram, Śāntam, Mokṣam, Amṛtam and Abhayam are the seven sectors.(Bhāgavata, 5th Skandha.

ŚIVABHASMA. See under Śiva, Para 15.

ŚIVAJVARA. See under Viṣṇujvara.

ŚIVALIṄGA. See under Śiva, Para 16.

ŚIVAPŪJĀ (ŚIVA WORSHIP). There are certain injunctions with regard to the worship of Śiva. Nandikeśa and Mahākāla are to be worshipped first. Then should Gaṅgā, Yamunā, the gaṇas, Vāstupuruṣa, Śakti, and Dharma be worshipped. Next, the navaśaktis (nine powers) i.e. Vāmā, Jyeṣṭhā, Raudrī, Kālī, Kalavikariṇī (Kalavikalinī) Balavikariṇī (Balavikalinī) Balapramathinī, Sarvabhūtadamanī and Manonmanī should be worshipped. Then chanting the mantra 'Hāṃ, hūṃ, hāṃ Śivamūrtaye' Śiva is to be worshipped. Śiva is to be worshipped with aṅgas (with limbs, touching certain portions of the body) and with Vaktra (mouth, chanting). Aṅgas are to be worshipped with the chanting, Haum Śivāya haum' Vaktra with the chanting 'Hām Īśānāya'. Gaurī should be worshipped with the bīja 'Hrīm', Gaṇapati with 'Gam' and Dikpālas like Indra, his arrows and Caṇḍeśvara should be worshipped by touching the heart etc. of the worshipper. (Agni Purāṇa, Chapter 21).

ŚIVARĀTRĪ.

1) *General.* Śivarātrī is a holy day. Śivarātrī is observed on the eve of New moon day (Caturdaśī) falling in the middle of Māgha and Phālguna (February-March). During this night, penance should be done with fasting. On Caturdaśī day penance (vrata) should be observed without sleep and food and Śiva worshipped.

2) *Origin.* There is the following Purāṇic story about the origin of the observance of Śivarātri as a sacred day. Brahmā took his birth in the lotus that originated from the navel of Viṣṇu. Brahmā trying to know the source of the lotus saw Viṣṇu only. He asked, 'Who are you?' and was answered 'I am Viṣṇu, your father'. That answer did not satisfy Brahmā and a quarrel ensued between him and Viṣṇu which ended in fighting. Brahmā shot the Brahmāstra, which Viṣṇu countered with Pāśupatāstra and neither of the two was able to withdraw it, which went round the world. While both stood aghast not knowing what to do, Śivaliṅga appeared betwixt the two. Both the ends of the liṅga were invisible. To find the ends Brahmā went upwards and Viṣṇu downwards. Though they travelled a great distance they could not find out the ends, and, so, returned to their old seats. Immediately Śiva appeared betwixt the two and withdrew the pāśupatāstra. It was on Caturdaśī day in the month of Māgha that Śiva thus appeared. Śiva enjoined that in future Caturdaśī night every year should be observed as a holy day, which should be known as Śivarātri. (Kaṇṇaśśa Rāmāyaṇa).

3) *The greatness of Śivarātri.* The following story about a sinner, who attained Śivaloka by observing Śivarātri is related in Śivarātrimāhātmya.

A son named Sukumāra was born to the Brahmin manager of the king of Kuñjara, a kingdom on the banks of river Sindhu. The boy grew up to be an immoral fellow and he married a Caṇḍāla girl with whom he lived for seven years. Five daughters and two sons were born to him of the Caṇḍāla woman. The father, Sukumāra, himself married the daughters. One day he, in the course of his search for a flower to be worn on the hair of the Caṇḍāla woman, came near the Śiva temple called Nāgeśvara. A Śivarātri festival was being celebrated there that day and Sukumāra, participated in it. Shortly afterwards Sukumāra died. Messengers of Kāla and Śiva arrived to carry off his soul and a battle ensued between the two for the soul. His soul attained Śivaloka as he had, though by accident, participated in Śivarātri festival.

ŚIVAŚARMAN. A brahmin well-versed in all śāstras (sciences). Śivaśarman, who lived in Dvārakā had, by his wife Guṇavatī five sons called Yajñaśarman, Vedaśarman, Dharmaśarman, Viṣṇu'arman and Somaśarman, all of them deeply devoted to their father. The father decided to test the devotion of each of the sons.

Śivaśarman had, due to Śiva's blessing, achieved all kinds of siddhis (spiritual gifts). By the power of illusion he showed the sons their mother lying dead and all the sons wept uncontrollably. Then he asked his eldest son Yajñaśarman, to cut the dead body of his mother into pieces and throw them off. After having done so he came and saluted his father.

After bidding adieu to Yajñaśarman, who proved his devotion to his father as above, Śivaśarman called his second son Vedaśarman to him and told him thus: "I find it difficult to get on without a woman. Look, there is a beautiful woman there endowed with all qualifications. (And he created such a woman by illusion). You go and fetch her to me." Vedaśarman, after saluting his father went to the woman and requested her to become the wife of his father. But, the woman did not want to become the wife of an old man, and she told Vedaśarman that she would love him, and not his father, to have as her husband. He shuddered to be told thus, and by the power of his tapas he got down Indra and other Devas on earth and showed them to her. She then told him in indifferent tone the following: "Yes, I have seen the prowess of your tapas. But, I have nothing to do with Devas. If you want me as wife for your father, please cut off your head with your own hands for my pleasure." Vedaśarman drew his sword and very happily cut off his head and presented it to the woman. She came to Śivaśarman and requested him to accept his son's head, which he (son) had voluntarily cut off for the sake of his father.

The other sons of Śivaśarman shuddered at the sight of their brother's head. They told among themselves thus: "Our mother entered eternal Samādhi, but this brother of ours, who courted death on behalf of father is really blessed." Then Śivaśarman asked his third son Dharmaśarman to receive his brother's head. He received it and went out with it and prayed to Dharmadeva, who, on his appearance, was requested to restore Vedaśarman to life. Dharmadeva did so, and the first question asked by Vedaśarman, who returned to life as though awakened from sleep, was about the woman, whom he had brought as his father's wife. Then Vedaśarman and Dharmaśarman returned to their father, and Dharmaśarman told the father about his bringing back to life his dead brother. Though the father felt very happy about the great devotion of his son he did not answer him (son).

Śivaśarman fell into contemplation for sometime and then told his fourth son, Viṣṇuśarman as follows: "You go immediately to Indraloka and bring amṛta (nectar) for me to drink along with this woman. Nectar removes diseases. Now, this woman has no interest in me. It is only natural that young, beautiful women will feel no love towards an old man and unless I regain my youth this woman of mine may sleep with others. You, my son, should act in such a manner that I can enjoy life with this woman in all the three worlds.

As soon as he heard his father, Viṣṇuśarman, by the power of his tapas ascended to the sky and started for Indraloka. Being told about the object of his visit Indra deputed Menakā to make him withdraw from the plan. Immediately Menakā put on her best clothes and singing sweet music occupied the hanging seat in Nandanavana, and Viṣṇuśarman lost not a minute to divine the object of her presence. Without even casting a look upon her, he hurried forward. But, she jumped down from her seat, blocked his path and made enquiries about him. She also tried to make love to him. But, Viṣṇuśarman turned down her overtures of love. At this stage Indra adopted many magical tricks to frighten away the unwelcome visitor. Angered by such attempts Viṣṇuśarman got ready to destroy Devaloka along with Indra, who then begged pardon of him and handed over to him a pot full of nectar.

When Viṣṇuśarman gave the nectar to his father the latter asked him to choose any boon he wanted, and according to his request the father brought back to life Guṇavatī. Now Śivaśarman very much pleased with his sons sent the first four of them to Viṣṇuloka. He decided to live for some time more on earth with his youngest son, and he told the latter that he was going on a pilgrimage and asked him to keep the pot of nectar with him. The son kept it very carefully for ten years. Now Śivaśarman with his wife returned from pilgrimage. By magic he had become a leper, and made his wife also a leper. Somaśarman, his youngest son felt pained that his parents had fallen victims to such a fell disease and served them with meticulous care in every way. He foresaw their wants and desires and satisfied them to the full. Yet, the father lost temper with the son and used even to fist him. But, the son did not lose his temper in any manner and to the least degree. He continued to serve his parents most cheerfully.

A century was over in this manner. The parents were greatly satisfied and pleased with their son, and ultimately the father cast one more illusion on the son. After stealing away by magic the nectar from the pot, he asked the son for it. When Somaśarman looked into the pot for nectar, to his horror it was missing. But, he took the pot to his father saying to himself, 'Let there be nectar in it if I am truthful, if I have served my elders well and if I have observed pure tapas', and lo! the pot was filled with nectar.

Śivaśarman blessed his son, and by the power of his yoga ascended to Vaikuṇṭha in the company of his wife. After this Somaśarman began practising the most intense form of tapas. When the time for his death was near asuras approached him. Fear about asuras gripped him, who was in deep meditation, and as he breathed his last thinking about asuras he was born in his next life as Prahlāda, son of Hiraṇyakaśipu and got killed by Viṣṇu in the war between Devas and Asuras. (Padma Purāṇa, Bhūmi Khaṇḍa).

ŚIVASVĀMĪ. A great poet in Sanskrit in the court of king Avantivarman, who ruled Kashmir between 854 and 884 A.D. Only one poem by him, Kapphiṇābhyudayam, composed on the model of Kirātārjunīyam, has been unearthed yet.

ŚIVODBHEDA. A sacred spot. One, who lives here taking the holy bath will derive the benefit of making a gift of a thousand cows. (Vana Parva, Chapter 82).

ŚIYĀLI. A Purāṇic place in Tanjore District in South India. Indra once fled to this place in fear of the asura called Śūrapadma and did tapas there. (Skanda Purāṇa).

SKANDA. Subrahmaṇya. (For further details see under Subrahmaṇya).

SKANDAGRAHA. An evil spirit which afflicts boys up-to the age of sixteen. It is mentioned in Mahābhārata, Vana Parva, Chapter 230, Stanza 43, that this spirit

is also known by the name Mātṛkāgraha or Puruṣagraha.

SKANDĀPASMĀRA. A demon derived from the body of Subrahmaṇya. This would enter the womb of pregnant women and afflict the child in the womb. (M.B. Vana Parva, Chapter 230, Verse 26).

SKANDHA. A nāga (serpent) born in the family of Dhṛtarāṣṭra. This serpent was burnt to death in the sacrificial fire of the serpent sacrifice of Janamejaya. (M.B. Ādi Parva, Chapter 57, Verse 18).

SKANDHĀKṢA. A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45, Verse 60).

ŚLEṢMAKA (M). (ŚLEṢMĀTAKAM). A forest. It was when Viśravas, the grandson of Brahmā and Kaikasī, the daughter of Sumālī were living in this forest, that Rāvaṇa, Kumbhakarṇa, Vibhīṣaṇa and Śūrpaṇakhā were born to them. (Kamba Rāmāyaṇa, Pūrva Kāṇḍa).

ŚLIṢṬI. Son of Dhruva. Dhruva had two children Śliṣṭi and Succhāyā by his wife Śambhu. Śliṣṭi married Succhāyā. Five sons, Ripu, Ripuñjaya, Puṇya, Vṛkala and Vṛkatejas, were born to them. Ripu, the eldest of them, was the father of Cākṣuṣa Manu, according to Harivaṁśa, Chapter 2.

SMARADŪTĪ. A maid of Vṛndā, the wife of Jalandhara. (Padma Purāṇa 3 : 9).

SMṚTI. The sovereign deity of remembrance. It is mentioned in Mahābhārata, Śalya Parva, Chapter 46, Verse 64, that this goddess Smṛti had walked in front of the army of Subrahmaṇya. Smṛti was the wife of Aṅgiras. Four daughters, named Sinīvālī, Kuhū, Rākā and Anumati, were born to Aṅgiras by his wife Smṛtidevī. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

SNĀNA. Bathing. The Purāṇas have ordered six kinds of bathing. They are Nitya snāna (daily bath), Naimittika snāna (incidental bath), Kāmya snāna (Desirable), Kriyā snāna (ceremonial), Kriyāṅga snāna (bathing only the limbs used for rites) and Malakarṣaṇa snāna (Bathing to drag out excrements). (Agni Purāṇa, Chapter 155).

ŚOBHANA. Son-in-law of Mucukunda. (See Para 3 under Mucukunda).

SODARYAVĀN. A chariot of Indra. The peculiarity of this chariot was that two chariot-fighters could sit and fight at the same time in this. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 24, Verse 12, that Indra had, sitting in this chariot, killed ninety-nine asuras (demons). This chariot passed hands from Indra to Uparicaravasu; from him to Bṛhadratha, and from this King to Jarāsandha, on whose death, Indra took possession of it again. (M.B. Sabhā Parva, Chapter 24, Verse 48).

ṢOḌAŚARĀJAKA. The story of sixteen famous Kings related by Vyāsa to Yudhiṣṭhira who, after the death of Abhimanyu in the war became averse to fighting. The Kings were (1) Marutta (2) Suhotra (3) Paurava (4) Śibi (5) Śrī Rāma (6) Bhagīratha (7) Dilīpa (8) Māndhātā (9) Yayāti (10) Ambarīṣa (11) Śaśabindu (12) Gaya (13) Rantideva (14) Bharata (15) Pṛthu (16) Paraśurāma. (Droṇa Parva, 16 Chapters from 165).

SOMA I. A son born to fire Bhānu by his third wife Niśā, who had given birth to two sons Soma and Agni and a daughter named Rohiṇī. (M.B. Vana Parva, Chapter 221, Verse 15).

SOMA II. One of the eight Vasus. The eight Vasus are Āpa, Dhruva, Soma, Dharma, Anila, Agni, Pratyūṣa and Prabhāsa. (Viṣṇu Purāṇa, Aṁśa 1. 15).

SOMA III. A son of Jarāsandha. It is stated in Bhāgavata, Skandha 9, that Jarāsandha had four sons named Soma, Sahadeva, Turya and Śrutaśru.

SOMĀ. A celestial maid. This celestial beauty performed a dance at the birth festival of Arjuna. (M.B. Ādi Parva, Chapter 122, Verse 61).

SOMA. Juice extracted from Soma creeper. It is believed that the devas accept Soma in sacrifices.

SOMADĀ. A Gandharva damsel. (For further details see under Cūlī).

SOMADATTA I. A King of the Ikṣvāku dynasty.

Genealogy. Descended from Viṣṇu in the following order :—Brahmā-Marīci-Kaśyapa-Vivasvān-Vaivasvata Manu-Ikṣvāku-Diṣṭa-Nābhāga - Phalantana-Vatsaprīti-Prāṁśu - Pramati - Khanitra- Cākṣuṣa-Rambha- Kaninetra -Karandhama-Avikṣit-Marutta-Dama - Rājyavardhana -Sudhṛti- Nara- Kevala - Bandhumān-Vegavān - Tṛṇabindu-Alambuṣa-Viśāla-Hemacandra- Dhūmrākṣa Sṛñjaya-Sahadeva-Kṛśāśva-Somadatta.

SOMADATTA II. A King of Pāñcāla. He was the great grandson of Sṛñjaya and the grandson of Sahadeva. The father of Somadatta was Kṛśāśva. (Vālmīki Rāmāyaṇa, Sarga 47).

SOMADATTA III. A King of the Kuru dynasty.

1) *General information.* This King was the son of Bālhīka and the grandson of King Pradīpa. Three sons named Bhūri, Bhūriśravas and Śala were born to Somadatta.

2) *Other details.*

(i) Somadatta and his sons were present at the Svayaṁvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Verse 14).

(ii) Somadatta had participated in the royal consecration sacrifice of Yudhiṣṭhira. (M.B. Chapter 34, Verse 8).

(iii) This Somadatta was present at the Svayaṁvara of Devakī. At that time there occurred a hand to hand fight between Śini and Somadatta. (M.B. Droṇa Parva, Chapter 114, Verse 14).

(iv) The defeat from Śini being unbearable, Somadatta did penance to get power to vanquish him and Śiva appeared before him. Somadatta made the following request :- "God ! May I be granted a son who would be powerful enough to kick down the son of Śini in his palace." Śiva granted his wish. Bhūriśravas was the son born in conformity with this boon. He grew up and defeated the son of Śini and kicked him in the palace of the King. This story occurs in Mahābhārata, Droṇa Parva, Chapter 144.

(v) Somadatta fought against Sātyaki and Bhīmasena in the battle of Bhārata and fell down unconscious. (Droṇa Parva, Chapter 157, Verse 10).

(vi) In the battle which followed this, Sātyaki killed Somadatta. (M.B. Droṇa Parva, Chapter 162, Verse 33).

(vii) It is mentioned in Mahābhārata, Āśramavāsika Parva, Chapter 11, Verse 17, that Dhṛtarāṣṭra performed the sacrifice of giving offerings to the spirit of Somadatta.

(viii) Somadatta was one of the spirits which appeared

on the surface of the Ganges when invoked by Vyāsa. (M.B. Āśramavāsika Parva, Chapter 32, Verse 12).

SOMADHEYA. An ancient country in east Bhārata. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 30, Verse 10, that Bhīmasena defeated the people of this country.

SOMAGIRI. A mountain. This mountain ought to be thought of every morning and evening. (M.B, Śānti Parva, Chapter 165, Verse 33).

SOMAKA I. It is mentioned in Mahābhārata, Ādi Parva, Chapter 122, Verse 40, that all the Kṣatriyas of the Somaka dynasty are called Somakas.

SOMAKA II.

1) *General information.* A King of Pāñcāla. This generous King was the son of Sahadeva and the grandson of Subhāsa. In accordance with the advice of Brahmins, the King once sacrificed his son. It is mentioned in Mahābhārata, Vana Parva, Chapter 128 that on completion of the sacrifice he got one hundred sons.

2) *Other details.*

(i) This King Somaka travelled with his priests, through the holy worlds and hell and returned. (M.B. Vana Parva, Chapter 128, Verse 11).

(ii) King Somaka made offerings of cows as alms and attained heaven. (M.B. Anuśāsana Parva, Chapter 76, Verse 25).

(iii) Never had he eaten flesh in his life. (M.B. Anuśāsana Parva, Chapter 115, Verse 63).

(iv) Mention is made in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 8, that this Somaka stays in the palace of Yama praising him.

SOMAKĪRTI. One of the hundred sons of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Verse 99).

SOMAPA. I. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 70).

SOMAPA II. An eternal god of offerings to the manes. (M.B. Anuśāsana Parva, Chapter 91, Verse 34).

SOMAPĀ (SOMALA). One of the seven Pitṛs. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 11, Verse 49, that this god dwells in the palace of Brahmā.

SOMAPADA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 34, Verse 119, that those who bathe in the particular holy bath called Māheśvarapāda in this place will obtain the fruits of a horse-sacrifice.

SOMAŚARMĀ I. A brahmin. (See under Guṇāḍhya).

SOMAŚARMĀ II. Son of the brahmin Śivaśarmā. (For detailed story see under Śivaśarmā).

SOMĀŚRAMA. A holy place. He who visits this holy place will be praised by others. (Mahābhārata, Vana Parva, Chapter 84, Verse 157).

SOMAŚRAVAS. A hermit. His father was Śrutaśravas. Once King Janamejaya approached Śrutaśravas and requested him to let him have Somaśravas as sacrificial priest. (For further details see under Śrutaśravas III).

SOMĀŚRAYĀYAṆA. An ancient holy place situated in the basin of the Gaṅgā. The Pāṇḍavas visited this holy place while they were on their way to Pāñcāla from Ekacakrā. It was in this place that Citraratha the Gandharva who had been defeated by Arjuna, had enjoyed bathing sports with girls. It was because of these two facts that Somāśrayāyaṇa became a holy place. (M.B. Ādi Parva, Chapter 169, Verse 3).

SOMATĪRTHA I. An ancient holy place situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 19, that one could attain the fruits of the sacrifice of royal consecration by bathing in this holy bath.

SOMATĪRTHA II. Another ancient holy bath situated in Kurukṣetra. In Mahābhārata, Vana Parva, Chapter 83, Stanza 114, it is mentioned that by bathing in this holy place, one could attain the world of Candra (Moon). (See under Prabhāsa Tīrtha also).

SOMAVARCAS. An eternal god of offering to the manes. (Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 33).

ŚOṆĀ NADĪ. A river famous in the Purāṇas. Some important facts about this river are given below :-

(i) River Śoṇā remains in Varuṇa's assembly worshipping him. (M.B. Sabhā Parva, Chapter 9, Verse 21).

(ii) Lord Śrī Kṛṣṇa crossed this river on his way from Indraprastha to Rājagṛha. (M.B. Sabhā Parva, Chapter 20, Verse 27).

(iii) There is a sacred place called "Vaṁśagulma tīrtha" in river Śoṇā. By bathing in it one gets the benefit of Aśvamedha Yāga. (M.B. Vana Parva, Chapter 85, Verse 8).

(iv) River Śoṇā is regarded as the source of Agni. (M.B. Vana Parva. Chapter 222, Verse 25).

(v) Viśvāmitra, Rāma and Lakṣmaṇa took rest for a night on the banks of river Śoṇā. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, 31st Sarga).

ŚOṆITAPURA. The capital city of Bāṇāsura. This city was protected by Śiva, Kārttikeya, Bhadrakālī, Agni and other divinities. In the battle between Śrī Kṛṣṇa and Bāṇa, the former defeated all the sentries and entered the city through the northern gate. Within the fort, Bāṇa was defeated. Mahābhārata, Sabhā Parva, Dākṣinātya Pāṭha, Chapter 38 mentions that Śrī Kṛṣṇa released Aniruddha and Uṣā from their prison.

ŚOṆITODA. A Yakṣa. He remains in Kubera's assembly and worships him. (M.B. Sabhā Parva, Chapter 10, Verse 17).

ŚRADDHĀ I. A daughter born to Dakṣa Prajāpati by his wife Prasūti. Twentyfour daughters were born to them. Of them, thirteen were the wives of Dharmadeva including Śraddhā.

Dharmadeva had a son named Kāma by Śraddhā. (Viṣṇu Purāṇa, Part 1, Chapter 7).

ŚRADDHĀ II. Sūrya's daughter. She had several other names such as, Vaivasvatī, Sāvitrī, Prasavitrī etc. (For more details, see under Sāvitrī I),

ŚRADDHĀ III. Wife of Vaivasvata Manu. (See under Vaivasvata Manu).

ŚRADDHĀ IV. Daughter born to Kardama Prajāpati by Devahūti. She became the wife of Aṅgiras. They had two sons, Utatthya and Bṛhaspati and four daughters, Sinīvālī, Kuhū, Rākā and Anumati. (Bhāgavata, 3rd Skandha).

ŚRĀDDHA. The offering given to Pitṛs. According to the Purāṇas Śrāddha is a very important ceremony. Here, "Pitṛs" does not mean "the souls of the dead". Pitṛs belong to a special class of gods.

ŚRĀDDHAPARVA. A sub-division of Strī Parva in Mahābhārata. It comprises Chapters 26 and 27 of Strī Parva.

ŚRADDHĀVATĪ. A city of Varuṇa. (See under Aṣṭadikpālakas).

SRAJA. An eternal god concerned with offering to the manes (Viśvadeva). (M.B. Anuśāsana Parva, Chapter 91, Verse 33).

ŚRAMA. Son of Āpa, one of the Aṣṭavasus. Āpa had four sons named Vairuṇḍa, Śrama, Śānta and Dhvani. (Viṣṇu Purāṇa, Aṁ'a 1, Chapter 15).

ŚRAVĀ. Son of Santa, a Maharṣi who belonged to Gṛtsamada's family. He was the father of Tamas. (Mahābhārata, Anuśāsana Parva, Chapter 30, Verse 63).

ŚRĀVA. Son of Yuvanāśva, a King of the Ikṣvāku dynasty. He was the father of the King Śrāvasta. (Mahā Bhārata, Vana Parva, Chapter 202, Verse 3).

ŚRAVAṆA I. A son of Murāsura. Murāsura had seven sons. They were : Tāmra, Antarīkṣa, Śravaṇa, Vasu, Vibhāvasu, Nabhasvān and Aruṇa. They were all killed by Śrī Kṛṣṇa. (Bhāgavata, Skandha 10).

ŚRAVAṆA II. One of the twentyseven stars (nakṣatras). Those who perform Śrāddha on the day of this star will attain heaven. (M.B. Anuśāsana Parva, Chapter 39, Verse 11).

ŚRĀVAṆA. See 3rd Para under Daśaratha.

ŚRAVAṆADVĀDAŚĪ. A holy day. Observance of a fast on this day after a bath at the confluence of two rivers is believed to bring Mokṣa.

SRĀVAŚAUCA. Defilement attached to the flux due to abortion. It is ordered in Agni Purāṇa, Chapter 258, how to observe this defilement. It is said that women should observe defilement for as many nights as the number of the months of pregnancy, till the flux. If the flux took place in the fourth month, defilement should be observed for three nights. If it was in the fifth month that the flux had occurred, pollution for ten days would have to be observed. This is meant for Brahmins. In the case of a Kṣatriya woman if the flux occurred in the fifth month, she has to observe defilement for four days; and five days for a Vaiśya woman, and eight days for a Śūdra woman. In the case of a Śūdra woman, if the flux is after five months, she has to observe pollution for twelve days. In this stage the father will be purified by a bath.

ŚRĀVASTA. Son of the King Śrāva. (See under Śrāva).

ŚRĀVASTĪPURA. Capital city of Śrāvasta, King of the Ikṣvāku dynasty. It was named "Śrāvastīpurī" or "Śrāvastīpura" because it was built by Śrāvasta, according to Mahābhārata, Vana Parva, Chapter 202, Verse 4.

ŚREṆIMĀN. A Rājarṣi. Mahābhārata, Ādi Parva, Chapter 67, Verse 51 says that he was the rebirth of the fourth Kālakeya. The following pieces of information about this Rājarṣi are gathered from Mahābhārata :-

(i) Śreṇimān was present at the Svayaṁvara of Pāñcālī. (M.B. Ādi Parva, Chapter 185, Verse 11).

(ii) He ruled over Kumāradeśa. Bhīmasena, in the triumphal march of the eastern lands, defeated Śreṇimān. (M. B. Droṇa Parva, Chapter 30, Verse 1).

(iii) Sahadeva, in his conquest of Southern lands defeated him. (M. B. Sabhā Parva, Chapter 31, Verse 5).

(iv) In the course of the Bhārata Yuddha, Śreṇimān was killed by Droṇa. (M. B. Karṇa Parva, Chapter 6, Verse 35).

ŚṚGĀLA. A King of the "Strī rājya". This king had attended the Svayaṁvara of the daughter of Citrāṅgada, king of Kaliṅga. (Mahābhārata, Śānti Parva, Chapter 4, Verse 7)

SṚGĀLAVĀSUDEVA. See under Kṛṣṇa, Para 13, Sub Para 5.

ŚRĪBHĀNU. A son of Satyabhāmā. She had ten sons including Śrībhānu. (Bhāgavata 10th Skandha).

ŚRĪBIMBAKI. Father of Mṛgāṅkavatī. (See under Śrīdatta)

ŚRĪDATTA. Son of Kālanemi a Brāhmaṇa of Mālava land. Kālanemi and Vigatabhaya were the sons of a Brāhmaṇa named Yajñasena. After the death of their father they went to Pāṭalīputra for education. The teacher gave his two daughters in marriage to them. By the blessing of goddess Lakṣmī, Kālanemi became rich in course of time and he was also blessed with a glorious son. Since he was given by the blessing of Lakṣmī (Śrī) he was named Śrīdatta.

Śrīdatta grew up and became an expert in archery. Kālanemi's younger brother, Vigatabhaya left home and went on a pilgrimage after his wife's death by snake-bite. Kālanemi's king, Vallabhaśakti was pleased with Śrīdatta and invited him to live in the palace. In this way, he became the intimate friend of the king's son, Vikrama Śakti. After that, Bāhuśāli and Vajramuṣṭi, the princes of Avantī became the friends of Śrīdatta. Mahābala, Vyāghrabhaṭa, Upendrabala and Niṣṭhūraka, who were the Minister's sons, also sought the protection of Śrīdatta.

One day, Śrīdatta along with Vikramaśakti and other companions went to bathe to the banks of the Gaṅgā. While they were there, the party of friends began to engage in some amusements. Śrīdatta assumed the role of a king and the others posed as his subjects. Vikramaśakti, the king's son, could not tolerate it. He challenged Śrīdatta for a fight. In the fight Vikramaśakti was defeated. But he secretly resolved to kill Śrīdatta by hook or by crook. Srīdatta understood his secret plan.

After leaving Vikramaśakti, Śrīdatta was walking with the others along the river-bank when he saw a woman struggling for life because she was caught in a whirlpool in the middle of the river. Śrīdatta at once left his companions and jumped into the river and swam up to her. When he was almost within reach of her hair the woman sank into the water. Śrīdatta also sank and followed her, but after some time, he found neither the woman nor even water. He found himself in a Śiva temple. He offered worship there and took rest in a park close by. The next morning a woman came to worship in the temple. When she returned after worship, Śrīdatta followed her. The woman who was alarmed, walked faster and at last reached a heavenly abode. She entered the house and took her seat on a cot inside. Śrīdatta also got in and sat near the cot. Many other women came and stood around her. Without any apparent reason she began to cry. Śrīdatta who was puzzled, asked her why she was crying. She replied to him in the following words :—

"I am the grand-daughter of the Asura king, Mahābali. I am the eldest of his one thousand grand-daughters. My name is 'Vidyutprabhā'. Viṣṇu has captured and imprisoned our grandfather, Mahābali. He has also killed our father in battle. After that he has expelled us all from our Capital city. To prevent us from entering it again, he has posted a lion as sentry

at the palace gate. That lion is a Yakṣa who was cursed by Kubera. If any one defeats him, he would be liberated from his curse. By defeating that lion, you will get a divine sword. With that you can defeat anyone." As soon as he heard this story, Śrīdatta rushed towards the lion. In the fight that followed, the lion was defeated and it was suddenly transformed into the old Yakṣa. Pleased with the hero who was instrumental in lifting his curse, he gave Śrīdatta a sword called "Mṛgāṅkaka" and then disappeared. Vidyutprabhā entered the palace, accompanied by her sisters and Śrīdatta. She gave a ring to Śrīdatta which had the power to destroy the effects of poison. She fell in love with him. She asked him to take a bath in the tank close by after giving the sword to her, and undertook to kill any crocodile which might attack him. Śrīdatta, keeping the sword in his own hand, stepped into the water and sank into it. But he rose up in the river Gaṅgā into which he had jumped earlier. He reached the bank of the river and went in search of his companions. On the way, he met with Niṣṭhūraka. In the course of their talk, Niṣṭhūraka informed Śrīdatta that, Vallabhaśakti passed away and Vikramaśakti was then ruling over the country. The new king had killed Kālanemi and was on the look-out for murdering Śrīdatta. Both of them resumed their journey and when they reached Ujjayinī, they met with the rest of their friends. On their way, a woman joined their party. She had lost her way while going to the land of Mālava. Śrīdatta and Niṣṭhūraka walked in the company of that woman and at last they arrived at a deserted city. They spent the night in that city. During the night when Śrīdatta happened to wake up, he saw to his horror, that the woman had killed his friend Niṣṭhūraka and was eating his flesh. Śrīdatta at once drew his sword and caught hold of her hair and was about to cut off her head when she was transformed into a Rākṣasa woman. She prayed to him not to kill her and told him her story. She had become a Rākṣasa woman by a curse. Long ago Viśvāmitra did tapas to obtain Kubera's place. At that time Kubera sent her to break Viśvāmitra's tapas. Since she failed in her attempts to attract him by her charms, she tried to subdue him by assuming the form of a terrible monster. The sage thereupon cursed her to become a Rākṣasa woman with that figure. He declared that the curse would be lifted when Śrīdatta grasped her hair. She added that she had been killing and eating the inhabitants of that city for a long time and that explained why the city had become deserted. Now that she was liberated from the curse, she asked Śrīdatta what boon he wished to have.

He replied that he only wanted his friend to be restored to life. After reviving Niṣṭhūraka, she disappeared. Early next morning they reached Ujjayinī. There, they met their old friends, Bāhuśālī and others. Śrīdatta described to them his experiences after sinking in the Gaṅgā.

Later, once when Śrīdatta went to a festival, he happened to meet Mṛgāṅkavatī, daughter of a King named Śrībimbaki. They fell in love with each other. When she left the place, Śrīdatta felt very much depressed. Bāhuśālī and others also knew about it. They offered to take him to Mṛgāṅkavatī. But just then she fell down unconscious, bitten by a snake. Śrīdatta soon restored her with the help of the magic ring which Vidyutprabhā had given him earlier. After that he returned with his friends to Bāhuśālī's house, leaving behind the ring with Mṛgāṅkavatī. The King who was deeply grateful for the cure of his daughter sent plenty of wealth and gold to Śrīdatta. But Śrīdatta gave all of them to Bāhuśālī's father. He was always doting on Mṛgāṅkavatī and was much pained at his separation from her. At this stage, the princess's favourite maid came to him on the pretext of returning the magic ring and informed him that Mṛgāṅkavatī was also pining for him and was even prepared to die for his sake. Śrīdatta sent her back with a secret message of love and cheer. After that in consultation with his friends he made a plan to take the princess secretly to Mathurāpurī. On the next day, Bāhuśālī with three of his friends left for Mathurā pretending to go there for trade. He made all arrangements on the way for the secret conveyance of the princess. That night, Śrīdatta sent a woman and her daughter to the palace after making them senseless with heavy drink and arranged for their sleeping there. As directed by Śrīdatta, Bhāvanika set the palace on fire and slipped out of the building with the princess. Śrīdatta sent them at once to Mathurāpurī. The woman and her daughter who were burnt alive in the palace were supposed to be the maid and the princess. Śrīdatta set out to Mathurā to meet Mṛgāṅkavatī. On the way he saw several evil omens. On arrival at Vindhyavana, he saw his friends lying helpless, after having been severely beaten up by unknown enemies. They informed him that a stranger leading a powerful army overpowered them and galloped away on horseback, taking the princess with him.

Śrīdatta immediately started in pursuit of the unknown enemy. Shortly after, he caught sight of the army led by a Kṣatriya prince who was taking Mṛgāṅkavatī on horseback with him. After a fierce fight, Śrīdatta rescued the princess from the youth, captured his horse and rode on it with her towards his friends. When they had gone a short distance, the horse which had been wounded in the battle, fell dead on the way. At that time he went in search of water to quench their thirst, leaving Mṛgāṅkavatī at the spot. By the time he returned with water, the sun had set. So he lost his way and wandered about in the forest till day-break when he reached the place where he had left Mṛgāṅkavatī. But she was not seen anywhere there. To get a better view of the neighbourhood in the hope of finding her, he climbed to the top of a tree near by, after placing his sword on the ground. Just then a hunter named Śabara came that way and took up Śrīdatta's sword. Śrīdatta saw this, but he got down from the tree and instead of attacking him, merely asked him whether he knew about the whereabouts of Mṛgāṅkavatī. To this Śabara said that he thought that she had reached his cottage and asked Śrīdatta to accompany his followers to the cottage. He also offered to go with him and promised to return his sword after reaching there.

Śrīdatta reached the cottage with them. Being utterly exhausted, he fell into a deep slumber. When he woke up he found that his legs were chained together. While he was lying thus, a woman named Mocanikā approached him and said:—"Why did you come here to court death? Śabara has now gone out on some business. As soon as he returns he will offer you as a sacrifice to Bhadrakālī. It is for that purpose that he has brought

you here and put in chains. But there is yet one way of escape for you. This Śabara has a very beautiful daughter. She has fallen in love with you. If you marry her everything will turn out well."

For his own safety, Śrīdatta married Śabara's daughter according to the Gāndharva method. Shortly after, she became pregnant. Her maid Mocanikā informed her mother all about it. That kind and affectionate mother came to Śrīdatta and said :—"Śabara is a very cruel man. If he comes to know of this, he will never forgive you. Therefore you must leave the place at once, but you should never forget my daughter." With these words she took leave of him. Śrīdatta disclosed the story of that sword to her and started on his journey again, in search of Mṛgāṅkavatī. From a hunter whom he happened to meet on the way, he came to know that she was living in a place called Nāgasthala near Mathurā, under the protection of Viśvadatta a Brāhmaṇa.

Śrīdatta at once went to Viśvadatta's house and made enquiries about his wife. Viśvadatta informed him that he had entrusted her with a Brāhmaṇa who was the minister and priest of King Śūrasena. He suggested that Śrīdatta should stay with him that day and they could proceed to Śūrasena's place next morning.

Śrīdatta accordingly stayed there and started for Mathurā at day-break on the next day. On the way he took bath in a tank just outside the city. While bathing he happened to get a silk cloth and a necklace of beads from the bed of the tank. After his bath, he entered the city with the silk and necklace. Mistaking him for a thief, the police arrested him. Really the silk and necklace had been hidden in the tank by thieves. Śrīdatta was produced before the King with the stolen articles. The king condemned him to death. Mṛgāṅkavatī who was staying in the custody of the minister happened to see Śrīdatta being taken to the place of execution. She immediately ran up to the minister and told him that Śrīdatta was her husband. When the King came to know it, he ordered him to be brought back to the palace. As soon as Śrīdatta saw the minister, he felt certain doubts about his identity. The minister had a striking resemblance to his father's brother Vigatabhaya who had left home years ago. His doubts were confirmed when the minister revealed his identity and the two embraced each other after their long separation. Śrīdatta narrated the whole story of his sufferings and misfortunes beginning from the murder of Kālanemi up to that time. On hearing his tragic story, the minister burst into tears and told him that he had received a boon from a Yakṣī by which he had obtained 5000 horses and plenty of wealth. All this he gave to Śrīdatta and his wife.

The king of that country had a daughter. Śrīdatta's next plan was to marry her also. Vigatabhaya gave him the necessary help. The minister took her with Śrīdatta and his friends on the pretext of offering worship at the temple in Avantī. They had to encounter a band of robbers on the Vindhya mountain. Śrīdatta was overpowered and the robbers plundered all their wealth. Vigatabhaya and others were captured. Śrīdatta was taken to be sacrificed to Bhadrakālī. When he was about to be sacrificed, his wife, the daughter of Śabara arrived there with her son. It was within the territory of Śrīcaṇḍa. She stopped the robbers from performing the sacrifice and returned to her own house with Śrīdatta. The Caṇḍāla band took Vigatabhaya and others to Śrīdatta and they were released. After the death of King Śabara, Śrīdatta became the King of that wood. He got back his sword Mṛgāṅkaka. He married the daughter of Śūrasena. Śrīdatta's friends also came there. All of them joined together and killed Vikramaśakti in a battle. After that Śrīdatta was crowned king of the whole country up to the ocean. (Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga 2).

ŚRĪDEVĀ. Daughter of King Devaka. This princess was married by Vasudeva. They had six sons including Nandaka. (Bhāgavata, Navama Skandha; Viṣṇu Purāṇa, 1. 18),

ŚRĪDHARA. A king who lived in Tretāyuga. (For more information see under Varatanu).

ŚRĪKṚṢṆA. See under Kṛṣṇa.

ŚRĪKUṆḌA. A holy place. If one worships Brahmā at this holy place famous in the three worlds, one would get the benefit of the gift of a thousand cows. (M.B. Vana Parva, Chapter 82, Verse 85).

ŚRĪKUṆḌALA. Son of the Vaiśya Hemakuṇḍala. (See Para 2 under Yamunā).

ŚRĪKUÑJA. A Sarasvatī tīrtha situated in Kurukṣetra. By bathing in this tīrtha, one gets the same reward as by performing an Agniṣṭoma yajña. (Mahābhārata, Vana Parva, Chapter 83, Verse 105).

ŚRĪMADBHAGAVADGĪTĀ PARVA. A sub-division of Bhīṣma Parva in Mahābhārata. Chapters 13 to 42 of Bhīṣma Parva, are included in it.

ŚRĪMĀN. Son of Nimi, who was the son of Dattātreya.

ŚRĪMĀTĀ. An aspect of Devī who incarnated to kill the Rākṣasa named Karṇāṭaka who used to abduct the wives of Maharṣis in the disguise of a Brāhmaṇa. (Skanda Purāṇa, 3:2: 16-18).

ŚRĪMATĪ I. A Gandharva maid. In Kamba Rāmāyaṇa, Yuddhakāṇḍa there is a story associating this Gandharva maid with the churning of the ocean of milk:-

A Gandharva maid named Śrīmatī who had acquired incomparable proficiency in music used to sing hymns in praise of Lakṣmīdevī. Devī appeared before her and presented a garland of Kalpaka flowers to Śrīmatī. As she was returning with the garland, she met sage Durvāsas on the way. She offered the garland to him. Durvāsas who reached Devaloka with the garland gave it to Indra. Indra used it for adorning the tusk of Airāvata. Airāvata who was annoyed at it threw it away in a fury. Durvāsas took it as a personal insult to him and in his rage cursed all the gods to be subjected to the infirmities of old age. It is to save them from the effects of old age that the ocean of milk was churned to obtain Amṛta. (For more details see under Amṛta).

ŚRĪMATĪ II. A woman follower of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 3).

ŚRĪPARVATA. A sacred mountain. Those who go to this mountain and offer worship to Śaṅkara after bathing in the forest rivers get the same reward as from an Aśvamedhayāga. (M.B. Vana Parva, Chapter 85, Verse 18).

ŚRĪ RĀMA. See under Rāma.

ŚRĪ RĀMAKṚṢṆA PARAMAHAṀSA.

A great thinker who shed new light on Indian spiritual philosophy. He was born on February 18, 1836 in a village called Kumārpukkūr. His father was Khudirām Caṭṭopādhyāya and his mother was Candrādevī.

ŚRĪTĪRTHA. A holy place in Kurukṣetra. In Mahābhārata, Vana Parva, Chapter 83, Verse 46 it is stated that by bathing and worshipping gods and pitṛs at this holy place, one would be blessed with issues.

ŚRĪVAHA. A nāga who was born to Kaśyapaprajāpati by his wife Kadrū. (Mahābhārata, Ādi Parva, Chapter 35, Verse 13).

ŚRĪVATSA. A mole on Mahāviṣṇu's chest. (For more details see under Bhṛgu).

SṚMARA. A young deer. Mṛgamandā daughter of Kaśyapa gave birth to Ṛkṣas (Bears) Sṛmaras (young deer) and Camaras (a kind of deer called Bos grunniens). (Vālmīki Rāmāyaṇa Araṇya Kāṇḍa, Sarga 14).

ŚṚṄGA. Śiva's special musical instrument. (M.B. Vana Parva, Chapter 88, Verse 8).

ŚṚṄGĀRAVALLI. Mother of Kambar the celebrated Tamil poet and author of Rāmāyaṇa.

ŚṚṄGAVĀN I.

1) *General.* A mountain. It is situated to the north of the region called "Ilāvṛtta". Devī Bhāgavata, 8th Skandha refers to three mountains—Nīlagiri, Śvetagiri, and Śṛṅgavān—which are the sources of many rivers and which stand at intervals of 2,000 miles.

2) *Other details*

(i) Arjuna crossed this mountain and entered Kuruvarṣa in the course of his triumphal campaign over the northern land.

(ii) This mountain is rich in minerals, is of outstanding brilliance, and is the abode of Siddhas and Cāraṇas. (M.B. Bhīṣma Parva, Chapter 6, Verse 5).

(iii) Sañjaya spoke at length about this mountain to Dhṛtarāṣṭra. (M.B. Bhīṣma Parva, Chapter 8, Verse 8).

(iv) This mountain is glorious enough to be remembered with reverence at dawn and dusk. (M.B. Anuśāsana Parva, Chapter 165, Verse 32).

ŚṚṄGAVĀN II. An ancient sage. He was the son of Gālava. He married by force, a woman named Vṛddhakanyā. After a night's married life, Vṛddhakanyā departed. The sage then renounced everything and followed her. (M.B. Śalya Parva, Chapter 82).

ŚṚṄGAVERA. A nāga born in Kauravyakula. This nāga was burnt up in Janamejaya's Sarpasatra. (M.B. Ādi Parva, Chapter 57, Verse 13).

ŚṚṄGAVERAPURA. A sacred place. Guha, ruler of this place ferried Rāma and Lakṣmaṇa across the river Gaṅgā. It became a holy spot by the touch of Śrī Rāma's feet. (See under Guha).

ŚṚṄGAVIṢA. A sage. In Ṛgveda, Maṇḍala 8, Anuvāka 17, Sūkta 13, it is mentioned that Indra was born from the stomach of this sage.

ŚṚṄGERĪ. A Maṭh was founded here by Śaṅkarācārya. (See under Śaṅkarācārya).

ŚṚṄGĪ. The young sage who cursed Parīkṣit. (See the 3rd para under Parīkṣit).

SṚÑJAYA I.

1) *Genealogy.* See under Somadatta.

2) *General information.* A king of the Ikṣvāku dynasty. His father was Śviti. This king Śviti was also called Śvitya King. On the death of his father Sṛñjaya became king.

The hermits Nārada and Parvata were friends of Sṛñjaya. Once both of them came and lived in the palace of the King as his guests. Sṛñjaya had a beautiful daughter named Śucismitā. Both Nārada and Parvata loved her. One day Nārada directly asked Sṛñjaya, for the hand of his daughter. Parvata got angry at this and cursed Nārada that he would not attain heaven. Nārada retorted with the same curse. Sṛñjaya pacified both.

Sṛñjaya had no sons. He informed the hermits of this sad state. Nārada blessed the king and said that a son named Suvarṇaṣṭhīvī would be born to him and that with his birth everything in the palace would become gold. Accordingly the son Suvarṇaṣṭhīvī was born to Sṛñjaya and everything in the palace became golden. When the son became four years old, by the sorcery of Indra the child died. Nārada brought him to life again. (See under Suvarṇaṣṭhīvī).

The fact that gold was accumulating in the palace of Sṛñjaya due to the boon given to Suvarṇaṣṭhīvī, reached the ears of robbers. One night they carried the child away, and killed him. Then only did they come to understand that there was no gold inside him. Sṛñjaya cried aloud at the loss of his son. To pacify the King, Nārada and Parvata told him stories of sixteen kings. (M.B. Droṇa Parva, Chapter 55).

3) *Other details.*

(i) Sṛñjaya sits in the palace of Yama, praising him. (M.B. Sabhā Parva, Chapter 8, Verse 15).

(ii) When Nārada told the King the stories of sixteen Kings, his sorrow subsided. (M.B. Droṇa Parva, Chapter 71, Stanza 4).

(iii) By the power of Nārada Sṛñjaya's son was brought to life again. (Droṇa Parva, Chapter 71, Verse 8).

(iv) Śrī Kṛṣṇa told Dharmaputra the story of Sṛñjaya, with a view to pacify him. (M.B. Śānti Parva, Chapter 29).

(v) Sṛñjaya had never eaten flesh in his life. (M.B. Anuśāsana Parva, Chapter 115, Verse 63).

SṚÑJAYA II. A royal hermit. This royal hermit was the father of the mother of Ambā, the princess of Kāśī, and a friend of Paraśurāma. At the request of Ambā who had been forsaken by Sālva, Sṛñjaya first approached Paraśurāma and then saw Bhīṣma and persuaded him to marry Ambā. (M.B. Udyoga Parva, Chapter 175, Stanzas 15 to 27).

SṚṢṬI (CREATION). The Indian theory of creation is given below:

1) *Triguṇas* (The three attributes). The base of the universe is the set of the three attributes. They are Sattva (purity), Rajas (passion) and Tamas (inertia). Only things which could be seen, possess these three attributes. Things which could be seen are perishable. The indestructible could not be seen. Shape or form is an attribute. God has no form. So god is without attributes. The God devoid of attributes can be realised by knowledge, but cannot be seen with the ordinary eyes. The three attributes have a power each. Knowledge is the power of Sattva, activity, the power of Rajas and reason the power of Tamas.

2) *The five elements.* From the divine power of Tamas, five senses came into being, such as sound, touch, form, taste and smell. Sound is the attribute of ether; touch, the attribute of air; form, the attribute of fire; taste, the attribute of water; and smell, the attribute of earth. These are the minute senses or essentials. These five senses having the divine powers, joined together with the five minute essentials, make up the attribute of Tamas.

From the attribute of Sattva having the power of knowledge, the ten essentials, such as air, the Sun, Pāśī (Varuṇa) two Aśvinī-gods, Candra (Moon), Brahmā, Rudra, Kṣetrajña and mind, came into being. From these essentials the formation of five matters took place. They are the five elements. When vigour enters the quintupled elements, egoism is given a form. This vigour with perceptible body is called Ādi Nārāyaṇa (Primordial Nārāyaṇa). Anyhow, quintupled elements will be bright with firm attributes. Ether has the attribute of sound only. Air has the attributes of sound and touch. Fire has the three attributes of sound, touch and form. Water has the four attributes of sound, touch, form and taste, and earth has the five attributes of sound, touch, form, taste and smell. The variegated expression of these five elements is called the universe. It is stated in Devī Bhāgavata, Skandha 3, that the number of species of living beings found in the universe is eightyfour lakhs.

3) *The embodied three* (*Trinity*). It has been mentioned in the last section how the three attributes came into existence and how the five elements originated from the three attributes and how vigour or energy acted upon the five elements and Ādi Nārāyaṇa or Viṣṇu came into being. In this section the birth of the three divine figures is being dealt with.

In the known beginning, on the surface of the wide waters, covering the universe made of the five elements, Mahāviṣṇu lay on a banyan tree, as a child. "Who am I ? How was I made, and what for ? What have I to do ?", and so on were the thoughts of the child. Instantly a voice from the ether fell into his ears saying, "I am everything. There is nothing eternal except me." Mahāviṣṇu lay contemplating on the voice he heard, when Mahādevī appeared before Mahāviṣṇu and said thus :—"Lo ! Mahāviṣṇu ! Whenever the universe required creation, preservation and destruction, by the potentiality of the Omnipotence or the Brahman with no attributes, you too had taken origin. Understand that the Omnipotence is beyond attributes. We all are within the purview of attributes. Your attribute mainly is Sattva. From your navel, will be born Brahmā with Rajas as his main attribute and from the forehead of that Brahmā, Śiva with Tamas as his main attribute will be born. By the power of penance, Brahmā will acquire the power of creation and with the help of the attribute of rajas, he will create a world of the colour of blood. You will be the protector and preserver of that world, and at the end of the Kalpa (world-age) Śiva will destroy that world. I am that power of purity, which stands as help and assistance to you in creation." Accordingly, Brahmā was born from the navel of Viṣṇu and Śiva was born from the forehead of Brahmā. (Devī Bhāgavata, Skandha 1).

4) *Creation. Sprouts, Animals and Humanity.* After the birth of the Trinity, while Brahmā was contemplating on creation, some creations of the attribute of Tamas originated from him unknowingly. It was Avidyā (Ignorance), having inertia, desire, great desire, darkness and great darkness as its five branches. That god continued his contemplation. Then five kinds of immovables without the power of knowledge or brightness in and out alike, and with souls covered with darkness, originated. As these immovables are said to be prominent, the creation of them is called prominent creation. These are called Sprouts (Udbhids). Seeing that this creation was not sufficient, the god again sat in contemplation. This time animals having horizontal back bones and organs of sense were created. They were called tiryaksrotas, as they walked horizontally. They, such as cow etc. are having more of the attributes of darkness and less of knowledge. They traverse wrong paths due to lack of knowledge though they think otherwise. Egoism, pride and twentyeight kinds of incapacities are their qualities. Though they possess knowledge inwardly they do not know each other. Thinking that this creation also was not sufficient, Brahmā again engaged himself in contemplation, and there came out another creation. It was called 'Ūrddhvasrotas' (flowing upwards). This third creation having the attribute mainly of Sattva moved in a lofty level. Those who were born in this creation, desired for comfort and pleasure and were with the light of knowledge inwardly and outwardly. When the third creation called Devasṛṣṭi (creation of gods) originated from Brahmā he grew happy and contented.

Even after creating thus much, Brahmā did not feel satisfaction. So he made the creation of 'Arvāksrotas' (moving downwards). The creatures of this group were having the attributes of Sattva, Rajas and Tamas in an advanced degree. So they are miserable and full of activity. They are human beings.

Thus having completed the creation of Udbhids (Sprouts), Tiryaks (animals) and Arvāks (human beings) Brahmā passed on to the creation of heavenly beings. (Viṣṇu Purāṇa, Aṁśa 1; Chapter 5).

5) *Creation. Night, Day, Evening, Morning.* After this Brahmā again sat in contemplation for water-creation which is the creation of Devas, Asuras, Pitṛs and Manuṣyas (Gods, Demons, the Manes and Man). As he was sitting in contemplation, the attribute of Tamas (inertia) advanced in him and the asuras (demons) were born from his loins. Then Brahmā discarded the figure of Tamas in him. That discarded figure of darkness became the night. Next, from the face of Brahmā, the Devas (gods) were born. They were having the attribute of Sattva (purity). Brahmā discarded that figure of purity also. That figure became the bright day. So the asuras are powerful in the night and the Devas are powerful in the day. After this, the manes were born from Brahmā. They were also discarded. They became the evening between the day and night. Then Brahmā assumed the figure having the attribute of Rajas. From this, man, who was having more of the attribute of rajas was born. Brahmā discarded that figure also. It became a very shining thing which is called the Dawn. So men are powerful in the dawn and the manes are powerful in the evening. The four creations of Day, Night, Evening and the Dawn are considered to be the bodies of Brahmā. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 5).

6) *Creation. Rākṣasas* (*Giants*), *Yakṣas* (*Demi-gods*), *Serpents, Devils, Gandharvas.* Brahmā again assumed another figure having the attribute of Rajas. Due to this Brahmā felt hungry. Along with hunger desire also grew in him. Then the Prajāpati (Lord of Emanation) sat in the darkness and created some creatures which were very hungry. Uncouth with plenty of hair on the face, they ran towards Brahmā. Of them those who said, 'don't do so, save him'

became Rākṣasas (giants). Those who said "We will eat him", became Yakṣas. (demi-gods). Because of Yakṣaṇa (Bhakṣaṇa-Food), they got the name Yakṣa. Because of the dislike at seeing these creatures the hair had fallen from the head of Brahmā. They crept back again into his head. Because they did 'sarpaṇa' (creeping up) they were called sarpas (serpents) and as they were 'Hīna' (fallen) they were called Ahis (serpents). After this the Lord of creation became very angry and created some creatures. Because of their colour which was a mingling of red and black, they were horrible and they became piśitāśanas (those who eat flesh). Then Brahmā began to sing and from his body the Gandharvas were born. Because they did 'dhayana' (Appreciate) of 'go' (word) when they were born, they were called Gandharvas.

7) *Creation. Birds, animals.* After creating all these creatures, Brahmā created birds, from his 'vayas' (strength), as free agents, according to their actions in the previous lives. Then Brahmā created sheep from his breast and goats from his face. From his stomach and flanks he created cows, and from his legs he created other creatures such as the horse, elephant, donkey, wild bull, deer, camel, mule, antelope etc. He created plants bearing fruits and bulbs from his hairs. Though Brahmā had created vegetables and animals at the beginning of the Kalpa (world-age), they came to be properly used in sacrifices only from Tretāyuga (one of the four ages) The animals such as the cow, sheep, goat, horse, mule and donkey are called domestic animals and flesh-eaters such as the leopard, animals with forked hoof such as the wild bull, elephant, monkey, birds, and other animals and reptiles, are included in the word 'wild animals'.

8) *Creation-The Vedas etc.* After having completed creation of the things mentioned above, the Prajāpati created from his face looking to the east, the Vedic metre Gāyatrī, Ṛgveda, Trivṛtstoma, the sāma song called Rathantara and the sacrifice called Agniṣṭoma; from his face looking to the south, Yajurveda, the Vedic metre Traiṣṭubha, Pañcadaśa stoma. Bṛhatsāma and the sacrifice Uktha; from his face looking to the west, Sāmaveda, the Vedic metre Jagatī, Saptadaśastoma, Vairūpasāma and the sacrifice Atirātra. Thus all the creatures lofty and lower originated from the body of Brahmā. After having created Devas, Asuras, the manes and men, Brahmā again at the beginning of the world age, created Yakṣas, Devils, Gandharvas, celestial maids, Naras, Kinnaras, Rakṣas, cows, birds, animals, serpents etc. such as have long life and short life, movable and immovable, that we see in the world. Creatures which are created again and again do perform functions which creatures of their kind had been doing previously. Habits of killing or not killing, kindness or cruelty, righteousness or evil, truth or falsehood are adopted by them as becoming to their kind in previous lives. It was Brahmā who had created the uses and differences seen in the sense organs, elements and bodies. Brahmā took from the Vedic voice the shape, form, name, activities etc. of various creatures such as the Devas etc. and allotted them to each particular kind. So also he allotted names, work etc. to hermits as seen in the Vedas.

9) *Creation of the four castes.* See under Cāturvarṇya.

10) *Creation of Prajāpatis.* When Brahmā saw that the subjects he had created, did not flourish, he created first the Sanaka brothers and the mental sons of Bhṛgu, Pulastya, Pulaha, Kratu, Aṅgiras, Marīci, Dakṣa, Atri and Vasiṣṭha, and gave these nine the name Prajāpatis (Lords of Emanation). Then he created nine women named Khyāti, Bhūti, Sambhūti, Kṣamā, Prīti, Sannati, Ūrjā, Anasūyā. and Prasūti and gave in marriage Khyāti to Bhṛgu, Bhūti to Pulastya, Sambhūti to Pulaha, Kṣamā to Kratu, Prīti to Aṅgiras, Sannati to Marīci, Ūrjā to Dakṣa, Anasūyā to Atri and Prasūti to Vasiṣṭha. The great hermits such as Sanandana and the others created before the Prajāpatis, were not desirous of propagation as they were wise sages who had renounced all attachments and who had been indifferent. When Brahmā saw that they were not mindful about producing subjects he grew angry. (It was from the middle of the eye brows which were curved by his fury, that Śiva, one of the three divine figures was born). After this, Brahmā appointed Svāyambhuva, who originated from himself, and was of the same shape, as the first Manu for the protection of the subjects. This divine Manu Svāyambhuva took his sister Śatarūpā as wife. Two sons named Priyavrata and Uttānapāda and two daughters named Prasūti and Ākūti were born to them. Of the two daughters Prasūti was given to Prajāpati Dakṣa and Ākūti to Prajāpati Ruci. A son named Yajña and a daughter named Dakṣiṇā were born as twins to Prajāpati Ruci. Twelve sons were born to Yajña by Dakṣiṇā. They were devas named the Yamas of the Manvantara of Svāyambhuva. Dakṣa begot twentyfour daughters of Prasūti. They were Śraddhā, Lakṣmī, Dhṛti, Tuṣṭi, Medhā, Puṣṭi, Kriyā, Buddhi, Lajjā, Vapus, Śānti, Siddhi, Kīrti, Khyāti, Satī, Sambhūti, Smṛti, Prīti, Kṣamā, Santati, Anasūyā, Ūrjā, Svāhā and Svadhā. Of these the first thirteen were given to Dharmadeva as wives. Of the remaining daughters, Khyāti became the wife of Bhṛgu, Satī, the wife of Śiva, Sambhūti of Marīci, Smṛti, of Aṅgiras, Prīti of Pulastya, Kṣamā of Pulaha, Santati of Kratu, Anasūyā of Atri, Ūrjā of Vasiṣṭha, Svāhā of Agni, and Svadhā of the manes. (Viṣṇu Purāṇa, Aṁśa 1; Chapter 7).

11) *The children of the Prajāpatis.* To Prajāpati Bhṛgu, Lakṣmī who became the wife of Viṣṇu and two sons named Dhātā and Vidhātā were born by Khyāti. These two married Āyati and Niyati the two daughters of Meru. To the two couples two sons named Prāṇa and Mṛkaṇḍu were born. From Mṛkaṇḍu, Mārkaṇḍeya was born, and from Mārkaṇḍeya, Vedaśiras was born. To Prāṇa a son named Dyutimān and to him a son named Rājavān was born. From this Rājavān the Bhṛgu dynasty grew up.

Sambhūti the wife of Marīci gave birth to a son named Paurṇamāsa. To Aṅgiras four daughters named Sinīvālī, Kuhū, Rākā and Anumati were born by Smṛti. Three sinless sons named Candra, Durvāsas and Dattātreya were born to Atri by Anasūyā. Of them Dattātreya was a hermit. A son named Dattoli was born to Pulastya by Pratīti (Prīti). That Dattoli was the Agastya of Svāyambhuva Manvantara. Kṣamā the wife of Pulaha gave birth to three sons named Kardama, Urvarīyān and Sahiṣṇu. Santati the wife of Kratu, gave birth to sixty thousand hermits called Bālakhilyas. Seven sons named Rajas, Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas and Śukra were born to Vasiṣṭha by his wife Ūrjā. These sons were the seven hermits of

the third Manvantara. Three bright sons Pāvaka Pavamāna and Śuci were born to god Agni (fire) by his wife Svāhā. Fortyfive sons were born to them. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

12) *Creation—Living things.* Creations of Sprouts, animals, Men, Devas, Dānavas and so on have been dealt with. But all these creations were pertaining to the world of gods only. Sprouts and animals were born in the earth only from Prajāpati Kaśyapa, the son of Marīci.

Prajāpati Kaśyapa married Aditi, Diti, Danu, Kālikā, Tāmrā, Krodhavaśā, Manu and Analā, the eight daughters of Dakṣa. From Aditi, the Devas, Ādityas, Vasus and the Rudras were born. Daityas were born from Diti and Dānavas from Danu. The asuras Naraka and Kāla were born to Kālikā. Five daughters named Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī were born to Tāmrā. Owls were born from Krauñcī. Bhāsī gave birth to the Bhāsas. Hawks and Vultures were born from Śyenī; Swans, geese and ruddy geese were born from Dhṛtarāṣṭrī. Natā was born from Śukī and Vinatā was born from Natā. Ten daughters named Mṛgī, Mṛgamandā, Harī, Bhadramatā, Mātaṅgī, Śārdūlī Śvetā, Surabhi, Surasā and Kadrū, were born to Krodhavaśā. Mṛgī gave birth to animals. From Mṛgamandā, bears, young deer and Bos grunniens were born. Lions and monkeys were the sons of Harī. A daughter named Irāvatī was born to Bhadramatā. Airāvata was the son of Irāvatī. Elephants were born from Mātaṅgī. Tigers were born from Śārdūlī. The eight elephants supporting the globe were born from Śvetā. Two daughters named Rohiṇī and Gandharvī were born to Surabhi. Cattle were born from Rohiṇī, and horses were born from Gandharvī. Surasā gave birth to Nāgas (serpents) and Kadrū gave birth to Uragas (reptiles). Men were born from Manu. The trees were born from Analā. Garuḍa and Aruṇa were born from Vinatā. Sampāti and Jaṭāyu were the sons of Aruṇa. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14).

(Facts about creation seen in various Purāṇas do not agree with each other. This essay is based on facts gathered from various Purāṇas. So disagreements may occur in it.)

ŚRUTA I. Son of Bhīmasena. (Agni Purāṇa, Chapter 278).

ŚRUTA II. A King of the Solar dynasty. Bhāgavata, 9th Skandha refers to him as the son of Subhāṣaṇa and father of Jaya.

ŚRUTA III. A King belonging to Bharata's dynasty. He was the son of Dharmanetra and father of Dṛḍhasena. (Bhāgavata, 9th Skandha).

ŚRUTA IV. A son born to Śrī Kṛṣṇa by Kālindī. (Bhāgavata, 10th Skandha).

ŚRUTADHVAJA. A brother of King Virāṭa. He was a supporter of the Pāṇḍavas. Virāṭa's brothers were—Gajānīka, Śrutānīka, Vīrabhadra, Sudarśana, Śrutadhvaja, Balānīka, Jayānīka, Jayapriya, Vijaya, Labdhalakṣa, Jayāśva, Rathavāhana, Candrodaya and Kāmaratha. (M.B. Droṇa Parva, Chapter 158, Verse 41).

ŚRUTADEVA. A devotee of Śrī Kṛṣṇa. In Bhāgavata, 10th Skandha it is stated that once he had described the story of Śrī Kṛṣṇa.

ŚRUTADEVĪ. A sister of Vasudeva, father of Śrī Kṛṣṇa. Vasudeva had five sisters who were:—Māninī, Pṛthā, Śrutadevī, Śrutakīrti and Śrutaśravas. (Bhāgavata, 9th Skandha).

ŚRUTĀHVA. A King who was on the side of the Pāṇḍavas. He was killed by Aśvatthāmā at the Bhārata battle. (M.B. Droṇa Parva, Chapter 156, Verse 82).

ŚRUTAKARMĀ I. Son of Sahadeva, one of the Pāṇḍavas.

Other details:

(1) Śrutakarmā fought a duel with Sudarśana on the first day of Bhārata battle. (M.B. Bhīṣma Parva, Chapter 45, Verse 66).

(ii) Durmukha defeated Śrutakarmā. (M.B. Bhīṣma Parva, Chapter 79, Verse 35).

(iii) He fought a duel with Citrasena's son. (M.B. Droṇa Parva, Chapter 25, Verse 27).

(iv) Śrutakarmā killed Śala. (M.B. Droṇa Parva, Chapter 103, Verse 10).

(v) He killed Citrasena, King of Abhisāra. (M.B. Karṇa Parva, Chapter 14, Verse 1).

(vi) He fought against Aśvatthāmā. (M.B. Karṇa Parva, Chapter 55, Verse 13).

(vii) Śrutakarmā killed Devāvṛddhakumāra. (M.B. Karṇa Parva, Chapter 88, Verse 18).

(viii) Aśvatthāmā killed Śrutakarmā in Bhārata battle. (M.B. Sauptika Parva, Chapter 8, Verse 50).

ŚRUTAKARMĀ II. (ŚRUTAKĪRTI). A son of Arjuna. (See under Śrutakīrti II).

ŚRUTAKĪRTI I. Wife of Śatrughna. Rāma married Sītā; Bharata married Māṇḍavī; Lakṣmaṇa married Ūrmilā, and Śatrughna married Śrutakīrti. Of these Sītā was the daughter of Janaka and the other three were the daughters of Janaka's younger brother, Kuśadhvaja. (Kamba Rāmāyaṇa, Bālakāṇḍa).

ŚRUTAKĪRTI II. A son of Arjuna. Pāñcālī had five sons by the five Pāṇḍavas. Of these Prativindhya was the son of Yudhiṣṭhira; Śruta was the son of Bhīmasena; Śrutakīrti was the son of Arjuna; Śrutakarmā was the son of Sahadeva and Śatānīka was the son of Nakula. (Agni Purāṇa, Chapter 278). Mahābhārata, Ādi Parva, Chapter 67, Verse 127 mentions that this Śrutakīrti was born from a portion of Viśvadeva. In the Bhārata battle he had fought against Jayatsena and the son of Duśśāsana. In the end he died by the arrow of Aśvatthāmā. (M.B. Sauptika Parva, Chapter 8, Verse 61).

ŚRUTAKĪRTI III. See under Śrutadevī.

ŚRUTANĀBHA. A king of solar dynasty. He was the son of Bhagīratha and father of Sindhudvīpa. (Bhāgavata, 9th Skandha).

ŚRUTĀNĪKA. A brother of King Virāṭa. He was a supporter of the Pāṇḍavas. (M.B. Droṇa Parva, Chapter 158, Verse 41).

ŚRUTAÑJAYA. Brother of Suśarmā, the king of Trigarta. He was slain by Arjuna in the course of Bhārata Yuddha. (M.B. Karṇa Parva, Chapter 27, Verse 12).

ŚRUTĀNTA (CITRĀṄGA). A son of Dhṛtarāṣṭra. He was slain at Kurukṣetra in his fight with Bhīmasena. (M.B. Śalya Parva, Chapter 26).

ŚRUTARVA (ŚRUTARVĀ) I. A king who lived at the time of Agastya. Once the sage Agastya approached him for some wealth. In Mahābhārata, Vana Parva, Chapter 98 there is a story of how the king solved the problem

by presenting the accounts of his income and expenditure to Agastya and convincing him that he was unable to oblige the sage.

ŚRUTARVA (ŚRUTARVĀ) II. One of the hundred sons of Dhṛtarāṣṭra. In the course of the Bhārata battle he attacked Bhīmasena with twelve of his brothers and in the battle which followed Śrutarva was killed, by Bhīmasena. Among the Kauravas, Śrutarvā was one of the mighty archers. The terrible battle fought against Bhīmasena under his leadership alarmed the other warriors. (M.B. Śalya Parva, Chapter 26).

ŚRUTARYA. A sage. In Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 132, there is a passage which says that the Aśvinīdevas once turned a river into honey and pleased sage Vasiṣṭha and protected two sages Śrutarya and Narya.

ŚRUTASENA I. A brother of King Janamejaya. In Mahābhārata, there is a reference to an incident in which Śrutasena beat a dog which entered the place where Janamejaya was performing his Yāga. (For further details see under Śrutaśravas III).

ŚRUTASENA II. Younger brother of the serpent Takṣaka. There is a reference to this Nāga in Mahābhārata, Ādi Parva, Chapter 3, Verse 141.

ŚRUTASENA III. Son of Sahadeva. He is also known as Śrutakarmā. (See under Śrutakarmā).

ŚRUTASENA IV. An asura. Garuḍa killed this asura. (See under Śrutaśrī).

ŚRUTASENA V. A warrior on the Kaurava side. He was killed by Arjuna. (M.B. Karṇa Parva, Chapter 27, Verse 10).

ŚRUTAŚRAVAS I. A sister of Śrī Kṛṣṇa's father Vasudeva. (See under Śrutadevī).

ŚRUTAŚRAVAS II. A king of Magadha. (Bhāgavata, 9th Skandha.)

ŚRUTAŚRAVAS III. A Maharṣi. He had a son named Somaśravas. There is the following story in Mahābhārata, Ādi Parva, Chapter 3, about the way in which these two sages came to be associated with King Janamejaya.

Janamejaya, son of Parīkṣit, along with his brothers performed an elaborate Yāga at Kurukṣetra. His three brothers were Śrutasena, Ugrasena and Bhīmasena. While they were performing the Yāga, a dog which was the son of Saramā came there. Janamejaya's brothers attacked the dog without any provocation. Saramā became angry and she cursed Janamejaya. The curse frightened him. After the Yāga he reached Hastināpura and went out in search of a priest who would be able to liberate him from the curse.

Once, as he was returning from a hunt, he happened to come across an āśrama within his country. A sage named Śrutaśravas lived there. He had a son named Somaśravas. Janamejaya invited Somaśravas to be his priest. At that time Śrutaśravas said to him:-"This my son was born to a serpent-woman and he is endowed with the power of my austerity. He is capable of releasing you from all sins except "Mahādevakṛtyā". If a Brāhmaṇa prays to him for anything, the prayer would be fulfilled. If you can set it right, you may take him with you."

Janamejaya agreed and took Somaśravas with him to the palace. He made him priest and completed the Yāga. Mahābhārata, Ādi Parva, Chapter 58 states that Śrutaśravas was also a member of Janamejaya's Yāga. He was among the sages who attained Siddhi (superhuman powers) by performing tapas. (M.B. Śānti Parva, Chapter 292, Verse 16).

ŚRUTAŚRAVAS IV. A Rājarṣi. He remains in Yama's assembly, offering worship to Yama. (Mahābhārata, Sabhā Parva, Chapter 8, Verse 9).

ŚRUTAŚRAVAS V. Wife of Damaghoṣa King of Cedi. She was the sister of Śrī Kṛṣṇa's father and mother of Śiśupāla. She requested Śrī Kṛṣṇa (who came to her place after Śiśupāla's birth) not to kill Śiśupāla. Śrī Kṛṣṇa agreed to forgive Śiśupāla's wrongs a hundred times. (For further details, see under Śiśupāla).

ŚRUTAŚRĪ. An asura. Garuḍa killed this Asura. Once Garuḍa happened to go to Indraloka and he began to brag about his own greatness. He claimed that he had killed Śrutaśrī, Śrutasena, Vipasvān, Rocanāmukha, Kālaka, Ahar, Prastuta and other Asuras. (M.B. Udyoga Parva, Chapter 105, Verse 12).

ŚRUTĀVATĪ. Daughter of Bharadvāja Muni. Once Bharadvāja happened to see the Apsarā woman Ghṛtācī and he had an involuntary emission of semen. Śrutāvatī was born from that semen. She observed an austere tapas with the object of getting Indra as her husband. (For more information see Para 30 under Indra).

ŚRUTAYAJÑA. A king who belonged to Bhārata Vaṁśa. Bhāgavata, 9th Skandha states that he was the son of Karmajit and grandson of Vivanava.

ŚRUTĀYUDHA. A king of the Kaliṅga land. He was the son of Varuṇa by Parṇāśā. (M.B. Sabhā Parva, Chapter 4, Verse 23; Bhīṣma Parva, Chapter 16, Verse 34).

In Bhārata battle he took his stand on the Kaurava side and at first clashed with Bhīmasena. Even at the beginning of the battle, Bhīma killed Satya and Satyadeva, two of the assistants of Śrutāyudha. (M.B. Bhīṣma Parva, Chapter 50, Verse 69). In the end, he used his cudgel—which was given to him by Varuṇa—against Śrī Kṛṣṇa who did not take part in the battle at all. Śrutāyudha died by his own Cudgel. (M.B. Droṇa Parva, Chapter, 67, Verses 43-48). (See also under Śrutāyus II).

ŚRUTĀYUS I. A son of Purūravas. (See under Purūravas).

ŚRUTĀYUS II. (ŚRUTĀYUDHA.) A Kaliṅga king.

1) *Birth.* Śrutāyus was son of Varuṇa by Parṇāśā (For more details see under Parṇāśā).

2) *Other details.*

(i) He was a member of Yudhiṣṭhira's assembly. (M.B. Sabhā Parva, Chapter 4, Verse 26).

(ii) Śrutāyus participated in Yudhiṣṭhira's Rājasūya yajña and presented precious stones to him. (M.B. Dākṣiṇātya Pāṭha, Sabhā Parva, Chapter 51).

(iii) He had attended Draupadī's Svayaṁvara. (M.B. Ādi Parva, Chapter 185, Verse 13).

(iv) In Bhārata Yuddha, he joined the Kaurava camp and assumed command of an Akṣauhiṇī (a division of the army). (M.B. Bhīṣma Parva, Chapter 76, Verse 16).

(v) A fierce fight took place between Śrutāyus and Bhīmasena in the field of Kurukṣetra. (M.B. Bhīṣma Parva, Chapter 54, Verse 67).

(vi) In the above battle, Satya and Satyadeva who were the supporters of Śrutāyus, were slain by Bhīmasena. (M.B. Bhīṣma Parva, Chapter 54, Verse 76).

(vii) Another battle was fought between Śrutāyus and Arjuna. (M.B. Droṇa Parva, Chapter 92, Verse 36).
(viii) Śrutāyus was killed by his own cudgel. (Mahābhārata, Droṇa Parva, Chapter 92, Verse 54). (See also under Śrutāyudha).

ŚRUTĀYUS III. A Kṣatriya king. He was born from a portion of the Daitya, Krodhavaśa. We get the following details about him from Mahābhārata:
(i) Śrutyāyus was the re-birth of Krodhavaśa, the Daitya. (M.B. Ādi Parva, Chapter 67, Verse 64).
(ii) Śrutāyus, who was a Mahāratha (a great warrior) was present at the Svayaṁvara of Draupadī. (M.B. Ādi Parva, Chapter 185, Verse 21).
(iii) This Śrutāyus was a member of Yudhiṣṭhira's assembly. (M.B. Sabhā Parva, Chapter 4, Verse 28).
(iv) On the first day of Bhārata battle, there was a clash between Śrutāyus and Irāvān. (M.B. Bhīṣma Parva, Chapter 45, Verse 69).
(v) He was the King of Ambaṣṭha country. In the Bhārata battle he enccuntered Arjuna. (M.B. Bhīṣma Parva, Chapter 59, Verse 75).
(vi) It was this Śrutāyus who stood in the middle portion of the Krauñca Vyūha formed by Bhīṣma in the above battle. (M.B. Bhīṣma Parva, Chapter 75, Verse 22).
(vii) Yudhiṣṭhira defeated Śrutāyus. (M.B. Bhīṣma Parva, Chapter 84, Verse 1).
(viii) At Kurukṣetra, Arjuna killed Śrutāyus in the battle. Arjuna had to fight a fierce battle in order to kill Śrutāyus. (M.B. Droṇa Parva, Chapter 98).

ŚRUTĀYUS IV. A warrior who fought on the Kaurava side. He was the brother of the hero Ayutāyus. In Bhārata battle, both these brothers joined the Kauravas. Both were assigned the task of defending the southern wing of the Kaurava army. After a life-and-death struggle, Arjuna killed both of them. (M.B. Droṇa Parva, Chapter 95, Verse 7).

ŚRUTI. An ancient King in India. (Mahābhārata, Ādi Parva, Chapter 1, Verse 238).

STAMBAMITRA. A bird. This bird was born to the hermit Mandapāla by his bird-wife Jaritā. (For further details see under Mandapāla).

STAMBHA. One of the Saptarṣis (seven hermits) of the Manu-age (Manvantara) of Svārociṣa. The seven ṛṣis of Svārociṣa Manvantara are Ūrja, Stambha, Prāṇa, Vāta, Vṛṣabha, Niraya and Parīvān. (For further details see under Manvantara).

STANAKUṆḌA. A holy place. Those who bathe in this tīrtha, which is one of the holy places of ancient Bhārata, would obtain the fruits of performing the sacrifice Vājapeya. (Mahābhārata, Vana Parva, Chapter 34, Verse 152).

STANAPOṢIKA. An ancient country of South India. (M.B. Bhīṣma Parva, Chapter 9, Verse 68).

STANAVĀLA. An ancient place in South India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 63).

STEYA. . Theft. In the law of chastisement of ancient Bhārata, appropriation of the property of others unjustly, was counted as theft (steya). The punishment awarded for theft in ancient Bhārata, is mentioned in Agni Purāṇa, Chapter 173, as follows. "All thefts are violation of justice. The thief of gold, will have to be beaten to death with a pestle. Then only his sin will be remitted. Or, he must live for twelve years, lying on the earth, wearing matted hair and eating only leaves, roots and fruits, once a day. The thief of pearl, coral, copper, silver, iron, bronze and stone, will have to eat millet rice (Kaṇānna) for twelve days. Those who steal food products, vehicle, bed, chair, flowers, fruits, roots etc. will be made to eat Pañcagavya (Milk, curd, butter, urine and dung of cow). He who steals grass, firewood, tree, dried rice, saccharum, cloth, hide, meat etc. will have to be made to fast for three days.

STHAṆḌILEYU. A son born to Raudrāśva, the third son of King Puru. The celestial maid Miśrakeśī was the mother of Sthaṇḍileyu. This Sthaṇḍileyu was a great archer. (Mahābhārata, Ādi Parva, Chapter 94, Verse 8).

STHĀṆU I. Śiva, the son of Brahmā. The eleven Rudras were born from Sthāṇu. (Mahābhārata, Ādi Parva, Chapter 66).

STHĀṆU II. One of the eleven Rudras. (M.B. Ādi Parva, Chapter 66, Verse 6).

STHĀṆU III. A hermit. This hermit shines in the palace of Indra. (Mahābhārata, Sabhā Parva, Chapter 7, Verse 17).

STHĀṆUSTHĀNA. A holy place. This place is situated on the eastern bank of the river Sarasvatī. Vasiṣṭha had once built his hermitage here. This place became a holy tīrtha since god Sthāṇu had performed penance here. It is said that the devas anointed Subrahmaṇya as the commander of the army, at this place. (M.B. Śalya Parva, Chapter 45, Verse 48).

STHĀṆUTĪRTHA (STHĀṆUVAṬA). An ancient holy place, situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 178, that those who bathe in this holy tīrtha and remain there for a night will attain the world of Rudras.

STHIRA. One of the two followers given to Subrahmaṇya by Meru. The followers given to Subrahmaṇya were Sthira and Atisthira. (M.B. Śalya Parva, Chapter 45, Verse 48).

STHŪLAKEŚA. An ancient hermit. He was the foster-father of Pramadvarā the wife of Ruru. (See under Pramadvarā).

STHŪLĀKṢA I. A giant. He was one of those giants who fought with Śrī Rāma while Rāma and Lakṣmaṇa were living in the forest in Pañcavaṭī. It is mentioned in Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 26, that when Khara, Dūṣaṇa and Triśiras were killed, Mahākapāla, Sthūlākṣa and Pramāthī confronted Śrī Rāma and were killed.

STHŪLĀKṢA II. A Saintly hermit. He was one of those hermits who had visited Bhīṣma in his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Verse 7).

STHŪLAŚIRAS I.

1) *General information.* A hermit. It is observed that he was alive in the ages of both Rāmāyaṇa and Mahābhārata.

2) *Other details.*

(i) He shone in the court of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Verse 11).

(ii) It is mentioned in Mahābhārata, Vana Parva, Chapter 135, Verse 8, that Yudhiṣṭhira once visited his beautiful hermitage.

(iii) In olden days this hermit had performed penance on the North East side of Meru. (M.B. Śānti Parva, Chapter 243, Verse 59).

(iv) It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 26, Verse 5, that this hermit Sthūlaśiras was one of the hermits who had visited Bhīṣma on his bed of arrows.

(v) Kabandha became a Rākṣasa (giant) because of the curse of Sthūlaśiras. (For detailed story see under Kabandha).

STHŪLAŚIRAS II. A giant. Once a servant of Vaiśravaṇa made friends with this giant and Vaiśravaṇa cursed his servant. (See under Guṇāḍhya).

STHŪLAVĀLUKĀ. A river famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 15).

STHŪṆA. One of Viśvāmitra's sons who were expounders of the Vedas. (Mahābhārata, Anuśāsana Parva, Chapter 4, Verse 51).

STHŪṆAKARṆA. A hermit in the assembly of Yudhiṣṭhira. (M.B. Vana Parva, Chapter 26, Verse 23).

STHŪṆĀKARṆA. A Yakṣa. It was this Yakṣa, who gave Śikhaṇḍī virility. (For detailed story see under Ambā).

STRĪ.

1) *Origin.* In both Hindu and Christian scriptures, the story about the origin of woman appears to be similar. It is stated in Manusmṛti, Chapter 1, Verse 32, that Brahmā divided his body into two and made one part male and the other part female and the male embraced the female, from which union was born the Virāṭpuruṣa.

Dvidhā kṛtvātmano deha-
mardhena puruṣoṣbhavat /
Ardhena nārī tasyāṁ sa
Virājamasṛjat prabhuḥ //

In the book of Genesis in the Bible, the origin of the first woman is given. It is somewhat similar to the one given above. God created Adam as the first man. God caused a deep sleep to fall upon Adam. Then he took a rib from Adam, made a woman with it, and gave that woman, who was called Eve, to Adam as wife.

2) *Fascination.* A story as given below occurs in Devī Purāṇa, which states how woman acquired fascination. Once Indra prohibited Aśvinīdevas from drinking the liquor called Soma. They complained to the hermit Cyavana, who agreed to recover for them the lost right, for which purpose he began a sacrifice. Indra caused obstruction to the sacrifice. Instantly by the power of Cyavana, an asura named Mada rose up from the sacrificial fire. Finally Indra begged the hermit for pardon. Cyavana divided the asura into four parts and placed one portion in gambling, one portion in hunting, the third portion in liquor and the fourth part in woman. Thenceforward woman began to have fascination.

3) *Manu, about women.* The following is the place in society of women in ancient days, according to Manu. Husband or relatives should give women no freedom. Even if they became immoral, they should be kept under the control of men. As woman has to be under the protection of father in childhood, under the protection of husband in youth and under the protection of son in old age, she does not deserve freedom at any time.

"Pitā rakṣati kaumāre
Bhartā rakṣati yauvane /
Rakṣanti sthāvire putrāḥ
Na strī svātantryamarhati." //

The father who does not give his daughter to a suitable husband before she attains puberty, the husband who does not engage in coition with his wife after puberty, and the son who does not support his mother after the death of her husband, are men of mean character. (Manusmṛti, Chapter 9).

STRĪPARVA. An important section of Mahābhārata. (See under Bhārata).

STRĪRĀJYA. A kingdom in ancient India. It is mentioned in Mahābhārata, Vana Parva, Chapter 51, Verse 25 that the King of this country had participated in the Rājasūya (sacrifice of royal consecration) of Yudhiṣṭhira.

STRĪVILĀPA PARVA. A sub-section of Strī Parva in Mahābhārata comprising Chapters 16 to 25.

STUBHA. Son of Agni (fire) named Bhānu. (M.B. Vana Parva, Chapter 221, Verse 14).

SUBĀHU I. A nāga born to Kaśyapaprajāpati by his wife Kadrū. (Ādi Parva, Chapter 85, Verse 14).

SUBĀHU II. An apsarā, daughter of Kaśyapaprajāpati of his wife Pradhā. (Ādi Parva, Chapter 65, Verse 50). This apsarā had participated in the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 63).

SUBĀHU III. A Kṣatriya King who was in fact Hara the asura reborn as such. The Pāṇḍavas, thought of despatching a letter inviting this King to the great war. (Udyoga Parva, Chapter 4, Verse 14).

SUBĀHU IV. A Kṣatriya King who was Krodhvaśa, the asura, reborn. (Ādi Parva, Chapter 67, Verse 60).

SUBĀHU V. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma in the great war. (Bhīṣma Parva, Chapter 96, Verse 26).

SUBĀHU VI.

1) *General.* A King of Kāśī. Subāhu had a very beautiful daughter called Śaśikalā, who was married by Sudarśana, son of Dhruvasandhi. (For details see under Śaśikalā).

2) *Other information.*

(i) Though he had never been defeated till then in battle, Bhīmasena, in the course of his triumphal tour of the east defeated him. (Sabhā Parva, Chapter 20, Verse 6).

(ii) He was present at the wedding of Draupadī in the company of his son Sukumāra. In this context he is referred to as Sucitra as well. (Ādi Parva, Chapter 185, Verse 10).

SUBĀHU VII. A Rākṣasa. One of the two sons of Tāṭakā, the other being Mārīca. A Gandharva named Sunda was their father. Subāhu and Mārīca possessed, like Tāṭakā, great power and adeptness in magic. Agastya once cursed Tāṭakā and her two sons who went to fight him for his having cursed Sunda to ashes when he attacked his āśrama. Subāhu was killed in a battle with Śrī Rāma during his stay in exile in the forest. (Sabhā Parva, Chapter 38).

SUBĀHU VIII. A King of Cedi, son of Vīrabāhu and brother of Sunandā. (Vana Parva, Chapter 65, Verse 45).

SUBĀHU IX. A King of Kulindas whose kingdom was in the suburbs of the Himālayas. (Vana Parva, Chapter 140, Verse 40). The kingdom was rich in many curious objects and elephants and horses. Kirātas, Taṅgaṇas and Kulindas lived there. King Subāhu received the Pāṇḍavas with great respect when they visited his

kingdom during the period of their forest-life. They actually entered the forest after spending one day there. Subāhu fought on the Pāṇḍava side in the great war. (Vana Parva, Chapter 140, Verse 24).

SUBĀHU X. A warrior who fought against the Pāṇḍavas in the great war. Both his hands were cut off in his fight with Yuyutsu. (Droṇa Parva, Chapter 25, Verse 13).

SUBĀHU XI. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 73).

SUBĀHU XII. There is a reference in Verse 66, Chapter 115 of Anuśāsana Parva, Mahābhārata, about a Subāhu, who never consumed flesh in life.

SUBĀHU XIII. Father of Sagara of Solar dynasty. (For details see under Sagara).

SUBĀHU XIV. A Cola King. A great devotee of Viṣṇu, the King performed many yajñas. Though he lived according to the spiritual advice of his preceptor Jaimini he was denied the sight of Viṣṇu. Ultimately Subāhu and his queen attained heaven as they listened to Vijvala, their second son, reciting hymns addressed to Vāsudeva. (Padma Purāṇa, Bhūmi Khaṇḍa, Chapter 94).

Though Subāhu and his queen worshipped Viṣṇu for a long time in the Ānanda forest, the lord did not appear to them. Ultimately they forsook their bodies in the forest and after a very long walk came to the abode of munis. The king queried them as to why he failed to see Viṣṇu though he performed penance for a very long time. The King and queen were done up due to hunger and thirst and the munis asked them to return to Ānandāśrama and eat the corpses left there. While they were accordingly eating the corpses, Vijvala questioned Kuñjala a bird which lived nearby, why his parents were eating dead bodies. The bird answered that when the King and queen had recited the praises of Vāsudeva they would see Viṣṇu. It also taught Vijvala songs in praise of Viṣṇu. After having studied the songs, Vijvala went and sat on a tree at ānandāśrama and sang the songs. Subāhu and his queen repeated them and immediately Viṣṇu appeared before them and conducted them to heaven.

SUBALA I.

1) *General.* A King of Gāndhāra. Subala was the father of Śakuni, uncle of the Kauravas. Śakuni was the rebirth of Nagnajit, disciple of Prahlāda. Śakuni inherited the name Saubala from his father Subala whose only daughter was Gāndhārī, mother of Duryodhana. Both Śakuni and Gāndhārī were economic experts. (Ādi Parva, Chapter 63). At the time of the marriage proposal of Gāndhārī the fact of the blindness of Dhṛtarāṣṭra, the prospective bride-groom, worried Subala much, but he married his daughter to the blind King considering the great reputation of the royal family. (Ādi Parva, Chapter 109, Verse 11).

2) *Other information.* (i) Subala, in the company of his sons Śakuni, Acala and Vṛṣaka participated in the Rājasūya performed by Yudhiṣṭhira. (Sabhā Parva, Chapter 34, Verse 6).

(ii) After the Rājasūya was over it was Nakula, one of the Pāṇḍavas, who led Subala and his sons beyond the boundaries of the Kingdom safely. (Sabhā Parva Chapter 45, Verse 49).

SUBALA II. A King of the Ikṣvāku dynasty. His son was a great friend of King Jayadratha. (Vana Parva, Chapter 265, Verse 8).

SUBALA III. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 3).

SUBANDHU. An ācārya, who was the high priest of King Asamāti. Once the King removed the priest from his job and appointed two priests, Kirāta and Ākuli in his stead, and after some time, the new priests, at the instance of the King, killed Subandhu. But, three brothers of his joined together and brought Subandhu back to life again by chanting hymns from the Vedas. (Ṛgveda 10, 57. 60; Bṛhaddevatā. 7. 33).

SUBELA. A mountain near Laṅkā. (Vana Parva, Chapter 234, Verse 21).

ŚUBHĀ. Dhruva's mother. According to Harivaṁśa, Chapter 2, she was born from Aśvamedha.

SUBHĀ. Wife of Aṅgiras and mother of seven sons like Bṛhatkīrti. (Vana Parva, Chapter 218, Verse 1).

ŚUBHADATTA. A wood-cutter who lived in Pāṭalīputra.

Śubhadatta earned his living by cutting wood in the forest and selling it for fuel. One day, while cutting wood in the forest he saw four Yakṣas by chance. When he understood from their dress and bearing that they were divine beings, Śubhadatta was frightened. The Yakṣas spoke to him and when they came to know that he was poor, they engaged him as their servant. Śubhadatta served them with devotion. When it was time for their meal they pointed to him a pot and asked him to serve them food from it. But when Śubhadatta saw the pot empty, he was confused. The Yakṣas, with an amused smile asked him to put his hand into the pot and assured him that he would get anything he wished to get from it.

Śubhadatta accordingly took out all the things they wanted from it and served them. They took their food and were satisfied. A few days passed in this way and then Śubhadatta began to think of his family. The Yakṣas understood that he was longing to return home. So they allowed him to go after getting whatever boon he wished to ask them. Śubhadatta asked for that magic pot which would supply whatever he wanted. On hearing it the Yakṣas told him that he would not be able to keep that pot and that if it was broken everything would be lost. So they advised him to ask them something else. But Śubhadatta was not prepared to accept their advice. At last they gave him the magic pot.

Śubhadatta reached home happily with the pot. He told the whole story to his people at home. His neighbours grew suspicious when he stopped going to the forest to cut trees, after he returned with the pot. To their enquiries about it, he replied haughtily and informed them of his good luck. One day in his frantic joy, he danced, carrying the pot on his head and as ill-luck would have it, he slipped his foot and fell down. The

pot crashed to the ground and was broken to pieces. So he was forced to become the wood-cutter again. (Kathāsaritsāgara, Śaktiyaśolambaka, Taraṅga 1).

SUBHADRĀ I. Sister of Śrī Kṛṣṇa.

1) *Birth.* Subhadrā was the daughter of Vasudeva by his wife Devakī. She had two brothers, Kṛṣṇa and Sāraṇa and she was her father's pet child. (Ādi Parva, Chapter 217, Verse 18).

2) *Married to Arjuna.* During his one year's pilgrimage Arjuna, after visiting various holy places, came at last to Prabhāsa tīrtha in the plains of the western mountain. He met Gada there who described to him the unique beauty of Subhadrā. The description evoked in him the desire to marry her for which purpose he assumed the form of a Sannyāsin and sitting under a tree thought about Śrī Kṛṣṇa who understood the fact while lying on the bed with Satyabhāmā and immediately he began laughing. Asked for the reason for his laughing thus, Śrī Kṛṣṇa told her about Arjuna thinking about him etc. Kṛṣṇa then went to Arjuna and questioned him about the reason for his pilgrimage and the latter explained the circumstances of it. They then went to the Raivata mountain where Arjuna revealed to Kṛṣṇa his desire to marry Subhadrā. Kṛṣṇa agreed and, after leaving Arjuna at the mountain, returned to Dvārakā.

Within a few days the Yādavas celebrated a festival at Raivata attended by prominent leaders like Balabhadra, Ugrasena, Pradyumna, Śrī Kṛṣṇa and others. The sight of Subhadrā among them evoked uncontrollable love in Arjuna who asked Kṛṣṇa secretly about the means for him to marry Subhadrā. Kṛṣṇa answered him thus: "Svayaṁvara (marriage by self choice by a woman) is ordained for Kṣatriyas. But, how would we know whom Subhadrā loves. Abduction also is ordained for Kṣatriyas. So you abduct Subhadrā."

Arjuna immediately sent word about the matter through emissaries to Indraprastha. After the festival at Raivata was over, Subhadrā returned to Dvārakā. As for Arjuna, he sat on a rock in the forest thinking about Subhadrā when Yādava heroes like Bala, Sāmba, Sāraṇa, Pradyumna and Gada came that way by chance. They saluted the Sannyāsin (Arjuna) and after blessing them he made them sit on the rock around him and related to them various stories. Then Yādavas felt great respect for the Sannyāsin and invited him and took him to Dvārakā. Kṛṣṇa and others arranged for the stay of the Sannyāsin, who pretended to spend Cāturmāsya there. He was to be fed from Subhadrā's house and the Sannyāsin was overwhelmed with joy.

As days passed on thus, Arjuna grew more and more sick with love. Subhadrā felt unbounded affection for him. She heard from him many stories about the valiant Pāṇḍava, Arjuna. When he was convinced that Subhadrā cherished strong love for him, Arjuna revealed the truth about him. When he told her that he, the fake Sannyāsin, was really Arjuna who was living there without the knowledge of his mother and brothers, Subhadrā bent down her head in shyness.

Subhadrā's wedding was decided to be held on the twelfth day from that date. Balabhadra and Uddhava both of them short-tempered, were not informed about the decision. Śrī Kṛṣṇa took the lead in making preparations for the wedding and he saw Subhadrā and gave her all good wishes.

Many of the Yādava chiefs wanted Subhadrā to be wedded to Duryodhana, a disciple of Balabhadra and against this desire of theirs Subhadrā and Arjuna together drove themselves away in a chariot through lines of people and this created a stir among the Yādavas. But, Kṛṣṇa pacified them all. (Ādi Parva, Chapters 213-228; Bhāgavata, 10th Skandha).

2) *Other information.*

(i) Later on, the wedding of Subhadrā with Arjuna was duly consecrated. (Ādi Parva, Chapter 220, Verse 10).

(ii) Arjuna came to Indraprastha with Subhadrā disguised as a Gopī. Many costly things, by way of Subhadrā's dowry, were duly sent from Dvārakā to Indraprastha. (Ādi Parva, Chapter 220).

(iii) A son named Abhimanyu was born to the couple. (Ādi Parva, Chapter 220, Verse 65).

(iv) During the period of the 'forest life' of the Pāṇḍavas Subhadrā and her son lived with Kṛṣṇa at Dvārakā (Vana Parva, Chapter 22, Verse 3).

(v) Subhadrā too was present at the wedding of Abhimanyu at Upaplavyanagara. (Virāṭa Parva, Chapter 72 Verse 22).

(vi) When Abhimanyu was killed in the great war, Subhadrā wept before Kṛṣṇa. (Droṇa Parva, Chapter 78, Verse 2).

(vii) Following the death of Abhimanyu Subhadrā returned with Kṛṣṇa to Dvārakā. (Aśvamedha Parva, Chapter 52, Verse 85).

(viii) Remembering about Abhimanyu's death Subhadrā swooned. (Aśvamedha Parva Chapter 61, Verse 4).

(ix) She went from Dvārakā to Hastināpura to attend the Aśvamedha yajña performed by Yudhiṣṭhira. (Aśvamedha Parva, Chapter 66, Verse 4).

(x) Subhadrā joined her co-wives, Ulūpī and Citrāṅgadā and embraced them. (Aśvamedha Parva, Chapter 83, Verse 3).

(xi) Following the death of Abhimanyu Subhadrā spent her days in sad silence. (Mahāprasthāna Parva, Chapter 1).

SUBHADRĀ II. A daughter of Surabhi. She lives in the western region. (Udyoga Parva, Chapter 102 Verse 9).

SUBHADRA A banyan tree. Garuḍa went to Devaloka to fetch amṛta after marking this tree as a sign-post. See under Garuḍa. (Araṇya Kāṇḍa, Canto 35).

SUBHADRĀHARAṆAPARVA. A sub-parva of Mahābhārata. (Ādi Parva, Chapters 218 and 219).

SUBHAGA. A brother of Śakuni. He was killed in the great war by Bhīma. (Droṇa Parva, Chapter 157, Verse 26).

SUBHAGĀ I. Daughter of Kaśyapaprajāpati by his wife Pradhā. (Ādi Parva, Chapter 65, Verse 46).

SUBHAGĀ II. A term of address.

According to Manusmṛti (Chapter 2, 129) one should use this word when one addresses the wives of others and women who are not one's relatives.

Parapatnī tu yā strī syādasambandhā ca yonitaḥ /
Tām brūyād bhavatītyevaṁ subhage bhaginīti ca //

SUBHĀNU. One of the ten sons of Satyabhāmā, the other nine being Bhānu, Svarbhānu, Prabhānu, Bhānumān, Candrabhānu, Bṛhadbhānu, Havirbhānu, Śrībhānu and Pratibhānu. (Bhāgavata, 10th Skandha).

SUBHĀRYĀ (SUDĀRYĀ). A daughter of Śvaphalka, son of Pṛśni. She was Akrūra's sister. (Bhāgavata, 9th Skandha).

ŚUBHĀṄGADA. A king. This king had attended Draupadī's Svayaṁvara. (Mahābhārata, Ādi Parva, Chapter 185, Verse 22).

ŚUBHĀṄGĪ. A virgin born in the Dāśārha tribe. Kuru, King of the Lunar dynasty married her. They had a son named Vidūra. (M.B. Ādi Parva, Chapter 95, Verse 39).

SUBHĀṢAṆA. A king of Solar line son of Yuyudhāna and father of Śruta. (Bhāgavata, 9th Skandha).

ŚUBHAVAKTRĀ. A female attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 7).

SUBHĪMA. A son of Pāñcajanyāgni called Tapa. This Agni is one of the fifteen Agnis which cause hindrances in Yajñas. Subhīma, Atibhīma, Bhīma, Bhīmabala. Bala, Sumitra, Mitravān, Mitrajña, Mitravardhana, Mitradharman, Surapravīra, Vīra, Suvarcas, Veśa and Surahantā are the fifteen Agnis which cause hindrances in Yajñas. (Vana Parva, Chapter 220, Verse 11).

SUBHRĀJA. One of the two attendants given to Subrahmaṇya by Sūrya, the other one being Bhāsvara. (Śalya Parva, Chapter 45, Verse 31).

SUBHRŪ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 8).

SUBHŪMIKA. A holy place of ancient days in the plains of river Sarasvatī where Apsarās used to come daily and bathe. Deva-Gandharvas visit this place every month. Śrī Kṛṣṇa bathed there once and distributed money to brahmins. (Śalya Parva, Chapter 37).

SUBRAHMAṆYA. Son of Śiva.

1) *Reason for birth.* A son named Vajrāṅga was born to Kaśyapaprajāpati by his wife Danu and he married a girl called Varāṅgī. Vajrāṅga performed penance to Brahmā so that he might shed his āsuric aspect. When he came out of his penance, Varāṅgī was missing and he wandered about the forest in search of her. Finally he saw Varāṅgī crying under a tree. When he asked her the reason for her weeping, she told him about harassments by Brahmā during the thousand years when Vajrāṅga was immersed in trance. Indra one day threw about the vessels used by her in worship, appearing before her in the guise of a monkey; on another occasion he threatened her in the form of a lion and on a third occasion he came disguised as a snake and bit on her legs. Very much grieved over the story Vajrāṅga again took to penance with the grim determination to punish Indra and when Brahmā appeared before him he prayed for the boon of a son who would surpass the Devas including Indra in prowess. Brahmā granted him the boon. Varāṅgī delivered a son twelve months after the boon. The child was christened Tārakāsura.

Tārakāsura, as a child, began practising penance and Brahmā duly appeared before him and granted him the boon that if he were to die, he would die at the hands of a child only seven days old. Haughty over the boon Tārakāsura very soon conquered the three worlds. The devas found no means to suppress the asura. Children would not be born to them and there was a reason for it. Once Śiva and Pārvatī started the marital act and it did not come to a close even after a hundred divya - years, with the result that the world shook like anything. Frightened at this the Devas requested Śiva to stop the act and he obliged them. Then he asked them who would bear the semen which had been discharged and they replied, "Let earth itself bear the semen." Accordingly it was discharged on the earth. It filled and over-flowed forests and mountains. What next was the problem. Ultimately the Devas asked Agni (fire) to consume it. When Agni consumed and burnt it down absolutely, the ashes thereof formed into a white hill and it became a forest.

Pārvatī did not at all relish the action of the devas and spoke to them thus: "You prevented my sexual intercourse entered into with the desire to have a son. Therefore, in future you will not have children by your wives." Pārvatī cursed the earth also as follows: "You will become one of various forms and also a wife to many people. You, who prevented me from having a son, will not enjoy happiness from children." (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 36).

Tārakāsura could be killed only by a child not more than seven days old and the Devas realised that such a child could be begot only by Śiva. It was the occasion when Śiva was lamenting over the death of Satī and Pārvatī was doing penance to secure Śiva as husband. None could stir Śiva immersed in deep meditation and the Devas entrusted the responsibility for it to Kāmadeva. Not only did Kāma not succeed in the endeavour but also he got reduced to ashes by the fire from Śiva's eyes. When Pārvatī's penance reached its climax Śiva appeared before her and wedded her.

2). *Birth of Subrahmaṇya.* Because of the power of Śiva's semen consumed by Agni, his glow began getting diminished. Agni complained of it to the Devas who sent him over to Brahmā. On his way to Brahmā Agni met Gaṅgādevī whom he told thus: "I can in no way bear this semen of Śiva and if I get rid of it, it will burn the entire world. So, you please take charge of it so that you will have a noble son. Gaṅgā's reply to this was simply to ask Agni to throw the semen into her waters and Agni did so. As the semen had remained with Agni for nearly 5000 years, his flesh, blood hair, eye etc. had become golden in colour and hence Agni came to be called from that day onwards Hiraṇyaretas.

Time passed by and the semen of Śiva became a burden to Gaṅgā. She complained about that to Brahmā. Brahmā asked her from whom she had received the semen. Gaṅgā detailed her story to him and concluded by saying that though it was 5000 years since Śiva's semen was put into her, she did not deliver yet. Then Brahmā told her as follows: "You go to the Udaya mountain (where the sun rises). There is a forest there, a forest hundred crores of yojanas in extent, where Śara, a particular variety of grass (Saccharam munja Roxb) grows. You deposit the semen there and a male child will be born after 10, 000 years.

As directed by Brahmā Gaṅgā went to the Udaya mountain and deposited the foetus there through her mouth.

By the power of Śiva's semen all the trees and animals and birds in the forest became golden in colour. When 10,000 years were completed a child, as effulgent as the rising sun, was born and Subrahmaṇya was the child. The child cried in a thunderous voice and six divine Kṛttikās who came that way saw the child and taking pity on it vied with one another to breast-feed it. Since the child looked at the six Kṛttikās one after the other it developed six faces and since it was breast-fed by Kṛttikās it came to be named Kārttikeya as well.

Brahmā informed Agni about the birth of the child and the latter, in great happiness, hastened to it on a fast goat. Gaṅgā who met Agni on the way and asked him about his hurried trip was told about the birth of the child and between the two developed an argument about the ownership of the child. Mahāviṣṇu who came that way just then listened to the above argument and directed them to Śiva for settlement of their claims.

Agni and Gaṅgā asked Śiva to which of them the child really belonged. Śiva then told Pārvatī "Fortunate, fortunate." Only after seeing the child could it be decided as to whose it was and so Śiva, Pārvatī, Agni and Gaṅgā proceeded together to the forest where they saw the child in the lap of the Kṛttikās. Śiva then said "Let us see whom the child looks at before settling its parentage." Understanding the ideas of the visitors the child, by its yogic power, assumed four bodies called Kumāra, Viśākha, Śākha and Naigameya. Kumāra looked at Śiva, Viśākha at Pārvatī, Śākha at Gaṅgā and Naigameya at Agni and all of them felt immensely happy. The Kṛttikās asked Śiva whether Ṣaṇmukha (child with six faces) was his son to which Śiva answered as follows : "Let him be your son under the name Kārttikeya; Gaṅgā's son under the name Kumāra; Pārvatī's son under the name Skanda; my son under the name Guha and Agni's son with the name Mahāsena and under the name Śaravaṇa 'Śaravaṇa's (the forest where it was born) son. He is a great yogī and will be known by these various names. As he possesses six faces he will become famous as 'Ṣaṇmukha' also.

After having spoken thus Śiva thought of the Devas and under the leadership of Brahmā and Viṣṇu all the Devas appeared there. They looked at the child to their hearts' content and then told Śiva thus : "Oh ! Lord ! You made Agni serve the purpose of Devas. Let us immediately start for Aujasa tīrtha and crown Ṣaṇmukha at Sarasvatī in Kurukṣetra. Let him flourish as army-chief of Devas, Gandharvas and Kinnaras and let him kill the terrible Mahiṣāsura and Tārakāsura.

3) *Coronation.* Brahmā, Viṣṇu, Śiva and others reached Kurukṣetra with the child to crown him (Subrahmaṇya) as army-chief. Śiva and Viṣṇu performed the consecration ceremony with holy water from the seven seas. Gandharvas, Ṛṣis and others sang for joy and Apsarās danced. Pārvatī placed the child thus consecrated on her lap and kissed him repeatedly on the head.

4) *Presents.* After Guha's consecration, the Devas presented the army-chief valorous armies. He was given by Śiva four Pramathas, equal in prowess to Indra, called Ghaṇṭākarṇa, Lohitākṣa, Nandiṣeṇa and Kumudamālī. Brahmā and other Devas gave their own Pramathas to him. Brahmā gave him the Pramatha called Sthāṇu and Viṣṇu gave him three sets of Pramathas called Saṅkrama, Vikrama and Parākrama. Indra gave him Utkleśa and Paṅkaja; Sun (Sūrya) gave Daṇḍakapiñjalas; Moon gave Maṇivasumaṇis; the Aśvins gave Vatsanandis etc. In short, important Devas, Mātṛs, Tīrthas etc. gave Subrahmaṇya priceless presents too numerous to be named.

Seeing the rush of presents the great Garuḍa presented his own son, the fast-going Peacock to Subrahmaṇya. Aruṇa gave his own son, the cock. Agni gave the Vel (three-pronged weapon, trident), Bṛhaspati the daṇḍa (club, stick) Gaṅgā, the Kamaṇḍalu (water-pot of Sannyāsins) Viṣṇu the garland, Pārvatī clothes, Śiva the locket and Indra the string of pearls.

5) *Devāsura war.* The consecration of Subrahmaṇya as Commander-in-Chief of the army kindled a new hope and enthusiasm in the Devas. They challenged the Asuras for war and they took it up. The asura army entered the battle-field under the leadership of unrivalled warriors like Tārakāsura, Mahiṣa, Bāṇa, son of Mahābali, Tāraka's sons, Tārakākṣa. Kamalākṣa, Vidyunmālī etc. In the furious battle that ensued Subrahmaṇya killed Tārakāsura. The other asura chiefs too were killed.

6) *Vow of celibacy.* After the killing of Tārakāsura Subrahmaṇya became the object of too much of petting by Pārvatī with the result that his life became unbridled and wayward. His lust was everyday on the increase and he committed even rape on Deva women, who were ultimately forced to complain about him to Pārvatī. Immediately she called Subrahmaṇya to her and showed her own image in all other women and he became so much repentant about his past actions that he took the vow before Pārvatī that in future he would look upon all women in the world as equal to her, his mother. (Brahmāṇḍa Purāṇa 81).

7) *Marriage.* See under Devasenā.

(Vālmīki Rāmāyaṇa, Canto 36; M.B. Vana Parva, Chapter 223; Anuśāsana Parva, Chapter 85; Skanda Purāṇa, Sambhava kāṇḍa; Kathāsaritsāgara, Lāvāṇakalambaka, Taraṅga 6; Uttara Rāmāyaṇa. Kamba Rāmāyaṇa, Bālakāṇḍa; Vāmana Purāṇa, Chapters 57-61; Bhaviṣya Purāṇa).

8) *Other information.*

(i) On the occasion of the burning of the Khāṇḍava forest Subrahmaṇya went there carrying his weapon called 'Śakti' to fight Kṛṣṇa and Arjuna. (Ādi Parva, Chapter 226, Verse 33).

(ii) Skanda was born from the semen of Śiva which fell into Agni. So he got the name Skanda. (Skand—fall). (M.B. Vana Parva, Chapter 225, Verse 16).

(iii) He once cut asunder the Krauñca mountain. (For details see under Krauñca I).

(iv) Noticing the very great effulgence of Skanda, Indra feared loss of his place and immediately he clashed with the former. Indra's Vajra (thunderbolt) hit Skanda on his right and from the wound emerged a person wearing golden armour, divine ear-rings and holding the Vel in his hands and he was named Viśākha. Frightened by his sight Indra sought refuge with Subrahmaṇya. (Vana Parva, Chapter 227).

(v) When he married Devasenā his six mothers came and blessed him and his wife; he then told the mothers thus : "You live with my father, Śiva. Until I become sixteen years of age I will be functioning as a spirit which kills children and the children killed by me will serve as your food." As soon as he finished speaking, a terrible person just like Agni emerged from his body and it was called Raudragraha, which is known also by other names such as Skandāpasmāra, Śakunigraha, Pūtanāgraha etc. This Graha is supposed to cause children's death. (Vana Parva, Chapter 230).

(vi) Subrahmaṇya once in the company of Rudradeva visited the holy place Bhadravaṭa. (Vana Parva, Chapter 231, Verse 56).

(vii) Vāyubhagavān assumed responsibility for his protection. (Vana Parva, Chapter 231, Verse 56).

(viii) He killed Mahiṣāsura. (Vana Parva, Chapter 231, Verse 96).

(ix) Synonyms or sacred names of Subrahmaṇya :— Āgneya, Skanda, Dīptakīrti, Anāmaya, Mayūraketu, Dharmātman, Bhūteśa, Mahiṣārdana, Kāmajit, Kāmada, Kānta, Satyavāk, Bhuvaneśvara, Śiśuśīghra, Śucīcaṇḍa, Dīptavarṇa, Śubhānana, Amogha, Anagha, Raudra, Priya, Candrānana, Praśāntātman, Dīptaśakti, Bhadrakṛt, Kūṭamohana, Ṣaṣṭhīpriya, Pavitra, Mātṛvatsala, Kanyābhartā, Vibhakta, Svāheya, Revatīsuta, Viśākha, Prabhu, Netā, Naigameya, Suduścara, Suvrata, Lalita, Bālakrīḍanakapriya, Khacārī, Brahmacārin, Śūra, Śaravaṇodbhava, Viśvāmitrapriya, Devasenāpriya, Vāsudevapriya, Priyakṛt etc.

Those who repeat the above sacred names of Subrahmaṇya will attain fame, wealth and heaven. (Vana Parva, Chapter 232).

(x) In the Devāsura war he killed important leaders of the asuras like Mahiṣa, Tripāda and Hradodara. (Śalya Parva, Chapter 46, Verse 90).

(xi) He defeated Bāṇāsura and killed the sons of Tārakāsura. (Śalya Parva, Chapter 46, Verse 90).

(xii) Śiva consecrated him as lord (Śreṣṭharāja) of the Bhūtas. (Śānti Parva, Chapter 122, Verse 32).

SUCAKRA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 59).

SUCAKṢUS. One of the seven channels of Gaṅgā. (See under Sindhu).

SUCANDRA I. A King of Ikṣvāku dynasty. A son named Viśālanīti was born to King Ikṣvāku by his wife Alambuṣā. The city Viśālanagara was founded by this Viśālanīti. A son named Hemacandra was born to Viśāla. Sucandra was the son of Hemacandra. Dhūmrāśva was the son of Sucandra. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 47).

SUCANDRA II. An asura. This asura was the son of Siṁhikā. (Mahābhārata, Ādi Parva, Chapter 66, Verse 46).

SUCANDRA III. A Gandharva. (Mahābhārata, Ādi Parva, Chapter 66, Verse 46). This Gandharva was the son of Prajāpati Kaśyapa, by his wife Pradhā. This Gandharva participated in the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Verse 58).

ŚUCANTI. A muni who was an adorer of Atri Maharṣi. There is a reference to him in Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112.

SUCĀRU I. A son of Dhṛtarāṣṭra. With his seven brothers he attacked Abhimanyu. (M.B. Bhīṣma Parva, Chapter 79, Verse 22).

SUCĀRU II. A son born to Śrī Kṛṣṇa by his wife Rukmiṇī. (M.B. Anuśāsana Parva, Chapter 14, Verse 33). The sons born by Rukmiṇī were Pradyumna, Cārudeṣṇa, Sudeṣṇa, Cārudeha, Sucāru, Cārugupta and Bhadracāru. (Bhāgavata, Skandha 10).

SUCCHĀYĀ. The wife of Śiṣṭi, the son of Dhruva. Two sons named Śiṣṭi and Bhavya were born to Dhruva by his wife Śambhū. Succhāyā, the wife of Śiṣṭi gave birth to five sons who were sinless. They were Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 13).

SUCETAS. The son of Gṛtsamada who was born in the dynasty of Vītahavya. A son named Varcas was born to Sucetas. (M.B. Anuśāsana Parva, Chapter 30, Verse 61).

ŚUCI I. A deva (god) who was born in Agnivaṁśa. This Śuci was the son of Agnideva who was the eldest son of Brahmā, and his wife Svāhā. Śuci had two brothers by name Pāvaka and Pavamāna. These brothers had fortyfive sons. They are also known as " Agnis". Thus there are on the whole fortynine Agnis, including the father, three sons and their fortyfive children. (Viṣṇu Purāṇa, Part 1, Chapter 10).

ŚUCI II. Cākṣuṣa was a son of Manu. Ten sons were born to Manu by his wife, Naḍvalā. They were, Kuru, Puru, Śatadyumna, Tapasvī, Satyavān, Śuci, Agniṣṭoma, Atirātra, Sudyumna and Abhimanyu. (Viṣṇu Purāṇa, Part 1, Chapter 13).

ŚUCI III. There is a passage in Chapter 19 of Agni Purāṇa which says that Kaśyapa Prajāpati had six daughters by his wife Tāmrā, who were, Kākā, Śyenī, Bhāsī, Gṛddhrikā, Śuci and Grīvā and that different classes of birds took their source from them.

ŚUCI IV. A King of the Solar dynasty. From Bhāgavata, 9th Skandha we learn that he was the son of Śakradyumna and the father of Vanadvāja.

ŚUCI V. In Mahābhārata, Sabhā Parva, Chapter 8, Verse 14, there is a reference to a King Śuci who worships Yama, the son of Sūrya, in Yama's assembly.

ŚUCI VI. The leader of a band of merchants. It was he who met and comforted Damayantī who lost her way in the forest after Nala left her. (Vana Parva, Chapter 64, Verse 127).

ŚUCI VII. One of the sons of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 54).

ŚUCI VIII. A son of Bhṛgu Maharṣi. (Mahābhārata, Anuśāsana Parva, Chapter 55, Verse 128).

ŚUCI IX. A Maharṣi born in the family of Aṅgiras. By a curse of Vasiṣṭha, this Maharṣi was born as a mortal, as the son of King Vijitāśva. (Bhāgavata, 4th Skandha).

SŪCI. The son of Śuddha and the grandson of Anenas. Trikalpava was the son of Sūci. (Bhāgavata, 4th Skandha).

SŪCĪ (NEEDLE). Iron needle is Purāṇically important. There is a story connecting the iron-needle of Bhārata and Vibhīṣaṇa as follows:—

Having killed Rāvaṇa, Śrī Rāma anointed Vibhīṣaṇa as the King of Laṅkā and returned to Ayodhyā. During the reign of Vibhīṣaṇa, Laṅkā reached the highest stage of prosperity. Among the five metals, only gold was seen in Laṅkā. At this stage Vibhīṣaṇa got an iron needle from Bhārata. He kept it as a rare and valuable treasure, in his palace.

Vibhīṣaṇa who was an ardent devotee of Śrī Rāma used to cross the sea, come to Rāmeśvara-temple and offer flower at the feet of Śrī Rāma, every day. Flower was brought in a big golden pot. Once Vibhīṣaṇa placed the golden pot in the courtyard of the temple and went in with the flower. After the worship, Vibhīṣaṇa came out and taking the pot on his head returned to Laṅkā. Being immersed in the thought of Śrī Rāma, Vibhīṣaṇa did not look inside the pot. After reaching the palace he looked into the pot and saw a Brahmin sleeping in it. He was very pleased to see the Brahmin. So after welcoming him with hospitality, he brought the box in which he had kept the most precious treasure and placed it before the Brahmin who returned with the box to Bhārata. He eagerly opened the box and saw only an iron needle in it. The consternation of the Brahmin need only be imagined.

ŚUCIKĀ. An Apsaras. She had participated in Arjuna's birth festival. (Mahābhārata, Ādi Parva, Chapter 122, Verse 62).

SŪCIKĀ. A figure of the giantess Karkkaṭī. (See under Brahmā, Para 12).

SŪCIMUKHA. A hell. (See under Kāla the section on hell).

ŚUCIMUKHĪ. Companion maid of Prabhāvatī, daughter of Vajranābha. (See under Prabhāvatī V).

ŚUCIRATHA. A King born in Bharata's dynasty. He was the son of Citraratha and Dhṛṣama's father. (Bhāgavata, 9th Skandha).

SUCIROṢITA. A minister of Daśaratha. (Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 32).

ŚUCISMITĀ I. A Brāhmaṇī who was devoted to her husband. (For further details see under Dhanañjaya V).

ŚUCISMITĀ II. An Apsaras. She attends Kubera's assembly (Mahābhārata, Sabhā Parva, Chapter 10, Verse 10).

SUCITRA I. A nāga (serpent) born in the family of Dhṛtarāṣṭra. This serpent fell in the sacrificial fire of the serpent sacrifice of Janamejaya and was burnt to death. (M.B. Ādi Parva, Chapter 57, Stanza 18).

SUCITRA II. (SUMITRA). Father of Sukumāra the King of Pulinda. (See under Sukumāra I.)

SUCITRA III. A son of Dhṛtarāṣṭra. He attacked Abhimanyu in the battle of Bhārata. (Mahābhārata, Bhīṣma Parva, Chapter 79, Verse 22).

SUCITRA IV. A King who fought on the side of the Pāṇḍavas. He was a good fighter from chariot. (Mahā-Bhārata, Karṇa Parva, Chapter 6, Stanza 27). While this king and his son Citravarmā were walking in the battlefield, Droṇa killed them.

SŪCĪVAKTRA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 72).

ŚUCIVRATA. A king of ancient times. (M.B. Ādi Parva, Chapter 1, Verse 236).

SUDAKṢIṆA I. The son of king Pauṇḍraka. Śrī-Kṛṣṇa killed Pauṇḍraka in battle and his head, cut off by Śrī Kṛṣṇa, fell in the country of Kāśī. Sudakṣiṇa who learned about the death of his father, went to Kāśī and recognized the head by the ear-rings. Sudakṣiṇa made up his mind to kill Śrī Kṛṣṇa somehow or other and began to do penance in Kāśī before Śiva. Pleased with his penance Śiva appeared before him and advised him to create a wicked fairy from the fire of sorcery. Accordingly Sudakṣiṇa prepared a fire of sorcery, from which a wicked fairy came out and ran towards Śrī Kṛṣṇa. Śrī Kṛṣṇa sent his weapon the Discus which cut off the head of the wicked fairy and from there the Discus flew to Kāśi and turned Sudakṣiṇa to ashes, and returned to Dvārakā. (Bhāgavata, Skandha 10).

SUDAKṢIṆA. II A king of Kāmboja (Kabul). The following information is taken from Mahābhārata about this king.

(i) Sudakṣiṇa had been present at the Svayaṁvara marriage of Draupadī. (Ādi Parva, Chapter 185, Verse 15).

(ii) He came with an akṣauhiṇī of army to help Duryodhana against the Pāṇḍavas in the battle of Bhārata. (M. B. Udyoga Parva, Chapter 19, Verse 21).

(iii) Sudakṣiṇa was a valiant fighter in the army of the Kauravas. (M. B. Udyoga Parva, Chapter 160, Verse 1).

(iv) On the first day of the battle of Bhārata. there was a combat between Śrutakarmā and Sudakṣiṇa. (M. B. Bhīṣma Parva, Chapter 45, Verse 66).

(v) There was another combat between Abhimanyu and Sudakṣiṇa. (M. B. Bhīṣma Parva, Chapter 45, Verse 66.)

(vi) Arjuna killed Sudakṣiṇa in the battle of Bhārata. (M. B. Droṇa Parva, Chapter 92, Verse 61).

(vii) The younger brother of Sudakṣiṇa confronted Arjuna to avenge the death of his brother and was killed by Arjuna. (M. B. Karṇa Parva, Chapter 56, Verse 110).

SUDAKṢIṆA III. A warrior who fought on the side of the Pāṇḍavas. Droṇācārya shot him down from the chariot with an arrow. (M. B. Droṇa Parva, Chapter 21, Verse 56).

SUDAKṢIṆĀ. The wife of Dilīpa. (See under Dilīpa).

SUDĀMĀ I. A minister of king Janaka. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 70).

SUDĀMĀ II. A king of Daśārṇa. This king had two daughters of whom one was married by Bhīma, the king of Vidarbha, and the other by Vīrabāhu king of Cedi. (M. B. Vana Parva, Chapter 96, Verse 14).

SUDĀMĀ III. A country of North India. Mention is made in Mahābhārata, Sabhā Parva, Chapter 27, Verse 11, that this country was captured by Arjuna.

SUDĀMĀ IV. An attendant of Subrahmaṇya. (M. B. Śalya Parva, Chapter 46, Verse 10).

SUDĀMĀ V. A cowherd. This Sudāmā was reborn as an asura, because of the curse of Devī Rādhā. (For further details see under Tulasī, para 5).

SUDĀMĀ VI. A warrior who took the side of the Pāṇḍavas and fought against the Kauravas. (M. B. Droṇa Parva, Chapter 23, Verse 49).

SUDĀMĀ VII. The watcher of the garden of Kaṁsa. It is stated in Bhāgavata, Skandha 10, that this Sudāmā adorned Śrī Kṛṣṇa and Balabhadra Rāma with flower garlands.

SUDĀMĀ VIII. The real name of Kucela who was the friend of Śrī Kṛṣṇa in boyhood. Though his name occurs everywhere in Bhāgavata, as Kucela, his real name is Sudāmā. (See under Kucela).

SUDĀMĀ IX. A river famous in the Purāṇas. It is mentioned in Vālmīki Rāmāyaṇa, Ayodhyākāṇḍa, Sarga 71, that Bharata, the brother of Śrī Rāma, crossed this river while he was returning from Kekaya.

SUDAṆḌIKA. See under Sūryaprabha.

SUDARŚANA I. A king of ancient India. He was a contemporary of Śrī Kṛṣṇa. This king who was esteemed even by the gods, was once captured and made a prisoner by another king named Nagnajit. Śrī Kṛṣṇa defeated Nagnajit and all the other Kings and made this King free. This story occurs in Mahābhārata, Udyoga Parva, Chapter 48, Verse 75.

SUDARŚANA II. A king who took the side of the Kauravas and fought against the Pāṇḍavas in Kurukṣetra. This king was killed by Sātyaki. (M.B. Droṇa Parva, Chapter 118, Verse 14).

SUDARŚANA III. A king of Mālava. This king joined the side of the Pāṇḍavas in the battle of Bhārata and was

killed by Aśvatthāmā. (M.B. Droṇa Parva, Chapter 200, Verse 13).

SUDARŚANA IV. A son of Dhṛtarāṣṭra. In the battle of Bhārata, he attacked Bhīmasena and was killed by him. (M.B. Śalya Parva, Chapter 27, Verse 31).

SUDARŚANA V. Son of Dhruvasandhi, king of Kosala. Manoramā was the mother of Sudarśana. (For further details see under Dhruvasandhi).

SUDARŚANA VI. One of the five sons of Bharata. Bharata, the son of Ṛṣabha, had married Pañcajanī, the daughter of Viśvarūpa. Five sons named Sumati, Rāṣṭrabhṛt, Sudarśana, Āvaraṇa and Dhūmraketu were born to Bharata, who divided Bhārata among his five sons and went to Sālagrāma and did penance there and died. (Bhāgavata, Skandha 5).

SUDARŚANA VII. The son born to god Fire by his wife Sudarśanā. (Sudarśanā was the daughter of Duryodhana (Nīla) of the dynasty of Ikṣvāku. For the story of her marriage see under Sudarśanā). Sudarśana, the son of Fire, married Oghavatī the daughter of Oghavān. That story is given below:-

Oghavān had two children a daughter named Oghavatī and a son named Ogharatha. Oghavān gave his daughter in marriage to Sudarśana who was wise and learned. The couple lived in Kurukṣetra. Once Sudarśana said to Oghavatī thus:-"You should honour guests in all ways. If it is the desire of a guest, you should not draw back from giving even your body. Whether I am present here or not a guest should not be insulted." Oghavatī promised to obey the order of her husband to the letter. Sudarśana had been trying to become victorious over Mṛtyu (Death) and so Death had been waiting to find out some vulnerable point in Sudarśana's life. While Sudarśana had gone to cut firewood, a brahmin entered the hermitage and said to Oghavatī:-"If you do observe the duties of a house-holder show hospitality to me." Hearing this, Oghavatī welcomed the brahmin and performed the usual hospitality and asked him "What shall I do for you?" "Give yourself to me", was the answer. Seeing that the guest was not contented with the usual hospitalities and remembering the words of her husband, Oghavatī gave herself to the guest. Both of them entered the interior of the hermitage. At this moment Sudarśana returned with firewood, and looked for Oghavatī and called her aloud, several times. He got no reply. Then the Brahmin who was lying inside called out:-"Hei! Son of Fire! A guest has come. Your wife showed all kinds of hospitality. But I was not contented with them. Now she is offering herself to me." These words did not seem to make any change in Sudarśana. Dharmadeva was much pleased, as Sudarśana had come out victorious in all these tests. He came out and appeared in his own form and blessed Sudarśana. Due to the blessing of Dharmadeva, half of the body of Oghavatī flowed as the river Oghavatī and the other half was dissolved in the soul of her husband. Sudarśana thus earned victory over Mṛtyu and obtained prosperity.

SUDARŚANA VIII. A Vidyādhara. Because of the curse of Aṅgiras, this Vidyādhara was changed into a mountain snake. That story occurs as follows in Bhāgavata, Skandha 9.

While Sudarśana was playing about in the world of Gods with some Gandharva damsels, Aṅgiras and some other hermits came by that way. Sudarśana ridiculed them. Aṅgiras became angry and changed him to a mountain snake by a curse. Sudarśana prayed for liberation from the curse. Aṅgiras said that in Dvāparayuga, Mahāviṣṇu would incarnate as Śrī Kṛṣṇa and when Kṛṣṇa trod upon him, he would regain his original form." Sudarśana became a big snake and began life in Ambāḍi. Once the people of Ambāḍi went to Devī forest and worshipped Maheśvara. They spent the night on the banks of the river Kālindī. In the night the snake mentioned above, caught hold of the leg of Nandagopa. Seeing the snake swallowing Nandagopa the rest of them crowded there and struck at the snake with burning faggots. But it was in vain. Finally Śrī Kṛṣṇa came, and gave the snake a thrash. Instantly Sudarśana got his old form. He went to the world of gods.

SUDARŚANA IX. A brahmin sinner who lived in the Tretāyuga. The moment he touched the water in which Viṣṇu washed his feet, he obtained remission of his sins and entered Vaikuṇṭha. This story which is given under, occurs in Padma Purāṇa, Brahma Khaṇḍa, Chapter 17.

There lived a brahmin sinner in Tretāyuga. He used to commit sins such as eating food on the eleventh lunar day, ridiculing conventional fast and vow, etc. When he died, the men of Yama took his soul to the world of Yama. At his order Sudarśana was laid in horrible excrements for the period of hundred Manvantaras. When he was released he was born on earth as a hog. Because he ate food on Harivāsara (a fast-day) he suffered hell for a long time. His next birth was that of a crow and lived on excrements. Once the crow drank the water which fell on the steps while washing the feet of Viṣṇu. The crow obtained remission of all its sins. On the same day it was caught in the net of a forestman and died. Then a divine chariot drawn by swans came and took the crow to the world of Viṣṇu.

SUDARŚANA X. The son of Dīrghabāhu who was born in the family of Manu. He conquered all the kingdoms and ruled as an emperor. The famous hermit Vasiṣṭha was his priest.

Once Devī Mahākālī appeared to him in a dream and said to him: "Very soon a flood will occur in the world. So go to the Himālayas with your wife and the priest Vasiṣṭha and stay there in a cave." According to the instruction of Devī, Sudarśana took everybody with him and went to the Himālayas.

The prophecy of Devī came true. The earth was filled with water. This deluge lasted for ten years. After that the earth resumed its original form and Sudarśana returned to Ayodhyā. (Bhaviṣya Purāṇa, Pratisarga Parva, 1, 1).

It is mentioned in Kālikā Purāṇa that Sudarśana had broken off a piece of a forest region of Himālaya and taken it to his country and founded on it the city called Khāṇḍavīnagara and that after a short period king Vijaya of the Bhairava dynasty killed king Sudarśana and became the ruler of the city. (Kālikā Purāṇa, 92).

SUDARŚANĀ XI. A wife of God Fire. This Sudarśanā was the daughter of Duryodhana, the son of Durjaya of the Ikṣvāku dynasty. The mother of Sudarśanā was Narmadā. It is said that so beautiful a woman as Sudarśanā had never been born. The God Fire was once fascinated by the beauty of Sudarśanā who had been instructed to serve him, and wished to accept her as his wife. So he informed her of his desire. Being

of a noble race, she said that a virgin ought to be given away by her parents. The God Fire approached the father of Sudarśanā and informed him of every thing. When he knew that the person who made the request was the God Fire, the king gave his daughter Sudarśanā as wife to the God. (Duryodhana had another name Nīla). In the Purāṇas there is another statement also that Nīla was the ruler of Māhiṣmatī. (See under Duryodhana II and Agni Para 8).

SUDARŚANA XII. An island. This is another name of Jambūdvīpa. Once Sañjaya talked to Dhṛtarāṣṭra about this dvīpa (Island). (M.B. Bhīṣma Parva, Chapter 5).

SUDARŚANA XIII. A tree in the Jambū island. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 7 that this tree was eleven thousand yojanas high.

SUDARŚANA XIV. (The Discus Sudarśana-weapon).

1) *General information.* The weapon of Mahāviṣṇu. Two stories are seen about the origin of this weapon.

(i) The sun married Saṁjñā the daughter of Viśvakarmā. Saṁjñā complained to her father that she could not bear the radiance of the Sun. Viśvakarmā put the Sun in a turning machine and turned him and decreased his radiance. Out of the dust of the sun produced by this process, Viśvakarmā made the discus-weapon, the aerial chariot Puṣpaka, the Trident of Śiva, and the Śakti (lance) of Subrahmaṇya. Of these weapons the discus-weapon Sudarśana was given to Mahāviṣṇu. This is one story. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 2).

(ii) During the burning of the forest Khāṇḍava, Indra showered rain, against the fire. According to the second story, the God Fire gave the discus weapon Sudarśana to Śrī Kṛṣṇa and the Gāṇḍīva to Arjuna to fight against Indra. (See the word Khāṇḍavadāha).

Besides these two stories, several statements occur in various Purāṇas, about this weapon Sudarśana. As Sudarśana was in existence even before the incarnation of Śrī Kṛṣṇa, the story that Viśvakarmā made it, ought to be given prominence. Very often Mahāviṣṇu used to destroy enemies by this Sudarśana. Though Mahāviṣṇu had taken several incarnations, only Śrī Kṛṣṇa is mentioned in the Purāṇas as having used this weapon Sudarśana very often.

2) *The power of Sudarśana.* Sudarśana flies up to the ranks of the enemies, burning like fire. Once Mahāviṣṇu sent the weapon Sudarśana towards the asuras. Then the havoc and destruction caused by this weapon, is described as follows :

The moment he thought of Sudarśana, to destroy the power of the enemy, it made its appearance like the Sun in the Solar region. It was a fearful sight. Emanating light and radiance from the blazing fire, the Sudarśana rested on the hand of Viṣṇu; turning round with a tremendous speed. Viṣṇu threw it at the enemies with his powerful hand like that of the trunk of an elephant, with a view to cleave the city of the enemies into pieces. That weapon which was burning in great flames like a great fire spreading radiance, flew into the midst of the enemy's army and instantly every one near it fell dead. Thus it flew about among the asuras and burnt them to ashes. Then turning round and round in the air it drank the blood shed on the earth. (M.B. Ādi Parva, Chapter 19).

SUDARŚANA XV. Indra had a chariot named Sudarśana. (Mahābhārata, Virāṭa Parva, Chapter 56, Verse 3).

SUDĀSA I. A King of Kosala. This Sudās a was a King who ought to be remembered every morning and evening. (Mahābhārata, Anuśāsana Parva, Chapter 165, Verse 57).

SUDĀS II. An Āryan King named Sudās is stated in Ṛgveda. It is mentioned in Ṛgveda Maṇḍala 1, Anuvaka 11, Sūkta 63, that Viśvāmitra saved this King from a danger. (See under Dāśarājña).

SUDĀSA III. A King of Ayodhyā. He was the son of Sarvakāma and the father of Kalmāṣapāda. (Bhāgavata, Skandha 9; Viṣṇu Purāṇa, 4, 4, 30).

SUDATTĀ. One of the prominent wives of Śrī Kṛṣṇa. The palace Ketumān in Dvārakā, was given to this wife. (Mahābhārata, Dākṣiṇātya Pāṭha, Sabhā Parva. Chapter 38).

ŚUDDHA. A King of the Bhṛgu dynasty. Bhāgavata, 9th Skandha mentions that he was the son of Anenas and Sūci's father.

SUDEṢṆĀ I. The wife of Virāṭa, the King of Matsya.

1) *General information.* It is mentioned in Mahābhārata, Virāṭa Parva, Chapter 9, Verse 6, that this Sudeṣṇā, the daughter of the King of Kekaya, had the name Citrā also.

2) *Other details.*

(i) During the pseudonymity, Pāñcālī lived with Sudeṣṇā in the guise of Sairandhrī. (M.B. Virāṭa Parva, Chapter 9).

(ii) Sudeṣṇā agreed to the request of Kīcaka to get Sairandhrī for him, as he was fascinated by her beauty. (M.B. Virāṭa Parva, Chapter 14, Verse 6).

(iii) Sudeṣṇā sent Kīcaka to the house of Sairandhrī. (M.B. Virāṭa Parva, Chapter 15).

(iv) Draupadī consoled Sudeṣṇā who was miserable at the death of Kīcaka. (M.B. Virāṭa Parva, Chapter 16, Verse 48).

(v) Sudeṣṇā asked Draupadī to go away from the palace. (M.B. Virāṭa Parva, Chapter 24, Verse 3).

(vi) In connection with the marriage of her daughter Uttarā, Sudeṣṇā went to Upaplavya with Draupadī. (M.B. Virāṭa Parva, Chapter 72, Verse 30).

SUDEṢṆĀ II. The wife of the King Bali. Five sons named Aṅga, Vaṅga, Kaliṅga, Puṇḍra and Suhma were born to the hermit Dīrghatamas by this queen Sudeṣṇā. (M.B. Ādi Parva, Chapter 98 : 30; Bhāgavata, Skandha 9; Harivaṁśa 1, 39).

SUDEṢṆA I. A son born to Śrī Kṛṣṇa by Rukmiṇī. (See under Rukmiṇī).

SUDEṢṆA II. A country in India, very famous, in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 4).

SUDEVA I. A brahmin who was a favourite of the King of Vidarbha. It was this brahmin who was sent by the King of Vidarbha to search for Damayantī. (See under Damayantī).

SUDEVA II. A captain of the army of King Ambarīṣa. He was calm and fearless. Sudeva met with a heroic death in a battle and attained heaven. Indra gave him a suitable place. Later Ambarīṣa died and came to heaven. There he saw his captain Sudeva and was amazed. He asked Indra how it was that Sudeva was given a place in heaven. Indra replied that to fight fearlessly in the battle-field and meet with heroic death, was a yajña (sacrifice) and that due to this yajña Sudeva attained heaven. The King asked, when this

took place. Indra continued :— "Once Ambarīṣa sent Sudeva to subdue the asuras and giants. Sudeva entered the battlefield and looked at the vast army of the enemy. Finding that it was impossible to defeat the army of giants, he sat down and meditated on Śiva, who appeared before him and encouraged him. A fierce battle followed in which Sudeva annihilated the army of the giants completely and he himself met with a heroic death. That is how he obtained heaven. (M.B. Dākṣiṇātyapāṭha, Śānti Parva, Chapter 98).

SUDEVA III. The son of Haryaśva, the King of Kāśī. He was quite valiant and radiant. After the death of his father he was anointed as King of Kāśī. As soon as he became King, the sons of King Vītahavya attacked Sudeva and captured him. After this Divodāsa became the King of Kā'ī. (M.B. Anuśāsana Parva, Chapter 30, Verse 13).

SUDEVA IV. A famous King. Nābhāga married Suprabhā the daughter of this King Sudeva. The following is a story taken from Mārkaṇḍeya Purāṇa stating how this Sudeva who was a Kṣatriya by birth, became a Vaiśya by the curse of hermit Pramati.

Once Nala, the friend of Sudeva, and the relative of Dhūmrākṣa, after having drunk too much liquor, tried to rape the wife of the hermit Pramati. All this happened while King Sudeva was standing silently near Nala. Pramati requested King Sudeva repeatedly to save his wife. Sudeva replied : ' The Kṣatriya who could help the needy, could save your wife also. But I am a Vaiśya." This arrogance of the King made the hermit angry. "May you become a Vaiśya." The hermit cursed the King. Sudeva repented and requested for liberation from the curse. "When a Kṣatriya steals away your daughter you will recover the lost feelings of Kṣatriya." The hermit gave this liberation from the curse.

Because of this curse Nābhāga stole away Suprabhā the daughter of Sudeva and Sudeva got back the lost feelings of Kṣatriya.

SUDEVĀ I. A daughter of the King of Aṅga named Ariha. The King Ṛkṣa was her son. (M.B. Ādi Parva, Chapter 95, Verse 24).

SUDEVĀ II. A princess born in the dynasty of King Daśārha. Vikuṇṭha, a King of the Pūru dynasty married Sudevā. The King Ajamīḍha was their son. (M.B. Ādi Parva, Chapter 95, Verse 36).

SUDEVĀ III. The wife of Ikṣvāku who was the son of Manu. This Sudevā was the daughter of Devarāta the King of Kāśī. Ikṣvāku and Sudevā are said to be the incarnations of Viṣṇu and Devī Lakṣmī respectively. While the couple were walking about in the forest, they saw a she-hog. That hog was the cursed form of a Brahmin woman named Sudevā. Sudevā, the wife of Ikṣvāku gave the merits she had earned in one year by her good deeds to Sudevā the she-hog and liberated her from her curse. This story occurs in Padma Purāṇa Bhūmikhaṇḍa, Chapter 42. The story is given below:

Once King Ikṣvāku and his wife Sudevā were hunting on the banks of the Gaṅgā. Then a big hog came there with his wife and children. The hog was afraid of Ikṣvāku. So he said to his wife:—"Look ! beloved ! Ikṣvāku the valiant, the son of Manu, is come for hunting. I am going to fight with him." His wife said. "How did you get this bravery to fight with the king, you who always try to evade the forest-men ?" "It is not bravery, my love. It is because I could go to heaven if I fight with the king valiantly and meet with heroic death", replied the hog. The wife tried her utmost to dissuade her husband from his attempt. The children also tried to stop him. They could not change his mind. So all of them decided to help him as much as they could in his fight. They got ready for a fight against Ikṣvāku and his army.

The king's army saw the preparations of the hogs and their resolute stand. Struck with fear, they informed Ikṣvāku about it. The king ordered the noble hog to be caught. Ikṣvāku and his wife mounted on horse and followed the army. All the hounds ran towards the hogs barking. The army sent a volley of arrows at the hogs. The hog and his wife stopped the arrows. The army could not defeat the hogs. At last the king himself killed the hog with a club. While the king was looking on, that noble hog was changed to a noble Gandharva with four hands and divine clothes and ornaments. Leaving his old body of hog on the earth he rose up into the sky like the Sun and went to heaven. Seeing this sight Sudevā was struck with fear. She got down from the chariot and called the wife of the hog towards her. The wife of the hog, wounded all over, came to the queen Sudevā. Sudevā asked her about the previous history of her dead husband. The hog's wife said: "Lady ! If you feel interested I shall tell you about the previous life of my dead husband and myself."

"My dead husband was a Gandharva named Raṅkavidyādhara, in the previous birth. Once he sat in the shade of a tree near the hermitage of Pulastya and began to sing with accompaniment. As the singing caused disturbance to his solitude the hermit Pulastya came and requested the Gandharva to shift to some other place. Raṅkavidyādhara did not like to comply with the request of the hermit. At last Pulastya removed his hermitage to another place. Raṅkavidyādhara walked in search of Pulastya. Finally the Gandharva saw Pulastya. Seeing that he was alone, the Gandharva took the shape of a hog and entered the hermitage and began to wound with his tusk and to molest that radiant sage Pulastya. Thinking it to be a mere animal Pulastya suffered it for a long time. The hog continued its actions of molestation. It passed excrements in front of the sage, danced before him, played in front of him, fell down in the courtyard and rolled and did various other things. As it was an animal Pulastya forgave him. One day Raṅkavidyādhara entered the hermitage as a hog, roared aloud, laughed aloud, cried aloud, sang aloud and in various other ways tried to change the mind of the hermit. Seeing all these, Pulastya began to think that it was not a hog. "A hog will not try to molest one continuously. I forgave him thinking him to be a mere animal. This must be that wicked Gandharva." Thus recognizing him Pulastya got angry and cursed him thus: "You tried to violate my penance in the shape of a hog. So you, great sinner; take the next birth as a hog." With grief the Gandharva ran to Indra and informed him of everything. Indra requested Pulastya to liberate the Gandharva from the curse. Accordingly Pulastya gave him remission that he would regain his original form when he was killed by the hands of the immensely good king Ikṣvāku."

Sudevā was amazed on hearing this story of the dead hog, and asked her again. "You hog ! You speak like a human being. How is it ?"

The wife of the hog continued the story. "Lady ! I also have taken rebirth as a hog. In my previous birth I was the daughter of a Brahmin named Vasudatta (Vāsudeva) in the city of Śrīpura in Kaliṅga. They named me Sudevā (Vasudevā). Because of the unlimited caressing and fondling of my father I grew up as an arrogant girl. In the meanwhile a Brahmin youth named Śivaśarmā, who was well-versed in all the branches of knowledge, and whose parents were dead, came to my house. My father gave me to that brahmin. I lived with him in my father's house. Being proud of the wealth and prosperity of my parents I did not care to render the services due to my husband. My husband who was a peaceful man bore everything. By and by I became wicked. At last because of my wickedness and immorality my husband left the country. My father hated me and expelled me from the house. My father feared that some calamity would happen to me as Kaṁsa was born to Padmāvatī, the wife of Ugrasena, by her illegal connection with persons other than her husband."

Hearing about the birth of Kaṁsa, Sudevā asked the she-hog to tell her about the circumstances which led to the illegal connections of Padmāvatī. The wife of the hog continued. "In days of old there was a king in Mathurāpurī named Ugrasena, who married Padmāvatī the daughter of king Satyaketu of Vidarbha. While the couple were living happily in Mathurāpurī Satyaketu wanted to see his daughter. He sent a messenger to Mathurāpurī and brought Padmāvatī to Vidarbha. She walked along the vicinity of the palace in which she was born, enjoying the beauty of the scenery. She walked on and arrived on the mountain called Puṣpavān, and sat on the bank of a lake. At that time a Gandharva named Godila (Dramila) came there. He fell in love with her. He took the shape of Ugrasena and came near her and talked with her. Thinking that her husband had come from Mathurā to see her she embraced him. After a while she understood that the visitor was not her husband. She began to curse him. The visitor admitted that he was Godila an attendant of Vaiśravaṇa. Godila went on his way. But she had become pregnant by that time. Her parents tried in various ways to destroy the child in her womb. One day the infant lying in her womb told her thus: "Mother ! you do not know who I am. I am the rebirth of a powerful asura named Kālanemi. In ancient days Viṣṇu killed me in a battle between the gods and asuras. I have entered into your womb for revenge. Mother ! you need not take the trouble to destroy me." Saying so, the infant stopped speaking. After ten years Padmāvatī gave birth to the mighty and strong Kaṁsa. He was killed by Śrī Kṛṣṇa and he attained heaven."

Sudevā was struck with wonder at the story of Kaṁsa. She asked the she-hog to continue her own story. She continued her own story. "I have said that my father expelled me. Being shameless I walked away from there soon. Nobody helped me. Those who saw me scolded me. Days passed. Afflicted by a horrible disease, and travelling in this manner, I came to a big house. I entered the courtyard and begged for alms. It was the house of my husband Śivaśarmā. When I abandoned him he married another woman named Maṅgalā and was leading a prosperous life. Maṅgalā gave me food. Śivaśarmā asked me who I was. I told him my story. He remembered me, his former wife. Maṅgalā also felt compassion for me. They gave me gold ornaments and made me stay there. But my conscience pricked me. Thus burning internally I died.

My soul went to hell. After the suffering of a very long period, I took birth again as a Jackal. Then I became a dog, and then a snake. After that I passed through the births of a hen, a cat and a rat. Thus Brahmā had put me in the wombs of all kinds of animals. Now I have taken the birth of a she-hog. Lady ! Your husband Ikṣvāku is the incarnation of Viṣṇu in portion and yourself, that of Lakṣmī in portion. If you would give me the merits you have earned for one day by your good deeds, I could leave off all these mean births and attain heaven."

The eyes of Sudevā were full when she heard the story of the hog. She gave to the she-hog, the merits she had earned by good deeds for one year. The hog was changed to a divine woman of youth and beauty. Immediately a divine chariot came down from heaven and took her to heaven, while everybody was looking on. Ikṣvāku and Sudevā returned to their palace much pleased at the redemption of the she-hog.

SUDHĀMĀ I. A group of Gods. The name of the Manu of the third Manvantara was Uttama. The ruler of the devas was the Indra named Suśānti. There were five groups or gaṇas of twelve devas each, called the Satyas, the Japas, the Pratardanas, Sudhāmās and the Vaśavarttins. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 3).

SUDHĀMĀ II. A golden mountain in the Kuśa island. (M.B. Bhīṣma Parva, Chapter 12, Verse 10).

SUDHĀMĀ III. One of the sons of King Ghṛtapṛṣṭha. (Bhāgavata, Skandha 5),

SUDHANUS I. A King of the Puru dynasty. He was the son of King Kuru who had founded Kurukṣetra. Four sons named Sudhanvā, Sudhanus, Parīkṣit and Arimejaya, were born to Kuru. (Agni Purāṇa, Chapter 278).

SUDHANUS II. A King who was the son of Kuru and the father of Suhotra. The King Uparicaravasu was a King of this dynasty. (Bhāgavata, Skandha 9).

SUDHANUS III. A warrior from Pāñcāla who took the side of the Pāṇḍavas. This mighty warrior was the son of King Drupada and the brother of Vīraketu. In the battle of Bhārata, when Vīraketu was killed, Sudhanus gathered his brothers and attacked Droṇa. In that fight Sudhanus was killed by Droṇa. (M.B. Droṇa Parva, Chapter 98, Verses 37-40).

SUDHANVĀ I. A guard of the ends of the quarters. In the beginning of creation Brahmā made four guards of the four ends. They were Sudhanvā in the East, Śaṅkhapāda in the South, Ketumān in the West and Hiraṇyaromā in the North. (Agni Purāṇa, Chapter 19).

SUDHANVĀ II. Son of hermit Aṅgiras. Some information gathered from Ṛgveda and Mahābhārata is given below.

(i) There arose a contest between Sudhanvā and Virocana, the son of Prahlāda for marrying the damsel Keśinī. (For detailed story see under Keśinī V).

(ii) This hermit visited Bhīṣma in his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Verse 7).

(iii) Sudhanvā was the eighth son of Aṅgiras.

(iv) It is stated in Mahābhārata, Anuśāsana Parva, Chapter 86, Verse 24, that this Sudhanvā gave Subrahmaṇya a chariot, in the battle between the Devas and the asuras.

(v) Sudhanvā had three sons called Ṛbhu, Vibhvā and Vāja. (Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 111).

SUDHANVĀ III. A great warrior who fought against the Pāṇḍavas in the battle of Kurukṣetra. He was killed by Arjuna. (M.B. Droṇa Parva, Chapter 18, Verse 42).

SUDHANVĀ IV. A Sudhanvā who was the son of Drupada, is mentioned in Mahābhārata, Droṇa Parva, Chapter 23, Verse 44. This warrior sided with the Pāṇḍavas in the battle of Kurukṣetra and fought against the Kauravas. When his brother Vīraketu was killed, he and his brothers joined together and attacked Droṇa. In that fight Droṇa killed Sudhanvā. (M.B. Droṇa Parva, Chapter 122, Verse 45).

SUDHANVĀ V. An ancient King of Bhārata. A story that King Māndhātā defeated this Sudhanvā in battle, occurs in Mahā Bhārata, Droṇa Parva, Chapter 62

SUDHANVĀ VI. A King of Sāṅkāśya. This King surrounded the city of Mithilā and sent word that unless the bow of Śiva and the princess Sītā were given to him he would kill Janaka, who subsequently fought a battle with him. In this battle Sudhanvā was killed. Sāṅkāśya, the kingdom of Sudhanvā was given to Kuśadhvaja by his brother Janaka. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 71).

SUDHARMĀ I. The assembly hall of the Devas. (the gods). (Bhāgavata, Skandha 10).

SUDHARMĀ II. The great assembly hall of the Yādavas. It is mentioned in Mahābhārata, Ādi Parva, Chapter 219, Verse 10, that at the time of the carrying away of Subhadrā, the soldiers ran to Sudharmā and reported the matter there. This hall had the name 'Dāśārhī' also. This great hall was one yojana long and one yojana broad. It was in this hall that Śrī Kṛṣṇa received Indra. (M.B. Dākṣiṇātya Pāṭha, Sabhā Parva, Chapter 38).

SUDHARMĀ III. Wife of Mātali, who was the charioteer of Indra. It is mentioned in the Mahābhārata, Udyoga Parva, Chapter 95, that a daughter named Guṇakeśī was born to Mātali by Sudharmā.

SUDHARMĀ IV. A prince of the Vṛṣṇi dynasty. It is stated in Mahā Bhārata, Sabhā Parva, Chapter 4, Verse 18, that he was a member of the assembly of Yudhiṣṭhira and that he had learned archery from Arjuna.

SUDHARMĀ V. A King of Dāśārṇa. Bhīmasena who was pleased at the good fighting of this King, appointed him as his captain. (M.B. Sabhā Parva, Chapter 29, Verse 5).

SUDHARMĀ VI. A warrior who had fought against the Pāṇḍavas in the battle of Kurukṣetra. (M.B. Droṇa Parva, Chapter 18, Verse 20).

SUDHĪS. A group of Gods of Tāmasa Manvantara. In this Manvantara there were four groups of devas (gods) called Supāras, Haris, Satyas and Sudhīs. In each of these groups there were twentyseven gods. (See under Manvantara).

SUDHṚTI. Another name of Satyadhṛti, the King of Videha. He was the son of Mahāvīrya and the father of Dhṛṣṭaketu. (Bhāgavata, Skandha 9).

SUDINA. A holy place in Kurukṣetra. It is mentioned in Mahā Bhārata, Vana Parva, Chapter 83, Verse 100, that by bathing in this holy tīrtha one could attain the world of the Sun.

SUDIVA. A hermit who had observed only Vānaprastha (life in the forest) the third of the four stages of life, and attained heaven. Mention is made about this hermit in Mahābhārata, Śānti Parva, Chapter 244, Verse 17.

ŚŪDRA. See under Cāturvarṇyam.

ŚŪDRAKA. A Sanskrit dramatist. He is believed to have lived in the second century A.D. The drama "Mṛcchakaṭika" has been discovered as his work. It is divided into ten Acts. It is believed to be the oldest Sanskrit drama. Some people think that Śūdraka was a King. The authorship of another drama, "Padmaprābhṛtakam" is also attributed to him.

SUDṚṢṬA. A country in Bhārata, very famous in the Purāṇas. (M.B. Bhīṣma Parva, Chapter 9, Verse 51).

SUDYA. A King of the dynasty of Yayāti. He was the grandson of Namasyu and the son of Cārupāda. Bahugava was the son of Sudya. (Bhāgavata, Skandha 9).

SUDYUMNA I. A son of Manu Cākṣuṣa. Ten sons full of radiance, including Sudyumna were born to Cākṣuṣa (who was the Manu of the sixth Manvantara) by his wife Naḍvalā, the daughter of Prajāpati Vairāja. (Viṣṇu Purāṇa, Aṁśa I, Chapter 13).

SUDYUMNA II.

1) *General information.* A King who was born as a woman and then became a man and then became a woman, all in the same birth. (For detailed story see under Ilā I).

2) *Other details.*

(i) This royal hermit stays in the court of Yama glorifying him. (M.B. Sabhā Parva, Chapter 8, Verse 16).

(ii) While Sudyumna was the King, to do justice properly, both hands of the hermit Likhita were cut off. (For detailed story see under Likhita).

(iii) Because he had executed the duties of the King properly and righteously, Sudyumna attained heaven. (M.B. Śānti Parva, Chapter 28, Verse 45).

SUGANDHA. A giant. It is stated in Padma Purāṇa, Sṛṣṭi Khaṇḍa, Chapter 75, that this giant was one of the seven, who were killed by Agni (Fire) in the battle between Hiraṇyākṣa and the gods.

SUGANDHĀ I. A celestial maid. Mention is made in Mahābhārata, Ādi Parva, Chapter 122, Verse 63, that this celestial maid danced in the birth festival of Arjuna.

SUGANDHĀ II. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Verse 10, that by visiting this place one could obtain remission of sins and attain heaven.

SUGANDHĪ. One of the thirteen wives of Vasudeva. A son named Puṇḍra was born to Vasudeva by his wife Sugandhī. (Vāyu Purāṇa, 96, 161).

SUGATI. A King of the Bharata dynasty. It it mentioned in Bhāgavata, Skandha 5, that he was one of the sons of Gaya.

SUGHOṢA. The conch of Nakula, one of the Pāṇḍavas. (Mahābhārata, Bhīṣma Parva, Chapter 25, Verse 16).

SUGOPTĀ. An eternal Viśvadeva (god concerned with offerings to the manes). (Mahābhārata, Anuśāsana Parva, Chapter 91, Verse 37).

SUGRĪVA I. Bāli and Sugrīva were brothers. Their mother was Aruṇa who once put the guise of a woman. At that time he was called by the name Aruṇī. Bāli was the son born to Indra by Aruṇī and Sugrīva was the son born to the Sun by Aruṇī. Both of them were brought up in the hermitage of Gautama. When the King of Kiṣkindhā Ṛkṣarajas died, Bāli was anointed the king of Kiṣkindhā. Sugrīva lived with Bāli, serving him. At this time Bāli engaged in a battle with the asura Dundubhi. Bāli chased Dundubhi into a cave. Placing Sugrīva at the mouth of the cave, Bāli went in. By the magic and sorcery of Dundubhi, it appeared to Sugrīva that Bāli was killed by Dundubhi. Sugrīva returned to Kiṣkindhā. Bāli who came out, followed Sugrīva to kill him due to misunderstanding. Bāli chased Sugrīva all over the world. It is mentioned in Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 46, that the knowledge of the lay-out of the various countries in the world that Sugrīva got in this running, helped him later, in the search for Sītā.

At last Sugrīva entered Ṛṣyamūkācala. Bāli had been once cursed that if he entered this mountain his head would be broken into pieces. Hanūmān became the minister of Sugrīva. It was during this period that Śrī Rāma and Lakṣmaṇa came by that way in search of Sītā. Sugrīva and Śrī Rāma entered into a treaty. Bāli should be killed and Kiṣkindhā should be given to Sugrīva in place of which Rāma should be helped to find out Sītā and get her back.

Śrī Rāma killed Bāli and gave Kiṣkindhā to Sugrīva, who sent monkey-armies in all directions to find out Sītā. Hanūmān found out Sītā and returned to Śrī Rāma, who fought a great battle with Rāvaṇa, in which battle Sugrīva took a prominent part. It was Kumbhakarṇa, who oppressed the monkey army much. When he caught Sugrīva, Kumbhakarṇa lost his ears and nose. Then he caught hold of the monkey warriors and Śrī Rāma cut off his hands with arrows. (Agni Purāṇa, Chapter 1). After the war, when Rāma and others returned to Ayodhyā, Sugrīva also accompanied them. After that Sugrīva returned to Kiṣkindhā. After a few years Candragupta, the second son of Sahasramukha Rāvaṇa, carried away the daughter of Sugrīva. Hearing this, Śrī Rāma confronted Sahasramukha Rāvaṇa, who was killed by the arrow of Sītā.

Sugrīva participated in the horse-sacrifice performed by Śrī Rāma. The control of the army was in the hands of Sugrīva, the financial affairs, with Vibhīṣaṇa and central powers, with Lakṣmaṇa. When the sacrifice was completed, Sugrīva returned to Kiṣkindhā.

SUGRĪVA II. An asura. This asura was the minister of Śumbha, an asura-chief. (Devī Bhāgavata).

SUGRĪVA III. A horse of Śrī Kṛṣṇa. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 147, Verse 47, that five horses Kāmaga, Śaibya, Sugrīva, Meghapuṣpa and Valāhaka were yoked to the chariot of Śrī Kṛṣṇa.

SUGRĪVĪ. A girl born to Kaśyapa by Tāmrā. It was from this Sugrīvī, that the horse, camel and donkey originated in the world for the first time. (Matsya Purāṇa).

SUHANU. An asura who lives in Varuṇa's court worshipping him. (Sabhā Parva, Chapter 9, Verse 13).

SUHASTA. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in the great war. (Droṇa Parva, Chapter 157, Verse 19).

SUHASTYA. A muni extolled in Ṛgveda. He was the son of Ghoṣā. (Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 120).

SUHAVI. A King born in the Bharata dynasty. He was the grandson of emperor Bharata and son of Bhumanyu. His mother was called Puṣkariṇī. (Ādi Parva, Chapter 94, Verse 24).

SUHMA I. A country famous in the Purāṇas. It is stated in Mahābhārata, Ādi Parva, Chapter 112, Verse 29, that Pāṇḍu had conquered this country which was situated on the Eastern part of Bhārata. Bhīmasena also conquered this country during his regional conquest of the east. (M.B. Sabhā Parva, Chapter 30, Verse 16).

SUHMA II. A country situated in the mountainous region of North India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 27, Verse 21, that Arjuna conquered this country during his regional conquest of the North.

SUHOTĀ. See under Suhotra II.

SUHOTRA I. A son of the hermit Jamadagni. Five sons named Rumaṇvān, Suhotra, Vasu, Viśvāvasu and Paraśurāma were born to Jamadagni by his wife Reṇukā (Brahmāṇḍa Purāṇa, Chapter 58).

SUHOTRA II. A son of emperor Bharata. (For genealogy, see under Bharata I).

Five sons were born to Bharata, the son of Duṣyanta. They were Suhotra, Suhotā, Gaya, Garbha and Suketu. (Agni Purāṇa, Chapter 278).

SUHOTRA III.

1). *General information.* A king of the Candra dynasty. It is mentioned in Mahābhārata, Ādi Parva, Chapter 94, Verse 24, that he was the grandson of emperor Bharata and the son of the elder brother of Bhumanyu. Puṣkariṇī was the mother of this Suhotra.

2). *Other details.*

(i) This Suhotra got suzerainty over the entire earth. After this he conducted horse-sacrifice and several other sacrifices. (M.B. Ādi Parva, Chapter 94, Verse 25).

(ii) Suhotra married Suvarṇā, a princess of the Ikṣvāku dynasty. Three sons, Ajamīḍha, Sumīḍha and Purumīḍha were born to them. (M. B. Ādi Parva, Chapter 94, Verse 30).

(iii) Suhotra was a generous king. (M. B. Droṇa-Parva, Chapter 56).

(iv) Being pleased at his hospitality, Indra showered a rain of gold in the country for a year. Rivers were full of golden water. Indra showered golden fishes also in these rivers. But the king divided all this gold among Brahmins. (M. B. Śānti Parva, Chapter 29, Verse 25).

SUHOTRA IV. Son of Sahadeva, one of the Pāṇḍavas. Sahadeva married Vijayā, daughter of Dyutimān, the king of Madra. The son Suhotra was born to them. (M. B. Ādi Parva, Chapter 95, Verse 80).

SUHOTRA V. A hermit. This hermit honoured Yudhiṣṭhira to a great extent. (Mahābhārata, Vana Parva, Chapter 26, Verse 24).

SUHOTRA VI. A king of the Kuru dynasty. Once this king obstructed the way of Śibi, born in the family of

King Uśīnara. He let Śibi go only after the intervention of Nārada. (See under Śibi).

SUHOTRA VII. A giant. This giant was one of those kings who had ruled over the entire earth and had to leave the place due to fate. (M. B. Śānti Parva. Chapter 277, Verse 51).

SUHU. A Yādava king who was the son of Ugrasena. (Bhāgavata, Skandha 9).

SUHVA. (SUHMA) A king of the Bharata dynasty. Suhva was the son of Bali, and grandson of Sutapas. Bali had no direct sons. Being miserable due to the absence of sons, Bali approached the hermit Dīrghatamas, by whom the queen gave birth to six sons. They were Aṅga, Vaṅga, Kaliṅga, Suhva(or Suhma), Puṇḍra and Adrūpa. (Bhāgavata, Skandha 9).

SUJĀNU. A great saint. This hermit stopped Śrī Kṛṣṇa on his way to Hastināpura and conversed with him. (Mahābhārata, Dākṣiṇātyapāṭha, Udyoga Parva, Chapter 83).

SUJĀTA I. One of the hundred sons of Dhṛtarāṣṭra. He attacked Bhīmasena in the battle of Bhārata and Bhīmasena killed him. (M.B. Śalya Parva, Chapter 26, Verse 5).

SUJĀTA II. A monkey King. Sujāta was one of the sons born to Pulaha by his wife Śvetā. (Brahmāṇḍa Purāṇa, 2 : 7, 180-181).

SUJĀTĀ. The daughter of the hermit Uddālaka. (See under Khagodara).

SUJYEṢṬHA. A King who was the son of Agnimitra and the father of Vasumitra. (Bhāgavata, Skandha 12).

ŚUKA I. (ŚUKADEVA). The son of Vyāsa.

1) *Birth.* The sage Vyāsa once wished to have a son. So he began to worship Śiva for the purpose. His desire was to have a son who would combine in him the essential qualities of fire, earth, water, air and ether He did tapas for a hundred years. Because of the austerity of his tapas, his locks of hair began to blaze like flames of fire. At last Śiva appeared and blessed him to have a son according to his wish.

After receiving his boon, Vyāsa returned to his āśrama. Soon after his arrival there, an Apsaras named Ghṛtācī came there in the form of a parrot. On seeing her beauty Vyāsa had an involuntary emission of semen. Śuka's birth was from this semen. (For further details see Para 2, under Ghṛtācī).

2) *Śuka's Boyhood.* It was Śiva who performed the Upanayana (wearing the sacred thread) ceremony of Śuka. Since he was born out of the semen which was the result of the fascination for a parrot, the boy was named "Śuka". He was a divine boy. Soon after his birth, he grew up into an exceptionally brilliant boy. He went to Bṛhaspati and mastered all knowledge. After staying with Bṛhaspati for some years, he returned to his father's āśrama.

3) *In Vyāsa's hut.* Vyāsa was very happy at the arrival of his son after completing his education. In due course he thought of getting his son married to a suitable girl and to prepare him for an ideal Gṛhasthāśrama. But Śuka did not fall in with his father's proposal. All the efforts of Vyāsa to persuade him were in vain. At last he told Śuka that he was pleased with his stern resolve and allowed him to pursue his life as a Sannyāsī, if he wished for it.

From that time Śukadeva and Sūta, the disciple of Vyāsa began the study of Bhāgavata. But Śuka did not find happiness in that study either. Vyāsa taught him spiritual philosophy. Even then Śuka could not find mental satisfaction. So his father sent him to Mithilā. At that time there was none who equalled Janaka, the then King of Mithilā. Before sending him away, Vyāsa made his son promise that he would return to his āśrama, immediately after leaving Mithilā.

4) *Śuka in Mithilā.* Śuka started his journey to Mithilā on foot. He passed through many lands and cities on his way. He visited many places inhabited by different classes of people like yogins, sages, mendicants, Vaikhānasas, Śāktas, Pāśupatas, Sauras, Śaivas, Vaiṣṇavas, etc. After taking two years to cross Mahāmeru and one year for crossing Himālaya he reached Mithilā. At the very sight of the land of Mithilā with its inhabitants living in luxury and prosperity, Śukadeva was filled with wonder.

One of the sentries at the palace gate who saw the dignified bearing and majestic figure of Śuka, standing at the entrance, greeted him with joined palms and conducted him into the royal palace. From there, a minister took him to the interior of the palace, where a passage led him to a beautiful park full of flowering trees and swimming pools. After giving him a seat in the park the minister left the place. There, he was attended by women who were like celestial beauties. But Śuka was not happy even in their company or attentions. He spent the whole night in deep meditation. The next morning King Janaka visited Śuka. After the exchange of customary greetings, Janaka enquired of him the object of his visit. Śuka answered that he came there to learn from Janaka the way to salvation, as directed by his father.

On hearing this, Janaka said :—"After Upanayana, (investiture with the sacred thread) a Brāhmaṇa should study the Vedas. He should discharge his debts to the Devas and to his Pitṛs by tapas, worship of the guru and Brahmacarya. After the study of the Vedas, after mastering the senses, he should give Gurudakṣiṇā (fee to the teacher). Then the pupil may return home with the permission of the Guru (preceptor). After reaching home he should begin gṛhasthāśrama. After the birth of children, he should follow Vānaprasthāśrama. In that āśrama, a Brāhmaṇa should kindle fire in his soul. He should then renounce the dual state, rise above all desire and remain in Brahmāśrama."

After receiving Janaka's advice, Śuka returned to his father.

5) *Domestic Life.* Śukadeva married the beautiful Pīvarī, daughter of the Pitṛs and thus began his gṛhasthāśrama in Vyāsa's āśrama. He had four sons named Kṛṣṇa, Gauraprabha, Bhūri and Devaśruta and a daughter named Kīrti, by Pīvarī. Kīrti was married by Aṇu, the son of King Vibhrāja. (Devī Bhāgavata, 1st Skandha).

6) *Other details.*

(i) Vyāsa composed Bhārata and taught it to Śuka. (M.B. Chapter 1, Verse 104).

(ii) Śukadeva recited the Mahābhārata story containing 14 lakhs of stanzas to Gandharvas, Yakṣas and Rākṣasas. (M.B. Ādi Parva, Chapter 1, Verse 106; Svargārohaṇa Parva, Chapter 5, Verse 55).

(iii) Śukadeva taught them the entire Vedas and the

Mahābhārata story. (M.B. Ādi Parva, Chapter 63, Verse 89).

(iv) Śuka attended Yudhiṣṭhira's assembly. (M.B. Sabhā Parva, Chapter 4, Verse 11).

7) *The End.* While Śukadeva was thus leading his family life, teaching the Vedas and reading the Purāṇas, Nārada happened to pay a visit to him. His conversation with Nārada drew Śukadeva nearer to the path of Mokṣa. He left his father, Veda Vyāsa and his own family, went to the peak of Kailāsa and stayed there doing tapas to Paramaśiva. At last he became a perfect Siddha and rising up to the Heavens shone there as a second sun. Devarṣis began to praise Śukadeva.

His father Vyāsa was in deep grief at his disappearance and left his āśrama in search of Śuka. After wandering in many places he came to Kailāsa where Śuka had performed tapas and called him. Śiva who saw him utterly tired and weak took pity on him and comforted him in the following words: "Did you not pray to me for a son who would combine in himself the essences of the Pañcabhūtas? As a result of the tapas you have done and by my blessing, such a glorious son was born to you. Śuka has attained the highest position which is inaccessible to those who have not conquered their senses and difficult to attain even by the gods. Why do you worry about Śuka? The glory acquired by your eminent son will continue undiminished as long as the mountains and oceans exist. I give you my blessing that an image exactly like your son will always accompany you from today." Just then, an image which closely resembled his son appeared before Vyāsa who was filled with rapture.

It is believed that even today if any one calls Śiva at the place where Śiva spoke to Vyāsa in answer to his call, Śiva would respond to the call. (M.B. Śānti Parva, Chapters 332 and 333; Devī Bhāgavata, 1st Skandha).

ŚUKA II. A messenger of Rāvaṇa. This Śuka had a friend named Sāraṇa. These two persons were expert spies who used to gather secret and important pieces of information from the strongholds of Rāvaṇa's friends and enemies and passed them on to Rāvaṇa.

Soon after Śrī Rāma entered Laṅkā, Rāvaṇa sent Śuka and Sāraṇa to Śrī Rāma's camp. After taking a distant view of the surroundings, they entered the camp of Śrī Rāma in the form of monkeys. Taking care not to come within the observation of Vibhīṣaṇa, they went about the military camps, gathering secret information. Just then they were met by Jāmbavān and Hanūmān. After closely observing them for a considerable time, they understood that they were enemy spies. The monkey-heroes promptly seized them and produced them before Sugrīva. Confused and frightened under a shower of questions they sought the protection of Śrī Rāma. While Śrī Rāma was interrogating them, Vibhīṣaṇa happened to come there. At his sight, Śuka and Sāraṇa were alarmed. Grasping the whole situation in an instant, Vibhīṣaṇa kicked both of them when they assumed their former shapes as Rākṣasas. The monkey-leaders sprang at them. The Rākṣasas begged for pardon and prayed for Śrī Rāma's protection. Śrī Rāma forgave them and set them free. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa; Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

ŚUKA III. A king of the Lunar dynasty. (Bhāgavata, 9th Skandha).

ŚUKA IV. A king of the Śaryāti dynasty. He was the son of Pṛṣata. He had conquered all countries in the world and after performing many yāgas, he renounced his kingdom and attained Mokṣa by doing tapas on Śataśṛṅga mountain. (Mahābhārata, Ādi Parva, Dākṣiṇātya Pāṭha, Chapter 123).

ŚUKA V. Son of Subala, king of Gāndhāra. He was slain by Irāvān in the course of the Bhārata Yuddha. (Mahābhārata, Bhīṣma Parva, Chapter 90, Verse 26).

ŚUKA VI. Son of the monkey Śarabha. Ṛkṣa was the son of Śuka by Vyāghrī. (Brahmāṇḍa Purāṇa, 3, 8, 208).

ŚUKA VII. A Maharṣi who was the contemporary of Aṇuha of Dakṣiṇa Pāñcāla and of king Brahmadatta. This sage lived before the time of the other Śuka who was the son of Vyāsa.

This sage Śuka had six sons, named Bhūriśravas, Śambhu, Prabhu, Kṛṣṇa, Saura (Sauraprabha) and Devaśruta by his two wives Pīvarī and Ekaśṛṅgā. (Brahmāṇḍa Purāṇa, 3-8-93: Vāyu Purāṇa, 70-84; Devī Bhāgavata, 1-14; Nārada. 1-58).

SUKALĀ. A woman who loved and honoured her husband.

SUKAKṢA. A mountain. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 38, that this mountain, which is famous in the Purāṇas, stands on the western side of Dvārakā.

SUKAMALA. A Yakṣa. This Yakṣa was the son born to Maṇivara by Devajanī. (Brahmāṇḍa Purāṇa, 3. 7. 129).

ŚUKANĀBHA. A Rākṣasa on the side of Rāvaṇa. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 6).

SUKANDAKA. A country in ancient India. (Mahābhārata Bhīṣma Parva, Chapter 9, Verse 53.)

SUKANYĀ I. The wife of the hermit Cyavana. See under Cyavana, Para 3.

SUKANYĀ II. The wife of the hermit Mātariśvā. The hermit Maṅkaṇaka was the son born to Mātariśvā by Sukanyā. (See under Maṅkaṇaka).

ŚŪKARA. A country celebrated in the Purāṇas. Kṛti, King of Śūkara had presented thousands of Elephants at Yudhiṣṭhira's Rājasūya yāga. (M.B. Sabhā Parva, Chapter 52, Verse 25).

SŪKARA. A hell. (See under Kāla, the section 'Hell').

SŪKARAMUKHA. A hell. (See under Kāla, the section 'Hell').

SUKARMĀ I. One of the two followers given to Subrahmaṇya by Vidhātā. Suvrata was the other follower. (M.B. Śalya Parva, Chapter 45, Verse 42).

SUKARMĀ II. One of the teacher priests of Sāmaveda. This Sukarmā, the son of Sutvā, divided the Sāmaveda into a thousand branches. (See under Guruparamparā.)

SUKARMĀ III. A Brāhmaṇa who had earned merits of good deeds by serving his parents. (For further details see under Pippalāda I).

ŚUKASAṄGĪTI. A Gandharva. (For further details see under Pramohinī).

SUKEŚA (SUKEŚĪ).

1) *General information* A rākṣasa (giant) who was the son of Vidyutkeśa and Sālakaṭaṅkā. When Brahmā asked the Subjects to look after his creation those who said 'Rakṣāmahe' became Rākṣasas (giants) and those who said 'Yakṣāmahe', the Yakṣas (a clan of semi gods). Once two brothers named Heti and Praheti were born

in the clan of Rākṣasas. Praheti remained unmarried and entered the life of penance. Heti married Bhayā the sister of Kāla. A son named Vidyutkeśa was born to the couple. Vidyutkeśa married Sālakaṭaṅkā, the daughter of Sandhyā. Sālakaṭaṅkā delivered a son. But wishing to enjoy the company of her husband, she abandoned the son and lived with her husband. The child which was as bright as the rising Sun, putting its folded fist in its mouth, cried aloud. Paramaśiva and Pārvatī who were travelling along the sky mounted on the bull, heard the cry of the infant and looked at the spot from which the cry arose. On seeing the infant, Pārvatī took pity on it. Śiva blessed the child, which instantly grew as old as its mother. Śiva gave the Rākṣasa prince immortality and a city which could travel through the sky. Pārvatī said that Rākṣasa women would, in future deliver the moment they became pregnant and that the child would grow equal to its mother in age, as soon as it was born. Sukeśa was the son of Vidyutkeśa and Sālakaṭaṅkā. Sukeśa was delighted at the boons he got, and travelled wherever he pleased, in his city.

Sukeśa married Devavatī the daughter of Grāmaṇī a Gandharva. Mālī, Sumālī and Mālyavān were the sons of this couple. (Uttara Rāmāyaṇa).

2) *The city of Sukeśa fell on the ground.* Sukeśa pleased Śiva by penance. Śiva made him invincible and gave him a city which travelled through the sky. Because of these boons, the Rākṣasa became righteous and pious. He lived in the city with other Rākṣasas. Once Sukeśa went to the forest Māgadha and visited the hermits there. He asked them about the means to attain prosperity in this world and the other worlds. The hermits gave him long exhortations. They told him about the various hells given to sinners. Thus Sukeśa became righteous-minded and saintly. He returned to his city and called together all the other Rākṣasas and spoke to them about what he had learned from the hermits. He said: "The hermits taught me the means to attain heaven. They are Non-killing, Truth, not stealing, cleanliness, control of all outward going energies, liberality, kindness, forgiveness, abstinence, good usages etc. So it is my order that all of you observe these good things." The Rākṣasas were pleased at the words of Sukeśa. They began to lead a righteous life. In this way they got wealth and prosperity. Their radiance increased to such an extent that the Sun and the moon and the stars found it difficult to continue their travels.

Thus the city of the Rākṣasa shone as the sun in the day and as the moon in the night. The progress of the Sun in the day became indiscernible. Due to its brightness the Rākṣasa city seemed to be the moon and thinking that it was night, the lotus flowers folded in the day and bloomed in the night. Havoc was caused in the earth as well as in the world of the gods. The sun became unpopular. So he tried to find out the cause. At last he found out the cause. He became angry. He looked with fury at the city of the Rākṣasas. Hit by the look, the city lost its merits and began to sink down to the earth.

When the city fell down Sukeśa called Śiva and cried aloud. Śiva looked round to see what happened to his devotee. He understood that the sun was the culprit. Śiva looked at the sun with furious eyes. Instantly the sun was dropped from the Solar region to the air. The hermits saw the Sun coming slowly to the earth. They called out loudly. "If you want to be well in falling, go and fall in Harikṣetra." The sun called out, "What is Harikṣetra?" "Harikṣetra is Vārāṇasī from Yogaśāyī to Keśavadarśana", the hermits replied. Hearing this the Sun fell in Vārāṇasī. Then to lessen the heat the sun dipped and splashed in Asi tīrtha and Varuṇā tīrtha.

Brahmā knew this, and informed Śiva of it. Śiva came to Vārāṇasī and took the sun by his hands and gave him the name 'Lola' and sent him back in the chariot. After that Brahmā went to Sukeśa and sent his city with the Rākṣasas in it, back to the sky, and the Sun was fixed in the sky as before. (Vāmana Purāṇa, Chapter 15)

SUKEŚĪ I (SUKEŚA). See under Sukeśa.

SUKEŚĪ II. The daughter of the king of Gāndhāra. This Sukeśī was the wife of Śrī Kṛṣṇa. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 38 that Śrī-Kṛṣṇa gave her a palace, the doors of which shone as the gold of Jāmbūnada.

SUKEŚĪ III. A celestial maid of Alakāpurī. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 19, Verse 45, that she performed a dance in honour of the visit of Aṣṭāvakra, in the palace of Kubera.

SUKEŚĪ IV. The daughter of Ketuvīrya the king of Magadha. She was married to Marutta (the third). (Markaṇḍeya Purāṇa, 128).

SUKETANA. A king of the Bhṛgu family. He was the son of Sunīta and the father of Dharmaketu. (Bhāgavata, Skandha 9).

SUKETU I. A king of the Solar dynasty. It is stated in Bhāgavata, Skandha 9 that this king was the son of Nandivardhana and the father of Devarāta.

SUKETU II. A. king of the Pūru dynasty. He became famous under the name Viratha. He was one of the five sons of Bharata. The five sons were Suhotra, Suhotā, Gaya, Garbha and Suketu. (Agni Purāṇa, Chapter 278).

SUKETU III. A king of ancient India. It is mentioned in Mahābhārata, Ādi Parva, Chapter 185, Verse 9, that this Suketu and his son Sunāmā were present at the Svayaṁvara marriage of Draupadī.

SUKETU IV. A son of Śiśupāla. He was killed in the battle of Bhārata by Droṇa. (M.B. Karṇa Parva, Chapter 6, Verse 33).

SUKETU V. A mighty king who stood on the side of the Pāṇḍavas and fought against the Kauravas in the Bhārata-battle. This king who was the son of Citraketu, was killed by the arrow of the teacher Kṛpa. (M.B. Karṇa Parva, Chapter 54, Verse 21).

SUKETU VI. The father of Tāṭakā. It is stated in Kamba Rāmāyaṇa, Bālakāṇḍa, that this Suketu was the son of the Gandharva King Surakṣaka. (See under Tāṭakā for further details).

ŚUKĪ. A daughter of Kaśyapa Prajāpati. Five daughters named Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī were born to Kaśyapa by his wife Tāmrā. Krauñcī gave birth to owls. Bhāsas were born to Bhāsī and eagles and kites were born to Śyenī. Dhṛtarāṣṭrī gave birth to swans and Cakravākas. Śukī gave birth to Natā and Vinatā was the daughter of Natā. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Sarga 14).

ŚUKLA. A warrior who fought on the side of the Pāṇḍavas. He was a native of Pāñcāla country.

Mahābhārata, Karṇa Parva, Chapter 56, Verse 45, mentions that he was slain by Karṇa during the Bhārata battle.

ŚUKRA (ŚUKRĀCĀRYA) I. Preceptor of the Asuras.

1) *Birth.* Views differ as to whether Śukra was the son or grandson of Bhṛgu. The Purāṇas state that Pulomā was the wife of Bhṛgu. Śukra has another name, Kāvya. Kāvya means the son of Kavi. Some authorities say that Kavi was Bhṛgu's son, while others think that Kavi was Bhṛgu himself. Śukra's mother is referred to as "Kāvyamātā" in many places. Śukra is referred to as the strongest of the seven sons born to Bhṛgu and Pulomā. In the light of these references it is reasonable to consider Śukra as the son of the sage Bhṛgu. "Kavi" must be supposed to be another name of Bhṛgu. Uśanas was another name for Śukra.

2) *Love story.* Once the sage Bhṛgu lived in the valley of Mandara mountain, performing austere tapas. Śukra who was then a boy, used to attend on his father. One day when Bhṛgu was absorbed in "Nirvikalpasamādhi" (deep meditation) the lonely Śukra was appreciating the beauty of the sky above him. There was no one else by his side. At that time he happened to see an exceptionally beautiful Apsarā woman passing across the sky. His heart was filled with delight at the sight. All his thoughts were centred on her and he sat absorbed in her bewitching charm. In his imagination he followed Indra and reached Indraloka. Indra greeted him with honour. After that Śukra, attended by the heavenly beings went about sight-seeing in Heaven. There he unexpectedly came across the Apsarā beauty whom he had seen earlier, in the midst of several other women. They fell in love at first sight. To fulfil his desire Śukra enveloped the whole place in darkness. The other women left the place. The apsarā beauty approached Śukra and both of them entered a hut formed by the thick foliage of creeping plants and indulged in sensual pleasures. Since Śukra spent a period of eight Caturyugas like this in her company, he became weak in his virtue and descended to the earth. Then he became conscious of his physical being. His depraved soul was stopped at the moon. It reached the earth through mist and grew up as paddy plants. A Brāhmaṇa who was a native of Daśārṇa land ate the rice which was cooked from the ears of those paddy plants. Śukra's soul in the shape of Śukra entered the womb of the Brāhmaṇa's wife and in due course took his birth. Because of his close association with Munis, that boy grew up like a sage and spent a period of one Manvantara, leading an austere life in the valley of the Meru mountain. At that time his Apsarā woman had been born as a female deer, as the result of a curse. By their connection in the previous birth, the Brāhmaṇa fell in love with that female deer and begot a human child by his union with her. With that the austerities of his life were at an end. All his thoughts were now directed towards the future glory of his son and he ignored even his spiritual duties. Not long after, he died of snake bite. Later, he was born as the son of the king of Madra and ruled the country for many years. After that he took birth in many other wombs and at last was born as the son of a Maharṣi living on the bank of the river Gaṅgā. Śukra's body which was by the side of Bhṛgu dropped to the earth after being exposed to the wind and sun for a long time. But owing to Bhṛgu's power of tapas and the holiness of the āśrama, birds and animals did not eat the body. After 1,000 divyavatsaras, sage Bhṛgu opened his eyes from his samādhi but he did not find his son near him. A famished and worn out body was lying before him. Within the wrinkles of the skin, small birds were nesting and frogs took refuge in the hollow of the stomach. Enraged at the premature death of his son, he was about to curse Yama, the god of Death. Coming to know of this Dharmarāja (Yama) appeared before him and said :— "We honour and adore you as a great tapasvī. You should not ruin your tapas. I have devoured numerous Brahmāṇḍas. I have already swallowed Rudras and Viṣṇudevas many times. All of you are my food. It is ordained by Fate. Even Brahmā is not indestructible at the end of a Kalpa. Knowing all these facts, why do you think of cursing me ? Your son fell into this state because of his own act. While you were in a state of Samādhi your son's mind left its body and went up to Heaven. There he spent many years indulging in sensual pleasures in the company of the celestial beauty Viśvācī. Then he was born as a Brāhmaṇa in Daśārṇa country. In his next birth he became the King of Kosala. After that passing through many births in succession he is now performing tapas on the bank of the river Samaṅgā as the son of a Brāhmaṇa, under the name, Vāsudeva. Open your inner eye and see for yourself."

After saying this Dharmarāja revived the body of Śukra who rose up and did obeisance to his father. (Jñānavāsiṣṭha, Sthitiprakaraṇam).

(3) *Domestic Life.* It is seen that Śukra had several wives and children. In Devī Bhāgavata there is a story of Jayantī, daughter of Indra who was Śukra's wife for about ten years. (See under Jayantī II). Priyavrata, the brother of Uttānapāda had a daughter named Ūrjjasvatī by his wife Surūpā. In Devī Bhāgavata, 8th Skandha it is stated that Śukrācārya married Ūrjjasvatī and he had a daughter Devayānī by her. Mahābhārata, Ādi Parva, Chapter 65 mentions that Śukra was the ācārya (preceptor) of the Asuras and his four sons were the priests of the Asuras. Śukra had a daughter named "Arā". (See under Arā). Besides, Śukra had another wife named Śataparvā.

But no child was born to Śataparvā.

Devī, wife of Varuṇa's elder brother, was a daughter of Śukra. Ūrjjasvatī was the most famous among Śukra's wives.

4) *Revived his mother.* See under Kāvyamātā.

5) *Jamadagni was restored to life.* See the 8th para under Jamadagni.

6) *Śukra cursed Daṇḍa.* See under Arā.

7) *Cursed Yayāti.* See the 4th Para under Devayānī.

8) *How Śukra lost his eye.* Śukrācārya lost one of his eyes during the time of Mahābali, the Asura King. Mahāviṣṇu incarnated as Vāmana and begged three feet of earth from Mahābali. Since Śukra tried to obstruct it, Viṣṇu put out one of Śukra's eyes with the point of a darbha grass. (For more details see 3rd Para under Mahābali).

9) *Śiva swallowed Śukra.* Once Śukra invaded Kubera and plundered all his wealth. The distressed Kubera informed Śiva about it. Śiva at once started up with his weapon, shouting "Where is he?" Śukra appeared on the top of Śiva's trident. Śiva caught hold of him and swallowed him. Śukra who moved about in Śiva's

stomach found the excessive heat there, unbearable and soon became exhausted. In his helpless state he began to worship Śiva for his mercy. At last Śiva permitted him to escape through his penis and Śukra thus came out. (M.B. Śānti Parva, Chapter 290).

10) *Other details.*

(1) Once Śukrācārya had adorned the office of Education Minister of Mahiṣāsura. At that time Cikṣura was the War Minister, Tāmra was Finance Minister, Asiloma was the Prime Minister, Viḍāla was the Foreign Minister, Udarka was the Military Commander and Śukra was the Education Minister. (Devī Bhāgavata, 5th Skandha).

(ii) Agni Purāṇa, Chapter 51 states that Śukra should be installed in temples with his Kamaṇḍalu (a vessel for carrying water) and wearing his garland.

(iii) At the time of the war between Devas and Asuras. Śukra taught Surasā a mantra to destroy everything. (Skanda Purāṇa, Asura Kāṇḍa).

(iv) Śukra was Prahlāda's Guru (preceptor). (Kamba Rāmāyaṇa, Yuddha kāṇḍa).

(v) Śukra worshipped Śiva and received from him "Mṛtasañjīvanī Mantra" (Mantra having power to revive the dead). (Vāmana Purāṇa, Chapter 62).

(vi) Śukra had prohibited drinking. (M.B. Ādi Parva, Chapter 76, Verse 57).

(vii) He had shone in Indra's assembly. (M.B. Chapter 7, Verse 22, Sabhā Parva).

(viii) Śukra exists in Brahmā's assembly in the form of a planet. (M.B. Sabhā Parva, Chapter 11, Verse 29).

(ix) Śukra resides with other Asuras on the top of the Meru mountain. All precious stones are in the possession of Śukra. Even Kubera (the god of wealth) lives by borrowing one- fourth of Śukra's wealth. (M.B. Bhīṣma Parva, Chapter 6, Verse 22).

(x) Śukra was among those who visited Bhīṣma as he lay on the bed of arrows. (M.B. Śānti Parva, Chapter 47, Verse 8).

(xi) Once Śukrācārya was the priest of Emperor Pṛthu. (M.B. Śānti Parva, Chapter 59, Verse 110).

(xii) On another occasion Śukra sent Indra to Prahlāda to obtain prosperity. (M.B. Śānti Parva, Chapter 124, Verse 27).

(xiii) By his power of Yoga Śukra once grabbed all the wealth of Kubera. (M.B. Śānti Parva, Chapter 289, Verse 9).

(xiv) He got the name "Śukra" because he came out through "Śivaliṅga" (Śiva's penis) and thereby became a son of Pārvatī. (M.B. Śānti Parva, Chapter 289, Verse 32).

(xv) Śukra learnt Śiva's Sahasranāma (Thousand names) from the sage Taṇḍi and taught it to Gautama. (M.B. Anuśāsana Parva, Chapter 17, Verse 177).

(xvi) Mahābhārata, Anuśāsana Parva, Chapter 85, Verse 129, mentions that Bhṛgu had seven sons-Cyavana, Vajraśīrṣa, Śuci, Aurva, Śukra, Savana and Vibhu.

(xvii) Once in answer to a question of Mahābali, Śukra referred to the importance of Puṣpadāna (gift of flowers). (M.B. Anuśāsana Parva, Chapter 98).

(xviii) In his old age Śukra observed Vānaprastha and attained Heaven. (M.B. Śānti Parva, Chapter 244, Verse 17).

(xix) In Mahābhārata, several other names like Bhārgava, Bhārgavadāyāda, Bhṛguśreṣṭha, Bhṛgūdvaha, Bhṛgukulodvaha, Kaviputra, Kāvya and Uśanas are given for Śukra.

ŚUKRA II. A son of Vasiṣṭha. Seven sons were born to Vasiṣṭha by his wife Ūrjjā; they were, Rajas, Gotra, Ūrddhvabāhu, Savana, Anagha, Sutapas and Śukra. All these seven persons were the Saptarṣis of the third Manvantaram (Viṣṇu Purāṇa, Part 1, Chapter 10).

In Agni Purāṇa, Chapter 20 the names of the seven sons of Vasiṣṭha and Ūrjjā are given as Rajas. Gātra, Ūrddhvabāhu, Savana, Alaghu, Śukra and Sutapas.

ŚUKRA III. A king who belonged to the dynasty of Emperor Pṛthu. Two sons, Antardhāna and Vādī were born to Pṛthu. Antardhāna had a son named Havirdhāna by wife Śikhaṇḍinī. Havirdhāna married Dhiṣaṇā who was born in Agnikula. Six sons were born to them. They were, Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina. (Viṣṇu Purāṇa, Part 1, Chapter 14).

SUKRATU. A King in ancient India. When once Sañjaya talked in praise of the ancient Kings of fame in India, this King Sukratu also was mentioned. (M.B. Ādi Parva, Chapter 1, 235).

SUKṚṢA. A liberal hermit. A story about this hermit occurs in Mārkaṇḍeya Purāṇa.

Once Indra wanted to test Sukṛṣa. So he came in the guise of a bird and requested for human flesh. Then the hermit called his sons and asked them to give their flesh to the bird. They were not prepared to do so. Sukṛṣa got angry and cursed his sons that they would be born as birds. Accordingly the sons of the hermit took birth in the Garuḍa family under the names Droṇaputra, Piṅgākṣa, Vibodha, Suputra and Sumukha. As a remission of the curse, the hermit said that even as birds they would be having wisdom and knowledge. After this, to keep his word, Sukṛṣa got ready to cut his own flesh for the bird. Then Indra appeared in his own form and blesssed the hermit.

SUKṢATRA. A heroic warrior who fought in the Kurukṣetra on the side of the Pāṇḍavas. He was the son of the King of Kosala. (M.B. Droṇa Parva, Chapter 23, Verse 57).

SŪKṢMA. A notorious Dānava, who was born to Prajāpati Kaśyapa by his wife Danu. The King Jayadratha, was the rebirth of this Dānava. (M.B. Ādi Parva, Chapter 67, Verse 18).

SŪKṢMAPRAKṚTI. The cause which is indestructible, not clear and having always goodness as its form is Sūkṣmaprakṛti. That unspeakable nature has no base. Sūkṣmaprakṛti is immovable and indestructible. There is no sound or form or touch in it. This nature which has no beginning or end, which has only three attributes is the root cause of the universe. This entire universe was pervaded by this power from the beginning of the great deluge to the beginning of creation. Then there was no night or day, no earth or Sky, no light or darkness. Then there was only Brahman the union of Prakṛti and Puruṣa which could not be perceived by sense organs or intelligence. (See under Prakṛti).

SŪKṢMAŚARĪRA. See under Punarjanma.

ŚUKTIMĀN. A mountain which was subdued by Bhīmasena in the course of his conquest of the eastern country. (M.B. Sabhā Parva, Chapter 30, Verse 5).

ŚUKTIMATĪ I. A river which used to flow by the side of Uparicaravasu's capital city. There is a story about this river. Once the Kolāhala mountain fell in love with this river and kept it within himself. Upari-

caravasu who came to know of this, gave a kick to the mountain. The kick produced a hole in the mountain and the river emerged through that hole. Śuktimatī had a son and a daughter by Kolāhala mountain. The river presented them to the King. The King appointed the son as his military commander. Girikā, the daughter of the river became the King's wife. (M.B. Ādi Parva, Chapter 63, Verse 34).

ŚUKTIMATĪ II. The capital city of Dhṛṣṭaketu, King of Cedi. (Mahābhārata, Vana Parva, Chapter 22, Verse 50).

SUKUMĀRA I. A Pulinda King. The name of the capital of this King was also Sukumāra. It is stated in Mahābhārata, Sabhā Parva, Chapter 29, Verse 10, that King Sukumāra was the son of King Sumitra. It is stated in some other Purāṇas that Sucitra was the father of Sukumāra and that during his regional conquest of the east Bhīmasena had defeated both. On another occasion Sahadeva, who had gone for the regional conquest of the south, also defeated both Sukumāra and his father. (M.B. Sabhā Parva, Chapter 31, Verse 4).

When the battle of Bhārata was about to begin, Sukumāra, the King af Pulinda joined the side of the Pāṇḍavas. It is stated in Mahābhārata, Udyoga Parva, Chapter 171, Verse 15, that King Sukumāra became one of the prominent chariot-fighters of the Pāṇḍava army.

SUKUMĀRA II. A nāga (serpent) who was born in the family of Takṣaka. This serpent was burned to death in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Verse 9).

SUKUMĀRA III. A King of the Puru dynasty. The father of this King was Vibhu, the son of Varṣaketu. Two sons named Ānarta and Sukumāra were born to Vibhu. The King Satyaketu was the son of Sukumāra. (Agni Purāṇa, Chapter 278).

SUKUMĀRA IV. A Sanskrit poet. There is a story about the devotion of Sukumāra to his teacher. Though Sukumāra was a dutiful student his teacher used to scold him always. Consequently Sukumāra harboured malice in his heart against his teacher. One night Sukumāra got on the upper attic of the house of the teacher with a big stone. His aim was to drop the stone on the head of the teacher. But that night the conversation of the teacher and his wife was about Sukumāra. The wife asked the teacher why he was scolding his disciple so often, when he was so dutiful and righteous. The teacher said that he loved him most and that the chastisement was meant to make him better and better. When Sukumāra heard this his heart was broken. With tears in his eyes, he got down with the stone and disappeared in darkness.

Next morning Sukumāra had no peace of mind. He approached the teacher. He asked the teacher "What is the punishment destined for him who had tried to kill his teacher?" The teacher replied that he should die a slow death in the fire made by the husk of paddy. Instantly Sukumāra made a pit and stood in it and filled the pit with husk up to his neck and set fire to the pile. When the teacher knew that the culprit was Sukumāra, he was filled with grief. He tried his best to dissuade his beloved disciple from his attempt. But it was in vain. While he was slowly burning in the fire he composed and sang the great poem 'Śrī Kṛṣṇa Vilāsa'. The poet was not able to complete the twelfth Sarga of Śrī Kṛṣṇa Vilāsa.

The sixtysixth stanza was the last one he sang. Śrī Kṛṣṇa was showing Satyabhāmā, the various countries and describing the prominence of each, when they had reached the earth after obtaining the Pārijāta flowers from the world of the gods. After having described the kingdoms of Pāṇḍya and Cola, the poet was beginning to describe the natural beauty of 'Saptakoṅkaṇas' (the seven Koṅkaṇa countries). The story says that when he had sung the last line of that stanza his tongue was burnt and he could not proceed with the rest of the poem.

SUKUMĀRA V. The son of King Bhavya who was the ruler of Śāka Island. (M.B. Bhīṣma Parva, Chapter 12, Verse 26).

SUKUMĀRA VI. An ancient place. This place was near the mountain Jaladhāragiri in the Śāka Island. (M.B. Bhīṣma Parva, Chapter 11, Stanza 21).

SUKUMĀRA VII. The capital city of the Pulindas. (See under Sukumāra III).

SUKUMĀRĪ I. A river in the Śāka Island. This river is famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 11, Verse 3).

SUKUMĀRĪ II. Daughter of King Sṛñjaya. This Sukumārī was a wife of Nārada. (See under Parvata, Para 2).

SUKUṆḌALA. One of the hundred sons of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Verse 98).

SUKUSUMĀ. A female attendant of Subrahmaṇya. (M.B Śalya Parva, Chapter 46, Verse 24).

SUKUṬA. An ancient country in India, very famous in the Purāṇas. The people of this country were called the Sukuṭas. (M.B. Sabhā Parva, Chapter 14, Verse 16).

SULABHĀ. A female ascetic (Sannyāsinī). She acquired several powers (Siddhis) by tapas. She had the power of giving up her body and receiving new bodies. Once she went to Mithilā and held a learned discussion with King Janaka. She went to Mithilā as a beggar woman. By her yogic powers she entered the mind of Janaka. She and Janaka were thus in the same body when they carried on the discussion. After remaining in Janaka's body for a day, she left the palace. (M.B. Śānti Parva, Chapter 320).

SULAKṢAṆA. A king. It was this king who ordered Māṇḍavya maharṣi to be pierced with a śūla as a punishment for stealing a horse. (Padma Purāṇa, Uttara Khaṇḍa, 121).

SULAKṢMĪ (LAKṢMĪ). One of the four divine women who rose out of the Kṣīrābdhi (Sea of Milk). They were Sulakṣmī, Vāruṇī, Kāmodā and Śreṣṭhā. (Padma Purāṇa, Bhūmi Khaṇḍa, 119).

ŚŪLAPROTA. One of the twentyeight Narakas. (See the section on Naraka under Kāla).

SULOCANA. One of the hundred sons of Dhṛtarāṣṭra. Bhīmasena killed him in battle of Kurukṣetra. (Mahā-Bhārata, Bhīṣma Parva, Chapter 64, Verse 37).

SUMADA. A muni who did penance at Vimala on the Hemakūṭa mountain. When twelve years had passed thus Indra got frightened and deputed Kāmadeva to disturb the muni's penance. Many Deva women also accompanied Kāmadeva. All their attempts failed to have any effect on the muni. Ultimately Devī appeared before him and asked him to choose his boon to which he answered thus: "I do penance to regain my kingdom

lost to enemies. Also, I should develop eternal devotion to you and finally attain salvation."
Devī assured him recovery of his lost kingdom which he would rule till the sacrificial horse of Śrī Rāma in connection with the aśvamedha yajña came to his kingdom. Accordingly Sumada conquered his enemies and became king in Ahicchatra. After many years, in connection with Śrī Rāma's aśvamedha, Śatrughna with the yājñic horse reached Ahicchatra. Sumada welcomed Śatrughna and in his company went to Ayodhyā and detailed everything to Śrī Rāma. He then abdicated his throne in favour of his son and attained salvation. See under Ahicchatra. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 13).

SUMAHA. The charioteer of Paraśurāma. (M.B. Southern Text, Virāṭa Parva, Chapter 12).

SUMĀLĪ I. A Rākṣasa, who was Sukeśa's son and brother of Mālī. When Agastya cursed and transformed Tāṭakā and her sons into Rākṣasas it was Sumālī who put them up in Pātāla and Laṅkā. (See under Mālī).

SUMĀLĪ II. A son of Pātālarāvaṇa. After killing Pātālarāvaṇa Śrī Rāma gave asylum to the rest of the Rākṣasas of Pātāla and crowned Sumālī, the only son of Pātālarāvaṇa king of Pātāla, subject to Vibhīṣaṇa's control. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

SUMĀLĪ III. An asura, son of Praheti and a follower of Vṛtra. (Brahmāṇḍa Purāṇa, 3, 7, 99).
When the asuras milked the earth (the earth became a cow in the time of King Pṛthu) this asura acted as calf. (Bhāgavata, Skandha 6).

SUMALLIKA. An urban area in ancient India famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 55).

SUMANĀ. Wife of Somaśarman, a brahmin. (See under Somaśarman).

SUMANAS I. A kirāta (forest tribe) king who flourished in Yudhiṣṭhira's court. (M.B. Sabhā Parva, Chapter 4, Verse 25).

SUMANAS II. A king in ancient India who worshipped Yama in his court. (M.B. Sabhā Parva, Chapter 9, Verse 13).

SUMANAS III. A Kekaya princess who lived in Devaloka. She once held a discussion on spiritual topics with Śāṇḍilīdevī. (Anuśāsana Parva, Chapter 123).

SUMANAS IV. A son of Pūru in Dhruva's lineage. Pūru had six mighty sons by his wife Atrī, viz. Aṅga, Sumanas, Svātī, Kratu, Aṅgiras and Gaya. (Agni Purāṇa, Chapter 13).

SUMANDA. A brother of king Duṣyanta. Two sons, Santurodha and Pratiratha were born to king Matināra of Pūru dynasty and to Santurodha were born three valiant sons called Duṣyanta, Pravīra and Sumanda. To Duṣyanta was born of Śakuntalā, Bharata. (Agni Purāṇa, Chapter 278.)

SUMAṆḌALA. A king in ancient India. Arjuna, in the course of his triumphal tour of the northern kingdoms conquered him. (Śalya Parva, Chapter 45, Verse 32).

SUMAṄGALĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 12).

SUMAṆI. One of the two attendants given to Subrahmaṇya by Moon the second one being Maṇi. (Śalya Parva, Chapter 45, Verse 32).

SUMANOMUKHA. A Nāga born in the Kaśyapa dynasty. (Udyoga Parva, Chapter 103, Verse 12).

SUMANTRA. A minister of king Daśaratha of Ayodhyā. The king had eight ministers called Jayanta, Dhṛṣṭi, Vijaya, Siddhārtha. Arthasādhaka, Aśoka, Mantrapāla and Sumantra and two priests called Vasiṣṭha and Vāmadeva. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 7). Sumantra was the right-hand-man of Daśaratha in all his activities. It was Sumantra who brought down to the palace sage Ṛṣyaśṛṅga for the yajña conducted by the king to have issues. According to chapter 12, Virāṭa Parva of Mahābhārata (Southern Text) Sumantra was Daśaratha's charioteer as well.

SUMANTU.

1) *General.* A maharṣi, disciple of Vyāsa. Asita, Devala, Vaiśampāyana, Sumantu and Jaimini were the chief disciples of Vyāsa. (See under Guruparamparā and Bhārata).

2) *Other information.*

(i) Vyāsa taught him all the Vedas and the Mahābhārata. (Ādi Parva, Chapter 63, Verse 89).

(ii) He was a member in the court of Yudhiṣṭhira. (Sabhā Parva, Chapter 4, Verse 11).

(iii) He was one of the munis who visited Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Verse 5).

SUMANYU. A king in ancient India. He once presented to sage Śāṇḍilya an enormous quantity of food-grains (a mountain of food-grains). (Anuśāsana Parva, Chapter 137, Verse 22).

SUMATI I. A Rākṣasa who lives in Varuṇa's court worshipping him. (Sabhā Parva, Chapter 9, Verse 13).

SUMATI II. A great maharṣi who was one of the munis who visited Bhīṣma on his bed of arrows. (Anuśāsana Parva, Chapter 26, Verse 4).

SUMATI III. A sister of Garuḍa and wife of King Sagara. (See under Sagara).

SUMATI IV. A king, son of Kākutstha of solar dynasty. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Canto 47, Verse 7).

SUMATI V. A King, grandson of Ṛṣabha and son of Bharata. (Viṣṇu Purāṇa, Part II, Chapter 1). He was a righteous ruler. After ruling the country well for long and performing many yajñas his father Bharata crowned Sumati king and practising meditation in Sālagrāma temple he gave up his life. (See under Bharata III).

SUMATI VI. A king, son of Dyumatsena and father of Subala. (Bhāgavata, Skandha 9).

ŚUMBHA. An asura. (See under Niśumbha).

SUMBHA. An asura; the eldest of the three sons, more powerful than Indra, born to Kāśyapaprajāpati by his wife Danu, the other two sons being Niśumbha and Namuci. (For details see under Niśumbha).

SUMEDHAS. A maharṣi. (See under Samādhi Chettiyār).

SUMERU. See under Mahāmeru.

SUMĪḌHA. A son of Suhotra, the Solar King. He had by his wife Aikṣvākī three sons called Sumīḍha, Ajamīḍha and Purumīḍha. (Ādi Parva, Chapter 94, Verse 30).

SUMITRA I. A Yādava King, son of Vṛṣṇi and brother of Yudhājit. (Bhāgavata, Skandha 10).

SUMITRA II. A King in ancient India. (Ādi Parva, Chapter 1, Verse 236).

SUMITRA III. A Sauvīra King, also called Dattāmitra. He was Krodhavaśa, the asura reborn as King. (Ādi Parva, Chapter 67, Verse 63). He was a partisan of the Pāṇḍavas and a member in Yudhiṣṭhira's court. (Sabhā Parva, Chapter 4, Verse 25).

SUMITRA IV. A maharṣi who was a star-member in Yudhiṣṭhira's court. (Sabhā Parva, Chapter 4, Verse 10).

SUMITRA V. A King of Kalindanagara. He had a son called Sukumāra. Bhīma in the course of his triumphal tour of the east defeated both the King and his son. (Sabhā Parva, Chapter 29, Verse 10).

SUMITRA VI. Son of Tapa, the Pāñcajanyāgni, one of the Agnis who causes hindrances to yajñas. (Vana Parva, Chapter 220, Verse 12).

SUMITRA VII. A charioteer of Abhimanyu. (Droṇa Parva, Chapter 35, Verse 31).

SUMITRA VIII. A King of the Hehaya dynasty. He once went hunting and followed a deer for a long distance to no purpose. The sad King then entered a tapovana and conversed with the munis about the desires and attachments of man. Then the muni called Ṛṣabha related to the King the stories of the munis, Vīradyumna and Tanu and as a result of Ṛṣabha's advice the King renounced all desires and turned to the path of salvation. (Śānti Parva, Chapters 125, 126 and 127).

SUMITRA IX. Son of King Suratha. Considered to be the last King of the Ikṣvāku dynasty, Sumitra was a contemporary of Kṣemaka of the Pūru dynasty and Nanda of Magadha dynasty. Alexander conquered India during his period. Sumitra is called Sumālya also. (Bhāgavata, Skandha 9).

SUMITRA X. Son of Śrī Kṛṣṇa by Jāmbavatī. In the Yādava war he met with death. (Bhāgavata, Skandha 10).

SUMITRĀ I. Consort of King Daśaratha. (See under Daśaratha).

SUMITRĀ II. A wife of Śrī Kṛṣṇa. (M.B. Southern Text, Sabhā Parva, Chapter 38).

SUMUKHA I. A nāga, son of Kaśyapa Prajāpati by his wife Kadrū. Sumukha was the grandson of the nāga called Āryaka of the Airāvata dynasty and his mother was the daughter of Vāma. (Udyoga Parva, Chapter 103, Verse 24). For the story about the marriage of Sumukha with Guṇakeśī, daughter of Mātali see under Guṇakeśī.

SUMUKHA II. A King who made many presents to Yudhiṣṭhira. (Sabhā Parva, Chapter 51).

SUMUKHA III. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 2).

SUMUKHA IV. A bird in the lineage of Garuḍa. (Udyoga Parva, Chapter 101, Verse 12).

SUMUKHĪ I. Mother of the serpent called Aśvasena who dwelt on the serpent-faced arrow (Sarpamukhabāṇa) of Karṇa in the battle of Kurukṣetra. She got the name Sumukhī as she protected her son by her mukha (face). (Karṇa Parva, Chapter 90, Verse 42).

SUMUKHĪ II. An apsarā woman of Alakāpurī. She once danced at Kubera's court in honour of Aṣṭāvakra muni. (Anuśāsana Parva, Chapter 19, Verse 45).

SUNĀBHA I. (PADMANĀBHA). One of the hundred sons of Dhṛtarāṣṭra. He was killed in the great war by Bhīma. (M.B. Southern Text, Bhīṣma Parva, Chapter 88; Ādi Parva, Chapter 116).

SUNĀBHA II. Minister of Varuṇa. He lives at Puṣkara tīrtha with children and grandchildren in the worship of Varuṇa. (M.B. Sabhā Parva, Chapter 9, Verse 28).

SUNĀBHA III. A dānava, brother of Vajranābha. His daughters, Candravatī and Guṇavatī were abducted by Gada and Sāmba. (Harivaṁśa).

SUNĀBHA IV. A divine mountain the presiding deity of which worships Kubera. (Sabhā Parva, Chapter 10, Verse 32).

ŚUNAKA I. A King of the Solar dynasty. In Bhāgavata, 9th Skandha it is mentioned that he was the son of Kṛta and father of Vītihotra.

ŚUNAKA II. Minister of Purañjaya, a King of Kaliyuga. In Bhāgavata, 12th Skandha, there is a story that this Śunaka murdered his King and made his own son King.

ŚUNAKA III. A Rājarṣi. He was born from a portion of the asura named Candrahantā. This Rājarṣi attained Samādhi (passed away) at Candra tīrtha. During his life he received a sword from King Hariṇāśva and he presented it to another King Uśīnara. (M.B. Ādi Parva, Chapter 67; Vana Parva, Chapter 123; Śānti Parva, Chapter 166).

ŚUNAKA IV. A Maharṣi. In the Purāṇas it is said that Sūta read Purāṇas in an assembly at which Śaunaka and others had been present in Naimiṣāraṇya. There are two inferences about this Śaunaka. In Bhāgavata, 9th Skandha we find that the sage Gṛtsamada who belonged to Bhṛguvaṁśa had a son named Śunaka and this Śunaka's son was named Śaunaka. A son named Śunaka was born to King Ruru by his wife Pramadvarā. Mahābhārata, Ādi Parva, Chapter 5 mentions that this Śunaka was an exceptionally brilliant scholar in Vedas and Śāstras and was the grandfather of Śaunaka. Ruru's son, Śunaka was a member of Yudhiṣṭhira's assembly. (M.B. Sabhā Parva, Chapter 4, Verse 10).

SUNAKṢATRA. A King of Bhārata dynasty. It is stated in Bhāgavata, Skandha 9, that he was the son of Niramitra and the father of Bṛhatsena.

SUNĀMĀ I. Son of King Suketu. He was present at the wedding of Draupadī. (M.B. Ādi Parva, Chapter 185, Verse 9).

SUNĀMĀ II. Son of King Ugrasena. Brother of Kaṁsa. Sunāmā was killed by Śrī Kṛṣṇa and Balabhadrarāma. (Sabhā Parva, Chapter 14, Verse 34).

SUNĀMĀ III. A son of Garuḍa who had many children. (Udyoga Parva, Chapter 101, Verse 2).

SUNĀMĀ IV. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 59).

SUNANDA I. A Gopa. (See under Ugratapas).

SUNANDA II. Son of King Pradyota. The epic story in Bhaviṣya Purāṇa closes with the story of Sunanda. The Maharṣis, who lived in Naimiṣa forest feared that following the death of Sunanda, the world would become absolutely mean and base, and all of them, therefore, went to the Himālayas and there, at Viśālanagara recited the Viṣṇu Purāṇa. (Bhaviṣya Purāṇa, Pratisarga Saṁhitā).

SUNANDĀ I. A princess of Kekaya. She was married by Sārvabhauma, a King of the Kuru dynasty. The son Jayatsena was born to this couple. (M.B. Ādi Parva, Chapter 95, Verse 16).

SUNANDĀ II. Daughter of Sarvasena the King of Kāśī. Bharata, the son of Duṣyanta, married this Sunandā. It is mentioned in Mahābhārata, Ādi Parva, Chapter 95, Verse 32, that a son named Bhumanyu, was born to the couple.

SUNANDĀ III. A princess of Śibi kingdom. She was married by King Pratīpa of the lunar dynasty and the couple had three sons called Devāpi, Śāntanu and Bālhīka. (M.B. Ādi Parva, Chapter 95, Verse 44).

SUNANDĀ IV. Sister of Subāhu, King of Cedi. It was her whom the queen of Cedi appointed as companion of Damayantī, who lost her way and arrived at Cedi. She detected Damayantī conversing with the brahmin named Subāhu, who came to Cedi in search of the latter and reported about their meeting to the queen mother. The name of the father of Sunandā and Subāhu was Vīrabāhu. (M.B. Vana Parva, Chapters 63, 68 and 69).

SUNARTAKA NAṬA. The name Śiva assumed when he appeared before Pārvatī, in disguise. Pārvatī was engaged in tapas then. (Śiva-Stotraśataka, 34).

ŚUNASSAKHA. Indra. Once Indra disguised himself as a Sannyāsī and travelled in the company of a dog. At that time, he made an attempt to steal lotus flower from Brahmasaras in Kauśikī tīrtha. Indra struck down at a single blow, Yātudhānī, the woman guard of the saras, who opposed him. From this time when Indra went about in the company of the dog, he got the name "Śunassakha". (M.B. Anuśāsana Parva, Chapter 94).

ŚUNAŚŚEPHA (DEVARĀTA). The story of a Brāhmaṇa youth who was to be offered as human sacrifice and who was saved by Viśvāmitra, is famous in the Purāṇas. The name of the Brāhmaṇa youth was Śunaśśepha. But even in the Purāṇas there are two versions of this story. In one of them, Śunaśśepha is referred to as the son of Ṛcīkamuni. In the other, it was Hariścandra who performed the yāga and Śunaśśepha who was brought for sacrifice, was the son of a Brāhmaṇa named Ajīgarta. After Viśvāmitra saved the boy, he got another name, "Devarāta". (For details of the two versions, see under Ambarīṣa and the 4th Para under Viśvāmitra).

Śunaśśepha later became a Maharṣi. He composed Ṛgveda, 1st Maṇḍala, 1st Aṣṭaka. Besides in Ṛgveda, 1st Maṇḍala, 6th Anuvāka, 30th Sūkta it is stated that Indra had given a golden chariot to Śunnaśśepha.

SUNAYA I. A King, son of the King of Pariplava and father of Medhāvī. (Bhāgavata, 9th Skandha). Pramati was the high priest of Sunaya. (Mārkaṇḍeya Purāṇa, 114).

SUNAYA II, A region famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 64).

SUNDA. An asura. He had a brother named Upasunda, and their father was Niśumbha alias Jharjha. Sunda and Upasunda were very cruel asuras.

The two brothers performed tapas on the Vindhya mountain with the object of conquering the three worlds. All attempts made by Devas to break up their penance failed and ultimately Brahmā appeared before them. They secured from Brahmā a boon to the effect that they would not be killed by anyone else but only mutually by them. Swollen-headed by the boon the brothers conquered the three worlds and none could kill them. Ultimately the Devas sent Tilottamā, the celestial damsel to them and she made them quarrel with each other. Both of them who fell in love with Tilottamā and wanted her as wife fought with each other and got killed. (Ādi Parva, Chapter 221, Verse 19). For details see under Upasunda and Tāṭakā).

SUNDARA I. A Gandharva, the son of Vīrabāhu. Due to Vasiṣṭha's curse he was born as a Rākṣasa whom Mahāviṣṇu later on raised from his fallen state. (Skanda Purāṇa).

SUNDARA II. An Āndhra monarch, son of Pulindasena and father of King Śātakarṇi. (Viṣṇu Purāṇa, Part 4).

SUNDARĪ. A Rākṣasa woman, the wife of Mālyavān. The couple had seven sons called Vajramuṣṭi, Virūpākṣa, Durmukha, Suptaghna, Yajñakeśa, Matta and Unmatta. (See under Mālyavān and Mālī).

SUNDARIKĀ. A sacred place. He who bathes at a particular spot here called Sundarikākuṇḍa will become very handsome. (Vana Parva, Chapter 84, Verse 56).

SUNDARĪVALLĪ. A daughter of Mahāviṣṇu. Sundarīvallī and Amṛtavallī, another daughter of Mahāviṣṇu once performed penance on the banks of Ākāśagaṅgā for securing Subrahmaṇya as husband. (Skanda Purāṇa, Sambhava Kāṇḍa).

ŚUṆḌIKA. A town made famous in the Purāṇas, which existed in the eastern part of India. Mahābhārata, Vana Parva, Chapter 254, Verse 8 mentions that this town was conquered by Karṇa.

ŚUṆḌU. A King of the Puru dynasty. Manasyu was the son of King Prācinvān, the son of Janamejaya and grandson of Puru. Vītabhaya was the son of Manasyu. Śuṇḍu was Vītabhaya's son. Śuṇḍu's son was Bahuvidha. (Agni Purāṇa, Chapter 278).

SUNETRA I. One of the sons of Dhṛtarāṣṭra, the other sons being Kuṇḍaka, Hasti, Vitarka, Krātha, Kuṇḍina, Haviśravas, Bhumanyu, Pratīpa, Dharmanetra, Sunetra and Aparājita. (Ādi Parva, Chapter 94, Verses 58-60).

SUNETRA II. A son of Garuḍa. (Udyoga Parva, Chapter 10, Verse 2).

ŚUṄGA. A dynasty. Puṣyamitra was the founder of this dynasty. Puṣyamitra was the military commander of Bṛhadaśva, the last King of the Maurya dynasty. It was after killing Bṛhadaśva that Puṣyamitra founded this independent dynasty. The Kings who belonged to this dynasty, namely Puṣyamitra, Vasujyeṣṭha, Vasumitra, Antaka, Pulindaka, Vajramitra, Samābhāga and Devabhūmi ruled for 112 years. (Matsya Purāṇa, Chapter 272, Verses 26-31).

ŚUNI. A King of the lunar dynasty. Bhāgavata, 9th Skandha mentions that this King was the son of Vivanava and father of Śruta.

SUNĪTHA I. A maharṣi who lives in the court of Indra worshipping him. (Ādi Parva, Chapter 58, Verse 28).

SUNĪTHA II. A King who lives in the court of Yama worshipping him. (Sabhā Parva, Chapter 8).

SUNĪTHA III. Another name of Śiśupāla. (See under Śiśupāla).

SUNĪTHA IV. King of Sunītha. He was jealous of Yudhiṣṭhira being crowned King. (Sabhā Parva, Chapter 39, Verse 14).

SUNĪTHA V. A King of the Vṛṣṇi dynasty. He was taught the science of archery (dhanurveda) by Pradyumna, son of Śrī Kṛṣṇa. (Vana Parva, Chapter 183).

SUNĪTHA VI. A King of the Bharata dynasty, son of Suṣeṇa and father of Nṛcakṣus. (Bhāgavata, 9th Skandha).

SUNĪTHĀ. Mental daughter of Mṛtyudevatā (lord of death). Famous for her beauty in all the three worlds, Sunīthā begot a son called Vena by King Aṅga. (See under Vena).

SUNĪTHA (M). A hymn, the recitation of which will keep away serpents. (Ādi Parva, Chapter 58, Verse 23).

SUNĪTI. Mother of Dhruva. Svāyambhuva Manu had two sons called Priyavrata and Uttānapāda; the latter wedded two wives named Suruci and Sunīti. Suruci's son is called Uttama and Sunīti's son Dhruva. The father had not much love for Sunīti and Dhruva. (See under Uttānapāda).

SŪNṚTĀ. A daughter of Dharmadeva. Uttānapāda married her. Mention is made in Harivaṁśa, Chapter 2 that four children were born to the couple.

ŚŪNYAPĀLA. A Maharṣi. This sage was an inhabitant of the divine world. (Mahābhārata, Dākṣiṇātya Pāṭha, Udyoga Parva, Chapter 83).

SUPĀRA (S). A set of Devas who flourished in Tāmasa Manvantara. Besides the Supāras there were three other sets of Devas during the Manvantara, called the Haris, Satyas and Sudhīs. (For details see under Manvantara).

SUPARṆA I. A Devagandharva, son of Kaśyapa Prajāpati by his wife Muni. (Ādi Parva, Chapter 65, Verse 42).

SUPARṆA II. Another Devagandharva, son of Kaśyapaprajāpati by his wife Pradhā. (Ādi Parva, Chapter 65, Verse 47).

SUPARṆA III. Younger brother of the asura called Mayūra. Suparṇa in after life was born as King Kālakīrti on earth. (Ādi Parva, Chapter 67, Verse 36).

SUPARṆA IV. Another name of Garuḍa. (See under Garuḍa).

SUPARṆA V. A maharṣi, who taught Vāyubhagavān Sātvatadharma and also attained salvation by performing penance with mind under perfect control. (Śānti Parva, Chapter 348).

SUPARṆA VI. A Synonym of Mahāviṣṇu. (Anuśāsana Parva, Chapter 149, Verse 34).

SUPARṆĀ. See under Pārvatī.

SUPĀRŚVA I. A Kṣatriya King, who was the rebirth of the Asura, Kapaṭa. (Ādi Parva, Chapter 67, Verse 28).

SUPĀRŚVA II. A King born in Yayāti's dynasty. He was the son of Dṛḍhanemi and father of Sumati. Bhāgavata, 9th Skandha).

SUPĀRŚVA III. A Rākṣasa, brother of Prahasta, a minister of Rāvaṇa. (See under Akampana).

SUPĀRŚVA IV. A son of Sampāti. It was this son who looked after the aged and weak Sampāti. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Canto 59, Verse 8).

SUPĀRŚVA V. A mountain in Jambū Island. On the high peak of the mountain there is a tree called Mahākadamba from the hollows of which five great rivers take their source. These rivers fall on the peak of Supārśva and flow by the western side of Ilāvṛtta. The air in an area of a hundred yojanas is fragrant as it is mixed with the fragrance emanating from the mouths of Devas who drink the water from the above five rivers. (Devī Bhāgavata, 8th Skandha).

SUPĀRŚVAKA I. A Yādava King, son of Akrūra by Aśvinī. (Matsya Purāṇa, 45-12).

SUPĀRŚVAKA II. Son of Vasudeva by Rohiṇī. (Vāyu Purāṇa, Chapter 96, Verse 168).

SUPARVAN. Another name of King Bhagadatta. (See under Bhagadatta).

SUPRABHĀ I. A wife of Śrī Kṛṣṇa who put her up in the mansion named Padmakūṭa at Dvārakā. (M.B. Southern Text, Chapter 38).

SUPRABHĀ II. An asura woman, daughter of Kaśyapaprajāpati by Svarbhānu. (Agni Purāṇa, Chapter 19).

SUPRABHĀ III. River Sarasvatī, which runs through Puṣkaratīrtha. (See under Sarasvatī).

SUPRABHĀ IV. Daughter of the maharṣi called Vadānya. She was married by Aṣṭāvakra.

SUPRABHĀ V. A daughter of Dakṣa. Arrows and other weapons took birth from Jayā and Suprabhā, daughters of Dakṣa. (For details see under Jayā V).

SUPRABHĀ VI. Daughter of King Suratha and wife of Nābhāga. Sage Agastya who became displeased with her as she once threatened him, cursed her to be born in Vaiśya caste as a result of which Suprabhā and her son Bhalandana became Vaiśyas. But, as Suprabhā taught her son, when he came of age, about the duties of the Kṣatriya he regained his former form. (Mārkaṇḍeya Purāṇa).

SUPRAJĀ. Wife of Bhānu, the Agni. Bhānu had two wives named Suprajā and Bṛhadbhāsā and six children by each of the wives. (Vana Parva, Chapter 221, Verse 9).

SUPRASĀDA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 71).

SUPRATARDANA. A King in ancient India. He had come down to earth in the company of Indra to witness the battle between Arjuna and Kṛpācārya. (Virāṭa Parva, Chapter 56, Verse 9).

SUPRATĪKA I. A King in ancient India. (Ādi Parva, Chapter 1, Verse 235).

SUPRATĪKA II. A maharṣi whom his brother Vibhāvasu cursed and turned into an elephant. (For details see under Garuḍa, Section 5).

SUPRATĪKA III. A diggaja (One of the eight elephants, that support the earth). In the dynasty of Supratīka were born the elephants Airāvata, Vāmana, Kumuda and Añjana. (Udyoga Parva, Chapter 99).

SUPRATĪKA IV. Name of Bhagadatta's elephant. This elephant which did so many heroic deeds in the great war was killed by Arjuna. (Droṇa Parva, Chapter 29, Verse 43).

SUPRATĪKA V. A Yakṣa. (See under Guṇāḍhya).

SUPRATIMA. A King once referred to by Sañjaya as chief among Kings in ancient India. (Ādi Parva, Chapter 1, Verse 235).

SUPRATIṢṬHĀ. A female attendant of Subrahmaṇya. (Śalya Parva, Chapter 46, Verse 29).

SUPRAVṚDDHA. A prince of Sauvīra. He walked behind King Jayadratha who came to abduct Pāñcālī, carrying the standard of the King. He was killed in battle by Arjuna. (Vana Parva, Chapter 271, Verse 27).

SUPRAYOGĀ. A river in India famous in the Purāṇas. This sacred river is considered to be the source of Agni (fire). (Vana Parva, Chapter 222, Verse 25).

SUPRIYĀ. An apsaras daughter of Kaśyapaprajāpati by Pradhā, daughter of Dakṣa. (Ādi Parva Chapter 65, Verse 51). Supriyā participated in the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 63).

SUPTAGHNA. One of the seven sons of Mālyavān the Rākṣasa, by his wife Sundarī. (See under Sundarī, Mālyavān and Mālī).

SUPUÑJIKA. Son of Vipracitti by Simhikā. He was killed by Paraśurāma. (Brahmāṇḍa Purāṇa, 3.6. 13-12).

SUPUṆYĀ. A river in India famous in the Purāṇas. (Bhīṣma Parva, Chapter 221, Verse 9).

ŚŪRA I. A King of the Lunar dynasty. He was the son of Vidūratha and father of Śini. (Bhāgavata, 9th Skandha).

ŚŪRA II. A son of Kārttavīrya. Of the hundred sons of Kārttavīrya, the most important were, Śūra, Śūrasena, Dhiṣaṇa, Madhu and Jayadhvaja. (Brahmāṇḍa, Purāṇa, Chapter 46).

ŚŪRA III. A King in ancient India. (Mahābhārata, Ādi Parva, Chapter 1, Verse 232).

ŚŪRA IV. A son of the King named Ilina by his wife Rathantarī. This Śūra had four brothers named Duṣanta, Bhīma, Pravasu and Vasu. (M.B. Ādi Parva, Chapter 94, Verse 17).

ŚŪRA V. A prince of Sauvīra land. (Mahābhārata, Vana Parva, Chapter 265, Verse 10). This Śūra was slain by Arjuna at the time of Draupadī's marriage. (M.B. Vana Parva, Chapter 291, Verse 27).

ŚŪRA VI. A Yādava King. He was the father of Vasudeva and grandfather of Śrī Kṛṣṇa. By his first wife, Māriṣā, he had ten sons and four daughters. The sons were, Vasudeva, Devabhāga, Devaśravas, Ānaka, Sṛñjaya, Śyāmaka, Kaṅka, Śamīka, Vatsaka and Vṛka. The names of the daughters were, Pṛthā, Śrutadevā (Śrutavedā), Śrutaśravā and Rājādhidevī. The eldest of these, Pṛthā was given as an adopted daughter to Kuntibhoja. (Harivaṁśa, 2-34; 17-28; M.B. Ādi Parva, Chapter 43; Verse 3. Chapter 104. Verse 1; Bhāgavata, 9th Skandha). In Vāyu Purāṇa it is stated that he had three more wives besides Māriṣā, and from them Devas and mortals were born. (See under Śūrasena I).

ŚŪRA VII. Father of Daśaratha's wife, Sumitrā. He was invited to the Putrakāmeṣṭi Yāga performed by Daśaratha. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 13, Verse 26).

SURABHI. The cow of the Devas. (For details see under Kāmadhenu and Saurabhī).

SURABHI II. A cow born from the 'Huṁkāra' (the sound 'hum') of Brahmā. As the cow grew up, milk began dripping down on earth from its udder and gradually it formed into the Kṣīrasāgara (ocean of milk). Four daughters, Surūpā, Haṁsikā, Subhadrā and Sarvakāmadhuk were born to Surabhi and they are considered to be protectors of the four regions. Surabhi lives in the seventh world beneath the earth i.e. Rasātala. (Udyoga Parva, Chapter 100).

SURABHIMĀN. An Agni (fire). (Vana Parva, Chapter 221, Verse 18).

SURABHIPAṬṬAṆA. An urban area of olden days in South India. During the Mahābhārata days Sahadeva deputed an envoy to this place and brought it under his control. (Sabhā Parva, Chapter 31, Verse 68).

SURABHŪ. A sister of Kaṁsa. Ugrasena, the Yādava King had 80 sons including Kaṁsa and five daughters Kaṁsā, Mārīṣā, Kākā, Surabhū and Rāṣṭrapālikā. (Bhāgavata, Skandha 9).

SURĀDEVĪ (VĀRUṆĪ). A daughter of Varuṇa born of Devī, his brother's wife. She was the apple of the eye to the Devas. She is the presiding Devatā over liquor She lives in the court of Brahmā worshipping him. (Sabhā Parva, Chapter 11, Verse 42; Ādi Parva, Chapter 18, Verse 35 and Chapter 66, Verse 52).

SURAHANTĀ. A son of Tapa, the Pāñcajanyāgni who is one of the Agnis who cause hindrances to Yajñas. (Vana Parva, Chapter 220, Verse 13).

SURAJĀ. An apsarā woman, daughter of Kaśyapa prajāpati by his wife Pradhā. (Ādi Parva, Chapter 65, Verse 50). Surajā gave a dance performance at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 63).

SURAKṚT. A Brahmavādī son of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 57).

SURAKṢAKA. A Gandharva King. He was the grandfather of Tāṭakā (See under Tāṭakā).

ŚŪRAPADMA. An asura hero. This asura invaded Devaloka with a huge army. Skanda Purāṇa mentions that in the battle that followed, Indra, who was defeated, fled to the place called Śiyāli in Tanjore District in South india and did tapas to Śiva.

SURAPRAVĪRA. Son of Tapa, the Pāñcajanyāgni, one of the Agnis which cause hindrances to yajñas. (Vana Parva, Chapter 220, Verse 13).

SURĀRI. A King in ancient India. He was invited by the Pāṇḍavas to participate in the great war. (Udyoga Parva, Chapter 4, Verse 15).

SURASĀ I. Mother of nāgas (serpents).

1) *Birth.* Ten daughters were born to Kaśyapaprajāpati by his wife Krodhavaśā, daughter of Dakṣa including Surasā. From Surasā were born all the nāgas. (Vālmīki Rāmāyaṇa, Araṇyakāṇḍa, Canto 14).

Nāgas and Uragas are two sects of serpents. From Surasā were born Nāgas and from Kadrū, Uragas. (Vālmiki Rāmāyaṇa, Araṇya Kāṇḍa, Canto 14, Verse 28).

Surasā was born from the wrath of Krodhavaśā and the former had three daughters called Analā, Ruhā and Vīrudhā. (Ādi Parva, Chapter 66, Verse 61).

2) *Obstructed the passage of Hanūmān.* To test whether Hanūmān, who jumped into Laṅkā to seek out Sītā, possessed power enough for the purpose, Devagandharvas backoned Surasā to them and told her as follows: "You mother of nāgas, do please assume a terrible form like a big mountain and appear before Hanūmān and obstruct his passage. As soon as she heard the injunction, she jumped before Hanūmān and attempted to devour him. In spite of Hanūmān's earnest pleadings she stood before him with her mouth opened wide. Hanūmān then, by his power of illusion, grew ten yojanas in size. Then Surasā opened her mouth twenty yojanas wide. Hanūmān then grew thirty yojanas in size and Surasā opened her mouth forty yojanas wide. In this competition ultimately when Surasā opened her mouth hundred yojanas wide, Hanūmān reduced his size to that of a finger, entered Surasā's mouth and came out through her ear. Surasā was pleased and blessed Hanūmān. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Canto 1).

3) *Other information.*

(i) Surasā lives in the court of Brahmā worshipping him. (Sabhā Parva, Chapter 11, Verse 39).

(ii) Rohiṇī, mother of Balabhadrarāma, was an incarnation of Surasā. (Devī Bhāgavata, Skandha 4).

SURASĀ II. A deva woman who danced at the birthday celebration of Arjuna. (Ādi Parva, Chapter 222, Verse 63).

ŚŪRASENA I. A King of Yaduvaṁśa.

1) *General.* Śūrasena's kingdom was Mathurāpurī. This country was originally ruled by Kings of the Solar

dynasty. Devī Bhāgavata, 4th Skandha explains how the Yādava Kings came to rule over Mathurā.

There was a region called Madhuvanam in the Kālindī river valley. Madhu, the Asura, who lived in Madhuvana had a son named Lavaṇa. Lavaṇa who was a tyrant and an oppressor of the gods, was killed by Śatrughna who established his rule there. In course of time, the place came to be known as "Madhurā". After Śatrughna's time his two sons ruled over the country. Thus the Solar dynasty came to an end and Mathurā purī came under the rule of Yadus. The first King of Yaduvaṁśa was Śūrasena. Vasudeva, father of Śrī Kṛṣṇa was the son of this Śūrasena. After the death of his father, since Vasudeva took up the occupation of tending cows, Ugrasena became King there. Kaṁsa was the son of this Ugrasena.

2. *Other details.*

(i) Śūrasena's daughter Kuntī was adopted and brought up by the king named Kuntibhoja. (M.B. Ādi Parva, Refer Chapters 67, 109 and 110).

(ii) Devamīḍha, father of Śūrasena had another name, "Citraratha". (M. B. Anuśāsana Parva, Chapter 147, Verse 29).

ŚŪRASENA II. A son of Kārttavīrya. In Brahmāṇḍa Purāṇa, Chapter 86, it is mentioned that this Śūrasena killed Jamadagni. (See under Śūra II)

ŚŪRASENA III. "Śūrasena was the old name for the region now known as Mathurāmaṇḍala or Vrajamaṇḍala. The natives of this place were called "Śūrasenas". The following pieces of information are given about the Śūrasenas in the Mahābhārata :—

(i) The Śūrasenas who were afraid of Jarāsandha, fled to the southern lands. (M.B. Sabhā Parva, Chapter 14, Verse 26).

(ii) In the course of his southern campaign, Sahadeva conquered the Śūrasenas. (M.B. Sabhā Parva, Chapter 31, Verse 1).

(iii) The Śūrasenas offered presents at Yudhiṣṭhira's Rājasūya. (M.B. Sabhā Parva, Chapter 52, Verse 13).

(iv) It was between the two countries, South Yakṛllomam and Śūrasenam that the Pāṇḍavas travelled from the land of Pāñcāla to Matsyadeśa. (M.B. Virāṭa Parva Chapter 5, Verse 4).

(v) Śūrasenas were the body-guards of Bhīṣma during the Bhārata Yuddha. (M.B. Bhīṣma Parva, Chapter 18, Verse 12).

(vi) The Śūrasena forces once stopped Arjuna on the way. (M.B. Droṇa Parva, Chapter 91, Verse 37).

(vii) Śūrasena attacked Arjuna and Sātyaki in Bhārata battle. (M.B. Droṇa Parva, Chapter 141, Verse 9).

(viii) Yudhiṣṭhira soaked the earth with blood by killing the Śūrasenas at Kurukṣetra. (M.B. Droṇa Parva Chapter 157, Verse 29).

(ix) Bhīmasena butchered the Kṣatriyas of Śūrasena by hundreds. (M. B. Droṇa Parva, Chapter 169, Verse 4).

(x) Kṛpācārya, Kṛtavarmā and Śakuni from the Pāṇḍava side fought against the Śūrasenas. (M.B. Karṇa Parva, Chapter 47, Verse 16).

ŚŪRASENA IV. A king who fought against the Pāṇḍavas from the Kaurava side in the Bhārata Yuddha. He stood by Duryodhana in the "Krauñcavyūha" formed by Bhīṣma. (M. B. Bhīṣma Parva, Chapter 75 Verse 18).

ŚŪRASENA V. A king of the Somavaṁśa of Pratiṣṭhānapura. Śūrasena, who was childless, tried to propitiate the gods in many ways to obtain a son. In the end he got a son in the form of a serpent. But to keep it a secret, he performed the usual ceremonies connected with his son's Upanayana, marriage etc. in the usual manner. At last by the mercy of Gautamīdevī Śūrasena's son obtained human form. (Brahmāṇḍa Purāṇa, 111).

ŚŪRASENAPURA. The city of Mathurā.

ŚŪRASENĪ. Wife of Pravīra, the son of King Puru. A son named Manasyu was born to Pravīra by Śūrasenī (M. B. Ādi Parva, Chapter 94, Verse 76).

SURĀṢṬRAM I. A kingdom of Purāṇic fame on the south-western part of ancient India. Ākṛti, king of this country, was once defeated by Sahadeva, one of the Pāṇḍavas. (Sabhā Parva, Chapter 61). Holy place like Camasodbheda, Prabhāsakṣetra, Piṇḍāraka etc. are situated in this area. (Vana Parva, Chapter 81, Verse 19).

SURĀṢṬRAM. II A Kṣatriya dynasty. Ruṣarddhika was a wicked King born in this dynasty. (Udyoga Parva, Chapter 74 Verse 14).

SURATĀ. A celestial damsel, daughter of Kaśyapaprajāpati by his wife Pradhā. (Ādi Parva, Chapter 65, Verse 50). She gave a dance performance at the birthday celebrations of Arjuna. (Ādi Parva, Chapter 122, Verse 63).

ŚŪRATARA. A king who killed the mighty Rākṣasa named Paṭaccara. During the Bhārata Yuddha, Paṭaccara had taken his stand on the Kaurava side. (M.B. Droṇa Parva, Chapter 22, Verse 58).

SURATHA I. A king in ancient India. (See under Samādhi Cheṭṭiyār).

SURATHA II. A king of the Puru dynasty. Suratha was one of the sons of Jahnu, the other sons being Śrutasena, Ugrasena and Bhīmasena. (Agni Purāṇa, Chapter 278).

SURATHA III. One of the two sons of Janamejaya, the other one being Mahimān. Suratha had a son called Vidūratha. (Agni Purāṇa, Chapter 278).

SURATHA IV. Husband of Citrāṅgadā, daughter cf Viśvakarman. See under Viśvakarmā, Para 2.

SURATHA V. A king born from an aspect of asura called Krodhavaśa. (Ādi Parva, Chapter 67, Verse 62).

SURATHA VI. Father of King Koṭikāsya of Śibideśa. (Vana Parva, Chapter 265, Verse 6).

SURATHA VII. A king of Trigarta. He was a dependant of Jayadratha. In the battle that followed Jayadratha's abduction of Draupadī, Suratha was killed. (Vana Parva, Chapter 271, Verse 18)

SURATHA VIII. A warrior who fought against the Pāṇḍavas in the great war. (Droṇa Parva, Chapter 18, Verse 20).

SURATHA IX. A son of Drupada. He was killed by Aśvatthāmā in the great war. (Droṇa Parva, Chapter 156, Verse 180).

SURATHA X. A Pāñcāla mahāratha who fought on the Pāṇḍava side in the great war. He was killed in battle by Aśvatthāmā. (Śalya Parva, Chapter 14, Verse 37).

SURATHA XI. Son of Jayadratha by his wife Duśśalā. Jayadratha was killed by Arjuna. When Suratha got the news that Arjuna, leading the yājñic horse had

reached Sindhudeśa, he ended his life in great fright. (Aśvamedha Parva, Chapter 78, Verse 28).

SURATHA XII. A king who ruled over Kuṇḍalanagarī. He captured Śrī Rāma's yājñic horse and also took Hanūmān, Sugrīva etc. prisoners. At last Śrī Rāma himself appeared on the scene, defeated Suratha and released the captives: (Padma Purāṇa, Pātāla Khaṇḍa, 49, 52).

SURATHĀ. Mother of Emperor Śibi. (Vana Parva, Chapter 197 Verse 25).

SURATHĀKĀRA. A particular region in the Kuśa Island. (Bhīṣma Parva, Chapter 12, Verse 13).

SURĀVĀN. Name of the horse attached to the chariot given to Agastya by the maharṣi called Ilvala. (See under Agastya).

SURAVĪTHĪ. A famous orbit of stars in Indraloka. (Vana Parva, Chapter 43, Verse 12).

SUREṆU. A tributary of the river Sarasvatī flowing through Ṛṣabha island. (Śalya Parva, Chapter 38, Verse 26)

SUREŚA I. A son of Tala, the Pāñcajanyāgni, one of the fifteen Agnis who cause hindrances to yajñas. (Vana Parva. Chapter 220, Verse 13);

SUREŚA II. A Sanātana Viśvadeva (eternal lord of Universe). (Anuśāsana Parva, Chapter 91, Verse 35).

SUREŚVARA. One of the eleven Rudras. (Śānti Parva Chapter 208, Verse 19).

SUROCANĀ. A female attendant of Subrahmaṇya (Śalya Parva, Chapter 46, Verse 29).

SUROCIS. A son of Vasiṣṭha by Arundhatī. (Bhāgavata, Skandha 4)

SURODA. One of the seven seas, filled with Madya (wine). (Bhīṣma Parva, Chapter 12, Verse 2)

SUROMAN. A serpent belonging to the family of Takṣaka. He was burnt at the Sarpasatra of Janamejaya. (Ādi Parva, Chapter 57, Verse 10).

ŚŪRPAṆAKHĀ. Rāvaṇa's sister.

1) Viśravas, son of Brahmā and Kaikasī daughter of Sumālī lived in the forest called Sleṣmātaka. Once Kaikasī had a sexual union with Viśravas at an untimely hour. As a result of this union, Kaikasī gave birth to four children at intervals of one Yāma each. These children were, Rāvaṇa, Kumbhakarṇa, Vibhīṣaṇa and Śūrpaṇakhā. (Kamba Rāmāyaṇa, Bāla Kāṇḍa).

2) *Domestic Life.* Śūrpaṇakhā was married to the Rākṣasa, Vidyujjihva. The son who was born to the couple was named Śambhukumāra.

The Kālakeyas were the brothers of Vidyujjihva. At the time of Rāvaṇa's return after his triumphal march, a battle took place between him and the Kālakeyas. The Kālakeyas fell under the sword of Rāvaṇa. Enraged at the death of his brothers, Vidyujjihva encountered Rāvaṇa. In the battle that followed, Vidyujjihva was killed. On hearing about her husband's death, Śūrpaṇakhā went to Rāvaṇa wailing and lamenting. Moved to pity at the sight of her tears, Rāvaṇa said:- "Dear Sister! You may travel through the three worlds and accept any man you like as your husband. Is there any one who would not wish to become my relative? Go and marry a husband suited to you. If any one turns down your proposal, just inform me. I shall come and make him your husband."

Śūrpaṇakhā was pleased. She at once started going round the three worlds with Khara, Dūṣaṇa and Triśiras. (Uttara Rāmāyaṇa; Kambarāmāyaṇa, Araṇya Kāṇḍa).

3) *Before Lakṣmaṇa.* Śūrpaṇakhā's son, Śambhukumāra was performing tapas to Śiva in Daṇḍakāraṇya. It was at this time that Śrī Rāma and Lakṣmaṇa arrived in the forest, accompanied by Sītā. They reached the place called Pañcavaṭī in Daṇḍakāraṇya. Śrī Rāma wished to set up his hermitage in the middle of the five "vaṭa" trees in Pañcavaṭī.

At the very sight of Sītā, Śambhukumāra fell in love with her. He stood there in the form of a tree. While building the hermitage, Lakṣmaṇa felled that tree and thus Śambhukumāra was killed. (See under Śambhukumāra).

The widowed Śūrpaṇakhā, in her search for a suitable husband happened to reach and settle down at the southern border of Daṇḍakāraṇya. She had failed in her search so far.

It was at this stage that she came to know of Śrī Rāma and his party. She disguised herself as Lalitā and entered Śrī Rāma's āsrama. The sight of Śrī Rāma made her a victim to carnal passion. She submitted her desire to him, but he turned down her prayer. The disappointed Śūrpaṇakhā left the āśrama at once. But she appeared again in front of Sītā. Feeling that so long as Sītā was alive, Śrī Rāma would not be prepared to court her, Śūrpaṇakhā rushed furiously at Sītā.

Lakṣmaṇa who was watching the whole scene, suddenly rushed to the spot and pushed her out of the āśrama. He cut off her ears, nose and breasts.

Śūrpaṇakhā, bleeding profusely from her mutilation, hastened to her brother Rāvaṇa to inform him of the calamity. In obedience to Rāvaṇa's command, Khara, Dūṣaṇa and others who came and encountered Rāma and Lakṣmaṇa, were also slain in the battle. (Kamba Rāmāyaṇa, Araṇya Kāṇḍa).

ŚŪRPĀRAKA. Another name for Kerala. In Brahmāṇḍa Purāṇa, Chapter 99, we read that Paraśurāma threw a "Śūrpa" winnowing basket from Gokarṇa southwards and the ocean up to the spot where the Śūrpa fell, became dry land. Since the land was formed by throwing the Śūrpa, it came to be called "Śūrpāraka". References to Śūrpāraka in the Mahābhārata, are given below:-

(i) In the course of his triumph of the southern lands, Sahadeva conquered "Śūrpāraka". (M.B. Sabhā Parva, Chapter 31, Verse 65).

(ii) There is a sacred bath here, known as "Śūrpāraka tīrtha". By bathing here, one would obtain golden rāśis. (M.B. Vana Parva, Chapter 85, Verse 43).

(iii) In Śūrpāraka Kṣetra, there is a sacrificial platform originally used by Jamadagni. Close by, there are two holy places called "Pāṣāṇa tīrtha" and "Candra tīrtha". (M.B. Vana Parva, Chapter 88, Verse 12).

(iv) Yudhiṣṭhira once happened to visit this sacred place. (M.B. Vana Parva, Chapter 118, Verse 8).

(v) Śūrpāraka is the land formed by the withdrawal of the ocean. It is also called "Aparāntabhūmi". (Śānti Parva, Chapter 49, Verse 66).

(vi) Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 50 states that by bathing in the water of Śūrpāraka Kṣetra and observing a fast for a fortnight, one would be born as a prince in the next birth.

SURUCA. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 3).

SURUCI. A wife of Uttānapāda. Svāyambhuva Manu had two sons called Priyavrata and Uttānapāda. Uttānapāda married Suruci and Sunīti. A son called Uttama was born to Suruci and to Sunīti was born Dhruva, (For details see under Dhruva).

SURŪPĀ. A daughter of Viśvakarman. Priyavrata, son of Svāyambhuva Manu married Surūpā and Barhiṣmatī, the beautiful daughters of Viśvakarman. Surūpā had ten sons. They had a younger sister called Ūrjasvatī. (Devī Bhāgavata, Skandha 8).

SŪRYA I. The God who gives light to the worlds.

1) *Birth.* It is said that the Sun was born to Kaśyapa by his wife Aditi. Mahāviṣṇu begot Brahmā and Brahmā begot Marīci. Prajāpati Kaśyapa was born from Marīci. Several sons were born to Kaśyapa by Aditi the daughter of Dakṣa. They are known by the names Ādityas, Vasus, Rudras and so on. Of these, Ādityas are tewelve in number. (Āditya means the son of Aditi). There is a difference of opinion as to who these twelve Ādityas are. According to Agni Purāṇa, Chapter 51, the twelve Ādityas are Varuṇa, Sūrya (the Sun), Sahasrāṁśu, Dhātā,, Tapana, Savitā, Gabhasti, Ravi, Parjanya, Tvaṣṭā, Mitra and Viṣṇu. (See under Dvādaśādityas). But in Mahābhārata, Ādi Parva, Chapter 65, Stanza 15, it is stated that the twelve Ādityas are Dhātā, Aryamā, Mitra, Śukra, Varuṇa, Aṁśa, Bhaga, Vivasvān, Pūṣā, Savitā Tvaṣṭā and Viṣṇu.

Very often these names are used as synonyms of the Sun. So it is better to assume that there are several Ādityas and that it is the sun who gives light and heat to the worlds. Vivasvān is this sun because it is said that from this Vivasvān the Manu Vaivasvata was born and from this Vaivasvata, Ikṣvāku, the first king of the Solar dynasty, was born.

2 *The chariot of the Sun.* The sun rises in the east and sets in the west, in consequence of which days and nights occur. The Purāṇic assumption is that the sun travels in a very big chariot. The chariot of the Sun is nine thousand yojanas long. The wheel is fixed to this. The great wheel of time with three centres, five tyres and six spokes, is fixed on that indestructible year. It has seven horses, which are the seven Vedic metres, called by the names Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭubh, Anuṣṭubh and Paṅkti. Another axle used for the chariot of the Sun is fortyfive thousand five hundred yojanas long. The length of each half of the Yoke is proportionate to the length of the axle. The short axle of the chariot with the small half of the yoke is fixed on Dhruva. The wheel fixed on the other axle rests on the mount Mānasottara.

Separate Ādityas, hermits Gandharvas, celestial maids, Yakṣas, serpents and giants sit, in the chariot of the Sun every month. In the month of Caitra, which is also called Madhumāsa, the seven officers of the month who travel daily in the chariot, are the Āditya Dhātā, the celestial maid Kratusthalā, the hermit Pulastya, the serpent Vāsuki, the Yakṣa Rathabhṛt, the gaint Heti, and the Gandharva Tumburu. In the month of Vaiśākha also called Mādhava, the Āditya Aryaman, the hermit Pulaha, the Yakṣa Rathaujas, the celestial maid Puñjikasthalā, the giant Praheti, the serpent Kacavīra and the Gandharva Nārada sit in the chariot. In the month of Jyeṣṭha, the Āditya Mitra, the hermit Atri, the serpent Takṣaka, giant Pauruṣeya, the celestial maid Menakā, the Gandharva Hāhā, and the Yakṣa Rathasvana, sit in the chariot. In the month of Āṣāḍha, the Āditya Varuṇa, the hermit Vasiṣṭha, the serpent Nāga, the celestial maid Sahajanyā, the Gandharva Hūhū, the giant Ratha and the Yakṣa Citraratha, travel in the chariot. In the month of Śrāvaṇa, the Āditya Indra, the Gandharva, Viśvāvasu, the Yakṣa Srotas, the serpent Elāputra, the hermit Aṅgiras, the celestial maid Pramlocā, and the giant Sarpī travel in the chariot. In the month of Bhādrapada the Āditya Vivasvān, the Gandharva, Ugrasena, the hermit Bhṛgu, the Yakṣa, Āpūraṇa, the celestial maid Anumlocā, the serpent Śaṅkhapāla and the giant Vyāghra sit in the chariot. In the month of Aśvanī, the Āditya Pūṣā, the Gandharva Vasuruci, the giant Vāta, the hermit Gautama, the serpent Dhanañjaya, the Yakṣa Suṣeṇa and the celestial maid Ghṛtāci sit in the chariot. In the month of Kārttika, the Gandharva is another Viśvāvasu, the hermit Bharadvāja, Āditya Parjanya, the serpent Airāvata, the celestial maid, Viśvācī, Yakṣa Senajit and the giant Āpa, sit in the chariot. In the month of Mārgaśīrṣa, the Āditya Aṁśa, the hermit Kaśyapa, the Yakṣa Tārkṣya, the serpent Mahāpadma, the celestial maid Urvaśī, the Gandharva Citrasena, and the giant Vidyut travel in the chariot. In the month of Pauṣa, the hermit Kratu, the Āditya Bhaga, the Gandharva Ūrṇāyu, the giant Sphūrja, the serpent Karkoṭaka, the Yakṣa Ariṣṭanemi and the celestial maid Pūrvacitti travel in the chariot. In the month of Māgha, the Āditya Tvaṣṭā, the hermit Jamadagni, the serpent Kambala, the celestial maid Tilottamā, the giant Brahmopeta, the Yakṣa Ṛtajit and the Gandharva Dhṛtarāṣṭra sit in the chariot. In the month of Phālguna the Āditya Viṣṇu, the serpent Aśvatara, the celestial maid Rambhā, the Gandharva Suvarcas, the Yakṣa Satyajit, the hermit Viśvāmitra, and the giant Yajñopeta travel in the chariot. These seven persons live in the region of the Sun in their time. The hermits praise the Sun; the gandharvas sing; the celestial maids dance; the giants walk behind as guards. The serpents prepare the horses to be yoked; the Yakṣas hold the bridle and the Bālakhilyas stand round the Sun. These groups of seven in each month are responsible for heat, coldness, rain etc. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 8).

3) *The Vedic figure of the Sun.* Even though the sun is only one of the seven groups, he is above the others in prominence. The complete power of Viṣṇu is the three Vedas Ṛg, Yajus and Sāma. The power in the form of the three Vedas blazes in the form of the Sun. That power destroys all the sins in the world. Viṣṇu stays inside the sun in the form of Ṛg, Yajus and Sāma for the Sustenance and protection of the world. As said before, the three Vedas are the parāśakti, or the feminine supreme power of Viṣṇu. She is the three Vedas themselves. Every month she stays inside that particular Āditya of the month. In the morning the Ṛgveda praises the Sun. At noon the Yajurveda praises the Sun and in the evening the Sāmans such as Bṛhad Rathantara and so on. The three Vedas Ṛg, Yajus and Sāman are portions of Viṣṇu. This power of Viṣṇu stays in Āditya always. It stays not only in the Sun, but also in the three godheads Brahmā, Viṣṇu and Śiva. At the time of creation Brahmā was pervaded by Ṛg. At the time of sustenance, Viṣṇu is pervaded by Yajus. At the end

Rudra will be pervaded by Sāman. So the sound of Sāman will be unpalatable. Thus this Vaiṣṇavite power which is having the attribute of purity (Sattva) and Vedas, pervades mainly the sun though it remains on the seven groups also. Being the seat of this power, the Sun blazes with his rays and destroys the darkness in all the worlds.

Such a Sun is praised by the hermits. The Gandharvas sing in front of the Sun. The celestial maids dance before him. The giants guard him, the serpents prepare his chariot, the Yakṣas hold the bridle and the Bālakhilyas stand around him. Viṣṇu who is having the figure of the Sun pervaded by the power of the Vedas, never rises or sets. The seven groups are separate from that Viṣṇu. As the figures of those who approach, are reflected in a mirror fixed on a post, that power of Viṣṇu, without separating itself from that chariot, pervades them who come every month in turn. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 11).

4) *The direction of the sun.* The Sun starts from the east and goes to the western ocean. The directions east and west originate from this rising and setting. As a matter of fact when the sun rises in the east it is bright in places behind it. But it does not shine in the palace of Brahmā on the top of Mahāmeru. The rays of the sun which enter the palace are driven back by the radiance of the palace. The Mountain Meru is north to all islands and countries. So on one side of that mount it is always day and on the other side it is always night. When the Sun sets his light enters fire. So at night the light of fire goes far. In the same way, at day time, the light of fire enters the sun. So the sun shines more. Thus because the light of the sun and fire enter each other the day and the night wax when the sun shines on the southern and northern hemi-spheres. The dark nights and bright days enter water gradually. The water seems a little red, in day time because darkness has entered it in the night. After sunset the water seems a little white because the day has entered the water.

Thus when the sun passes through the middle of the island Puṣkara, the change of the Sun to one thirtieth portion of the earth is called 'Mauhūrtikagati' (covering the distance in a muhūrta—48 minutes). The sun, like a fly sitting on the circumference of the wheel of a potter travels round the earth inclining a portion of a thirtieth of the earth, and making day and night. In the beginning of the transit to the Tropic of Cancer, the sun passes into the zodiac of Makara, and then to Kumbha and Mīna. After having completed the three zodiacs, the sun makes the day and night equal and enters Viṣuva. At the end of travelling in the Northern hemi-sphere the sun enters the zodiac of Karkaṭaka and transit to the south begins. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 8).

5) *The Sun in the clutches of the giants.* The Sun is being attacked daily by a kind of giants called the Mandehas.

6) *Family life.* The Sun married Saṁjñā, the daughter of Viśvakarmā. Three children Manu, Yama and Yamī were born to him by Saṁjñā. By Chāyā, the maid of Saṁjñā, three children, Śanaiścara, Manu and Tapatī were born to the Sun. Aśvinīkumāras and Revanta were born by Saṁjñā to the sun who took the form of a horse. (See under Saṁjñā and Chāyā).

On several occasions other sons such as Sugrīva, Kālindī Karṇa and so on were born to the Sun. (For details see under those entries).

7) *The rising delayed.* A story stating that the rising of the sun was delayed because of the curse of Śīlavatī, is stated in Mahābhārata. (See under Śīlavatī).

8) *The Sun and the Syamantaka.* Once the King Satrājit did penance and got the jewel Syamantaka from the Sun. (For detailed story see under Prasena).

9) *The Sun and Rāhu.* Once the Sun and the moon pointed out Rāhu who had come to partake of the Amṛta (Ambrosia) in stealth and Mahaviṣṇu cut off his head. (For detailed story see under Amṛta, Para 4).

10) *The Sun the teacher of Hanūmān.* The Sun is the teacher of Hanūmān. (See under Hanūmān).

11) *The Sun and Rāvaṇa.* Once Rāvaṇa happened to reach the Solar region, while he was conducting regional conquest. That night he rested on Mahāmeru, and then got into his plane Puṣpaka, ready for fight in the morning. Seeing the Sun rising up, Rāvaṇa called his minister Prahasta and said to him. "Minister, go and convey my words to the Sun. 'Rāvaṇa has come to fight. Either get down and fight or admit defeat.' Prahasta walked towards the sun and told the words of the King to the two gate-keepers Piṅgala and Daṇḍī. The Sun was informed of this by Daṇḍī. The Sun told Daṇḍī thus: "Daṇḍī, I don't mind whether I defeat or I am defeated by Rāvaṇa. The thing is, that I have no time." Daṇḍī informed Rāvaṇa of this. Rāvaṇa went away shouting that he had defeated the Sun.

12) *Fight with Śiva.* See under Śiva Para 7, Sub para 7.

13) *The Sun lost his lustre.* See under Sukeśa.

14) *Artificial Sun.* See under Brahmā, para 13.

15) *The Sun and Karṇa.* See under Karṇa.

16) *The hermit Atri and the Sun.* See under Atri, para 4.

17) *The names of the Sun.* Once the hermit Dhaumya repeated to Dharmaputra the one hundred and eight names of the Sun. Those names are given in Mahābhārata, Vana Parva, Chapter 3.

13) *Other details.*

(i) Once Pāñcālī worshipped the Sun. The Sun created an unseen giant for her protection. (M.B. Virāṭa Parva, Chapter 15, Verse 19).

(ii) Pāñcālī did penance before the Sun and procured the 'Akṣayapātra' (the pot that never became empty). (See under Akṣayapātra).

(iii) The Sun destroys the ungrateful asuras (demons). (M.B. Udyoga Parva, Chapter 108, Verse 16).

(iv) There is a story connecting the Sun and the South. In days of old the Sun performed a sacrifice according to the Vedas, and to Kaśyapa who was the ministerial priest, he gave the South as dakṣiṇā (offering). So the south got the name 'Dakṣiṇa'. (M.B. Udyoga Parva, Chapter 109, Verse 1).

(v) The west is the place where the Sun pours his rays after the end of the day. (M.B. Udyoga Parva, Chapter 110, Verse 2).

(vi) When Karṇa and Arjuna confronted each other in the battle of Bhārata, the Sun boasted to Indra that Karṇa would come out victorious. (M.B. Karṇa Parva, Chapter 87, Stanza 57).

(vii) The Sun gave Subrahmaṇya two attendants named Subhrāja and Bhāsvara. (Śalya Parva, Chapter 45, Verse 31).

(viii) Once Śiva anointed the Sun as the King of all the planets. (M.B. Śānti Parva, Chapter 112, Stanza 31).

(ix) The Sun once gave Yājñavalkya the boon that he would get knowledge of the Vedas. (M.B. Śānti Parva, Chapter 318, Verse 6).

(x) The story of one who had attained the region of the Sun by 'Uñchavṛtti' (Living on the grains fallen on the field) is given in Mahābhārata, Śānti Parva, a few Chapters from 353, as follows :

There was a Brahmin in a place called Mahāpadma on the banks of the Ganges. He wandered here and there for knowledge of Vedas. Once a hermit met him and directed him towards a Nāga named Padmanābha. Padmanābha is the serpent which supports the chariot of the Sun. The Brahmin-hermit started in search of Padmanābha. At last he found out his house. But there was the wife of Padmanābha only. She said that her husband would return within a few days. Accordingly he remained on the banks of the Ganges without any food. Padmanābha returned and both of them met together. The hermit asked the nāga what he should do in order to get merged in God. The Nāga replied that he could become one with God by Uñchavṛtti. The Nāga continued. "The Sun is a god who had invoked into himself a saint who had lived only by the fallen grains in the field. The activities of that Sun are wonderful. The hermits and saints attach themselves to the rays of the Sun as birds attach themselves to the branches of trees. The great storms arising from the Sun spread wide in the sky. I saw once a person sitting inside that Sun who was a wonder of wonders. When that person as shining as the Sun came to him in the noon the Sun embraced him and seated him inside him. I asked him who he was. The Sun replied that he was a person who had attained heaven by Uñchavṛtti." Hearing the advice given by the Nāga, the Brahmin engaged in Uñchavṛtti and attained heaven.

(xi) The Sun gave Subrahmaṇya shining beauty. (M.B. Anuśāsana Parva, Chapter 86, Verse 23).

(xii) The Sun gave the hermit Jamadagni an umbrella and slippers. (See under Cherippu).

(xiii) In olden days when a war between the Devas and the Asuras was drawing near, Rāhu wounded the Sun and the moon. Along with that the universe fell in darkness, and the asuras began to destroy the Devas. At this time according to the prayer of the gods the hermit Atri assumed the figure of the Moon and made the Sun as shining as of old. (M.B. Anuśāsana Parva, Chapter 156, Stanza 2).

(xiv) The Synonyms of Sun according to the Amarakośa are given below :—

(Sūra, Sūrya, Aryamā, Āditya, Dvadaśātmā, Divākara, Bhāskara, Ahaskara, Bradhna, Prabhākara, Vibhākara, Bhāsvān, Vivasvān, Saptāśva, Haridaśva, Uṣṇaraśmi, Vikartana, Arka, Mārtaṇḍa, Mihira, Aruṇa, Pūṣā, Dyumaṇi, Taraṇi, Mitra, Citrabhānu, Virocana, Viśvāvasu, Grahapati, Tviṣāmpati, Aharpati, Bhānu, Haṁsa, Sahasrāṁśu, Savitā, Tapana, Ravi, Padmākṣa, Tejasāṁrāśi, Chāyānātha, Tamisrahā, Karmasākṣī, Jagaccakṣus, Lokabandhu, Trayītanu, Pradyotana, Dinamaṇi, Khadyota, Lokabāndhava, Ina, Bharga, Dhāmanidhi, Aṁśumālī and Abjinīpati.

SŪRYA II. An asura (demon). It is stated in Mahābhārata, Ādi Parva, Chapter 65, Verse 26, that this asura was the son born to Prajāpati Kaśyapa by his wife Kadrū. The King Darda was the rebirth of this asura.

SŪRYABHĀNU. A gate-keeper of Alakāpurī. A statement occurs in Uttara Rāmāyaṇa, that in the fight between Kubera and Rāvaṇa, this gate-keeper helped Kubera.

SŪRYADATTA. A brother of King Virāṭa. It is stated in Mahābhārata, Virāṭa Parva, Chapter 31, Stanza 11, that this Sūryadatta was known by the name Śatānīka also. Sūryadatta also took part in the fight following the theft of the cattle of Virāṭa by Duryodhana and others. After killing the hundred warriors in the army of Trigarta, this Sūryadatta entered into the midst of the enemies and was killed by Droṇa in the battle of Bhārata. (M.B. Karṇa Parva, Chapter 6, Verse 34).

SŪRYADHVAJA. A King in Ancient India. He was present in the Svayaṁvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 10).

SŪRYAGRAHAṆA. To know in detail about the view of the Purāṇas regarding the Solar eclipse, see under Candra IV, Para 4.

SŪRYAKETU. A daitya (demon). Once this daitya conquered the world of the gods and expelled Indra. At that time Purañjaya was the King of Ayodhyā, who was born in the Solar dynasty. Indra requested for his help. Purañjaya agreed to help Indra, on condition that Indra should stand as an ox and that he would sit on the hump of that ox and fight. Accordingly he sat on the 'Kakud' (hump) of the ox and fought in the battle, killed Sūryaketu, and reinstated Indra in his former position. Because he sat on the 'Kakud', Purañjaya got the name Kakutstha. The dynasty of the King came to be called by the name Kākutstha. (Kamba Rāmāyaṇa, Yuddhakāṇḍa).

SŪRYĀKṢA. A King in ancient India. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 57, that this King was born from a portion of the King Kratha.

SŪRYAMĀSA. A warrior who fought on the side of the Kauravas in the battle of Bhārata Abhimanyu killed him. (M.B. Droṇa Parva, Chapter 48, Verse 15).

SŪRYANETRA. A bird born in the family of Garuḍa. Mention is made about this bird in Mahābhārata, Udyoga Parva, Chapter 101, Stanza 13.

SŪRYASĀVITRA. An eternal god of offerings to the manes. (M.B. Anuśāsana Parva, Chapter 91, Stanza 34).

SŪRYAŚRĪ. An eternal god concerned with offerings to the manes. (M.B. Anuśāsana Parva, Chapter 91, Stanza 34).

SŪRYATĪRTHA. An ancient holy place situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 48, that by bathing here and worshipping the manes one may attain the fruits of performing the sacrifice of Agniṣṭoma and go to the region of the Sun.

SŪRYAVAṀŚA. An important dynasty of ancient Bhārata. It is stated in Devībhāgavata, Skandha 7, as follows about the origin of this Solar dynasty.

The Lord of creation Brahmā originated from the lotus in the navel of Viṣṇu. That Brahmā did penance for ten thousand years and pleased Parāśakti, the great goddess of power, and started creation. First of all he created seven mental sons. Of them Marīci became expert in creation. Prajāpati Kaśyapa the son of Marīci became a greater expert. The Sun is the son of Kaśyapa. Nine sons named Ikṣvāku, Nābhāga, Dhṛṣṭa, Śaryāti, Nariṣyanta, Prāṁśu, Nṛga, Diṣṭa, Karūṣa and

Pṛṣadhra were born to the Sun. Of these Ikṣvāku became King. This line of Kings born from the Sun is called Sūryavaṁśa (Solar dynasty). (See the Genealogy).

SŪRYAVARCAS. A Deva Gandharva. It is stated in Mahābhārata, Ādi Parva, Chapter 122, Stanza 55, that this Deva Gandharva born to Prajāpati Kaśyapa took part in the birth celebration of Arjuna.

SŪRYAVARMĀ. A King of the country of Trigarta. This King had a brother called Ketuvarmā. Sūryavarmā and Ketuvarmā fought with Arjuna when he was leading the sacrificial horse of Yudhiṣṭhira. Both the Trigartas were killed in that fight. (M.B. Aśvamedha Parva, Chapter 74).

SUSĀMAN. A noble Brahmin born in Dhanañjaya Gotra. He participated in the Rājasūya conducted by Yudhiṣṭhira. (Sabhā Parva, Chapter 33, Verse 34).

SUSAṄKULA. A famous urban area in North India. Arjuna once conquered this region. (Sabhā Parva, Chapter 27, Verse 11).

SUŚĀNTI. I. A King of the Bharata dynasty. He was Śānti's son and father of Puruja. (Bhāgavata, Skandha 9).

SUŚĀNTI II. Indra during the third Manvantara. (See under Manvantara).

SUŚARMĀ I. King of Trigarta deśa. The following information about him is gathered from Mahābhārata.

(i) Suśarman, son of Vṛddhakṣema attended Draupadī's wedding. (Ādi Parva, Chapter 185, Verse 9).

(ii) Once he incited Duryodhana to attack Matsya, the Virāṭa King. Accordingly Duryodhana attacked the Virāṭa city and Suśarman aided him in the battle. (Virāṭa Parva, Chapter 30).

(iii) In the battle that followed the lifting of the cows of the Virāṭa King by the Kauravas, Suśarman took the Virāṭa King as captive. (Virāṭa Parva, Chapter 33, Verse 7).

(iv) In the battle that followed the above incident Bhīma caught Suśarman as prisoner. (Virāṭa Parva, Chapter 33, Verse 25).

(v) At the instanee of Yudhiṣṭhira Bhīma set Suśarman free. (Virāṭa Parva, Chapter 33, Verse 58).

(vi) Suśarman fought against the Pāṇḍavas and on the first day of the great war he fought a duel with Cekitāna. (Bhīṣma Parva, Chapter 45, Verse 60).

(vii) Arjuna defeated Suśarman. (Bhīṣma Parva, Chapter 82, Verse 1).

(viii) He fought with Arjuna, Bhīma and Dhṛṣṭadyumna. (Bhīṣma Parva, Chapter 114; Droṇa Parva, Chapter 14).

(ix) He vowed that he would kill Arjuna. (Droṇa Parva, Chapter 17, Verse 11).

(x) When Droṇācārya was killed, he ran away from the battle-field. (Droṇa Parva, Chapter 193, Verse 18).

(xi) Arjuna killed Suśarman. (Śalya Parva, Chapter 27, Verse 45).

(xii) Names like Prasthalādhipa, Rukmaratha, Traigarta and Trigarta are used as synonyms of Suśārman.

SUŚARMAN II. A Pāñcāla warrior who fought on the Pāṇḍava side in the great war. He was harassed in various ways by Bhīṣma and was ultimately killed by Karṇa. (Karṇa Parva, Chapter 56, Verse 46).

SUŚARMAN III. Last of the Kings in the Kaṇva dynasty. He was killed by his minister Bali. (Bhāgavata, Skandha 10).

SUṢEṆA I. A nāga born in the Dhṛtarāṣṭra dynasty. The nāga was burnt to death at the serpent yajña of Janamejaya. (Ādi Parva, Chapter 57, Verse 16).

SUṢEṆA II. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma in the great war. (Bhīṣma Parva, Chapter 64, Verse 34).

SUṢEṆA III. A king of the Pūru dynasty. He was the grandson of Avikṣit and son of Parīkṣit. (Ādi Parva, Chapter 94, Verse 52).

SUṢEṆA IV. A son of Sage Jamadagni. The Sage asked Suṣeṇa to kill his mother, but he did not obey his father. Jamadagni, therefore, cursed him and Paraśurāma redeemed him from the curse. (Vana Parva, Chapter 116).

SUṢEṆA V. Father in-law of Bāli, the monkey king. Suṣeṇa, father of Tārā, deputed one thousand crore monkeys to search for Sītā. (Vana Parva, Chapter 283, Verse 2). Suṣeṇa, an expert in the science of medicine and the art of warfare, was the son of the monkey called Dharma. (Vālmīki Rāmāyaṇa).

In the Rāma-Rāvaṇa war Suṣeṇa fought the Rākṣasa forces and killed Vidyunmālī. Lakṣmaṇa swooned on being hit by the arrows of Rāvaṇa who fought with redoubled vigour following the death of Indrajit. Many monkeys also swooned. Then Suṣeṇa, the medical expert, brought back to consciousness the swooned folk with the help of Viśalyakaraṇī, Sauvarṇyakaraṇī, Śañjīvanī and other herbs.

Suṣeṇa also attended the coronation ceremony of Śrī Rāma. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Chapters 101, 123, 154).

SUṢEṆA VI. A son of Karṇa, He fought with Nakula in the great war. Uttamaujas killed him in battle. (Karṇa Parva, Chapter 75, Verse 13).

SUṢEṆA VII. Another son of Karṇa. Nakula killed him in the great war. (Śalya Parva, Chapter 10, Verse 49).

SUṢEṆA VIII. A king of the Bharata dynasty. He was the son of Dhṛṣa and father of Sunītha. (Bhāgavata, Skandha 9).

SUṢEṆA IX. A king, who married Rambhā. (See under Rambhā, Para 5).

SUŚĪLĀ I. A daughter of the Gandharva named Suśīla. (See under Pramohinī).

SUŚĪLA II. A brahmin who got rich due to the observance of Navarātri-penance. He led a very hard life with many sons and was naturally thinking of means of making money and a noble brahmin taught him about the greatness Navarātri. Accordingly Suśīla observed for nine years the Navarātri-penance and at last Devī appeared before him and made him rich. (Devī Bhāgavata, Skandha 3).

SUŚĪLĀ I. A Gandharva lady (See under Pramohinī).

SUŚĪLĀ II. A cow, the sister of Surabhi. She was the cow used in conneetion with sacrificial offerings made in the āśrama of the sage Jamadagni.

Jamadagni once got his wife Reṇukā killed by Paraśurāma. Though he brought her back to life as desired by Paraśurāma, Jamadagni felt deep sorrow for having got his wife killed. So, he went to Goloka and pleased Surabhi by his penance and she gave him Suśīlā, her sister. Jamadagni gave the cow (Suśīlā) to Reṇukā. It was this Suśīlā which later on Karttavīryajuna took away

by force. (See under Jamadagni, Para 8). (Brahmāṇḍa Purāṇa, Chapter 61);

ŚUṢKA. A Maharṣi who lived in the Gokarṇa temple. When Bhagīratha brought Gaṅgā from heaven to the earth, sea water began to rise and the temples situated near the sea were submerged. At that time Śuṣka went along with other Maharṣis to visit Paraśurāma at the Mahendra mountain. In response to Śuṣka's prayer, Paraśurāma raised the submerged temples including the Gokarṇa temple, above the water.

ŚUṢṆA. An asura. In Ṛgveda we find that once Indra bound the magician Śuṣṇa in chains and put him in prison.

SUŚOBHANĀ. A Maṇḍūka princess. King Parīkṣit of Ikṣvāku dynasty married her and three sons Śala, Dala and Bala, were born to the couple. (See under Parkīṣit II).

SUŚRAVAS I A Vidarbha princess. King Jayatsena of the Puru dynasty married her and a son called Arvācīna was born to them. (Ādi Parva, Chapter 95, Verse 17).

SUŚRAVAS II. A king of the Ṛgveda period. When enemies encircled him he prayed to Indra who helped him by diving away the 10099 enemy warriors. (Ṛgveda, Maṇḍala 1, Anuvāka 10, Sūkta 53).

SUŚRAVAS III. A spy of the Devas. He once informed Sarasvatī secretly about the penance by the Sage Kātyāyana. Sarasvatī appeared before the Sage and told him that he would get from Sage Sārasvata the knowledge he wanted. Accordingly Kātyāyana ended his penance and went to Sage Sārasvata.

SUŚRUTA. Reputed master of the sciehce of Surgery, Suśruta was the grandson of King Gādhi and son of Viśvāmitra. (Anuśāsana Parva, Chapter 4, Verse 55). He is the author of Suśrutasaṁhitā, one of the famous texts on Āyurveda.

SUSTHALA. A place of Purāṇic fame in ancient India. The people who lived here were called Susthalas. (Sabhā Parva, Chapter 14, Verse 16).

SUṢUPTI. One of the four states or conditions of man. Jāgrat, Svapna, Suṣupti and Turīya are the four states of man. (For details see under Jāgrat).

SUSVARĀ. A Gandharva woman. (See under Pramohinī).

SUŚYĀMĀ. An apsarā woman. She was the wife of Ṛtadhvaja, son of Ārṣṭiṣeṇa. The couple had a daughter called Vṛddhā. (Brahmāṇḍa Purāṇa).

SŪTA I

1) *General information.* A hermit who recounted the Purāṇas to other hermits at Naimiṣa forest. He was a disciple of Vyāsa. Vyāsa composed the Purāṇas and taught them to his son, hermit Śuka who was a man of abstinence and who was not born of womb. At this time Vyāsa had another disciple named Sūta. It is stated in Devī Bhāgavata, Skandha 9, that this Sūta who was a fellowdisciple of Śuka, who had learned all the Purāṇas directly from the teacher Vyāsa, and who was capable saying stories so convincingly, was the son of the hermit Lomaharṣa.

2) *In Naimiṣāraṇya.* Sūta who had learned the Purāṇas directly form Vyāsa, happened to reach Naimiṣāraṇya once. (See under Naimiṣāraṇya). Naimiṣāraṇya is the abode of hermits in the Kali-age. In days of old, hermits, who were miserable because of the evils of Kaliyuga, which was fast approaching, gathered here at the end of Dvāparayuga. They went to the world of Brahmā to consult about the means and ways of preventing the evils of Kaliyuga. Having heard their complaints Brahmā brought a wheel of the figure of mind and placing it before the hermits told them thus: "You follow this wheel. The place where this wheel falls down will be a place of purity, which will not be affected by the evils of Kaliage. There you can live in peace, without being affected by the evils of Kali-age till the coming of the Satyayuga." Saying these words Brahmā set the wheel rolling in front of them. The hermits followed it. The wheel rolled on till it reached the earth, fell down and was crumbled to powder in a particular place. That place became famous later under the name Naimiṣāraṇya. Sūta came to this place.

As soon as they saw Sūta, the hermits such as Śaunaka and others who were living there welcomed Sūta with hospitality and told him thus: "Oh! hermit, you are the disciple of Vyāsa. You have learned the eighteen Purāṇas from Vyāsa We are eager to hear them. So please recite to us the Purāṇas, the hearing of which will remit all sins and secure heaven."

According to this request Sūta recited the eighteen Purāṇas to the gathering of the hermits. It is in the form of the teaching of Sūta to Śaunaka and the others, i.e. in the form of a dialogue between Sūta and Śaunaka, that the people got the Purāṇas. (Devī Bhāgavata, Skandha I).

3) *Sūta was beheaded.* In Bhāgavata, Skandha 10, there occurs a story, stating how Balabhadrarāma cut off the head of Sūta as the battle of Kurukṣetra had started when Sūta had been reciting the eighteen Purāṇas in Naimiṣāraṇya and how his head was fixed in its place again and he was brought to life. (For further details see under Balabhadrarāma, Para 6).

4) *Other details.* Sūta was one of the hermits who visited Bhīṣma on his bed of arrows during the battle of Bhārata. (MB. Śānti Parva, Chapter 47 Verse 12).

SŪTA II. One of Viśvāmitra's sons who were expounders of the Vedas. (Mahābhārata, Anuśāsana Parva, Chapter 4, Verse 57.)

SŪTA. III. A blended class of people. (See under Varṇa).

SUTALA. A part of Pātāla (netherworld). (See under Pātāla).

SUTANU I. The wife of Aśvasuta, the son of the King of Vajra. Sutanu was the daughter of Yudhiṣṭhira. (Vāyu Purāṇa, 96, 250).

SUTANU II. The daughter of Āhuka otherwise called Ugrasena. (Mahābhārata, Sabhā Parva, Chapter 14, Verse 33) Śrī Kṛṣṇa made Akrūra marry this Sutanu.

SUTAPAS I. A King of the dynasty of Bharata. He was the son of Homa and the father of Bala. (Bhāgavata, Skandha 9).

SUTAPAS II. A Prajāpati who lived in days of yore. A son named Pṛśnigarbha was born to this Prajāpati by his wife Pṛśnī. That son was a partial incarnation of Mahāviṣṇu. (For further details see under Aditi Para 7).

SUTAPAS III. A son of Vasiṣṭha. Seven sons named Rajas, Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas and Śukra, were born by his wife Ūrjjā. All the seven of them were the Saptarṣis (seven hermits) of the third Manvantara. (See under Manvantara).

SUTAPAS IV. Father of the hermit Upamanyn. (Brahmāṇḍa Purāṇa, Chapter 18).

SUTAPAS V. A hermit of the family of Bhṛgu. (See under Ugratapas).

SUTAPAS VI. A hermit who was born in the dynasty of Bharadvāja. This hermit had two wives. A son named Kalyāṇamitra was born by Pitṛkanyakā, one of the two wives.

The glamour of the second wife of Sutapas attracted the sun, who raped her once and from this, the son Aśvinīsuta was born. On seeing that his wife was a harlot, Sutapas abandoned her with her son. Afterwards, at the instance of Śrī Kṛṣṇa, the hermit received his wife and her son back. (Brahmavaivarta: 1: 11).

SUTAPAS VII. A hermit. This hermit once approached the princess Utpalāvatī and requested her for coition with him. The princess refused. Then he cursed her, to become an animal. Utpalāvatī begged for liberation from the curse. Sutapas felt pity for her and blessed her thus:—"A son named Lola will be born to you. He will become the Manu of Tāmasa Manvantara." (Mārkaṇḍeya Purāṇa, Chapter 17).

SUTĀRĀ. A Gandharva damsel who had been cursed. (For further details see under Pramohinī).

SUTASOMA. The son born to Bhīmasena by his wife Draupadī. The information regarding this Sutasoma, taken from Mahābhārata, is given below:

(i) Sutasoma took birth from a portion of the Viśvadevas. (M.B. Ādi Parva, Chapter 67, Verse 127).

(ii) It is mentioned in Mahābhārata, Droṇa Parva, Chapter 23, Verse 28, that this prince was given the name Sutasoma, because he was born by the blessings of Candra (Moon).

(iii) Sutasoma had a combat with Vikarṇa on the first day of the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 45, Verse 58).

(iv) He rescued Śrutakarmā from the hold of Durmukha in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 79, Verse 39).

(v) Sutasoma fought with Viviṁśati. (M.B. Droṇa Parva, Chapter 25, Verse 24).

(vi) Sutasoma fought with Śakuni and was defeated. (M.B. Karṇa Parva, Chapter 25, Verse 18).

(vii) There was a severe fight between Sutasoma and Aśvatthāmā. (M.B. Karṇa Parva, Chapter 55, Verse 14).

(viii) Mention is made in Mahābhārata, Sauptika Parva, Chapter 8, Verse 55, that in the battle of Bhārata, Aśvatthāmā entered the camp of the Pāṇḍava army in the night and killed Sutasoma.

SUTEJANA. A King who was a friend of Yudhiṣṭhira. (Bhārata, Droṇa Parva, Chapter 158, Verse 40).

SUTĪRTHA. An ancient holy place in Kurukṣetra. It is stated in Mahābhārata, Vana Parva, Chapter 83, Verse 54, that the Devas and the manes would come to this place, and that if offerings to the manes are given at this place, one would get the merits of performing horse sacrifice.

SUTĪKṢṆA. A hermit. While Śrī Rāma and Lakṣmaṇa were living in the forest with Sītā, they visited the hermi- of hermits such as Śarabhaṅga, Sutīkṣṇa and others. Once Indra came to the hermitage of Sutīkṣṇa and invited him to the world of gods. It was at this time that Śrī Rāma came to the hermitage with Sītā and Lakṣmaṇa. When they were nearing the hermitage, Indra said "I shall see Rāma later when he has completed his great task." Saying thus Indra went away from the hermitage. Śrī Rāma and his wife and brother asked the hermit, where in the forest, they were to live. The hermit told them that they could live in that hermitage itself.

This hermit was the brother and disciple of Agastya. Once Sutīkṣṇa changed a wicked and cruel man named Duṣpaṇya to a good and righteous man by sprinkling holy water of Gaṅgā on him. (See under Duṣpaṇya). (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 7).

SŪTRA (VEDASŪTRA). See under Veda.

SUTVĀ, A son of Sumantu, the teacher and hermit of Sāmaveda. (See under Guruparamparā).

SUVĀHA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 66).

SUVĀK. A maharṣi in ancient India who held Yudhiṣṭhira in great respect. (Vana Parva, Chapter 26, Verse 24).

SUVAKTRA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Versé 73).

SUVĀMĀ. A holy river in India famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 29).

SUVARCALĀ I. Daughter of the maharṣi called Devala. Śvetaketu (son of a sage) married her and the couple attained salvation by performing the duties of the householder. (M.B. Southern Text, Śānti Parva, Chapter 220).

SUVARCALĀ II. A wife of Sūrya. (Anuśāsana Parva, Chapter 146, Verse 5).

SUVARCAS I. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma in the great war. (Karṇa Parva Chapter 84, Verse 5).

SUVARCAS II. Son of Suketu. Both the father and the son attended the wedding of Draupadī. (Ādi Parva, Chapter 185, Verse 9).

SUVARCAS III. A son of Tapa, the Pāñcajanyāgni. (Ādi Parva, Chapter 185, Verse 9).

SUVARCAS IV. A very truthful Sage who lived in ancient India. Dyumatsena father of Satyavān lived in the āśrama of this sage. He consoled Dyumatsena when Satyavān and Sāvitrī who had gone out to collect firewood were very late to return. (Vana Parva, Chapter 298, Verse 10).

SUVARCAS V. A son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 2).

SUVARCAS VI. A soldier who fought on the Kaurava side and got killed by Abhimanyu in the great war. (Droṇa Parva, Chapter 48, Verse 15).

SUVARCAS VII. One of the two attendants given to Subrahmaṇya by Himavān, the other one being Ativarcas. (Śalya Parva, Chapter 45, Verse 46).

SUVARCAS VIII. A son of the king Khanīnetra. He is known as Karandhama as well. (See under Karandhama).

SUVARCAS IX. Wife of sage Dadhīci. At the request of Indra, the maharṣi sacrificed himself so that the former might use his bones. Suvarcas who hated the Devas especially Indra as the cause of her husband's death cursed Indra that he and his dynasty be ruined. She decided to end her life in the pyre of her husband when the following celestial voice was heard: "You are pregnant." Then she opened her stomach with a sharp stone, took out the foetus and placed it near a Banyan tree and ended her life in her husband's pyre. (Padma Purāṇa, Uttara Khaṇḍa, 135; Śivaśataka, 24-25). The child born from the foetus is the famous Pippalāda. (See under Pirpalāda).

SUVARMAN. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma in the great war. (Droṇa Parva, Chapter 127, Verse 66).

SUVARṆA I. A Devagandharva. A famous celibate, he attended the birthday celebrations of Arjuna. (Anuśāsana Parva, Chapter 122, Verse 58).

SUVARṆA II. A Brahmin sage with his body golden in colour. He once held a talk with Manu about meritorious acts and sins. (Anuśāsana Parva, Chapter 98).

SUVARṆĀ. A princess of the Ikṣvāku dynasty. Suhotra of Pūru dynasty wedded her and to the couple was born a son called Hasti who later on became a King. (Ādi Parva, Chapter 95, Verse 34).

SUVARṆA (M). A unit of measurement in ancient India

SUVARṆĀBHA. A King, grandson of Svārociṣa Manu and son of Śaṅkhapāda. The father once advised the son on the various aspects of Sātvatadharma. (Śānti Parva, Chapter 348, Verse 38).

SUVARṆACŪḌA. A prominent son of Garuḍa. (Udyoga Parva, Chapter 101, Verse 9).

SUVARṆAŚIRAS. A Sage of very olden days. His father's name was Piṅgalavarman. He lived in western India spending his days in singing Sāmaveda. (Udyoga Parva, Chapter 110, Verse 12).

SUVARṆAṢṬHĪVĪ. Son of King Sṛñjaya. While sages Nārada and Parvata were living in that King's palace the following incident took place.

Sṛñjaya expressed his sorrow over having no issues to Nārada who then blessed him to have a son called Suvarṇaṣṭhīvī. The King began performing Yajñas from that day onwards and his queen conceived and in due time delivered a child who was named Suvarṇaṣṭhīvī and he became an ascetic even as a boy. Indra got alarmed by the penance of Suvarṇaṣṭhīvī and tried to frighten him by assuming the forms of various cruel beasts. He also sent his Vajrāyudha against the ascetic, but all to no purpose.

The boy became four or five years old when one day while strolling in the company of his mother on the banks of the Gaṅgā, a tiger jumped upon him. This tiger of illusion had been sent by Indra and the tiger killed the boy. His mother wept aloud and people in the palace gathered around her. Sṛñjaya wept bitterly. Ultimately Nārada appeared, consoled the King and with the permission of Indra brought the boy back to life. (Śānti Parva, Chapter 31; also see under Sṛñjaya)

SUVARṆATĪRTHA. A very ancient holy spot in India. Before creation Mahāviṣṇu once did penance here to please Rudra who appeared before him and granted him boons. That is the great importance of the place. He who worships Śiva here will derive benefits equal to those of conducting an Aśvamedha yajña and also will attain the status of Gaṇapati. (Vana Parva, Chapter 84, Verse 18).

SUVARNAVARMAN. A King of Kāśī. King Janamejaya had married his daughter Vapuṣṭamā. (See under Janamejaya).

SUVASTRĀ. An Indian river famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Verse 25).

SUVĀSTU. A river of India extolled in the Ṛgveda.

SUVĀSTUKA. A King in ancient India. He had also been invited by the Pāṇḍavas to participate in the great war. (Udyoga Parva, Chapter 3, Verse 13).

SUVEDĀ. Wife of Savana, son of Priyavrata. (See under Savana I).

SUVELA. A mountain on the banks of the southern sea. Rāma and Lakṣmaṇa, before entering Laṅkā with the monkey-force, had surveyed the city from the top of this mountain. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa Chapters 38 and 39).

SUVEṆĀ. A river famous in the Purāṇas. Sage Mārkaṇḍeya once saw the river in the stomach of child Kṛṣṇa. (Vana Parva, Chapter 188, Verse 104).

SUVĪRA I. A King of the Bhārata dynasty, son of Kṣemya and father of Ripuñjaya. (Bhāgavata, Skandha 9).

SUVĪRA II. A King born from an aspect of the asura called Krodhavaśa. (Udyoga Parva, Chapter 74, Verse 14).

SUVĪRA III. Son of King Dyutimān, Suvīra was a famous ruler equal in prowess to Indra. (Anuśāsana Parva, Chapter 2, Verse 13).

SUVĪRA IV. A Kṣatriya dynasty. The wicked King, Ajabindu was born in this dynasty. (Udyoga Parva, Chapter 74, Verse 14).

SUVIŚĀLĀ. A female attendant of Subrahmaṇya. (Śalya Parva; Chapter 45, Verse 66).

SUVRATA I. A King of Bharata dynasty. He was the son of Kṣema and father of Viśvajit, (Bhāgavata, Skandha 1).

SUVRATA II. A King of the Aṅga royal dynasty. He was the son of King Uśīnara who begot of his wife Nṛgā the son called Nṛga, Nara by his wife, Narā; Kṛmi by the wife Kṛmī; Daśa by the wife Suvratā and Śibi by his wife Dṛṣadvatī. (Agni Purāṇa, Chapter 277).

SUVRATA III. Son of the brahmin Somaśarman. (For details see under Dharmāṅgada).

SUVRATA IV. A muni of ancient days who lived in North India. He was extraordinarily effulgent and reputed. (Vana Parva, Chapter 90, Verse 12).

SUVRATA V. One of the two attendants given to Subrahmaṇya by Mitradeva, the other one being Satyasandha. (Śalya Parva, Chapter 45, Verse 41)

SUVRATA VI. One of the two attendants given to Subrahmaṇya by Vidhātā, the other one being Sukarman. (Śalya Parva, Chapter 45, Verse 42).

SUVRATĀ. Daughter of Dakṣaprajāpati by Vīraṇī. She had four sons one each from Dakṣa, Dharma, Brahmā and Rudra. They were respectively Dakṣasāvarṇi. Dharmasāvarṇi, Brahmasāvarṇi and Rudrasāvarṇi. (Brahmāṇḍa Purāṇa, 41, 39-59).

SUYAJÑĀ. Daughter of King Prasenajit of the Pūru dynasty. She was wedded to King Mahābhauma and King Ayutanāyī was their son. (Ādi Parva, Chapter 95, Verse 20).

SUYAJU. A King who was the grandson of Emperor Bharata and son of Bhumanyu. His mother was Puṣkariṇī. (Ādi Parva, Chapter 94, Verse 24).

SUYAMA. Third son of the Rākṣasa called Śataśṛṅga. Sudeva, the army-chief of King Ambarīṣa, killed Suyama. (M.B. Southern text, Śānti Parva, Chapter 98).

SUYAŚĀ I. A daughter of King Bāhuda and wife of Parīkṣit, son of Anaśvā. The couple had a son called Bhīmasena. (Ādi Parva, Chapter 95, Verse 41).

SUYAŚĀ II. Consort of King Divodāsa of Kāśī. (For details see under Nikumbha).

ŚVABHOJANA (M). A naraka (Hell). (For further details, see the section on Naraka, under Kāla, Yama).

SVADHĀDEVĪ. Wife of the Manes. There is a story, as given below, in Devī Bhāgavata, Skandha 9, about the birth of this goddess.

At the beginning of creation Brahmā created seven groups of Manes of whom four were embodied and three were lustrous ones. The deities called the Manes are the Agniṣvāttas, the Barhiṣadas, the Somapās, Yama, Anala, Soma and Aryaman. The Śrāddhas (oblations offered to the manes) were stipulated as the food of these manes. It was ordered that the Brahmin who does not make offerings to the manes, will be as mean and despicable as the Brahmin, who has not learned the Vedas, who has not eaten meals presented to an idol in temples, and who has not worshipped Devī (goddess), and that he would not be eligible to perform any religious ceremonies. Thus Brahmā meant Śrāddha as food for the manes. But the portion of the rice balls offered by the Brahmins stipulated as the food of the manes, seldom reached them. At last the manes complained to Brahmā. Then Brahmā created a woman of beauty, youth, knowledge and power to grant boons, and of good character, from a portion of pure nature. She was named Svadhā, and was given to the manes as wife. Then Brahmins were ordered to give offerings to the manes only with the spell (Mantra) of Svadhā. When the Brahmins began to do as they were ordered, the manes also began to get food, and they became contented.

Two daughters named Menā and Dhāriṇī were born to the manes by Svadhādevī. It is mentioned in Viṣṇu Purāṇa, Aṁśa 1, Chapter 10, that both of the daughters were expounders of Vedas, full of knowledge and the seat of all good qualities.

SVĀHĀ. A daughter of Bṛhaspati. This Svāhā who was always angry had a son named Kāma. (M.B. Vana Parva, Chapter 219, Verse 22).

SVĀHĀDEVĪ.

1) *General information.* Wife of god Agni (fire). There is a story about the birth of this goddess, as given below, in Devī Bhāgavata, Skandha 9.

In the beginning of creation sufficient arrangements had not been made for food to be supplied to the Devas (gods). They were in misery. At last the devas reached Satyaloka and requested Brahmā to make some arrangements for their food. Brahmā pacified them by saying that he would make available to them, the 'havis' offered by Brahmins as food. Then Brahmā meditated on the Mūla-Prakṛti. A particle of Mūla-Prakṛti appeared before Brahmā and asked him what boon he required. Brahmā said thus :—Oh Goddess ! The gods are miserable due to lack of food. The fire is not powerful enough to digest the 'havis' offered by Brahmins in the fire so as to convert them as food for the gods. The fire would become powerful to digest the havis only if your esteemed self would reside in fire as the power of digestion. Only the havis offered, with the mantra, (spell) ending with the holy name of your glorious self could be digested by fire and taken to the gods as food, and they could accept it as food. So it is my request that your gracious self would become the power that dwells in fire as the figure of wealth and prosperity, adored by men and gods."

But that goddess said that her desire was to get Śrī Kṛṣṇa as her husband. She did penance to Śrī Kṛṣṇa, who appeared and said : "Devī ! you will take birth as the daughter of King Nagnajit in Varāha Kalpa (a world-age) and then you will become my wife. Now you have to become the wife of Agni under the name Svāhādevī and become the power of digestion, and part of the spell (mantra). You and Agni will be worshipped together by all. From that day onwards Svāhādevī became the wife of Fire. It is mentioned in Viṣṇu Purāṇa, Aṁśa 1, Chapter 10, that three sons Pāvaka, Pavamāna and Śuci, were born to the couple. (See under Devī).

2) *Other details.*

(i) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 11, Verse 42, that Svāhādevī remains in the court of Brahmā, glorifying him.

(ii) Once Svāhādevī appeared among the wives of hermits. (M.B. Vana Parva, Chapter 225, Verse 7).

(iii) When Subrahmaṇya was anointed as captain of the army, Svāhādevī also was present. (Mahābhārata, Śalya Parva, Chapter 45, Verse 13).

ŚVAITREYA. Son of Śvitrā. There is a story in Ṛgveda, 1st Maṇḍala, 7th Anuvāka, 33rd Sūkta that Śvaitreya once hid himself under water for fear of enemies.

SVAKṢA. A region in India, very famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 45).

SVANA. Son of the Agni (fire) called Satya. It is said that this Agni is the agent which causes disease to living things. This agni got the name Svana because human beings produce Svana (pitiable cry) when they are afflicted by diseases. (M.B. Vana Parva, Chapter 219, Verse 15).

SVANAYA. Son of King Bhāvayavya. The daughter of this King, who is praised in the Ṛgveda, was married by the hermit Kakṣīvān. (For further details see under Kakṣīvān I, Other details, Para 6).

ŚVAPHALKA. Father of Akrūra. Vṛṣṇi, a Yādava King had two sons Śvaphalka and Citraka. It was divinely ordained that there would not be epidemics and drought in the place where Śvaphalka lived. Once there was no rain for a period of three years in the land of the King of Kāśī. So the King of Kāśī took Śvaphalka with him to his country. With his arrival there was rainfall in the land and the King who was pleased at it gave his daughter Gāndinī in marriage to Śvaphalka.

There is a story about the birth of Gāndinī also. Gāndinī remained in her mother's womb for many years. At last the King of Kāśī called to the child in the womb and said, "Take birth at once; why do you remain there so long?" The child replied, "I shall come out if you allow me to offer a cow as gift every day." The King allowed it and the child was born. She was named "Gāndinī." She used to offer the gift of cows to Brāhmaṇas daily. After she married Śvaphalka, several sons including Akrūra were born to her, (Harivaṁśa, Chapter 34, Bhāgavata, 10th Skandha).

SVAPNA (DREAM).

1) *General information.* One of the four states of mind.

2) *Result of Svapna.* The Indians believe that there are two kinds of dreams and that they have the power to suggest things going to happen in future. So Indian sages have classified dreams as good dreams and bad dreams.

Bad dreams:—

Seeing the following in dream is bad.

(1) Grass and trees have grown all over the body except the navel. (2) The dust of bronze was sprinkled on the head (3) The head was completely shaved. (4) One (the dreamer) had been nude. (5) He (the dreamer) had worn dirty clothes (6) He had applied oil on the body. (7) One is smeared with mud. (8) He had fallen from a higher level to a lower level. (9) He had married. (10) He had sung songs. (11) He had amused himself by playing a lute etc. (12) He had got on a swing (13) He had obtained lotus flower and metals. (14) He had killed serpents. (15) He had climbed on trees with red flowers or on the back of low caste people, hog, dog, ass, or camel. (16) He had eaten flesh of birds or sesame oil or oil-cake. (17) He had entered the womb of his mother. (18) He had got on a funeral Pyre. (19) The flag post of Indra had been broken down. (20) The Sun and the Moon had fallen down. (21) The gods, Brahmins, Kings or teachers have been angry. (22) Stars or planets have fallen. (23) He had engaged himself in dance or playing musical instruments or singing. (24) He had played musical instruments except the lute (Vīṇā).(25) He had been carried down by the current of a river. (26) He had taken bath in muddy water or cowdung water or Ink. (27) He had embraced virgins. (28) He had engaged in pederasty. (29) Limbs of the body were damaged. (30) He had vomited and passed excrements. (31) He had gone to the south. (32) He had caught disease. (33) Fruits have been destroyed (34) Cleavages occurred in minerals. (35) The house was covered with dust. (36) He had swept the house clean. (37) He had played with devils or cruel animals or monkeys or low caste people. (38) Had suffered molestation and hurts from enemies. (39) He had worn hermit's coloured cloth or played with coloured clothes. (40) He drank oil and got immersed in water. (41) He has worn blood-coloured garland and cosmetics.

If the dreams mentioned above are seen it should not be mentioned to anybody. After the dream, either he should sleep again or take bath. To counteract the effects of bad dreams, do one of the following such as offering sesame as oblation in fire; worshipping Viṣṇu or Śiva, or the Sun or Gaṇeśvara; singing hymns of praise; reciting sūktas (verses) such as Puruṣasūkta etc. The dreams seen in the first watch of the night will come into effect within one year; dreams seen in the second watch of the night will take effect within six months; those seen in the third watch of the night will take effect within three months and those seen in the fourth watch of the night will take effect within half a month and those seen at dawn will be realized within ten days. If a bad dream and a good dream are seen in one night, the last one will take effect. So it is better not to sleep any more in the night after seeing a good dream.

B. Good dreams. Seeing that—

(1) he has climbed on a mountaian or the upper storey of a building, or on the back of an elephant, or horse, or bull or on the top of trees having white flowers, or in the sky. (2) grass has grown in the loins. (3) several heads have grown. (4) hair is turned grey or adorned with white flowers. (5) one is wearing white cloth. (6) he has caught the Moon, or the Sun or the stars and patted them. (7) one has embraced the flag of Indra or hoisted the flag of Indra. (8) held the earth and fountain. (9) one has attacked the enemies. (10) he has won a controversy, or gambling or a battle. (11) he has eaten raw flesh or pudding. (12) one has bathed in blood. (13) one has drunk Surā (liquor) or blood or milk. (14) one has handled weapons. (15) the sky is clear. (16) drank the milk of cow, buffalo-lioness, elephant or mare, by mouth as their calves do. (17) one got blessings from the gods, or Brahmins, or teachers. (18) one is anointed with water in the horn of cow or water oozed from the lunar region, or anointed as the ruler of a kingdom. (19) the head is wounded or he himself was dead. (20) houses etc. have caught fire. (21) one received the emblems of kings. (22) he has played the instrument lute. (23) a king or elephant or horse or gold or an ox or a cow comes before.

If at the end of the dream he is seen as having climbed on the back of an ox or an elephant or on the top of a house or a mountain or a tree, or as having smeared ghee or excrement on the body or gone to a prohibited woman, or seen white cloth, clear water, tree with fruits, or a clear sky, it forebodes good future. (Agni Purāṇa, Chapter 229).

SVARĀṢṬRA. A country in India famous in the Purāṇas. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 48.

SVARAVEDĪ. A celestial maid. (For further details see under Pramohinī).

SVARBHĀNAVĪ. The daughter of Svarbhānu. Āyus, the son of Purūravas married Śvarbhānavī. Five sons beginning with Nahuṣa were born to the couple. (M.B. Ādi Parva, Chapter 75, Verse 26).

SVARBHĀNU I. A Dānava (asura) born to Kaśyapaprajāpati by his wife Danu. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Verse 12 that Ugrasena the father of Kaṁsa was the rebirth of this Dānava.

SVARBHĀNU II. An son born to Śrī Kṛṣṇa by Satyabhāmā. (Bhāgavata, Skandha 10).

SVARGADVĀRA, An ancient holy bath, situated in Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Verse 167, that one could attain heaven by bathing in this holy tīrtha.

SVARGAMĀRGATĪRTHA. A holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 61, that those who bathe in this holy place will attain the world of Brahmā.

SVARGĀROHAṆA PARVA. An important section in Mahābhārata. (See under Bhārata).

SVARGATĪRTHA. A holy place. This place is in the forest Naimiṣa. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 33, that he who lives in this place for a month and gives offerings to the manes, will obtain the fruits of performing Puruṣamedha yajña (A sacrifice).

SVARṆĀ. A celestial woman. By the blessings of Krauñca a daughter named Vṛndā was born to Svarṇā. There were none who were not fascinated by her beauty. Once Śukra asked Svarṇā, and obtained Vṛndā, for the asura

named Jalandhara. (Padma Purāṇa, Uttara Khaṇḍa, Chapter 4).

SVARṆABINDU. A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45).

SVARṆAGRĪVA. A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45).

SVARṆAROMĀ. A king of the Solar dynasty. It is stated in Bhāgavata, Skandha 9, that this king was the son of Mahāromā and the father of Prastharomā.

SVAROCIS. A son born to the king Dyutimān by his wife Varūthinī. He had learned the languages of all the living creatures from Vibhāvarī, the daughter of Mandāra a Vidyādhara, and the art called "Padminīvidyā" from Kalāvatī the daughter of Para, a Yakṣa. Three sons, named Vijaya, Merumanda, and Prabhāva were born to Svarocis by his three wives Manoramā, Vibhāvā, and Kalāvatī. Later from a jungle goddess another son named Svārociṣa also was born to Svarocis. Svārociṣa who was also called Dyntimān, became an emperor afterwards. (Mārkaṇḍeya Purāṇa, 61).

SVĀROCIṢA. A Manu. See under Manvantara.

SVARŪPA. An asura. This asura remains in the palace of Varuṇa and serves him. (Sabhā Parva, Chapter 9, Verse 14).

ŚVĀSĀ. A daughter of Dakṣaprajāpati. Dharmadeva married her. Anila, the Vasu, was born as their son. (M.B. Ādi Parva, Chapter 66, Verse 17).

SVASTIKA I. A nāga (serpent) who lived in Girivraja. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 9, Verse 9, that this serpent lives in the palace of Varuṇa.

SVASTIKA II. A warrior of Subrahmaṇya. (M. B. Śalya Parva, Chapter 45, Verse 65).

SVASTIMATĪ. An attendant of Subrahmaṇya. (M. B. Śalya Parva, Chapter 46, Verse 12).

SVASTIPURATĪRTHA. An ancient holy place in Kurukṣetra. Those who visit this holy place will obtain the fruits of giving thousand cows as alms. (M. B. Vana Parva, Chapter 83, Verse 174).

SVASTYĀTREYA. An ancient hermit. Mention is made in Mahābhārata, Śānti Parva, Chapter 208, Verse 28 that this hermit had lived in South India.

SVAŚVA. A king praised in the Ṛgveda. With a view to obtain a son, he worshipped the Sun and the Sun himself took birth as his son. The son grew up and became king. Once there arose a fight between this king and hermit Etaśa, in which fight Indra saved the hermit. (Ṛgveda, Maṇḍala 1, Anuvāka 11, Sūkta 61).

SVĀTI. A grandson of Cākṣuṣa Manu. Ten sons were born to Cākṣuṣa Manu, by his wife Naḍvalā. Svāti was the son of his son Ūru by his wife Āgneyī. Śvāti had five brothers named Aṅga, Sumanas, Kratu, Aṅgiras and Gaya. (Agni Purāṇa, Chapter 18).

SVAVATKA (ŚVAPHALKA). Father of Akrūra. (See under Śvaphalka)

ŚVĀVILLOMĀPAHA. A holy place situated in Kurukṣetra. (Mahābhārata, Vana Parva, Chapter 83, Verse 61).

SVAYAMBHŪ. A teacher—priest. This teacher was the first one who had given precedence to the ceremonial rites of Śrāddha (offering to the manes). (M.B. Anuśāsana Parva, Chapter 191).

SVĀYAMBHUVA MANU. Son of Brahmā and the first of the Manus.

1) *Birth.* Svāyambhuva Manu was born as the mental son, and Śatarūpā as the mental daughter, of Brahmā. Svāyambhuva did penance and acquired boons for ruling over the subjects. He married Śatarūpā herself. Brahmā appointed him as the first Manu to rule over the subjects. Two sons named Priyavrata and Uttānapāda and two daughters named Prasūti and Ākūti, were born to Svāyambhuva by his wife Śatarūpā. Of the two daughters Prasūti was given to Prajāpati Dakṣa and Ākūti to Prajāpati Ruci as wives. A son named Yajña and a daughter named Dakṣiṇā were born to Ruci by Ākūti. The children were twins.

It is believed that Svāyambhuva and Śatarūpā are the first human beings. A story as given below, occurs in Matsya Purāṇa. Brahmā took birth as a man somewhere in Kāśmīra. Brahmā who took birth as man, created Śatarūpā from his own body, without any decrease in its radiance. Svāyambhuva (Brahmā) appreciated the beauty of Śatarūpā. He grew amorous. But Brahmā was ashamed of his feeling, as Śatarūpā being half of his body, was his daughter. Being subjected to love and shame at the same time Svāyambhuva stood there, looking at Śatarūpā. To avoid the look of Brahmā, Satarūpā moved to one side. Brahmā had no courage to turn his face to that side. So another face sprang up on that side for him. Śatarūpā turned to four sides and Brahmā thus got four faces. His amour subsided. When the desire subsided, a man originated from Brahmā. That man is Svāyambhuva. (For further details see under Manvantara).

SVAYAÑJĀTA. A son born to a man by his own wife. (M.B. Ādi Parva, Chapter 119 Verse 33).

SVAYAMPRABHĀ. A daughter of Maya, an asura. Two daughters named Svayamprabhā and Somaprabhā were born to Mayāsura. From birth Svayamprabhā became a celibate. Nalakūbara the son of Vaiśravaṇa married Somaprabhā.

Svayamprabhā, the celibate, became the maid of Rambhā. (For the rest of the story, see under Rāma Para 25). (Kathāsaritsāgara, Madanamañcukālambaka, Taraṅga 3).

SVAYAṀVARA I. A sub-section of Ādi Parva in Mahābhārata. This sub-section comprises Chapters 183 to 191 of Ādi Parva.

SVAYAṀVARA II. A Kṣatriya custom of princesses selecting their husbands themselves. There are three kinds of Svayaṁvara. These three types are stipulated for Kings only. The first type is Icchāsvayaṁvara, the second one is Savyavasthāsvayaṁvara and the third is Śauryaśulkasvayaṁvara. No condition is attached to Icchāsvayaṁvara. Anybody may be chosen as husband according to the wish of the bride. Damayantī Svayaṁvara is an example of this. In the second it will be stipulated that the bridegroom will have to possess certain qualifications. In Sītā-Svayaṁvara Śrī Rāma drew the bow of Tryambaka, and married Sītā. This is an example of the second type of Svayaṁvara. The third type is meant for adventurous heroes. Arjuna's marrying Subhadrā is an example of the third type of Svayaṁvara. (Devī Bhāgavata, Skandha 3).

SVEDAJA. An asura (demon). (See under Raktaja).

ŚVETA I. A King in ancient India. By his moral and spiritual power he was able to restore his dead son to

life. He did not eat meat. Mahābhārata, Anuśāsana Parva, Chapter 150 mentions that he was one of the few Kings who deserve to be remembered with reverence at dawn and dusk. (M.B. Ādi Parva, Chapter 1, Verse 233; Śānti Parva, Chapter 153, Verse 68; Anuśāsana Parva, Chapter 115, Verse 65).

ŚVETA II. A King. Mahābhārata, Sabhā Parva, Dākṣiṇātya Pāṭha, Chapter 14 mentions that he was one of the prominent Kings in India.

ŚVETA III. A son of the Virāṭa King. Śveta was the son of King Virāṭa by his chief wife Surathā, who was a princess of Kosala. Śveta had attended Yudhiṣṭhira's Rājasūya. This distinguished warrior was killed by Bhīṣma in Bhārata Yuddha. (M.B. Dākṣiṇātya Pāṭha, Virāṭa Parva, Chapter 16; Sabhā Parva, Chapter 44, Verse 20; Bhīṣma Parva, Chapter 48).

ŚVETA IV. A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45, Verse 64).

ŚVETA V. Son of the elder brother of King Sudeva. There is a story of how Śveta, who was a sinner, attained mokṣa (salvation) by a vision of sage Agastya. Towards the end of his life, Śveta attained Mokṣa by performing austere tapas. But since he failed to earn God's grace by giving food to the hungry, even in Heaven, he was tormented by hunger and thirst. His hunger was so severe that he began eating his own flesh. At last as suggested by Brahmā he was born again on earth and after a visit to Agastya re-entered Heaven.

ŚVETĀ VI. A daughter of Dakṣa. Ten daughters were born to Dakṣa by his wife Krodhavaśā, including Śvetā. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 14th Sarga).

ŚVETA VII. A mountain in Uttarā Khaṇḍa. In Mahābhārata, Vana Parva, Chapter 139, Verse 1, we find that the Pāṇḍavas crossed the Śveta mountain during their life in the forest.

ŚVETA VIII. A country situated on the northern side of the Nīla mountain. The region known as "Hiraṇyakam" is situated to the north of this country. (M.B. Bhīṣma Parva, Chapter 6, Verse 37).

ŚVETABHADRA. A Guhyaka (guardian of treasury). Mahābhārata, Sabhā Parva, Chapter 10, Verse 15 mentions that he serves Kubera in Kubera's assembly. He was the guardian of Kubera's treasury.

ŚVETADVĪPA. An island. It was on this island that Mahāviṣṇu performed his austere tapas for obtaining "Brahma Vidyā". It is situated on the northern side of the ocean of milk. It is 32,000 miles above Meru mountain. The inhabitants of Śvetadvīpa are without the sense organs. They do not take food. They are rich in "Jñāna" (knowledge). Their bodies give out perpetual fragrance. These sinless people are of white complexion. Their bodies and bones are as hard as Vajrāyudha. Their heads are as broad and flat as umbrellas and their voice as loud as thunder. Each of them has four arms and sixty teeth. All of them worship Śiva. (M.B. Śānti Parva, Dākṣiṇātya Pāṭha, Chapter 335).

ŚVETAKETU. A Maharṣi.

1) *Birth.* Śvetaketu was the son of the sage Āruṇi or Uddālaka who was born in the Gautama clan. Śvetaketu had a sister named Sujātā. Aṣṭāvakra was her son by the sage, Kahoṭaka. Thus Śvetaketu was Aṣṭāvakra's uncle. Śvetaketu and Aṣṭāvakra grew up together in Uddālaka's āśrama. (See under Aṣṭāvakra).

2) *Pride perishes.* Under his father's training Śvetaketu became a great scholar. With the increase in his scholarship, he became very proud. The father who understood this called him to his side and asked him :- "By studying all about what you can see, hear and understand, have you learnt anything about what you cannot see, hear or understand?" Śvetaketu admitted that he did not know. Then Uddālaka explained to him the mystery of Paramātmā (universal soul) which is without beginning or end. (Chāndogyopaniṣad).

3) *Śvetaketu in Pāñcāla.* After completing his education under his father, Śvetaketu went to Pāñcāla. There, in the royal assembly Jaivali, the Pravāhaṇa King asked him the following questions :—"Where do people go from this world ? How do they return ? Where do Devayāna and Pitṛyāna meet ? From where do they diverge ? Why is Pitṛloka imperfect ? What is the fifth yajñabali ?"

Śvetaketu answered that he did not know because his father had not taught him these things. Then he went to his father Āruṇi and told him about his failure to answer these questions. The father admitted that he too did not know them and suggested that they should ask Pravāhaṇa himself. Since Śvetaketu refused to go with him to see the King, Uddālaka himself went to Prāvahaṇa. The King enlightened him on the above topics and sent him back. (Chāndogyopaniṣad 1.8).

4) *Ācārya of Yajña Rules.* In Kauṣītaki Brāhmaṇa, Śvetaketu is described as the Ācārya of the rules of Yajña. He has laid down definite rules and procedures for priests officiating in Yajñas. Besides, he has suggested the different customs and practices to be observed by Brahmacārins and tapasvins. In the treatises dealing with Dharmaśāstra before his time, food of sweet taste was denied to Brahmacārins. But Śvetaketu has pointed out that it was an entirely wrong doctrine. (Gopatha Brāhmaṇa, 1.33; Sāṁkhyāyana Brāhmaṇa, 1.33).

Once an ācārya named Jātūkarṇya became the priest of the Kings of Kāśī, Kosala and Videha. Śvetaketu who was angry at this complained bitterly about this to his father. Then Uddālaka reminded his son that priests should yearn for wisdom instead of being attracted by worldly pleasures.

5) *Author of Kāmaśāstra.* It is more or less clear that it was Śvetaketu who abridged the original work on Kāmaśāstra by Nandi, into 500 chapters. This abridgement of Śvetaketu was again abridged after some years by Bābhravya. It was after abridging it again and adding Dattakācārya's "Vaiśika" and Suvarṇanābha's "Sāmprayogika" etc., that Vātsyāyana composed his famous treatise "Kāmasūtra". Really speaking, the basis of Vātsyāyana's "Kāmasūtra" was the works of Bābhravya and Śvetaketu on Kāmaśāstra.

It has been observed that the first person who raised his voice against the evils of drinking and adultery by the Brāhmaṇa community was Śvetaketu. There is a story in the Mahābhārata about the fact which prompted him to bring marriage within the framework of law. Śvetaketu was Uddālaka's son, born to his wife by one of his disciples. (M.B. Śānti Parva, Chapter 35, Verse 22). Once his mother was abducted by a Brāhmaṇa. This incident inspired him to make stringent laws insisting on monogamy for men and women.

ŚVETAKI. A King. He was mostly occupied in perform-

ing Yajñas. Mahābhārata gives the following details about this yajña lover:

(i) Śvetaki performed numerous Yajñas. He was a King who was deeply absorbed in Yajñas. (M.B. Ādi Parva, Chapter 222).

(ii) Once the Yajña he performed was so prolonged that the Ṛtviks were utterly tired and left the Yajña in the middle. After that the King had to bring in other Ṛtviks to complete it. (M.B. Ādi Parva, Chapter 225, Verse 21).

(iii) He worshipped Śiva and propitiated him to get a blessing to enable him to perform many Yajñas. Śiva advised him that he should do "āhuti" (homa or sacrifice) in Agni continuously for twelve years. Accepting this advice, the king invited Durvāsas to make arrangements for the Yajña. Appointing Durvāsas as Ṛtvik, Śvetaki continued the Yajña for a hundred years. (For more information see under Khāṇḍavadāha).

ŚVETAPARṆA. King of the city of Bhadrāvatī, which was situated to the east of Hastināpura. In Jaimini Aśvamedha Parva, Chapter 10, Verse 15, it is stated that Bhīma after a fight captured and took with him the beautiful horse of this King for the purpose of Yudhiṣṭhira's Aśvamedha Yajña.

ŚVETARAŚMI. An elephant. A Gandharva happened to be born as a white elephant in the Kaliṅga country, as a result of a curse. Śvetaraśmi is the name of that elephant. The King Ratnādhipa mounted that elephant and did many exploits.

King Ratnādhipa was the ruler of the island Ratnakūṭa. He was a prominent Vaiṣṇava. He did tapas to Viṣṇu with the object of conquering the whole earth and to get all princesses as his wives. Mahāviṣṇu appeared before him and said:—"A Gandharva has been born in the land of Kaliṅga by a curse as a white elephant. His name is Śvetaraśmi. As directed by me, he will come to you. You may ride him and he will take you through the air across the sky. All the Kings against whom you fight, will be defeated and they will offer their daughters to you as tribute."

Next day, the elephant Śvetaraśmi descended before him through the air. As advised by Mahāviṣṇu Ratnādhipa mounted the elephant and conquered the whole world and secured numerous princesses. One day as the King was riding the elephant and travelling through the air, an eagle came and pecked at the forehead of the elephant. Ratnādhipa drove it away by a thrust with his spear. But the elephant fell down unconscious. Even after five days he did not rise. The King offered prayers to the "Lokapālakas". He was about to cut off his own head and offer it as sacrifice to them. Just then he heard a mysterious voice saying:—"Do not be rash; Śvetaraśmi will rise at the touch of a chaste woman."

The King at once went to the palace and brought his chief queen who was kept closely guarded and asked her to touch the elephant. But he did not rise. Then he ordered all the rest of his wives in turn to touch the elephant. Still the elephant did not rise. When he found that none of his 80,000 wives was a "chaste woman", the King was ashamed of himself. Then he brought every one of the women in his kingdom and made them touch the animal one by one. But it was all in vain. At this stage, when Ratnādhipa was very much depressed, a merchant named Harṣagupta from Tāmralipti happened to come there. He was accompanied by his wife Śīlavatī. She touched the elephant and immediately it stood up. Ratnādhipa was very much pleased and married Śīlavatī's sister Rājadattā. After offering many rich presents to Śīlavatī and Harṣagupta Ratnādhipa took Rājadattā on the back of Śvetaraśmi to a deserted island Catuśśāladvīpa and left her there under the protection of several women attendants. The King spent his nights at Catuśśāladvīpa and days in his own palace.

One day Rājadattā was remaining alone in her residence. The attendants had gone out to attend to various duties. At this time a man happened to arrive there from somewhere. He was Bhavanasena, the son of a Vaiśya. He reached the island with the help of a piece of wood which was floating in the sea after a shipwreck. Rājadattā who heard his story, was irresistibly attracted by him and she embraced him. Just then the King arrived on the scene. Consoling himself by thinking that this was also the will of Fate, he let off the Vaiśya youth.

The King returned to his palace and decided to spend the rest of his life by doing tapas in the forest, after giving away all his wealth and property to the poor. When he was about to mount Śvetaraśmi, the animal suddenly transformed itself into a man of divine glory, dressed in gorgeous clothes and jewels. He spoke to the King as follows:—"I am a Gandharva. My name is Somaprabha. There is my elder brother Devaprabha who lives on the Malaya mountain. My brother had a wife named Rājavatī. Once all the three of us went to worship in a Viṣṇu temple at a place called Siddhavāsa. At that time my sister-in-law sang a devotional song. A Siddha who was enchanted by her song was looking fixedly at her. Enraged at it, my brother asked the Siddha why he was staring at his wife with lustful eyes. The innocent Siddha was naturally provoked by the question and pronounced a curse that my brother and his wife would be born in human wombs and in that birth, he would see his wife having sexual union with a stranger. When I heard my brother being cursed I became very angry. I hurled a toy elephant which was in my hand at the time, at the Siddha. He then cursed me also to become a white elephant just like the toy with which I hit him. I am that younger brother and you are my elder brother. This Rājadattā, your queen was my sister-in-law Rājavatī. Our curse is now over." As soon as he concluded, all the three of them renounced their earthly bodies and were restored to their original forms. (Kathāsaritsāgara, Ratnaprabhālambaka, Taraṅga 2).

ŚVETASIDDHA. A warrior of Subrahmaṇya. (Śalya Parva, Chapter 45, Verse 68).

ŚVETĀŚVATARA. He was the author of the famous Upaniṣad known as "Śvetāśvatara. Many spiritual and philosophical topics are discussed in this work divided into six chapters.

ŚVETAVĀHA. Another name for Arjuna. (See under Arjuna).

ŚVETAVAKTRA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Verse 73).

SVIṢṬAKṚT I. Another name of Agni (Fire). It is mentioned in Mahābhārata, Vana Parva, Chapter 219, Verse 22, that this Agni was the sixth son of Bṛhaspati.

SVIṢṬAKṚT II. The Agni (fire) called Viśvapati, who was the second son of Manu. Rohiṇī the second

daughter of Manu also is known by the name Sviṣṭakṛt. It is mentioned in Mahābhārata, Vana Parva, Chapter 221, that the offering in fire, of the fat portions of the sacrificial animals, is carried out properly by the help of this fire.

ŚVITRĀPUTRA. See under Śvaitreya.

SVOTTHA. A King. (See under Śaralomā).

ŚYĀMĀ. One of the nine daughters of Meru, including Śyāmā. They are called Navakanyās. They were married by the sons of Agnīdhra. (Bhāgavata, 5th Skandha).

ŚYĀMA. A mountain in Śākadvīpa. It is as dark as clouds and very tall. (M.B. Bhīṣma Parva, Chapter 11, Verse 19).

ŚYĀMABĀLĀ. A heroine of great prosperity. (See under Bhadraśravā).

ŚYĀMAKA. A son of Śūra by Māriṣā. (Bhāgavata, 9th Skandha).

SYAMANTAKA. A divine jewel. (For further details see under Prasena).

ŚYĀMĀŚRAMA. An ancient holy place. By bathing and living here for a fortnight one would obtain the power of "Antardhāna" according to Mahābhārata, Anuśāsana Parva, Chapter 25, Verse 30.

ŚYĀMĀYANA. One of the sons of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 55).

SYANDIKĀ. A river in Kosala. This is very famous in the Purāṇas. It is mentioned in Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 49, Verse 12, that Śrī Rāma, who had started for forest-life, crossed the river "Syandikā where peacocks and swans called."

ŚYĀPARṆA (S). A priestly community. They were the priests of King Viśvantara. Once Viśvantara decided to perform a Somayāga. Without allowing Śyāparṇas to take part in that yāga, the King invited other priests for the purpose. At that time, Rāmabhārgaveya, one of the Śyāparṇas devised a new method concerning Somayāga and established his claim to priesthood. (Aitareya Brāhmaṇa, 7, 27).

ŚYĀVĀŚVA. Son of the sage Arcanānas. (See under Arcanānas).

ŚYENA I. A class of birds. A daughter named "Śyenī" was born to Kaśyapa Prajāpati by his wife Tāmrā. Śyenas were the sons of Śyenī. (M.B. Ādi Parva, Chapter 66, Verse 56).

ŚYENA II. An ancient sage. Mahābhārata, Sabhā Parva Chapter 7, Verse 11, describes him as shining in Indra's assembly.

ŚYENACITRA. A King in ancient India. This King had never eaten meat. (M.B. Anuśāsana Parva, Chapter 115, Verse 63).

ŚYENAGĀMĪ. A military commander of Khara the Rākṣasa. In his battle with Śrī Rāma, Khara had twelve military commanders including Syenagāmī. (Vālmīki Rāmāyaṇa. Araṇya Kāṇḍa, Sarga 26).

ŚYENAJIT I. Son of Dala, a King of the Ikṣvāku dynasty. Mahābhārata, Vana Parva, Chapter 192, Verse 63 mentions that he was the most beloved son of his father.

ŚYENAJIT II. Uncle of Bhīmasena. (M.B. Udyoga Parva, Chapter 141, Verse 27).

ŚYENĪ. See under Śyena.

SYŪMARAŚMI. An ancient hermit. It is stated in Mahābhārata, Śānti Parva, Chapter 238, that this hermit got into the stomach of a cow and sitting there, talked with the hermit Kapila about the ways of Karma and renunciation. This hermit Syūmaraśmi is as ancient as the Ṛgveda. A statement as follows, occurs in Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 112. "Ye Aśvins who are the Leaders. Come here also with those protective weapons by which you gave protection to Atri, Śaṁyu and Manu, and the arrows by shooting which you saved Syūmaraśmi."

T

TA (त). This letter means a thief or the inner down of a bird. (Agni Purāṇa, Chapter 348).

ṬA (ट). This letter means the act of singing. (Agni Purāṇa, Chapter 348).

TAḌITPRABHĀ. A female follower of Subrahmaṇya. (Verse 17, Chapter 46, Śalya Parva).

TAIJASA. A holy place. This is situated in Kurukṣetra The importance of this place lies in the fact that it wa at this place that all devas together crowned Subrahmaṇya as their Commander-in-chief. (Śloka 16, Chapter 83, Vana Parva).

TAITTIRI. A celebrated sage of the Taittirīya branch of sages. He attended the Yāga conducted by Uparicaravasu. (Śānti Parva).

TAKṢA. A son born to Bharata of his wife Māṇḍavī. This prince along with his brother Puṣkara conquered Gāndhāradeśa and created Takṣaśilānagarī there. (Uttarakāṇḍa, Vālmīki Rāmāyaṇa, and Vāyu Purāṇa).

TAKṢAKA I. A fierce serpent.

1) *Genealogy and birth.* Descending in order from Viṣṇu—Brahmā—Marīci—Kaśyapa—Takṣaka.

Kaśyapamuni got of his wife Kadrū serpents and Takṣaka was one of the serpent chiefs. (Śloka 5, Chapter 35, Ādi Parva). See also under Kadrū).

2) *Takṣaka and Parīkṣit.* In his boyhood Takṣaka went out from the family. The reason was a curse by his mother. Once Kadrū and Vinatā, another wife of Kaśyapa, entered into a controversy regarding the colour of the hair of the tail of the horse Uccaiśśravas. Kadrū said, it was black and Vinatā said it was white. It was decided that she who lost the wager should become the servant of the other. That night Kadrū called her children and asked them to go and hang on the tail of the horse so that it should appear black. Some of the righteous children opposed this deceitful attempt of their mother and refused to go. Kadrū cursed them saying that they would be burnt to death at the Sarpasatra of Janamejaya. Kadrū sent those children out from home and Takṣaka became their leader.

At that time Parīkṣit (King of Bhārata) became the victim of a curse that he would die by the bite of Takṣaka within seven days. (To know more details regarding this curse of the sage see under Āstīka). The worried King in consultation with his ministers decided to take protective measures. At first he moved to a seven-storeyed palace and stayed on the seventh storey. Physicians of fame and those well-versed in mantras were posted at the palace. Brahmins were put on duty for prayers. The entire palace and precincts were guarded by huge elephants. Security arrangements were such that even wind found it impossible to enter the palace without permission. The King did all his daily routine activities in the palace itself.

At that time Kaśyapa [There is a version that it was Dhanvantari who was thus sent back by Takṣaka. 9th Skandha, Devī Bhāgavata] was the greatest of all physicians and māntrikas and, greedy that he was, he started to the palace of Parīkṣit thinking that it would be the best opportunity to obtain some money from the King. Takṣaka also was going to the palace in the guise of a brahmin. On the way Takṣaka met Kaśyapa and knowing well that the presence of the celebrated Kaśyapa at the palace would be an obstacle to the achievement of his mission, he approached Kaśyapa. They talked on the way and Kaśyapa said he was going to the palace to save the King from the bite of Takṣaka. Then Takṣaka, revealing his identity, said that it was impossible to save anybody from the result of his bite. Both then decided to test their skill then and there. A huge banyan tree with many branches spreading wide was standing nearby and Takṣaka gave it a bite. Within seconds the huge tree was charred to destruction; Kaśyapa then took some water and reciting a mantra poured the water over the ashes of the tree and then to the surprise of Takṣaka, the tree rose up and stood in its original form. On seeing that Takṣaka confessed that Kaśyapa was superior to him. Takṣaka then coaxed him to his side and giving him a huge amount as bribe bade him return home.

Six days went by and on the seventh day Takṣaka reached the palace of Parīkṣit. He found the palace well-guarded and watched. There was no way to go in. Takṣaka then called all his relatives and had them disguised as brahmins. He sent them in with fruits and roots, like people who had come to pay homage to the King. Takṣaka crept into one of the most attractive of the fruits as a tiny worm. The guards at the gate stopped them. The fake brahmins then said that they had come a long way from a far off tapovana and should be allowed to see the King. The information was carried to the King. The King said he would see the brahmins the next day but ordered their gifts to be brought to him. When the fruits and roots were brought to him, he gave a fruit each to the ministers, himself taking the most beautiful fruit of the lot. When he cut the fruit open he saw a worm with two black eyes and a red body sitting inside it and was a bit surprised. Then he addressed his ministers thus : "Oh, best of ministers, by your earnest and sincere endeavour nothing has happened to me till now. The Sun is going to set and the term of the curse is going to end. There is no need to be afraid of any poison now. But let not a curse of a sage go futile. Let this worm bite me and fulfill the curse." So saying the King took the worm and placed it on his neck. The worm changed itself into the fierce Takṣaka and bit the King and the King fell down dead. (12th Skandha, Devī Bhāgavata).

3) *How Takṣaka became Indra's friend.* Once the son of a sage of great divine splendour named Uttaṅka was studying under a Guru named Veda. When his education was complete, the Guru asked him to bring as dakṣiṇā (fees) the ear-rings worn by the Kṣatriya wife of King Pauṣya. Indra made Takṣaka steal the ornament and created many obstacles on the way. (For details see under Uttaṅka). That incident made them mutual friends and gradually Takṣaka became an intimate friend of Indra.

From that day onwards Uttaṅka waited for an opportunity to take vengeance on Takṣaka. It was at that time that Janamejaya, son of Parīkṣit, became the king. Janamejaya was only eleven years old when he became king and he was not then aware of the details of the death of his father. Uttaṅka went to him and told him how Takṣaka killed his father. Janamejaya became furious and asked him how to wreak vengeance on him. Uttaṅka suggested the performance of a Sarpasatra to which all the serpents should be attracted by mantras and burnt to death there. The young king agreed and Uttaṅka with other ṛṣis commenced the Sarpasatra.
One by one all the serpents came and fell into the sacrificial fire but Takṣaka was not to be found. Where is Takṣaka? This question was heard from many lips. Takṣaka was specially invoked by Uttaṅka. Takṣaka could not bear the power of Uttaṅka and he ran and prostrated before Indra. Indra not only did give refuge but gave him half of his seat in the throne and Takṣaka sat on it fully confident of security. Uttaṅka was enraged, when after repeated calls by mantra, Takṣaka did not appear and so he sat in meditation for some time to know the cause. He then saw Takṣaka sitting on the throne of Indra and the sight threw him into fury and he invoked Takṣaka, Indra and the throne and all. Lo ! in an instant Indra, Takṣaka, the throne and all started moving towards the sacrificial fire ! Within seconds all would have been burnt to death but for the timely intervention of a brahmin boy named Āstīka, son of the sage Jaratkāru. (See under Āstīka, Takṣaka escaped death that time).
Takṣaka by instructions from Indra was living in the forest of Khāṇḍava and when that was burnt by Agni, it was Indra who saved Takṣaka from the fire. (See under Khāṇḍavadāha).

4) *Other details.*

(i) A king called Candrāṅgada lived in the house of Takṣaka for some time. (See under Candrāṅgada).

(ii) Takṣaka in the guise of a brahmin named Kṣapaṇaka went to the sage Uttaṅka and stole the ornaments from him. (See under Uttaṅka).

(iii) Once the Earth was made into a cow and everybody milked from her what each wanted. The serpents milked poison from her and they then used Takṣaka as the calf. (See under Pṛthu).

(iv) During the burning of the forest of Khāṇḍava, Arjuna slew the wife of Takṣaka. (See under Khāṇḍavadāha).

(v) When the soul of Balabhadrarāma, after his death, reached Pātāla, Takṣaka received it with respect. (Śloka 15, Chapter 4, Mausala Parva).

(vi) Takṣaka lives in the court of Varuṇa worshipping him. (Śloka 8, Chapter 9, Sabhā Parva).

TAKṢAKA II. The elder of the two sons of Lakṣmaṇa of his wife Ūrmilā. The other was Chatraketu. Following the instructions of Śri Rāma, Lakṣmaṇa went to the east sea coast, defeated the forest tribe there. He then constructed a city there named Agati and made Takṣaka the king there. He then went to the west sea-coast and destroying the barbarous tribe there constructed a city there called Candramatī and made Chatraketu (? candraketu) the king. (Uttara Rāmāyaṇa).

TAKṢAŚILĀ. A place of Purāṇic celebrity situated in the north-west of Bhārata. Even from ancient times this

was an educational and cultural centre. From the descriptions of the Chinese traveller Huen Tsang it is found that Nalandā and Takṣaśilā were two great universities before Christ. The famous Sarpasatra of Janamejaya was conducted at this place situated on the banks of the river Vitastā. The story of Mahābhārata was first told at this place and at the end of the narration Brahmins were given gifts. (Chapters 3 and 5, Ādi Parva).

TĀLA. A hell. There are many hells under water including Tāla. (Chapter 6, Aṁśa 2, Viṣṇu Purāṇa).

TĀLACARA. A place of human habitation in ancient Bhārata. (Śloka 26, Chapter 140, Udyoga Parva).

TĀLADHVAJA. The phantom husband of Nārada. Once Nārada became a woman and a king called Tāladhvaja married her (Devī Purāṇa). It was to show how the mind is covered with illusion that Mahāviṣṇu made Nārada into a woman.

Once Nārada went to Mahāviṣṇu and asked him about the secret of life. Mahāviṣṇu said that there was nothing called life and life exists because of Māyā the illusion of the mind. Nārada insisted that he should see 'Māyā' (illusion) and so Viṣṇu started from Vaikuṇṭha with Nārada on the back of Garuḍa.

Crossing forests, rivers, cities, lakes, villages and mountains they reached Kanyākubja. There they saw a beautiful lake. Garuḍa landed and Viṣṇu and Nārada got down. They walked along the shore of the lake for some time and then they sat beneath a tree for some time. After some time Mahāviṣṇu asked Nārada to take a bath in the lake. Pleased at this command Nārada placed his violin and deer-hide on the shore and after first washing his face and feet and doing 'ācamana' with Kuśa grass in his hand stepped into the water for his bath. Mahāviṣṇu stood near the violin and deer-hide of Nārada and Nārada dipped himself in the water. What a surprise ! Nārada was changed into a woman of great beauty. She had no memory of her previous birth and getting herself on to the shore she stood there watching the surroundings there. Then a king called Tāladhvaja came on horse-back that way. He addressed the beautiful woman as Saubhāgyasundarī and started talking with her. Within hours they got married and Tāladhvaja took her to his palace and spent the honey-moon there happily. Twelve years went by and Saubhāgyasundarī became pregnant. In due course she got a son named Vīravarmā. After another two years she got another son named Sudharmā. Thus she delivered a son every two years for twentyfour years becoming the mother of twelve sons. After some time she bore eight more sons also. When all the twenty sons came of age they were married according to the custom and in due course those sons also got sons. Thus Tāladhvaja and Saubhāgyasundarī became the heads of a large family of children and grand-children and lived happily. One day a king from a far-off place with a great army suddenly came and surrounded Kanyākubja. In the fight that ensued most of the sons and grand-sons of Saubhāgyasundarī were killed. The king fled from the battlefield and came to the palace. Saubhāgyasundarī was in great distress and when the enemies left the battlefield she secretly went there to have a last look at her sons and grandsons lying dead. The sight terrified her. They lay there without heads, hands or legs, eyes protruded, stomach cut open, intestines lying out and blood oozing out from everywhere. She fell to the ground and wept bitterly. Then Mahāviṣṇu came there disguised as an old brahmin and talked to her. He gave her instructions on some truths about life. Saubhāgyasundarī then called Tāladhvaja and they both went to the old lake and as instructed by the old brahmin Saubhāgyasundarī took a dip in the water. Lo ! she became the old Nārada.

When Nārada got up from the lake Mahāviṣṇu was still standing near his violin and deer-skin smiling at him. The sight of Viṣṇu gave him knowledge of all that had happened. He stood there recounting in his memory how he had requested Viṣṇu to show him Māyā and how he had taken a bath in that lake and how he had spent a long period of married life ending in misery and how Viṣṇu had come to her in the form of an old brahmin when she had cried to him in agony and how the old brahmin had taken her and Tāladhvaja to the lake again and how he had become his old self again. He stood there still pondering over these when Viṣṇu called him and said "Come on Nārada, how slow you are. Finish your bath and come soon. What are you thinking about ?" Tāladhvaja, however, was unmoved by any of these. He was puzzled to find a bearded Sannyāsī rising up from the place where his beautiful wife had dipped herself for a bath. He went to Nārada and asked "Oh best of sages, where is my wife who has just dipped herself in this same place ? From where do you come ?" Even before waiting to hear a reply from him the King began to make a hue and cry about the loss of his wife. Then Mahāviṣṇu went to him and consoled him by saying with illustrations that 'human ties are only ephemeral' and asked him to take a bath in the lake. Tāladhvaja after his bath became disgusted with life and after doing penance in the forests attained mokṣa. (8th Skandha, Devī Bhāgavata).

TĀLADHVAJA II. See under Siṁhadhvaja.

TĀLAJAṄGHA. Jayadhvaja, fifth son of Kārttavīrya, got a son named Tālajaṅgha. The sons of this valiant man are called Tālajaṅghas. There was once a great fight between Vītihotra, the eldest of these sons, and Paraśurāma. (Chapter 88, Brahmāṇḍa Purāṇa).

TĀLAKAṬA. An ancient place of habitation of Dakṣiṇa Bhārata. (Śloka 60, Chapter 31, Sabhā Parva).

TĀLAKETU. A demon. Śrī Kṛṣṇa captured this demon from the Mahendra mountain in the Irāvatī river and killed him at Haṁsanemipatha. (Śloka3 4, Chapter 12, Vana Parva).

TALAKKULATTU BHAṬṬATIRI. He was a great writer and celebrated astrologer of Kerala. He was born in A.D. 1537 in a village called Ālattūr in a place called Talakkulam, two miles to the south of Tirur in South Malabar. He lived upto A.D. 1595. His great work is 'Daśādhyāyī' a book on astrology.

TĀLAVANA I. An ancient place of Dakṣiṇa Bhārata. This place was conquered by Sahadeva. (Śloka 61, Chapter 31, Sabhā Parva).

TĀLAVANA II. A garden on the side of the mountain of Latāveṣṭa near Dvārakā. (Chapter 38, Sabhā Parva).

TAMA. A King who was the son of Śravā of the race of King Gṛtsamada. (Śloka 63, Chapter 30, Anuśāsana Parva).

TAMAS I. A hell.

TAMAS II. One of the three qualities of the soul. Sattva, Rajas and Tamas are the three qualities. It is through

the union of these three qualities that the inner soul enters the life of all animate and inanimate objects. The attributes of Tamas are greed, sleep, bravery, cruelty disbelief in god, bad habits, begging and indifference. It is because of the action of tamoguṇa that one becomes a prey to lust. It is the worst result of tāmasic activities that people are born as inanimate objects, worms, insects, fishes, serpents, tortoises, cows and deer. As a better result of Tāmasic activities people are born as elephants, horses, Śūdras, barharous people, lions, tigers and hogs. It is the good result of tāmasic deeds that produce pilgrims, good castes, egoistic people, demons and devils. (Chapter 12, Manusmṛti).

TAMASĀ. A sacred river. People of Bhārata were using the water of this river for drinking. (Śloka 3, Chapter 9, Bhīṣma Parva). The famous āśrama of Vālmīki was on the banks of this river. This place was the scene of the well-known episode of the Krauñca birds and the famous curse of Vālmīki beginning with 'Mā niṣāda'. (Bāla Kāṇḍa, Sarga 2, Vālmīki Rāmāyaṇa).

TĀMASA. The fourth Manu. (See under Manvantara). Svāyambhuva Manu, son of Brahmā, was the first Manu. He had two sons of Purāṇic fame named Priyavrata and Uttānapāda. Of these Priyavrata married the beautiful and virtuous daughters of Viśvakarmā the Prajāpati. They were Surūpā and Barhiṣmatī. Of his first wife Surūpā, he got ten sons Agnīdhra and others. The youngest child was a daughter named Ūrjjasvatī. Of the sons, Kavi, Savana and Mahāvīra became detached from worldly life and became learned in spiritual knowledge. Priyavrata got of his second wife Barhiṣmatī three sons named Uttama, Tāmasa and Raivata. They were very valiant and they gradually became chiefs of Manvantaras. (8th Skandha, Devī Bhāgavata).

TĀMISRA. A hell. (See under Kāla).

TAMO NTAKṚT. A soldier of Subrahmaṇya. (Śloka 58, Chapter 45, Śalya Parva).

TĀMRA. A demon, son of Murāsura. The demon Mura had seven children named Tāmra, Antarīkṣa, Śravaṇa, Vasu, Vibhāvasu, Nabhasvān and Aruṇa. Of these Tāmra was Mahiṣāsura's minister for a long time. The Chief Minister of Mahiṣāsura was Asilomā; Defence Minister, Cikṣura; Foreign minister, Viḍāla and Finance minister, Tāmra. Udarka was the Commander-in-chief and Bāṣkala, Trinetra and Kālabandhaka were Cabinet Ministers. He was killed along with his father Mura, by Śrī Kṛṣṇa. (10th Skandha Bhāgavata and 5th Skandha, Devī Bhāgavata).

TĀMRĀ. Daughter of Dakṣa. Tāmrā was married to Kaśyapa and he begot of her five daughters named Krauñcī, Bhāsī, Śyenī, Dhṛtarāṣṭrī and Śukī. Of these Krauñcī delivered owls, Bhāsī delivered Bhāsas, Śyenī, Kites and Vultures, Dhṛtarāṣṭrī, swans, geese and cuckoos, and Śukī delivered Natā and Natā in turn Vinatā. (Sarga 14, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

TĀMRACŪḌĀ. A female follower of Subrahmaṇya. (Śloka 18, Chapter 46, Anuśāsana Parva).

TĀMRADVĪPA. An ancient place of habitation of Dakṣiṇa Bhārata. This place was conquered by Sahadeva in his victory march. (Śloka 68, Chapter 31, Sabhā Parva).

TĀMRALIPTA. A King in ancient Bhārata. Sahadeva during his victory march conquered this King. (Śloka 24, Chapter 30, Sabhā Parva).

TĀMRALIPTAKA. An ancient place of habitation on the north-east side of Bhārata. (Śloka 57, Chapter 9, Bhīṣma Parva).

TĀMRAPARṆĪ. A holy river of Dakṣiṇa Kerala. Once the Devas did penance on the banks of this river to obtain salvation. (Śloka 14, Chapter 88, Vana Parva).

TĀMRĀRUṆATĪRTHA. A sacred place. He who visits this place would get the benefit of doing an aśvamedhayajña and he would go to Brahmaloka. (Śloka 154, Chapter 84, Vana Parva).

TĀMRAVATĪ. An ancient river. It is believed that fire is generated from this river. (Śloka 23, Chapter 222, Vana Parva).

TĀMROṢṬHA. A Yakṣa who sits in the court of Kubera. (Śloka 16, Chapter 10, Sabhā Parva).

TAṀSU. A King of Pūruvaṁśa. He was the son of Matināra and father of Īlina a King. (Chapter 94, Ādi Parva).

TANAYA. A place of habitation of ancient Bhārata. Śloka 64, Chapter 9, Bhīṣma Parva).

TAṆḌĪ. A celebrated sage. It was the sage who repeated to Brahmā the thousand names of Śiva. (Chapter 14, Anuśāsana Parva).

TANDULIKĀŚRAMA. A sacred place of ancient Bhārata. He who visits this place would enter Brahmaloka. (Śloka 43, Chapter 82, Vana Parva).

TĀṆḌYA. A sage. He was a friend of Indra. He once took part in the Yajña of Uparicaravasu. He observed correctly the duties of Vānaprastha and attained svarga. (Śloka 17, Chapter 244, Śānti Parva).

TAṄGAṆA. An ancient place of habitation of Bhārata. (Śloka 64, Chapter 9, Bhīṣma Parva).

TANTRIPĀLA. The false name adopted by Sahadeva when he lived incognito in the city of Virāṭa. (Śloka 9, Chapter 3, Virāṭa Parva).

TANTU. A Brahmavādī son of Viśvāmitra. (Chapter 4, Anuśāsana Parva).

TANU. An ancient sage. This sage lived in the palace of King Vīradyumna for a long time. (Chapters 127 and 128, Śānti Parva).

TAPA. A Deva of fire-like splendour. Born of the power of penance of five sages named Kaśyapa, Vasiṣṭha, Prāṇaka, Cyavana and Trivarcas, this Deva has got a name Pāñcajanya (born of five) also. He did severe penance (tapas) and got the name Tapa. His head is like fire, his hands like Sun, his skin and eyes are of golden hue and his waist, blue. (Śloka 4, Chapter 220, Vana Parva).

TAPANA. A soldier of the country of Pāñcāla. He was killed by Karṇa in the Mahābhārata battle. (Śloka 15, Chapter 48, Karṇa Parva).

TĀPASĀRAṆYA. A Sacred place crowded with sages. (Śloka 20, Chapter 87, Vana Parva).

TAPASVĪ. A son born to Cākṣuṣa Manu of Naḍvalā. (Chapter 13, Aṁśa 1, Viṣṇu Purāṇa).

TAPATĪ. A daughter of Sūrya.

1) *Genealogy*. Descending in order from Viṣṇu are Brahmā—Marīci—Kaśyapa—Sūrya—Tapatī.

2) *Birth*. Sūrya married Saṁjñā daughter of Viśvakarmā. He begot of Saṁjñā two children named Kālindī and Yama. At that time Sūrya (Sun) was not of the form as seen now. Saṁjñā, unable to bear the splendour of Sūrya who was of the shape of an egg entrusted her maid Chāyā with the work of serving her husband and left for a temple in the guise of a mare to

do penance. Chāyā disguised as Saṁjñā served Sūrya for a very long period. Sūrya begot of her two children, Śanaiścara and Tapatī. Besides these, Sūrya had another daughter named Sāvitrī also. (Chapter 47, Bhaviṣya Purāṇa).

3) *Marriage.* There was a mighty king in the Lunar race called Ṛkṣa in the beginning of Kṛtayuga. He had a son named Saṁvaraṇa. He was made king of his country by his father even while he was a boy. He was a pious and righteous man. Vasiṣṭha was his Guru and he taught Saṁvaraṇa the Vedas along with the Aṅgas.

Once Saṁvaraṇa entrusting the administration of the state to Vasiṣṭha went to do penance in the forests. On his way he followed a deer for a long distance on horse-back and reached a deep forest named Vaibhrāja alone. There he saw a lotus pond full of blossomed lotuses and Kalhāra flowers. Celestial maidens were playing there without interruption. Among them he saw a very beautiful maiden. She was Tapatī daughter of Sūrya. Even at first sight they became lovers. The king looking at her lost his balance and fell from the horse. At once great and charming Gandharvas approached the king and sprinkling water on his face brought him back from swoon. Tapatī was also upset and the other nymphs took her to her father's house and consoled her.

Saṁvaraṇa returned on horse-back to his residence the city of Pratiṣṭhā. But the king neither slept nor ate any food. The sage Vasiṣṭha knew that all the ailments of the king were due to his love for Tapatī, daughter of Sūrya. So he flew up by his yogic powers and met Sūrya sitting in his chariot in all splendour. The sage described to Sūrya the love affair between Saṁvaraṇa and Tapatī and pleaded on behalf of the king for giving Tapatī to Saṁvaraṇa. Sūrya was pleased to hear that and sent Tapatī along with Vasiṣṭha to Saṁvaraṇa. Before long the marriage of Tapatī with Saṁvaraṇa was celebrated solemnly at Pratiṣṭhānagara. The celebrated emperor Kuru was the son born to Tapatī of Saṁvaraṇa. (Chapter 21, Vāyu Purāṇa).

4). *How she got that name.* Because she was the daughter of Sūrya who makes the sky hot (tapa) by his brilliance, she was called Tapatī. (Śloka 6, Chapter 171, Ādi Parva).

5). *Tapatī becomes river Narmadā.* Śūrya, father of Tapatī, blessed her and said she would thereafter flow west from the Vindhya as a river named Narmadā. The present holy river Narmadā is but Tapatīdevī transformed. (Chapter 47, Bhaviṣya Purāṇa).

TĀPATYA. Kuru was the son born to king Saṁvaraṇa of his wife Tapatī. All the descendants of Kuru were known as Kauravas and because they were of the generation of Tapatī, they were known as Tāpatyas also. The young Gandharva, Citraratha, who fought against Arjuna on the banks of the river, Gaṅgā addressed Arjuna as Tāpatya. (Śloka 79, Chapter 169, Ādi Parva).

TAPOLOKA. The place of abode of Vairājas who could not be burnt by fire. This is above Dhruvapada by eleven crores of yojanas. (Chapter 7, Aṁśa 2, Viṣṇu Purāṇa).

TAPTAKUMBHA. A hell. There are twentyeight hells according to Viṣṇu Purāṇa including Taptakumbha.

TAPTAMŪRTI. A hell. (See the section Naraka under Kāla).

TĀRA. A monkey who was a devotee of Śrī Rāma. This big monkey was the son of Bṛhaspati. Bṛhaspati made this monkey greater in size and intellect than all other monkeys. This Tāra was the minister of Bāli. (Śloka 10, Sarga 17, Bāla Kāṇḍa, Vālmīki Rāmāyaṇa and Uttara Rāmāyaṇa). In the Rāma-Rāvaṇa battle this monkey fought against the demon Nikharvaṭa. (Śloka 9, Chapter 285, Vana Parva).

TĀRĀ I. Wife of Bāli, best of Vānaras (monkeys). There are two stories different from each other regarding the birth of Tārā. One version is that Tārā was born during the churning of the Milk-Ocean. Airāvata, Uccaiśśravas, Kalpavṛkṣa, Cintāmaṇi, Kaustubha, Candra, Apsarases, Mahālakṣmī Tārā and Rumā rose from the sea of Milk. (Yuddha Kāṇḍa, Kamba Rāmāyaṇa). The second version is that Tārā was the daughter of Suṣeṇa. Bāli at the time of his death is said to have spoken thus of his wife Tārā "Tārā, daughter of Suṣeṇa, is well learned and is capable of assessing a situation and suggesting the correct thing to be done at that time. If she says a thing is good, it is never otherwise." (Chapter 22, Kiṣkindhā Kāṇḍa, Vālmīki Rāmāyaṇa). From this it can be understood that Tārā was the daughter of Suṣeṇa and we get an idea of the character of Tārā also from this. (See under Bāli).

TĀRĀ II. Wife of Bṛhaspati. She was extremely beautiful. Once she fell in love with Candra (Moon) and leaving her husband started living with him. Candra was the disciple of Bṛhaspati. The devas were angry when they found the wife of their preceptor staying with a disciple of his. Bṛhaspati sent word to her to return home but she did not heed. At last the Devas decided to fight against Candra. Then they came to a compromise and Tārā was sent back to Bṛhaspati. In due course Tārā delivered a son. He was Budha, father of Purūravas. There arose then a dispute between Candra and Bṛhaspati regarding the fatherhood of the child. Then the Devas called Tārā and asked her to name the child's father. Tārā said that the child was of Candra and so Budha was looked after at the house of Candra. (9th Skandha, Bhāgavata).

TĀRĀDATTĀ. Wife of Kaliṅgadatta, King of Takṣaśilā situated on the shores of the river Vitastā. Once a celestial maiden named Surabhidattā came to be born as the daughter of Tārādattā due to a curse of Indra. She was then called Kaliṅgasenā. (See under Dharmadatta).

TĀRAKA (TĀRAKĀSURA) I. An asura chief (demon). This demon even while he was very young did penance to propitiate Śiva and got a boon to the effect that none other than a son born to Śiva should be able to kill him. He became arrogant with the power of this boon and soon became a terror to the world. Then to kill Tārakāsura Subrahmaṇya was born as the son of Śiva. In the great battle between the devas and the asuras Tāraka was killed by Subrahmaṇya.

Tārakāsura was the father of Tārākṣa, Kamalākṣa and Vidyunmālika. (See under Subrahmaṇya). (Śloka 5, Chapter 33, Karṇa Parva).

TĀRAKA II. Śiva Purāṇa mentions about a Tāraka, son of the minister of Bhadrasena, a King of Kashmir. This Tāraka was the rebirth of a he-fowl. Bhadrasena had a son named Sudharmā. He was the rebirth of a monkey. There is a story regarding how this fowl and the monkey came to be born in Kashmir as above.

Once in the village of Nanda there was a prostitute named Mahānandā. Though she was a great devotee of Śiva she was living the life of a prostitute for her livelihood. She was having a monkey and a he-fowl as pets. She would adorn the necks of her pets with the rudrākṣa necklace (rosary) made of berry beads favourite of Śiva and when she sang songs in praise of Śiva those pets danced to the tune.

One day a Vaiśya came there. He had a diamond Śiva liṅga with him. Mahānandā felt a great fancy for that and so promised the Vaiśya that if he gave her the diamond liṅga she would remain a faithful wife to him for three days. The Vaiśya agreed and the diamond liṅga was kept in a very secure place That night when both the Vaiśya and Mahānandā were sleeping tired after a hectic amorous sport, the house got fire and the diamond was burst into pieces. The Vaiśya greatly griefstricken by the loss of the diamond,jumped into the fire and committed suicide. Mahānandā faithful to the promise that she would remain his wife for three days started to jump into the fire and abandon her life. At once Śiva appeared before her in person and said thus: "Oh, Mahānandā, do not commit suicide. I came to you disguised as a Vaiśya to test your devotion. You can now ask of me any boon."

With tears of joy running down her cheeks she said she wanted to live with Śiva. So Śiva carried her soul to Kailāsa. Not only that, Śiva blessed the fowl and monkey and said they would be born as devotees of Śiva in their next birth and attain mokṣa at the end of their life on earth. Accordingly the monkey and the fowl were born in Kashmir as Sudharmā and Tāraka.

TĀRĀKṢA (TĀRAKĀKṢA). A son of the demon Tārakāsura. This demon was the lord of a golden city called Tripura. Śiva killed him during Tripuradahana (burning of the Tripuras). See under Tripuradahana. (Chapters 33, 34, Karṇa Parva).

TARALA. A place of habitation of ancient Bhārata. This place was conquered by Karṇa. (Śloka 20, Chapter 8, Karṇa Parva).

TARANTUKA. A Yakṣa. This Yakṣa is installed on the boundary of Kurukṣetra. If one spends one night in this holy place one would get the benefit of giving away a thousand cows as gifts. (Chapter 83, Vana Parva).

TĀRKṢYA I. Garuḍa. See under Garuḍa.

TĀRKṢYA II. A sage. He was a member of the court of Indra. He was known as Ariṣṭanemi also. He had no fear of death. He once discussed with Sarasvatīdevī about the soul. (Chapter 184, Vana Parva).

TĀRKṢYA III. A Kṣatriya youth of the country of Tārkṣya. He came to the Rājasūya of Yudhiṣṭhira and gave much wealth for the purpose. (Śloka 15, Chapter 53, Sabhā Parva),

TĀRKṢYA IV. A synonym of Śiva. (Śloka 98, Chapter 17, Anuśāsana Parva).

TARUṆAKA. A serpent born of the family of Dhṛtarāṣṭra. This serpent was burnt to death at the Sarpasatra of Janamejaya. (Śloka 19, Chapter 57, Ādi Parva).

TĀṬAKĀ. A fierce demoness. It was because of a curse of the sage Agastya that Tāṭakā became a demoness.

There was once a great Yakṣa named Suketu, a son of Surakṣa. He did penance to propitiate Brahmā to get a child and by the blessing of Brahmā Suketu got a daughter named Tāṭakā. Brahmā gave her the strength of a thousand elephants. Taṭakā was by nature interested in cruel and violent deeds and doing deeds of magic. She made Sunda, son of Jharjha, her husband. She got two sons named Mārīca and Subāhu. They also became mighty ones great in deeds by magic.

Once Sunda attacked the āśrama of Agastya in a mood of intoxicated arrogance. Sunda was burnt to death in the fire of his fury. Tāṭakā coming to know of the death of her husband got angry and attacked the āśrama of Agastya with her sons. Agastya cursed them and made them into demons. Tāṭakā and her sons who immediately turned themselves into fierce-looking demons went first to Pātāla with Sumālī, father of the demon race and then went with Rāvaṇa, King of the demons, to Laṅkā and stayed there. With the help of Rāvaṇa, Tāṭakā conquered the great deep forest near Kārūṣa and stayed there with her sons. None, devas, demons or men, dared to step into that forest. Even the Sun or Clouds avoided passing above that forest.

It was at that time that Śrī Rāma and Lakṣmaṇa came to that forest with Viśvāmitra. Tāṭakā attacked Śrī Rāma and Rāma killed her with one arrow. The heavy body of the demoness fell to the ground like a big mountain. Her soul then rose up as a beautiful Gandharva lady and Tāṭakā who was thus released from the curse praised Śrī Rāma and left the place. Chapters 24 to 26 of Bāla Kāṇḍa, Vālmīki Rāmāyaṇa and Kamba Rāmāyaṇa).

TĀṬAKĀYANA. A Brahmavādī son of Viśvāmitra. (Śloka 56, Chapter 4, Anuśāsana Parva).

TĀṬAṄKA. The name of Siṁhadhvaja, King of Siṁhala, in his previous birth. (See under Siṁhadhvaja).

TEJAŚCAṆḌA. A deva who adorns the god Sūrya with a flower garland daily. The idol of Tejaścaṇḍa is also used to be installed in temples. The idol is figured as one with a huge face and holding a sword and a lotus in his hands. (Chapter 51, Agni Purāṇa).

TEJASVATĪ I. A heroine in a story in Kathāsaritsāgara intended to show that all happenings either good or bad are but the workings of fate.

Tejasvatī was the daughter of king Vikramasena of Ujjayinī and was very beautiful. She never liked any male and so never wished to marry. One day while she was sitting upstairs in her palace, she happened to see a young man passing that way and surprisingly was attracted by him. She sent her companion to him and informed him of her liking for him. He did not like the idea first, but the clever persuasions of the maid made him agree to a clandestine meeting with the princess at a temple at night that day. Tejasvatī anxiously waited for the night to come.

About that time a Rajput prince greatly grieved at the loss of his father and subsequent loss of his kingdom started on a tour to see an old friend of his father. That night, by sheer accident, he came and rested in the same temple where the rendezvous of the princess was fixed. When night fell the princess came to the temple

and without the least suspicion went and embraced the solitary figure sitting in the temple. The prince did not show any surprise and responded fully. The princess then understood all details of her lover and took him to his father the next morning. Somadatta (that was the prince's name) then told Vikramasena all his mishaps and Vikramasena got back all the lost kingdom of Somadatta and also gave his daughter in marriage to him. (Taraṅga 4, Madana Mañcukālambaka, Kathāsaritsāgara).

TEJASVATĪ II. The queen of Ādityasena a king of Ujjayinī.

TEJASVĪ. One of the five Indras. (See under Pāñcālī).

TEJEYU. A prince born to Miśrakeśī of Raudrāśva, son of Pūru. (Śloka 11, Chapter 94, Ādi Parva).

TEJOVATĪ. The capital city of Agni. This is situated on the south-east corner of Mahāmeru. In the centre is Manovatī, capital city of Brahmā. To the east of it is Amarāvatī, capital city of Indra. In the south-east corner is Tejovatī. In the south is Saṁyamanī, city of Yama. In the south-west is Kṛṣṇāñjanī of Nirṛti. In the west is Śraddhāvatī of Varuṇa. In the north west is Gandhavatī of Vāyu. In the north is Mahodayā of Kubera. In the north east corner is Yaśovatī of Īśāna. (8th Skandha, Devī Bhāgavata).

THA (थ) This letter means taking food. (Chapter 348, Agni Purāṇa).

ṬHA (ठ) This letter means Candramaṇḍala (moon-disc), emptiness and Śiva. (Agni Purāṇa, Chapter 348).

ṬHINṬHĀKARĀLA. A prodigal person who lived in Ujjayinī. He used to defeat all in the game of dice. With the money so received from defeated persons he would buy wheat and go to the burial ground and after making bread with it would eat it dipped in ghee sitting before an oil light placed before an idol of Mahākāla (lord of the burial ground). He would then lie there itself and sleep.

One night he saw the idols in the Mahākāla temple twinkling. He jumped up and challenged the idols for a game of dice. The idols stood mute and Ṭhinṭhākarāla taking their silence to be consent according to the rules of gambling fixed a wager and played. He won and then he said addressing the idols "I have defeated you. Give me the money due to me." The idols stood silent and he, therefore, wrestled with them. Still the idols stood dumb. Then Ṭhinṭhākarāla took his sword. Instantly the devas gave him the money due to him. Early morning he went away from there and spent the money lavishly. At night he came back again and challenged the idols for gambling as before. This became a daily routine and the devas felt themselves harassed. They, therefore, approached the goddess Cāmuṇḍī and she advised them to refrain from playing as there was no loss of honour if one refused to take a challenge to gamble.

That night also as usual Ṭhinṭhākarāla came and challenged the idols for a game of dice. Then the idols said "We are not prepared to play." Then he challenged Mahākāla himself to play. Mahākāla also refused to play. Then suddenly the mind of Ṭhinṭhākarāla changed and he did penance to please Mahākāla. Mahākāla was pleased with him, appeared before him and blessed him.

Once a few nymphs came to bathe in the Mahākālī pond and as per the instructions of Mahākāla, Ṭhinṭhākarāla took away their robes while they were bathing. He demanded a nymph named Kalāvatī in return for their robes and finding no other way they gave him Kalāvatī.

Kalāvatī thus became the wife of a Man due to a curse of Indra. Once she praised sexual enjoyment with men on earth and decried the same with Devas. Indra heard it and he cursed her "Then let her become the wife of a man on earth and enjoy the pleasures there." All this story Ṭhinṭhākarāla learned from Kalāvatī. She added she wanted to go to Devaloka the next day for a dance with Rambhā. Ṭhinṭhākarāla consented and he also went to Devaloka and saw the dance, sitting along with the Devas.

When Rambhā's dance was over, there was the dance of a goat. Seeing that Ṭhinṭhākarāla said to himself: "Why, this is a goat I used to see daily in Ujjayinī. How did it come here to dance?" When the dances were over and the people dispersed, Kalāvatī took Ṭhinṭhākarāla to the Mahākālī temple. Next day he met the same goat in Ujjayinī and then he enquired "Hi, do that dance which you did yesterday before Indra in devaloka. Let me see" The goat stood dumb thinking of how this man on earth came to know of the dances in Devaloka. Ṭhinṭhākarāla once again compelled the goat to show its dance but when the goat still refused to dance, he thrashed it with a stick on its head and the goat immediately went to Devaloka and informed Indra about the incident. Indra felt sad when he saw blood oozing from the wound on its head. Indra by his divine powers then understood that Kalāvatī was at the bottom of all this trouble and cursed her to remain as a doll on a pillar in the temple belonging to King Narasiṁha of Nāgapura. Alambuṣā, mother of Kalāvatī, who heard the curse begged for relief and Indra said she would get freed from the curse when the king himself demolished the temple and razed the place to the ground.

True to the curse, Kalāvatī after giving all her ornaments to Ṭhinṭhākarāla bid him good bye and went and remained as a doll on the temple-pillar at Nāgapura. Deeply distressed at this mishap of his wife, Ṭhinṭhākarāla dressed himself as an ascetic and went to Nāgapura. There he purchased five earthen pots and filled them with the ornaments of Kalāvatī. He buried four of the pots in the forests and the fifth in the bazaar near the temple. Then he built a hermitage on the shores of a near-by river and started living there. News soon spread that a great yogī had come to the city and the King went to see him. They talked for a while on religious and spiritual matters and the King was about to leave when they heard the howl of a jackal. The yogī smiled and the King asked him why he smiled. He refused to answer but the King insisted and then the yogī said "Oh King, the jackal says that in a forest to the east of the city under a silver plant is a treasure." The King immediately ordered his men to go and dig at the place and when they did they got the treasure. The King offered the treasure to the yogī but he refused to accept it. Ṭhinṭhākarāla then on three different occasions pointed out to the King the three other pots in the forests and the King got great confidence in the powers of the yogī. One day he went to the temple with the King and while they were walking around a crow crew and the yogī smiled. The King again asked him the reason and the yogī said that

there was a treasure pot in the bazaar near-by. When they searched at the spot directed by the yogī the treasure was found.

On another day the King and the yogī went to the temple and as they walked about they saw the doll on one of the pillars crying. The King asked the yogī the reason for the doll crying thus. The yogī replied "Oh, King this temple is not located in a proper place. Further the deity here was not installed at an auspicious time. If this continues the King will come to ruin. That was why the doll cried." On hearing this the King ordered the temple to be completely demolished and the place made a plain ground. The order was carried out and Kalāvatī got release from the curse. She went to heaven and told Indra all that had happened. Indra immediately sent Kalāvatī to fetch Ṭhinṭhākarāla to heaven and then both of them lived happily in heaven. (Taraṅga 2, Viṣamaśīlalambaka, Kathāsaritsāgara).

TILABHĀRA. A place situated in the north-east part of Bhārata. (Śloka 53, Chapter 9, Bhīṣma Parva).

TILOTTAMĀ. A prominent celestial maiden.

1) *Birth.* Tilottamā was born to Pradhā, wife of Kaśyapa, grandson of Brahmā and son of Marīci. Alambuṣā, Miśrakeśī, Vidyutparṇā, Aruṇā, Rakṣitā, Rambhā, Manoramā, Subāhu, Keśinī, Suratā, Surajā and Supriyā were all sisters of Tilottamā. (Chapter 65, Ādi Parva).

There is a story about the birth of Tilottamā. Two demons named Sunda and Upasunda obtained invincible powers by doing penance. To make these two brothers quarrel with each other, by directions from Brahmā, Viśvakarmā created Tilottamā. Viśvakarmā collected from all inanimate and animate objects parts of objects beautiful to look at and created the enchanting Tilottamā. Tilottamā was then made to come to the world through the womb of Kaśyapa's wife. Because she was made by the tilāṁśa (small particle) of all the best (uttama) articles of the world she got the name of Tilottamā. (Chapter 215, Ādi Parva).

The good girl named Tilottamā was formerly created by Brahmā from small particles of diamonds. (Śloka 1, Chapter 141, Anuśāsana Parva).

2) *How Śiva got four heads and Indra a thousand eyes.* When the two demon brothers Sundopasundas were creating great havoc in the world by their cruel and immoral deeds, it was Tilottamā who was deputed by Brahmā to create a split between the brothers. On the eve of her departure to the world she went to Devaloka to bid adieu. Brahmā stood facing south and Śiva stood facing north and Tilottamā stood in the centre surrounded by the Devas. Tilottamā circled round the devas worshipping them. Śiva was enamoured of her beauty and wanted to see her always and so a face on all the four sides of his head sprang up so that he could see her always as she circled round him. Indra was also enamoured of her and he found his two eyes insufficient to enjoy her beauty. So instantly a thousand eyes sprang up in the face of Indra. (Chapter 215, Ādi Parva).

3) *How Tilottamā cursed Sahasrānīka.* (See under Sahasrānīka).

4) *Tilottamā and Sundopasundas.* See under Sunda.

5) *Other details.*

Tilottamā partook in the Janmotsava (birthday festival) of Arjuna. (Śloka 62, Chapter 122, Mahābhārata).

TIMIDHVAJA. A demon who was ruling in the state of Vaijayantapura. He was called Śambara also. This demon once attacked Devaloka. Indra was not able to kill him. So he sought the help of Daśaratha. Daśaratha went and fought against the demons. Daśaratha was made to faint in the battlefield by the magic of Timidhvaja and Kaikeyī who was there then, took him away and gave him all first aid. Pleased at this Daśaratha promised two boons for her and it was these boons that Kaikeyī demanded of Daśaratha on the advice of Mantharā at the time of the coronation of Śrī Rāma. (Sarga 9, Ayodhyā Kāṇḍa, Vālmīki Rāmāyaṇa).

TIMIṄGILA. A King. Sahadeva defeated this King during his victory campaign in the south. (Śloka 69, Chapter 31, Sabhā Parva).

TĪRAGRAHA. An ancient place situated on the north-east part of Bhārata. (Śloka 52, Chapter 9, Bhīṣma Parva).

TIRAYĀṬṬAM. A form of unrefined drama current in Kerala. This ancient art originally came into being to propitiate some gods. There are others of this kind like 'Mutiyeṭṭu' 'Tīyāṭṭu' and 'Ayyappan Pāṭṭu' which all belong to a class of Ritualistic plays.

This folk drama is a colourful pageant devoted to gods. Its artistic value is worth noticing. This is known by different names like 'Tira'. 'Teyya'and 'Kaliyāṭṭam'. 'Tira' in ancient language means 'daivadarśana' (sight of gods) 'Teyya' is the corrupt form of 'daiva'. Tirayāṭṭam is a visible amusement where actors appear dressed as gods. Because the actors dance in the dresses of gods, this is called devāṭṭam also. Teyyāṭṭam is the distorted form of devāṭṭam. Because this is both a Kali (play) and an āṭṭam (dance) this is called Kaliyāṭṭam also.

This is held in different parts of Malabar during the period of January to April. It is a programme of three days. The first programme is to exhibit an Ālākolam. This is done on the night of the first day. The second programme is to exhibit the vellāṭṭukolam which will be done on the second day evening. An indication of this is given on the first night itself. The programme of the second day begins with a dance called Velakkali. On that day there will be worshipping of gods at intervals. The Vellāṭṭukolam begins by five in the evening. The chief actor will present himself before the public in the colourful robes of a god and will begin to dance to the accompaniment of drums and music. As the dance and music continues even those without dresses would start dancing. Gradually sounds of pop-guns and instrumental music will rend the air. The chief dancer after dancing for some-time would place a stool before the temple and spread a white cloth on it. Then the dancer would sit in meditation and do the ceremony called 'calling the gods'. He would then pray to the gods to bless the function and appear at the zodiacal sign of Virgin. The dance and music start again. Then the people assembled would throw rice and flower into the cloth on the stool. The dancer-god holds a weapon in his hand and changes it often making huge uproars. Then after finishing the ceremonies like Kāvūṭṭu and Arulappāṭu, the Vellāṭṭakkāran retires. Then another actor in the dress of another god appears as Vellāṭṭak-

kāran and repeats the programme of his predecessor. Because the dance (āṭṭam) is done before a white (vella) cloth the dance is called Vellāṭṭam.

After the vellāṭṭam before midnight Tirayāṭṭam begins. The dresses of the teyyas differ slightly from each other. Some Tiras wear jackets and skirts while some wear flower garlands made of Tulasī leaves (basil plant) and ceṭṭi (jungle geranium). All the tiras rush to the temple in great spirit and they are followed by lamp-holders and torch-bearers to the accompaniment of loud sounds of musical instruments and uproars from the spectators. When the first round of dances is over, the 'Teyya' stands dancing, pouring blessings to the people and deciding ways of atonement for the sins done. Then food is offered to the gods and the function ends with a 'Vela' circling the temple.

TIRUJÑĀNASAMBANDHA (R). He was one of the four Dākṣiṇātya Śaivamatācāryas. He lived during the early part of the seventh century. The book on Dākṣiṇātya Śaivamata is called Tirumura. There are twelve songs in that book. They were compiled by Nambiyāṇḍār Nambi who lived during the period of Rājarāja Cola. The first seven of these are devotional songs called Tevāras. They were composed jointly by Tirujñānasambandhar, Tirunāvukkaraśar and Sundaramūrti. The first three tevāras are of Tirujñānasambandhar. The twelfth tirumura is called Periyapurāṇa. Its author was Śekkizhār. He was called Arulmozhitteva also. He was the chief minister of Anapāyacola who ruled during the period 1063 to 1112 A.D. The theme of Periyapurāṇa is the life history of sixtythree Śaivasiddhas who were renowned as Nāyanārs and Aṭiyārs. It is in the sixth chapter of the second part of this book that they discuss Tirujñānasambandhar.

He was born in the village of Śīrkāzhi (Brahmapura) near Kumbhakoṇam in the district of Tañjāvūr. His father was Śivapādarāya and mother Bhagavatiyār. Once when Śivapādarāya went to bathe in the temple tank called Brahmatīrtha he took along with him his son Sambandhar also. Keeping his son on the steps of the tank Śivapādarāya plunged himself into the waters. Śiva and Pārvatī who came that way saw the child sitting alone and Pārvatī went and fed him with her breast-milk. From that moment onwards the child started singing songs in praise of Śiva and Pārvatī. When he grew up, he did many wonderful deeds visiting many Śiva temples of Pāṇḍirājya. His father fixed up a marriage for him and the bride's party assembled even before time at the Cidambara temple. Tirujñānasambandhar came there in time and standing before the temple deity sang a song in praise of Śiva. The song was greatly appealing and at the end of the song before all those assembled there Sambandhar to the astonishment of all merged with the deity.

TIRUNĀVUKKARAŚA (R). He was a Śaivaite like Tirujñānasambandhar (Refer above) and a disciple also of the latter. He was born in the village of Tiruvāmur in South Arcot district. His father was Pugalanār and mother Madiniyār both of whom were Vellālas. They got a daughter named Tilakavatiyār and a son named Marulnīkkiyār. It was this Marulnīkkiyār who became famous as Tirunāvukkaraśar. This siddha who acquired divine knowledge has composed 4900 songs in praise of Śiva of which only 312 are in use now.

TĪRTHA. A holy place. Even from very ancient times the people of Bhārata believed in the sacredness of holy places and they considered a pilgirmage to holy places as a part and parcel of their life. Almost all the Purāṇas have praised the greatness of holy places.

It is not true that all those who visit holy places and bathe in the sacred ponds there would get salvation. In Chapter 11 of Padma Purāṇa it is stated thus:

He would get salvation whose limbs, mind, knowledge, austerity and fame are under his own control. He who lives clean in body, without egoism, contented and never accepting gifts for services done would get salvation by visiting holy places. He who would fast if he did not get food, whose organs of sense are all under control would get salvation if he visits holy places. He who is righteous, free from anger, treats all animate objects like himself would get salvation if he visits holy place.

Once the great sage Cyavana told Prahlāda thus: "Only those who are pure in heart would get the benefit of visiting sacred places. It is a sin for others to do pilgrimage. The banks of Gaṅgā are crowded with villages and cities. Many types of people like Parayas, Fishermen, Vaṅgas, Khasas, Huns and Mlecchas live there. They bathe in the holy river and drink the holy water, but they do not get salvation because their mind and heart are not clean." (4th Skandha, Devī Bhāgavata).

TĪRTHAKOṬI. A holy place. He who visits this place would attain Viṣṇuloka after obtaining the benefit of doing a Puṇḍarīka yajña. (Śloka 121, Chapter 84, Vana Parva).

TĪRTHANEMĪ. A female attendant of Subrahmaṇya. (Śloka 7, Chapter 46, Śalya Parva).

TĪRTHAYĀTRĀPARVA. A sub-divisional Parva of Vana Parva. This comprises Chapters 80 to 156 of Vana Parva.

TITIKṢĀ. One of the sixteen daughters born to Dakṣa of his wife Prasūti. Of these thirteen were married to Dharmadeva. Titikṣā was one of them. The others were Śraddhā, Maitrī etc. (4th Skandha Bhāgavata).

TITIKṢU. A King born of the family of Turvasu. He was the son of Uśīnara and father of Ruṣadratha. (Chapter 277, Agni Purāṇa).

ṬIṬṬIBHA. An asura. This demon shines in the court of Varuṇa. (Śloka 15, Chapter 9, Sabhā Parva).

ṬIṬṬIBHASARAS. A sacred pond near the āśrama of Vālmīki. There is a story about this pond. Once a water-fowl lived there with his mate. One day the male fowl went out for food and as he was returning home he found a few other water-fowls going that way and the male fowl suspected the chastity of his wife. The male fowl decided to abandon his mate and the innocent shefowl prayed to the Aṣṭadikpālakas for help. The Aṣṭadikpālakas instantly appeared there and made a pond and said that if the she-fowl could reach from one shore to the other without getting herself drowned she must be treated as chaste. The she-fowl was accordingly put into the waters and asked to swim to the other shore which she did without any accident. From that day onwards the pond was called Ṭiṭṭibhasaras. (Ṭiṭṭibha = water fowl. Saras = pond).

When Sītā came to the āśrama of Vālmīki after being abandoned by Śrī Rāma, Vālmīki wanted to test her chastity. So the sages asked Sītā to enter the pond and reach the other shore. "Oh goddess of Earth, if even in

my dreams no other person than my husband has entered my thoughts, let me reach the other shore safe." So saying Sītā entered the water and the goddess of Earth placed her in her lap and took her to the other shore. Sītā did not get even wet. All the sages called her 'Mahāsādhvī' meaning supremely chaste woman. (Taraṅga 1, Alaṅkāravatīlambaka, Kathāsaritsāgara).

TITTIRA. A place of habitation in ancient Bhārata. (Śloka 51, Chapter 50, Bhīṣma Parva).

TITTIRI I. A kind of bird. To know about the origin of this bird see under the head Triśiras.

TITTIRI II. A celebrated serpent born to the sage Kaśyapa of Kadrū, his wife. (Śloka 15, Chapter 35, Ādi Parva).

TITTIRI III. A sage who was a member of the council of Yudhiṣṭhira. (Śloka 12, Chapter 4, Sabhā Parva).

TITTIRI IV. A special breed of horses. Arjuna got this breed from Gandharvanagara during his victory campaign. (Śloka 6, Chapter 28, Sabhā Parva).

TOLA. A great satirical poet of the Malayālam Literature. A great humorist, Sanskrit scholar and actor, he was minister to Bhāskara Ravi Varmā who was ruler of Kerala during the period from 978 to 1027 A.D. According to Koduṅgallur Kuñjikkuttan Tampurān, a great Sanskrit scholar and poet, Tola was born in Kondoliññāru in the village of Airāṇikkulam near Aḍūr in Cochin in a Nambūdiri family. His original name was Nīlakaṇṭha. When he was a young man, he was ostracised from his community for having had illicit connections with a low-caste servant-maid named Cakkī. He was wearing then a deerskin belt (Tol) on his body as the usual mark of Brahmacārins (bachelors) and he threw it away of his own accord earning for him the name Tola. There is another version that Tola is the decayed form of 'Atula' meaning matchless. He was mainly interested in writing funny ridicules. There are many such poems now available believed to be those of Tola.

TOMARA. A place of habitation situated on the north-east part of Bhārata. (Śloka 69, Chapter 9, Bhīṣma Parva).

TORAṆASPHĀṬIKA. Duryodhana decided to make the Pāṇḍavas beggars by defeating them in a false game of dice. Dhṛtarāṣṭra stood as an accomplice to that. To play the game Dhṛtarāṣṭra constructed a palace and that palace was called Toraṇasphāṭika.

That diamond-studded palace had a thousand pillars and a hundred entrances. It had crystal fortresses and golden thrones in all the chambers. This palace was called Dyūtabhavana also. (Chapter 56, Sabhā Parva).

TRAIŚĀNI. A King of the family of Turvasu. He was the father of Karandhama. (See under Vaṁśāvali).

TRAIVALI (TRAIBALI). A sage. He shone as a membe in the court of Yudhiṣṭhira. (Śloka 13, Chapter 4, Sabhā Parva).

TRAIVARṆIKA (S). Brahmins, Kṣatriyas and Vaiśyas are the three castes of people called Traivarṇikas.

TRASADASYU. A King of the Ikṣvāku dynasty. He accepted sannyāsa (ascetic life) and became a Rājarṣi.

1) *Genealogy.* Descending in order from Viṣṇu-Brahmā-Marīci-Kaśyapa-Vivasvān- Vaivasvata Manu - Ikṣvāku-Vikukṣi-Śaśāda-Purañjaya (Kakutstha)-Anenas- Pṛthulāśva-Prasenajit - Yuvanāśva - Māndhātā - Purukutsa-Trasadasyu.

2) *Other details.*

(i) Because he made dasyus (evil people) 'tras' (to tremble with fear) he got the name of Trasadasyu. (7th Skandha, Devī Bhāgavata).

(ii) The Aśvinīdevas once saved him from defeat in a fight. (Sūkta 112, Maṇḍala 1, Ṛgveda).

(iii) Once Agastya, Śrutarvā and Bradhnāśva, three eminent sages, came to the country of Trasadasyu. On hearing that the sages were coming, Trasadasyu abandoned all his work and went to receive the sages at the state boundary. He asked them the purpose of their visit and they said they wanted some money. The King then showed them his accounts and convinced them that he was poor. (Śloka 16, Chapter 98, Vana Parva).

(iv) Trasadasyu was one among those whose name should be remembered early in the morning. (Śloka 55, Chapter 165, Anuśāsana Parva).

TRASAREṆU. An ancient measure of weight of metals.

Jālāntarāgate bhānau
Yat sūkṣmaṁ dṛśyate rajaḥ /
Prathamaṁ tat pramāṇānāṁ
Trasareṇuṁ pracakṣate. //
(Śloka 132, Chapter 8, Manusmṛti).

Eight trasareṇus make one Īru. Three īrus make one Maṅkaṭuku. Three maṅkaṭukus make one Veṅkaṭuku. Six veṅkaṭukus make one Madhyastrīyava. Three madhyastrīyavas make one kunnikkuru. Five kunnikkurus make one Māṣa. Sixteen māṣas make one Suvarṇa. This is the weight of two and a half varāhas. Four suvarṇas make one Pala. Ten palas make one Dharaṇa.

TRAYĪ. Veda. Formerly only three Vedas, Ṛgveda, Yajurveda and Sāmaveda were recognised and so Trayī meaning group of three was used to denote the Vedas. (See under Veda).

TRAYYĀRUṆA. A King of the Solar dynasty. He was the son of Tridhanvā and father of Triśaṅku. (Chapter 57, Brahmāṇḍa Purāṇa).

TRAYYĀRUṆI. A sage of the line of disciples of Vyāsa. (See under Guruparamparā).

TRETĀYUGA. Second of the four yugas. Kṛtayuga, Tretāyuga, Dvāparayuga, and Kaliyuga are the four yugas. There are three thousand deva-varṣas (divine years) in Tretāyuga.

Śrī Rāma was born at the end of Tretāyuga. Tretāyuga came to an end in B.C. 867100. Śrī Rāma ruled the country for eleven thousand years.

Daśa-varṣa-sahasrāṇi
Daśa-varṣa-śatāni ca /
Rāmo rājyamupāsitvā
Brahmalokam prayāsyati. //
(Vālmīki Rāmāyaṇa).

(After serving his land for ten thousand years and another ten hundred years (ten thousand plus thousand years) Śrī Rāma will go to Brahmaloka). When Rāma took over the reins of administration he was only forty years old. See under Manvantara and yuga. (Classical Sanskrit Literature).

TRIBHĀNU. A King born of the family of Yayāti. (9th Skandha, Bhāgavata).

TRIDASYU. The son born to Agastya of Lopāmudrā. (See under Idhmavāha).

TRIDHĀMĀ. The tenth incarnation of Śiva. At this time Bhṛgu Maharṣi was Vyāsa. (Śiva Purāṇa, Śatarudrasaṁhitā).

TRIDHANVĀ. A King of the Solar dynasty who was the grandfather of Triśaṅku. (7th Skandha, Devī Bhāgavata).

TRIDIVĀ. A river of Bhārata. (Chapter 9, Bhīṣma Parva).

TRIGAṄGA. A holy place. (Śloka 29, Chapter 84, Vana Parva).

TRIGARTA. A powerful kingdom of ancient Bhārata. There are several references in the Mahābhārata to the Kings of Trigarta. The following are a few of them worth noticing :—

(i) The Pāṇḍavas passed through the country of Trigarta while they were wandering in the forests after the fire accident at the waxpalace. (Śloka 2, Chapter 155, Ādi Parva).

(ii) Arjuna during his victory march to the north defeated the King of Trigarta. (Śloka 18, Chapter 27, Sabhā Parva).

(iii) Nakula once conquered the country of Trigarta. (Śloka 7, Chapter 32, Sabhā Parva).

(iv) The Kings of Trigarta used to pay tribute to Dharmaputra. (Sabhā Parva, Chapter 52, Śloka 14).

(v) A King of Trigarta once killed the horses tied to the chariot of Dharmaputra and then committed suicide. (Śloka 12, Chapter 271, Vana Parva).

(vi) A King of Trigarta named Suratha was slain by Nakula. (Śloka 18, Chapter 271, Vana Parva).

(vii) Suśarmā, King of Trigarta with his army joined the Kaurava side and carried away the cattle of the King of Virāṭa and also fought with him. Arjuna during his stay incognito at the palace of the King of Virāṭa killed many Trigartas. (Chapter 32, Virāṭa Parva).

(viii) Suśarmā, King of Trigarta, took the King of Virāṭa as a captive and enraged at this Bhīmasena was about to kill Suśarmā when Arjuna intervened and stopped him from that. (Chapter 23, Virāṭa Parva).

(ix) Satyaratha, King of Trigarta, had four brothers and the Pāṇḍavas fought against all the five. (Śloka 9, Chapter 166, Udyoga Parva).

(x) In the Garuḍa-vyūha constructed by Bhīṣma (battle array in the shape of a vulture) five Trigarta princes stood at the head of the formation. (Chapter 56, Bhīṣma Parva).

(xi) Arjuna used the Vāyavyāstra against the Trigartas in the great battle. (Chapter 102, Bhīṣma Parva).

(xii) Śrī Kṛṣṇa once defeated the Trigartas. (Chapter 11, Droṇa Parva).

(xiii) Once Paraśurāma killed many Trigartas. (Chapter 70, Droṇa Parva).

(xiv) There was a fight between Sātyaki and the Trigartas once. (Chapter 181, Droṇa Parva).

(xv) Arjuna who led the sacrificial horse of the Aśvamedhayajña of Dharmaputra created great havoc to the Trigartas. (Chapter 74, Aśvamedha Parva).

(xvi) The Kings of Trigarta live in the court of Yama. (Śloka 20, Chapter 8, Sabhā Parva).

TRIJAṬA (GĀRGYA). A sage. Though he was a sage he lived by farming. He had a wife and children and his earnings from farm work were insufficient to make both ends meet. They were living in poverty and it was at that time that Rāma started for his life in exile in the forests. Before he commenced his journey to the forests he gave immense wealth to all the Brahmins who had assembled around him. At that time Trijaṭa never knew about it and when it came to the ears of Trijaṭa's wife she ran to the fields and persuaded Trijaṭa to go and see Śrī Rāma. When Trijaṭa came to the scene, Rāma had almost finished his distribution, but Trijaṭa took courage and pushing forward through the crowd approached Rāma and said "Oh, famous King, I am a poor man with many children. Give something for this poor man who lives by farming."

Hearing this, Śrī Rāma giving him a small stick asked him to throw the stick into the midst of the cattle grazing nearby. The Brahmin tightening his clothes and getting ready, threw the stick with all his might to the south. The stick fell beyond a lakh of cattle grazing there. Śrī Rāma gave him all the cattle which stood inside the area covered by the stick. (Chapter 32, Ayodhyā Kāṇḍa, Vālmīki Rāmāyaṇa).

Trijaṭa was the son of Viśvāmitra. (Śloka 55, Chapter 4, Anuśāsana Parva).

TRIJAṬĀ. A servant demoness of the palace of Rāvaṇa. Trijaṭā was one among the demonesses who were deputed to entice Sītā, sitting dejected under the Aśoka tree, to the side of Rāvaṇa. All the demonesses slept around Sītā. Trijaṭā had a dream one night which is described in Chapter 27 of Sundara Kāṇḍa thus: "Śrī Rāma dressed in pure white robes and accompanied by Lakṣmaṇa dropped to the place from air in a chariot built with ivory and drawn by a thousand swans. After that they came to Sītā on the back of Airāvata. Śrī Rāmā took Sītā in his lap and rose up into the air. They went high to reach the Sun and Sītā was seen patting on the Sun and the moon. Then Airāvata which was carrying Rāma, Sītā and Lakṣmaṇa came to the top of Laṅkā. Then they came to this place in chariot. Then they travelled to the north in a Puṣpaka vimāna. Rāvaṇa with oil smeared on his body and looking all red was lying on the ground. His head was clean shaven. He was drinking oil from a pot and was shouting loudly. Then Rāvaṇa went to the south on the back of a donkey. When he had travelled a short distance he fell from the donkey head downwards. Rising from there he was muttering many vulgar words. Then Rāvaṇa sank into a foul-smelling dung-mire. A black woman wearing a red saree and mud smeared all over her body came near him and dragged him to the south. Kumbhakarṇa also was subjected to her torture. All the members of Rāvaṇa's family were seen smeared with oil. After that they all travelled south again. At that time Rāvaṇa was seen on the back of a hog, Kumbhakarṇa on the back of a camel and Indrajit on the back of a crocodile. Vibhīṣaṇa alone was seen standing near the Puṣpaka Vimāna on the back of a four-tusked elephant wearing white robes and white garlands and sweet-smelling pastes smeared all over his body and holding a white umbrella with the four ministers by his side and the royal band playing. At that stage the beautiful city of Laṅkā with its whole army fell into the ocean. Then a monkey messenger of Śrī Rāma burnt the city of Laṅkā. All the women demonesses and Kumbhakarṇa were seen lying in a cow-dung pit wearing red dress."

When Trijaṭā repeated her dream to her companions all were frightened to death. After the Rāma-Rāvaṇa, battle, it is stated in Vālmīki Rāmāyaṇa, that Śrī Rāma gave presents to Trijaṭā. (Śloka 41, Chapter 291, Vana Parva).

TRIKAKUBDHĀMĀ. A synonym of Mahāviṣṇu. (Śloka 20, Chapter 140, Anuśāsana Parva).

TRIKŪṬA. A mountain. There are twenty mountains on the four sides of Mahāmeru including Trikūṭa. Purāṇas say that the city of Laṅkā, the abode of Rāvaṇa, was at the top of Trikūṭa. Mahāmeru is at the north of Bhārata. Laṅkā is to the south of Bhārata. Then how is it possible for Laṅkā to be on the top of Trikūṭa ?

There is a story to substantiate this belief. Once there arose a quarrel between Vāsuki and Vāyubhagavān and they decided to find out who between the two was more powerful. Vāsuki went and lay wound round Mahāmeru so tightly that even Vāyu (air) could not enter it. Vāyu got enraged and broke into a cyclone shaking the whole world. Even Mahāmeru began to shake but Vāsuki lay unaffected. The Cyclone began to increase in vigour and the devas were frightened and they went to Mahāviṣṇu accompanied by Śiva and Brahmā. After hearing their story Viṣṇu called Vāsuki and Vāyu to his side and commanded them to stop the quarrel. Vāsuki then unwound a part of his winding and that was from Trikūṭa. At once Vāyu entered there and separating Trikūṭa from other parts carried it away and dropped it in the southern sea. It fell to the south of the southern end of Bhārata. Laṅkā is the city built on it by the celebrated architect, Viśvakarman.

TRILOKĪTILAKA. A Yogeśvarī mantra. If one mutters this mantra (a sacred prayer addressed to a deity) one hundred and one times daily, one will become omniscient. Not only that, he would be able to move about to any place he wants. The mantra is this: "Hrīṁ Gaurī, Rudramayī te yogeśvari hum phaṭ Svāhā" (6th Skandha, Devī Bhāgavata).

TRINETRA. A minister of Mahiṣāsura. The cabinet of Mahiṣāsura was extremely strong and brilliant. Cikṣura, virile and an expert in military science, was the Defence minister. The great economist, Tāmra, was the minister for finance. Udarka was the Commander-in-Chief and the three advisory members were Bāṣkala, Trinetra and Kālabandhaka. Śukrācārya was the minister for education. (5th Skandha, Devī Bhāgavata).

TRIPĀDA. A demon. In the battle between the demons and the devas Subrahmaṇya slew this demon. (Śloka 75, Chapter 46, Śalya Parva).

TRIPURA. A phantom city built by Maya.

1) *Origin.* Kaśyapa Maharṣi son of Marīci and grandson of Brahmā had many wives. Of them Aditi got the first place and Diti the second place. Both of them were daughters of Dakṣa Devas were born of Aditi and the asuras were born of Diti. Armies of asuras under the leadership of Śūrapadma, Siṁhavaktra, Tārakāsura, Gomukha, Hiraṇyākṣa, and Hiraṇyakaśipu gave immense trouble to the devas. The devas joined together under the leadership of Indra and fought the asuras. The nectar received from the ocean of Milk always made the devas the conquerors. When Subrahmaṇya slew Tārakāsura the asuras became very weak.

At this stage Kamalākṣa, Tārakākṣa and Vidyunmālī, sons of Tārakāsura, did severe penance and made Brahmā appear before them. They demanded a boon that they would never be killed by anybody in any of the three worlds. Brahmā told them to ask any boon other than that. Then they said: "Great Lord, we must live in three cities and then roam about freely in the three worlds by your grace. Every thousand years all the three of us should join together at a place with our cities. After that meeting, we should separate and roam about freely for another thousand years. If at all there is death for us, it should occur only when we three are together and that also by one arrow." Brahmā granted the boon and disappeared.

The asuras then approached Maya and asked him to construct three separate cities for them. Maya built three wonderful cities. One was with gold, another with silver and the third with iron. Tārakākṣa took the golden one, Kamalākṣa took the silver one and Vidyunmālī took the iron one. The asuras started living in these cities. The three puras were respectively in Svarga, Ākāśa and the Earth. But each city had the power to travel to any other place at will. The power of controlling these cities was given to Bāṇa. Hiraṇyakaśipu's son was Prahlāda. Prahlāda's son was Virocana. Mahābali was Virocana's son and Bāṇa was Mahābali's son (Chapter 14, Padma Purāṇa). All these three cities together were named Tripura.

2) *Mṛtasañjīvanī Vāpī.* (The life giving tank). Even with the existence of Tripura the asuras began to die in numbers and the Tripuras thought of a way to escape from this calamity. Hari, son of Tārakāsura, did penance and made Brahmā appear before him in person. According to a request from Hari Brahmā made Maya build a tank wonderful in nature. Brahmā filled the tank with nectar. If any asura died, it was enough if he was dipped in the tank and the dead asura would soon come to life with added strength and vigour. Asuras became immortal since this and the Tripuras started teasing the devas and men with increased ferocity.

3) *Consultation with Śiva.* The aggrieved devas approached Brahmā and finding him incapable of helping took him to Śiva. Śiva heard everything and assured them that he would kill them when they next met together at the end of a thousand years.

4) *Śiva makes preparations.* As a first step to the slaughter of the Tripuras, Śiva sent Nārada to Tripura. Nārada by his unusual spiritual powers made the asura women feel more and more attached to the devas. Śiva at that time thinking about the convenience for a fight with the Tripuras came and settled down on the shores of the river Narmadā. That was how Narmadā became a holy river. (Chapter 13, Padma Purāṇa).

Śiva had to make grand preparations for a fight with the Tripuras. He invoked half the strength of the devas to himself to make Śivaśakti (Javelin of Śiva) greater than Asuraśakti. The devas made Viśvakarmā construct a special chariot for Śiva. On the banks of the river Narmadā at a place which became renowned as Maheśvara Śiva stayed for a thousand years thinking about the fight with the Tripuras. He made the mountain of Mandara his bow, Vāsuki, the string and Viṣṇu his arrow. He installed Agni at the tip and Vāyu at the bottom of the arrow. Four devas stood as horses to his chariot. The earth itself was the chariot and all

the animate and inanimate objects of the devaloka arrayed at different parts of the chariot. On the wheels stood the Aśvinīdevas and Cakrapāṇi stayed on the axle. Gandharvas took places on the spokes. Indra stayed on the bow and Vaiśravaṇa on the arrow. Yama took his place on the right hand and the dreadful Kāla on the left hand. Brahmā acted as the charioteer.

Equipped thus, Śiva stayed in the godly chariot for a thousand years. When the three cities joined together in the sky Śiva split the cities by his three-forked spike. Then he sent an arrow to the cities. Bad omens began to appear in Tripura. People became lifeless in the cities. Soon an arrow from Śiva burnt the cities and the Tripuras were burnt to death. (7th Skandha, Bhāgavata; Chapters 31 to 34, Padma Purāṇa; Chapters 33 and 34, Karṇa Parva).

TRIPURĪ. An ancient country of South India. Sahadeva during his victory march conquered this country. (Śloka 60, Chapter 31, Sabhā Parva).

TRIRATHIKA (S). (*Three charioteers*). Aśvatthāmā, Kṛpa and Sātyaki, the three eminent bow-men who took part in the Bhārata battle were called Trirathikas meaning three great charioteers. (See under Aśvatthāmā).

TRIRĀVA. One of the children of Garuḍa. (Śloka 11, Chapter 101, Udyoga Parva).

TRIŚAṄKU I. (SATYAVRATA, MATAṄGA). A celebrated King of the Solar dynasty.

1) *Genealogy.* Descending in order from Brahmā — Marīci — Kaśyapa — Vivasvān — Vaivasvata Manu— Ikṣvāku—Vikukṣi—Śaśāda—Purañjaya (Kakutstha)— Anenas—Pṛthulāśva — Prasenajit, Yuvanāśva – Māndhātā—Purukutsa—Trasadasyu—Anaraṇya— Haryaśva Vasumanas — Sudhanvā — Trayyāruṇa — Satyavrata (Triśaṅku).

2) *Father discards him.* When Satyavrata grew up he became a lewd, lustful imprudent man. One day while he was leading such a contemptuous life, a marriage was being conducted in a brahmin house. Guests had assembled, the bridegroom had come and the ceremony was about to start when Satyavrata entered the marriage hall and carried away by force the bride to the shock of all those present there. Some of the Brahmin guests immediately went to Trayyāruṇa and told him what a shameful crime his son had committed. The enraged father at once sent Satyavrata out from the palace. Satyavrata left the country altogether and went and stayed in a colony of harijans. Though he lived with those low-caste people he did not adopt their mode of living. He went out daily to the forests with his bow and arrow and made his food. He never felt any animosity towards his father who had thus sent him out from his country. He thought thus "Of course, my father got terribly angry when he heard the complaints of the Brahmins and in that mood punished me thus, though the punishment was a bit too much. But our family preceptor Vasiṣṭha, who knows everything, who is a moralist and a righteous man, who has the knowledge and authority to prescribe atonement for all sins, did severe punishment. That was very hard." As he thought more about it in this vein, he felt a great hatred towards Vasiṣṭha.

3) *Satyavrata and Viśvāmitra's family.* When his only son Satyavrata was turned out from the family, King Trayyāruṇa was greatly distressed. He went to the forests to do penance to get another son. At that time the country did not have rains for twelve successive years as a punishment for the King for sending out his son. The people suffered much. Among the people who were suffering were the wife and children of Viśvāmitra. Viśvāmitra at that time had gone to the shores of river Kauśikī for doing penance. Viśvāmitra's family consisting of his wife and three sons during that famine lived in hunger. At last the mother decided to sell the middle son and buy food with the money received by the sale. She put a rope made of darbha grass round the neck of the boy and took him to the market. On the way Satyavrata saw them and on hearing their sad story told them not to sell the child. He assured them that he would take care of them till the return of Viśvāmitra. He removed the darbha rope from the child's neck and the child got the name of Gālava from that time onwards. (Gala = neck). He promised them he would daily place enough meat at the foot of a tree near the āśrama. True to his promise, he hunted in the forests and brought to the foot of the tree fresh flesh of deer or hare or boar and also fresh fruits. The family lived happily because of him.

4) *Curse of Vasiṣṭha and the name of Triśaṅku.* When Trayyāruṇa went to the forests to do penance, it was Vasiṣṭha who was managing the affairs of the palace. The heir-apparent Satyavrata lived in the hut of a caṇḍāla. Every minute Satyavrata's hatred towards Vasiṣṭha increased in strength. One day Satyavrata did not get any game even after a day's hunting and at dusk he happened to reach the āśrama of Vasiṣṭha where he saw Nandinī, the beloved cow of the sage, grazing by the side of the āśrama. Anger, desire and hunger made him imprudent and without thinking of the consequences Satyavrata killed Nandinī and after eating enough to appease his hunger took the rest to feed the family of Viśvāmitra. The wife of Viśvāmitra little knowing that it was cow's flesh cooked it and ate it.

That night when Vasiṣṭha came to the āśrama he found Nandinī missing and he went in search of it. After some time the sage knew that Satyavrata had killed and eaten it. The enraged sage called Satyavrata to his side and cursed him thus "You will from today become a caṇḍāla. Three śaṅkus (sins) namely wrath of a father, abduction of another man's wife and consumption of cow's flesh will give you life-long trouble and thus you will earn a name, Triśaṅku (Three śaṅkus). Instantly Satyavrata became a caṇḍāla and started roaming about in the streets.

5) *Triśaṅku becomes King.* Triśaṅku, distressed at heart by a father's wrath and a Guru's curse walked about aimlessly in the forests. He expressed his desire to the ṛṣis and Brahmins to do a yāga and get himself absolved of all his sins. But nobody was willing to help a wretched man cursed and abandoned by both his father and his Guru. Feeling desperate, he decided to commit suicide. He made a great fire-pit and prepared himself to jump into it. Before doing that he prayed to the goddess and when the goddess knew that his devotee would jump into the fire and become ashes, she appeared before him in person and said thus: "Son, why do you try to jump into the fire ? Your father has become old and day after tomorrow he will crown you as King

and then go to the forests to do penance. Look, there comes your father's minister to take you to the palace." When the goddess disappeared Satyavrata returned to his āśrama in a pensive mood. Nārada went and informed the king of everything that happened in the forest and the king immediately sent his ministers to fetch Satyavrata to the palace. When Satyavrata came the king crowned him as king and then went to the forests for penance.

6) *Satyavrata becomes Caṇḍāla again.* Satyavrata ruled the country for a long time. He was a pious ruler, devoted to god and soon he developed a desire to go to heaven with his mortal body. He approached Vasiṣṭha first for this purpose. But the family preceptor told him there was nothing in the śāstras about any yāga which could help one to go bodily to heaven. Disappointed he approached the sons of Vasiṣṭha who ridiculed him when he told them of his queer desire. Triśaṅku got angry and left them saying "Let me see whether there are others in this country who could send me bodily to heaven." Those arrogant words annoyed Vasiṣṭha and his sons and they cursed him and made him a caṇḍāla again. Triśaṅku thereafter did not return to the palace, but went to the forests to live there. He knew if he returned to the palace as a caṇḍāla he would not be recognised by his wife and children.

Hariścandra, son of Triśaṅku, heard about the curse on his father and sent the ministers to fetch his father to the palace. But Triśaṅku did not come back and so the ministers made Hariścandra the king of Ayodhyā.

7) *Viśvāmitra meets Triśaṅku.* When Hariścandra became king, Triśaṅku was living in Ambāvana (forest of Ambā) as a great devotee of the goddess. It was at that time that Viśvāmitra returned home after his penance. Viśvāmitra enquired of his wife how they managed to live during the great famine. Then Satyavatī, wife of Viśvāmitra, told him the whole story of how Satyavrata helped them, why he killed Nandinī, Vasiṣṭha's cow, and how they ate cow's flesh, how Satyavrata was cursed to be a caṇḍāla, how he was called back as king and how he was at that time living in Ambāvana. The eyes of Viśvāmitrā became wet when he heard the sorrowful story and he decided to end the caṇḍālatva (state of being a caṇḍāla) of Satyavrata. He went straight to Ambāvana and met Triśaṅku there.

8) *Triśaṅku Svarga (Heaven of Triśaṅku).* Viśvāmitra promised Triśaṅku that he would send him to heaven bodily and made preparations for a yāga. No other sage partook in the yāga because of instructions from Vasiṣṭha. But undaunted, Viśvāmitra conducted the yāga alone and, as the power of his performances increased, Triśaṅku started rising bodily from earth slowly and soon rose up to heaven. When the devas found a Caṇḍāla standing with his physical body before the gates of heaven, they ran to Indra and told him. Indra got angry and pushed him out from heaven and Triśaṅku came falling down with his head turned downwards to the earth. Triśaṅku cried loudly calling Viśvāmitra by name. When Viśvāmitra, hearing the noise, looked up he saw poor Triśaṅku descending fast from heaven with his head turned upside down. Viśvāmitra's anger knew no bounds and he roared aloud "Let Triśaṅku stay where he is now." Triśaṅku stopped in mid-air. Indra did not allow Triśaṅku to come up and Viśvāmitra did not allow him to come down. Indra then made a separate heaven for Triśaṅku below the original heaven. Then Viśvāmitra started to create another Indra and devas for the new heaven. The devas were frightened and Indra then approached Viśvāmitra and requested him to desist from his attempt to make duplicate devas promising him that he would give Triśaṅku a seat in his heaven itself. Viśvāmitra agreed to it. At once Indra brought a golden Vimāna and took him bodily to heaven. (Sargas 57 to 59, Bālakāṇḍa, Vālmīki Rāmāyaṇa 7th Skandha, Devī Bhāgavata; 9th Skandha, Bhāgavata; Chapter 13, Harivaṁśa; Sundara Kāṇḍa, Kamba Rāmāyaṇa; Chapter 71, Ādi Parva; Chapter 12, Sabhā Parva).

TRIŚAṄKU II. A philosopher. He is mentioned in several places in Taittirīyopaniṣad.

TRIṢAVAṆA. A sage. When he went to Hastināpura as a messenger of peace, he met Śrī Kṛṣṇa on the way. (Chapter 83, Udyoga Parva).

TRIŚIRAS I. A demon who was a friend of Rāvaṇa. The Khara-Dūṣaṇa-Triśiras combination led the attack on Śrī Rāma in the forest of Daṇḍaka when Lakṣmaṇa cut off the nose and breasts of the demoness Śūrpaṇakhā. Rāma and Lakṣmaṇa killed all the three. Triśiras was a powerful fighter and Śrī Rāma's forehead was wounded by an arrow from Triśiras. The latter came and fought in a chariot drawn by four horses. He was killed by an arrow from Rāma. (Sarga 26, Araṇya Kāṇḍa, Vālmīki Rāmāyaṇa).

TRIŚIRAS II (VIŚVARŪPA). Once there was a celebrated Prajāpati of name Tvaṣṭā. Though he was of a pious nature interested in the welfare of Brahmins, he hated Indra. He thought of destroying Indra somehow. With that purpose in view he produced by his wife Recanā, a powerful son and named him Viśvarūpa. The boy had three heads and so he was called Triśiras (Tri=Three Śiras—head) also. He could use his three heads for three different purposes at a time. He would drink wine with one head and mutter the Veda-mantras by another head and see the world by the third.

Even from boyhood he disliked worldly pleasures and, abandoning even food, started to do penance. During the hot season he would sit amidst fire and during the cold season he would sit in water to do penance. He would stand with his head down and do penance. The penance of Triśiras was so severe that Indra began to get frightened. He sent celestial maidens to stop the penance but all the attempts proved futile before that great ascetic. Then Indra himself riding on Airāvata went and killed the sage by his Vajrāyudha. Indra feared whether Triśiras would come to life again and wreak vengeance on him. So he ordered a carpenter standing nearby to bring to him the three heads separated from the body. The carpenter cut off the heads from the body and as each head fell to the ground several kinds of birds were found escaping from it. From the head which used to mutter Vedic mantras rose the Kapiñjala birds; from the head used for drinking wine rose Kalapiṅga birds and from the third rose the Tittiri birds. When the birds thus rose to the air Indra was convinced that Triśiras was dead and he went away. See under Viśvarūpa. (6th Skandha, Devī Bhāgavata).

TRIŚOKA. A sage who was the son of Kaṇva. The Aśvinīdevas once redeemed the cows belonging to this sage. (Sūkta 112, Anuvāka 16, Maṇḍala 1, Ṛgveda).

TRIŚṚṄGA. A mountain. This stands to the north of Mahāmeru. Mahāmeru spreads over an area of eighteen thousand square miles and is two thousand miles high. It is surrounded by eight other small mountains two on each side. To the east is Jaṭhara and Devakūṭa. Pavamāna and Pāriyātra stand to the west while to the south are Kailāsa and Karavīra. On the north are Triśṛṅga and Makaragiri. (8th Skandha, Devī Bhāgavata).

TRISROTASĪ. A sacred river. This river lives in the court of Varuṇa worshipping him. (Śloka 23, Chapter 9, Sabhā Parva).

TRISTHĀNA. A holy place. If one lives and fasts here for one month, one would be able to see God. (Śloka 15, Chapter 25, Anuśāsana Parva).

TRIṢṬUP. One of the seven horses tied to the chariot of Sūrya. The seven horses are; Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup and Paṅkti. (Chapter 8, Aṁśa 2, Viṣṇu Purāṇa).

TRIŚŪLA. A weapon of Śiva with the Vaiṣṇava tejas (brilliance of Viṣṇu) obtained by churning Sūrya. Viśvakarmā made the following: Cakrāyudha (Discus weapon) of Viṣṇu, Triśūla (three-forked spike) of Śiva, Puṣpaka Vimāna (Aerial chariot) of Kubera and the weapon Śakti of Subrahmaṇya. (Chapter 2, Aṁśa 3, Viṣṇu Purāṇa). (See under Viśvakarmā for more details).

TRIŚŪLAKHĀTA. A sacred place. If a man bathes at this place and worships the devas and the manes, he would attain a place equal to that of Gaṇapati. (Chapter 84, Vana Parva).

TRITA.

1) *General information.* A son of the sage Gautama. He had two brothers called Ekata and Dvita. (See under Ekata).

2) *Other details.*

(i) Ekata, Dvita and Trita were born to clean the hands of the devas when they become smeared with the sacrificial butter during the yāgas. Of these Trita once fell into a well while drawing water and the asuras closed the well. But Trita escaped opening the top. (Sūkta 52, Anuvāka 10, Maṇḍala 1, Ṛgveda).

(ii) Once Ekata, Dvita and Trita were stranded in a desert and desperately needed water to quench an increasing thirst. At last they found a well and Trita after getting down and quenching his thirst brought water to his brothers. The cruel brothers, after drinking the water pushed Trita into the well and covered the well with the wheel of a bullock-cart. Trita prayed to the Aśvinīdevas for help and they appeared before him and rescued him from the well. (Sūkta 105, Maṇḍala 1, Ṛgveda).

TRIVARCAS (TRIVARCAKA). A sage who was the son of Aṅgiras. He joined with four other sages and did penance and produced a son named Pāñcajanya equal to the god Agni in splendour. The other four sages were Kaśyapa, Prāṇa, Cyavana and Agni. (Ślokas 1 to 5, Chapter 220, Vana Parva).

TRIVAKRĀ. A hunchback of a woman who was engaged in the work of making scented cosmetics for Kaṁsa. This woman saw Śrī Kṛṣṇa on his way to the palace of his uncle Kaṁsa in Mathurāpurī. Even at the first sight she felt a great respect and devotion towards Kṛṣṇa and she gave him the scented cosmetics she was carrying to Kaṁsa. Kṛṣṇa placed a foot of his on hers and holding her chin by both the hands raised it up and lo! she stood straight without her hunch. She requested Kṛṣṇa to stay with her that night but Kṛṣṇa left her saying he would stay with her on another day which he did the next day itself. (10th Skandha, Bhāgavata).

TRIVIKRAMA. Another name for Vāmana.

TRIVIKRAMASENA. A mighty king.

TRIVIṢṬAPA. A sacred place inside Kurukṣetra. If one bathes in the holy tank there and worships Śiva one would go to heaven. (Chapter 83, Vana Parva).

TṚṆABINDU I. A lake in the forest of Kāmyaka. The Pāṇḍavas once during their exile went to Tṛṇabindusaras from Dvaitavana. (Śloka 13, Chapter 258, Vana Parva).

TṚṆABINDU II. A sage. This sage sat and did penance at a place called Ṛṣitīrtha. (Chapter 20, Padma Purāṇa).

1) *Grandfather of Viśravas.* Viśravas, father of Rāvaṇa was the son of Mānini, daughter of Tṛṇabindu. There is a story about him in Uttara Rāmāyaṇa.

Once the sage Pulastya was doing penance in a secluded place in the Himālayas when a few Deva Gandharva women came to that place and disturbed his penance by their dances and noise. The angered sage gave a curse to that place saying that any woman coming to that place would become pregnant. Māninī, daughter of Tṛṇabindu went to this place unaware of the curse and got pregnant. She came weeping to her father and Tṛṇabindu immediately took his daughter to Pulastya and asked him to marry Māninī. Pulastya married Māninī and Viśravas was born to her.

2) *How he cursed Hanūmān.* Once Hanūmān caught hold of a lion and elephant in fight and tied them each to a post on the two sides of the āśrama of Tṛṇabindu. When the sage stepped out from the hermitage, he was for a moment frightened by the sight of two mighty animals on the sides of his āśrama and knew by his divine powers that the perpetrator of that deed was Hanūmān and so he cursed him saying that he would lose all his divine powers forthwith. Hanūmān begged for relief and the sage said that he would regain his powers at the time of his going in search of Sītā when another member of his species would remind him of his lost divine powers. Hanūmān remained oblivious of his powers till the time when the monkeys were trying to leap to Laṅkā from the Mahendra mountain on the shores of Bhārata. Jāmbavān, a mighty monkey chief called Hanūmān to his side and made him understand the great powers latent in him. From that moment onwards Hanūmān regained his lost powers and became his old self. (See under Hanūmān).

TṚṆAKA. A saintly King. He sat in the court of Yama and worshipped him. (Śloka 17, Chapter 8, Sabhā Parva).

TṚṆAPA. A Deva Gandharva. He partook in the Janmotsava of Arjuna. (Śloka 56, Chapter 122, Ādi Parva).

TṚṆASOMĀṄGIRAS. A sage who lived in the south of Bhārata. (Śloka 34, Chapter 150, Anuśāsana Parva).

TṚṆĀVARTA. A demon who was the son of Tārakāsura. This demon was living serving Kaṁsa. Kaṁsa once sent Tṛṇāvarta to kill Kṛṣṇa growing up in Ambāḍi. Tṛṇāvarta, in magic disguise went to the

house of Nandagopa. Even when he entered the place bad omens were visible. Yaśodā was breast-feeding baby Kṛṣṇa keeping the babe in her lap. Soon Yaśodā felt the babe gaining weight and very soon she felt the weight unbearable and rose up to place the child on a mat on the ground. But even before that Yaśodā was fixed to the ground by the weight of the babe. But somehow she placed the babe on a mat on the ground and went out to wash her hands and face. When she came back she could not find the babe on the mat. Tṛṇāvarta had come in the form of whirl-wind and had already carried away the child. But after some time the weight of the babe increased so much that Tṛṇāvarta, unable to carry the weight, wanted to drop the child to the ground. But the child stuck on to his neck and breast tightly and Tṛṇāvarta finding no escape from the tight hold which suffocated him, fell to the ground dead on a hard rock. (10th Skandha, Bhāgavata).

TṚTĪYĀ. A river. This river sat in the court of Varuṇa worshipping him. (Śloka 21, Chapter 9, Sabhā Parva).

TRUṬI I. Thirty alpakālas make one Truṭi. (See under Kālamāna).

TRUṬI II. A female attendant of Subrahmaṇya. (Śloka 17, Chapter 46, Śalya Parva).

TRYAKṢA. An ancient place of habitation. When the King of this place went to see Dharmaputra with gifts the gate-keepers did not allow him to enter the palace premises. (Śloka 17, Chapter 51, Sabhā Parva).

TRYAMBAKA. One of the Ekādaśa Rudras (eleven Rudras). See under Ekādaśarudra).

TUGRA. A King extolled in the Ṛgveda. This King sent his son Bhujyu with a large army by sea to conquer his enemies in dvīpāntara. When they were a long distance away from the shore the boats carrying them capsized in a storm and the prince and army were drowned in the sea. The prince then prayed to the Aśvinīdevas and they saved him and his army from the sea and sent them back to the palace. Those boats could travel both in the sea and the air. (Sūkta 116, Maṇḍala 1, Ṛgveda, Anuvāka 17).

TUHARA. A soldier of Subrahmaṇya. (Chapter 45, Śalya Parva).

TUHUṆḌA. A demon. This demon was born to Kaśyapa of his wife Danu. (Chapter 65, Ādi Parva). Accompanied by Tārakāsura this demon once attacked Subrahmaṇya. Tuhuṇḍa threw an iron mace against Gaṇapati who blocked his chariot. By a single stone of Gaṇapati, the diamond-studded mace of the demon broke into six pieces. When he found his mace gone the demon caught hold of Gaṇapati and beat him with a spiked club on his forehead. Gaṇapati cut him with his weapon (Axe) 'Veṇmazhu'. The demon fell to the ground in two pieces but still his hold on Gaṇapati was not released. Gaṇapati tried his best but could not loosen the hold. Then Kuṇḍodara, a leader of the attendants of Gaṇapati smashed the hands of Tuhuṇḍa with an iron mace. Tuhuṇḍa was killed thus. (Chapter 65, Vāyu Purāṇa).

This Tuhuṇḍa was born in his next life in the world as a King called Senābindu. (Śloka 19, Chapter 67, Ādi Parva).

TULĀDHĀRA. A charitable and righteous Vaiśya who lived in Kāśī. He gave the sage Jājali dharmopadeśa and both of them entered heaven. (See under Jājali).

TULĀPURUṢADĀNA. See under Merudāna.

TULASĪ. (Holy Basil plant.

1) *General information.* Tulasī is a plant held most sacred by the Hindus. There is a Purāṇic background for Tulasī attaining this spiritualistic importance. In fact it is Mahālakṣmī, wife of Viṣṇu, who had herself taken the form of Tulasī. There is a story about it in Devi Bhāgavata.

2) *The curse of Sarasvatī.* Sarasvatī, Gaṅgā and Lakṣmī were all, in the beginning, wives of Mahāviṣṇu. The Lord loved all the three equally. One day all the four were sitting together when Gaṅgā sent lustful glances at Viṣṇu which was immediately noticed by both Sarasvatī and Lakṣmī. Sarasvatī got angry and rising up caught hold of the hair of Gaṅgā and dragged her to the ground. Lakṣmī then caught hold of Sarasvatī to prevent further assault but Sarasvatī then poured all her rage on Lakṣmī and cursed her to be born as a plant on earth. Gaṅgādevī could not bear this and she cursed Sarasvatī to be born as a river on earth. Sarasvatī retorted with a curse that Gaṅgā also would be born as a river. When the whole tumult was over Viṣṇu called Lakṣmī to his side and said—"Oh Devī, do not worry. Things have happened as predestined. You go and be born as the daughter of Dharmadhvaja and grow up there. From there by divine grace you will be transformed into a plant sacred enough to make all the three worlds pure. That plant will be named Tulasī. When you will be thus living as Tulasī, a demon named Śaṅkhacūḍa with part of my virile strength will be born and he will marry you. Then you can come back to me. The holy river Padmāvatī will also be another form of your spirit."

3) *The story of Dharmadhvaja.* Who was this Dharmadhvaja to whom was born Mahālakṣmī as a daughter? In times of old there was a Manu called Dakṣasāvarṇi who was extremely virtuous and a part of Viṣṇu. Descending from Dakṣasāvarṇi were Brahmasāvarṇi-Dharmasāvarṇi-Rudrasāvarṇi-Devasāvarṇi-Indrasāvarṇi Vṛṣadhvaja. This last named was a great devotee of Śiva and because of his great affection for this devotee Śiva lived a whole period of a devayuga in the āśrama of Vṛṣadhvaja. King Vṛṣadhvaja by an edict prohibited the worship of any other deity than Śiva in his country. Even the worship of Mahālakṣmī ordained by the Vedas during the month of Bhādra (September) became extinct. All Yāgas and worship of Viṣṇu came to a stop. Sūrya (Sun-god) got angry at this belittling of other gods than Śiva and cursed the King Vṛṣadhvaja that he would cease to be prosperous. Śiva did not like it and he went to punish Sūrya holding his trident in his hand. Sūrya was frightened and he approached his father Kaśyapa. Kaśyapa and Sūrya went to Brahmā and acquainted him with all details. Brahmā also was helpless in the matter and so all the three of them went to Mahāviṣṇu. They prostrated before Viṣṇu and told him all. At that time Śiva also came there. Addressing all of them Viṣṇu said "Oh, Devas, within this half an hour twentyone yugas have passed by on the earth. He about whom you have come to speak to me is dead and gone. Even his son Rathadhvaja is dead. The latter has two sons named Dharmadhvaja and Kuśadhvaja. They are dull and splendourless now because of the curse of Sūrya and are now worshipping Lakṣmī." Saying thus Viṣṇu disappeared.

4) *Birth of Tulasī.* Dharmadhvaja and Kuśadhvaja did penance to propitiate Mahālakṣmī. Kuśadhvaja had a wife named Mālāvatī. She bore a daughter named Vedavatī. Sītā, wife of Śrī Rāma, was a rebirth of this Vedavatī.

King Dharmadhvaja had a wife named Mādhavī. Mahālakṣmī entered her womb as an embryo and after a hundred years Mādhavī gave birth to a daughter. Even at the time of birth the child looked like a matured girl and was extremely pretty. She was therefore, called Tulasī, meaning matchless. (Tula = match). This Tulasī abandoning all worldly pleasures went to Badarikāśrama and started doing penance there with the prayer that Mahāviṣṇu should become her husband. She did penance for twentyfour thousand years sitting amidst fire in the hot season and sitting in water in the cold season and taking only fruits and water as food. Then she did penance for another thirtythousand years eating leaves only, another forty thousand years taking air only as food and another ten thousand years without any food. At this stage Brahmā appeared and asked her the object of her Penance. She replied she wanted Mahāviṣṇu to be her husband. Hearing this Brahmā said thus—"Devi, you know the cowboy Sudāmā born of a part of Śrī Kṛṣṇa. That brilliant cowboy has now been born on earth, due to a curse of Rādhā, as a demon named Śaṅkhacūḍa. He is matchlessly eminent and has once fallen in love with you seeing you at Goloka. You will become his wife and later you can become the wife of Nārāyaṇa. At that time a part of your divine body will remain on earth as a plant named Tulasī. Tulasī will become the most sacred of all plants, dear to Viṣṇu, and all worship without using Tulasī leaves would be ineffective."

5) *Marriage of Tulasī.* Due to a curse of Rādhā, Sudāmā, the cowboy, was born on earth as a demon named Śaṅkhacūḍa. He did penance sitting at Badarikāśrama and obtained Viṣṇukavaca. Another object of his was to marry Tulasī. He obtained a boon from Brahmā that his death would occur only when the Viṣṇu Kavaca was removed from his body and the chastity of his wife was lost. At that time Śaṅkhacūḍa and Tulasī met each other in the forests and were married. Śaṅkhacūḍa, brilliant and majestic, went about with Tulasī in amorous sports creating jealousy even among the devas. His arrogance gave innumerable troubles to the devas and they along with Brahmā and Śiva approached Mahāviṣṇu for a remedy. Viṣṇu then sent Śiva with his spike to kill Śaṅkhacūḍa and he himself started to molest the chastity of his wife Tulasī. Śaṅkhacūḍa took leave of Tulasī to go and fight with Śiva. When Tulasī was thus left alone, Mahāviṣṇu in the form of Śaṅkhacūḍa approached Tulasī and after some preliminary talks entered into sexual acts. Tulasī found some difference in the usual sexual methods and suspecting foul play jumped up to curse the impostor. At once Mahāviṣṇu appeared in his true form and said "You have been doing penance for a long time to get me as your husband. Your husband Śaṅkhacūḍa was the chief of my Pārṣadas, Sudāmā. It is time for him to go back to Goloka getting himself released from the curse. By this time Śiva would have killed him and he would have gone to Goloka as Sudāmā. You can now abandon your body and come with me to Vaikuṇṭha to enjoy life as my wife.

Your body will decay and become a holy river named Gaṇḍakī; your hair wlll become Tulasī plant the leaves of which will be held sacred in all the three worlds."

Tulasī then changed herself into the form of Lakṣmī and went to Vaikuṇṭha with Mahāviṣṇu. (9th Skandha, Devī Bhāgavata).

6) *The greatness of Tulasī.* Everything of the Tulasī plant, leaves, flowers, fruits, roots, twigs, skin and even the soil around is holy. The soul of a dead one whose dead body is cremated using Tulasī twigs for firewood would attain a permanent place in Viṣṇuloka. Even great sinners would be absolved of their sins if their dead bodies are cremated with Tulasī twigs. If at the time of death one thinks of God and mutters His name and if his dead body is later cremated with Tulasī twigs, he would have no rebirths. Even he who has done a crore of sins would attain mokṣa if at the time of cremating his dead body a piece of Tulasī twig is placed at the bottom of the funeral pyre. Just as all waters become pure by the union with Gaṅgā water, all firewood is made pure by the addition of a small piece of Tulasī twig. If the dead body of one is cremated using Tulasī twigs alone, one's sins for a crore of Kalpa years would be washed away. Yamadūtas would keep away from one whose dead body is cremated with Tulasī twigs and servants of Viṣṇu would come near. If a light is burnt for Viṣṇu with a Tulasī stick it would be equal to burning several lakhs of lights for Viṣṇu. If one makes the Tulasī leaves into a paste and smears it on one's body and then worships Viṣṇu for one day, one would be getting the benefit of a hundred ordinary worships and also the benefit of doing a hundred godānas. (gifts of cows). (Chapter 24, Padma Purāṇa).

TUMBURU I. A Deva Gandharva. He was the best musician among the Gandharvas.

1) *Birth.* Tumburu was the son of Kaśyapa, son of Marīci and grandson of Brahmā, born of his wife Pradhā. Of the sons of Kaśyapa the four Gandharva sons, Tumburu, Bāhu, Hāhā and Hūhū were noted for their sweet and pleasant conversation.

2) *Tumburu and the Pāṇḍavas.* Mahābhārata states about several occasions when Tumburu has shown a special and deep interest in the Pāṇḍavas. The following few are of special mention—

(i) Tumburu attended the Janmotsava of Arjuna. (Śloka 54, Chapter 122 ,Ādi Parva).

(ii) Once this Gandharva gave Yudhiṣṭhira a hundred horses. (Śloka 24, Chapter 52, Sabhā Parva).

(iii) Tumburu welcomed Arjuna when the latter went to Devaloka at the invitation of Indra. (Vana Parva, Chapter 43, Verse 14).

(iv) Once when the Pāṇḍavas were living incognito in the country of Virāṭa the Kauravas carried away the cattle of the King. Arjuna in disguise then fought against the Kauravas and Tumburu watched the fight with interest. (Śloka 12, Chapter 56, Virāṭa Parva).

(v) Tumburu was present at the Aśvamedhayāga of Yudhiṣṭhira. (Śloka 39, Chapter 88, Aśvamedha Parva).

3) *How Tumburu was born as Virādha.* When Rāma and Lakṣmaṇa were in the forests in exile a demon named

Virādha attacked them. That demon was none other than Tumburu. Once when Tumburu was living in the city of Kubera he committed a sin and Kubera cursed him and made him into a demon. Kubera had then told him that he would get relief from the curse when he was slain by Rāma, son of Daśaratha. Śrī Rāma killed Virādha and the latter regaining the form of Tumburu left for Gandharvaloka. (See under Virādha).

4) *How he cursed Purūravas.* It is found in Kathāsaritsāgara that the temporary separation which Purūravas had from Urvaśī was due to a curse by the Gandharva Tumburu.

After marrying Urvaśī Purūravas once went to Devaloka at the invitation of Indra. He was invited to help Indra in his fight against the asuras. Indra celebrated the day on which one of the best of the demons, Māyādhara was killed. Rambhā was dancing before ācārya Tumburu on the occasion and Purūravas finding fault with her dance mocked at her. Rambhā felt insulted and asked the King thus : "Fool of a King, what do you know of the divine dances of Devaloka ?" Purūravas retorted that he had learnt more of dancing from Urvaśī than what her preceptor Tumburu knew. Tumburu got angry and cursed Purūravas that he would live separated from Urvaśī till he did penance to please Mahāviṣṇu. The Gandharvas then carried away Urvaśī from Purūravas. (See under Purūravas).

5) *Other details.*

(i) Tumburu was a member of the court of Indra. (Śloka 14, Chapter 7, Sabhā Parva).

(ii) Tumburu was a member of the court of Kubera. (Śloka 26, Chapter 10, Sabhā Parva).

(iii) The songs of Tumburu who was a worshipper of Kubera used to be heard from the mountain of Gandhamādana on the full-moon day. (Śloka 29, Chapter 159, Vana Parva).

TUMBURU II. A sage.

Some details.

(i) This sage was one among the many sages who came from the north to visit Śrī Rāma on his return to Ayodhyā after the exile. Those who came from the north were—Kaśyapa, Vasiṣṭha, Atri, Viśvāmitra, Gautama, Jamadagni, Bharadvāja, Sanakādis, Śarabhaṅga, Durvāsas, Mataṅga, Vibhāṇḍaka and Tumburu. (Uttara Rāmāyaṇa).

(ii) Tumburu was one among the ṛṣis who visited Bhīṣma lying on his bed of arrows. (Chapter 47, Śānti Parva).

TUṆḌA I. A King. The Pāṇḍavas invited this King to take part in the great Mahābhārata battle. (Śloka 21, Chapter 4, Udyoga Parva).

TUṆḌA II. A demon. This demon who was one among the army of Rāvaṇa fought against the monkey leader, Nala, in the Rāma-Rāvaṇa battle. (Śloka 9, Chapter 285, Vana Parva).

TUṆḌIKERA. An ancient place of Bhārata. The people of this place took part in the great Mahābhārata battle. (Śloka 20, Chapter 17, Droṇa Parva).

TUṄGAKĀRAṆYA. A holy place. The sage Sārasvata did Devatādhyayana on behalf of other sages at this place. (Śloka 46, Chapter 85, Vana Parva).

TUṄGAVEṆĀ. An ancient holy river of Bhārata. People of Bhāratae came pure by drinking the water of this river. (Śloka 27, Chapter 6, Bhīṣma Parva).

TURĪYA. A state of existence of Man. (See under Jāgrat).

TURVAŚA. A King extolled in the Ṛgveda. Narya, Turvaśa and Turvīti were contemporaries. (Sūkta 54, Maṇḍala 1, Ṛgveda).

TURVASU. A son born to Yayāti of his wife Devayānī. Yayāti had two wives Śarmiṣṭhā and Devayānī. Of Śarmiṣṭhā, Yayātī had three sons named Druhyu, Anudruhyu and Pūru and of Devayānī, two sons named Yadu and Turvasu.

Once Yayāti called all his five sons to his side and asked them if any one of them would be willing to exchange his youth with his father's old age. All the four refused but Pūru agreed to accede to his father's request. Yayāti then cursed Turvasu and all the other three. (See under Yayāti).

TURVAYAṆA, A King extolled in the Ṛgveda. (Maṇḍala 1, Ṛgveda).

TURVĪTI I. A King extolled in the Ṛgveda.

TURVĪTI II. A King. But since in some places he is mentioned as a sage, it must be presumed that he must have been a King who had become a sannyāsin during the latter part of his life. Once this sage was drowned and Indra came in time and rescued him. (Sūkta 61, Maṇḍala 1, Ṛgveda).

TUṢĀRA. A place of habitation of ancient Bhārata. Scholars are of opinion that the present Tukhāristan was the ancient Tuṣāra. The people of this place used to be called Tuṣāras and their King Tuṣāra. The King of Tuṣāra was the store-keeper during the Rājasūyayajña of Yudhiṣṭhira, (Chapter 51, Vana Parva). The Pāṇḍavas during their exile crossed this country of Tuṣāra on their way to Dvaitavana from the mountain of Gandhamādana. During the great battle, the Tuṣāras arrayed themselves on the right side of the Krauñca Vyūha (an army formation in the shape of a stork) constructed by Bhīṣma. (Śloka 21, Chapter 75, Bhīṣma Parva). There is a statement in Chapter 65 of Śānti Parva that a barbarous tribe called Tuṣāras lived in the country of Māndhātā.

TUṢITAS. There were twelve good devas called Tuṣitas in the Cākṣuṣa Manvantara. When the Cākṣuṣa Manvantara ended and the Vaivasvata Manvantara commenced all the twelve were born as sons of Kaśyapa of his wife Aditi. Because they were born of Aditi they were called Dvādaśādityas. They were Viṣṇu etc. Thus the Tuṣitas of the Cākṣuṣa Manvantara were the Dvādaśādityas of Vaivasvata Manvantara. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

TUṢṬI. A daughter of Dakṣa. She became the wife of Dharmadeva. Dharmadeva accepted as wives the thirteen daughters of Dakṣa including Tuṣṭi. Their younger sister Khyāti etc were married to Marīci etc. (Chapter 7, Aṁśa 1, Viṣṇu Purāṇa).

TUṢṬIMĀN. A King of the Yayāti dynasty. (9th Skandha, Bhāgavata).

TVAṢṬĀ I. A Prajāpati. This Prajāpati was an asura also. (Sūkta 94, Anuvāka 14, Maṇḍala 1, Ṛgveda).

1) *Birth.* There are contradictory statements in the Purāṇas regarding the birth of Tvaṣṭā.

(a) Viśvakarmā got four sons named Ahirbudhnya, Tvaṣṭā Ajaikapāt and Rudra. The great ascetic Viśvarūpa was the son of Tvaṣṭā. (Chapter 15, Aṁśa 1, Viṣṇu Purāṇa).

(b) Kaśyapa got as his sons the Ekādaśarudras of his wife Surabhi. Surabhi who became pure by penance got by the grace of Mahādeva five other sons named Aja, Ekapāt, Ahirbudhnya, Tvaṣṭā and Rudra. The noble and famous Viśvarūpa was the son of Tvaṣṭā. (Chapter 18, Agni Purāṇa).

(c) Kaśyapa Maharṣi got a son named Tvaṣṭā of his wife Aditi. (Śloka 34, Chapter 226, Ādi Parva).

Bacause of such varied statements it is not possible to say whose son Tvaṣṭā was.

2) *Indra's enemy.* Even from the beginning, Tvaṣṭā hated Indra. Tvaṣṭā begot of his wife Recanā a son named Viśvarūpa to kill Indra. Viśvarūpa was the younger brother of Sanniveśa. Viśvarūpa was called Triśiras also. (See under Triśiras). While Viśvarūpa was doing penance Indra killed him by his Vajrāyudha. Enraged at this Tvaṣṭā produced another asura named Vṛtra to kill Indra. (See under Vṛtra). Indra killed Vṛtrāsura also. At last greatly disappointed Tvaṣṭā cursed Indra that he would suffer from Putraduḥkha (loss of son) and then went to the mount Meru to do penance.

3) *Other details.*

(i) Tvaṣṭā also treated as a Rudra. (Chapter 15, Aṁśa 1, Viṣṇu Purāṇa).

(ii) When the forest of Khāṇḍava was burnt, he stood on the side of Indra and fought against Kṛṣṇa and Arjuna. He separated huge portions from the mountain and threw them against Arjuna and Kṛṣṇa. (Śloka 34, Chapter 226, Ādi Parva).

(iii) Tvaṣṭā shines in the court of Indra. (Śloka 14, Chapter 7, Sabhā Parva).

(iv) Kuśeru, daughter of Tvaṣṭā was once abducted by Narakāsura. (Chapter 38, Dākṣiṇātya Pāṭha, Sabhā Parva).

(v) Viśvakarmā also used to be called Tvaṣṭā. (Śloka 24, Chapter 100, Vana Parva).

(vi) The monkey called Nala was the son of Tvaṣṭā. (Śloka 41, Chapter 283, Vana Parva).

(vii) Tvaṣṭā presented Subrahmaṇya with two Pārṣadas named Cakra and Anucakra. (Śloka 40, Chapter 45, Śalya Parva).

TVAṢṬĀ II. A King of the family of Bharata. This Tvaṣṭā was the son of Bhauvana and father of Viraja. (5th Skandha, Bhāgavata).

TVAŚṬĀDHARA. One of the two sons of Śukrācārya who were deputed to do heinous acts of worship by Śukra. The other was Atri. (Śloka 37, Chapter 65, Ādi Parva).

U

U (उ). The letter 'u' means Śiva. (Agni Purāṇa, Chapter 348).

Ū. (ऊ) This letter means 'protection'. (Agni Purāṇa, Chapter 348).

UCAKA. A King of the Solar dynasty. (Bhāgavata, 9th Skandha).

UCATHYA. A muni in the line of the disciples of Vyāsa. (Bhāgavata, Skandha 12).

UCCAIŚŚRAVAS I.

1) *Birth.* A horse which emerged from water during the churning of the sea of Milk. (See under Kṣīrābdhimathana). Devendra grabbed it the moment he saw it, and thenceforth it became his vehicle. (M.B. Ādi Parva, Chapter 23, Verses 33-37).

2) *Colour of the horse.* Once, during a controversy, Vinatā, wife of Kaśyapa, contended that the colour of Uccaiśśravas was white, while another wife of Kaśyapa, Kadrū said that its tail was black in colour. It was decided to bet that she who got defeated in this controversy should become the slave of the winner. Because the serpents, the sons of Kadrū, cheated Vinatā, she had to become Kadrū's slave. (See under Vinatā). (M.B. Ādi Parva, Chapter 20).

3) *Lakṣmīdevī became mare.* Devī Bhāgavata relates a story of Mahālakṣmī becoming a mare on account of Uccaiśśravas. King Revanta, son of Sūrya and friend of Indra, once went to Vaikuṇṭha to pay his respects to Bhagavān Viṣṇu, riding on Uccaiśśravas. Mahālakṣmī, who was then with Viṣṇu was surprised at the arrival of Revanta. Seeing the scintillating form of Uccaiśśravas, her brother, Mahālakṣmi sat looking at the horse unmindful of all other things. (Mahālakṣmī and the horse were both born from the Sea of Milk and hence were sister and brother). Thus occupied Mahālakṣmī did not hear Mahāviṣṇu asking, "Who is this one who comes like a second Cupid ?" Angry at this Viṣṇu said—

"So much attracted by the horse, you have not answered me. Because you enjoy (Ramasi) so much your name in future will be Ramā. You will also become frivolous like an uncultured woman. You have never been constant. Because you felt so much attracted to this horse in my very presence, you will be born as a mare in the world of men."

According to this curse Mahālakṣmī had to be born as a mare in the world; the Hehaya dynasty had its origin from her. (See under Ekavīra). (Devī Bhāgavata, Skandha 6).

UCCAIŚŚRAVAS II. A Mahārāja of the Pūru dynasty. He was one of the six sons of King Avikṣit. (M.B. Ādi Parva, Chapter 94, Verse 53).

UCCHIKHA. A serpent born in the family of Takṣaka. It was burnt to death at Janamejaya's serpent yajña. (M.B. Ādi Parva, Chapter 57, Verse 9).

UCCHṚṄGA. One of the two attendants given to Skanda by Vindhya. The other was named Atiśṛṅga. (M.B. Śalya Parva, Chapter 45, Verse 49).

UDĀNAVĀYU. One of the five life-breaths. The five life-breaths are Prāṇa, Apāna, Samāna, Udāna and Vyāna.

UDAPĀNA TĪRTHA. A holy bath on the bank of the river Sarasvatī. It is said that Balabhadra Rāma, while going on a pilgrimage, had visited this holy bath. There is a story showing how this place became a holy bath. Long ago there was a hermit named Gautama, who had three sons called Ekata, Dvita and Trita. The father was much pleased at the dutiful and devotional character of his sons. One day he performed a sacrifice and went to heaven. Then the kings and the priests who were present for the sacrifice began to honour and respect Trita. Ekata and Dvita did not like this. The three brothers performed sacrifices and acquired a large number of cows. With these cows they started for the east. Trita walked before. Ekata and Dvita who were behind, made a consultation and drove the cows another way. Trita walked on in front, alone. On the bank of the Sarasvatī he saw a wolf and getting terrified, he fell into a well in which there was no water. Standing in the well, he imagined a creeper

that was hanging to the well as 'Soma' (a herb used as oblation in sacrifice) and performed sacrifice, chanting the Vedas. His chanting was heard in heaven and Bṛhaspati and other gods came to him and asked him what boon he desired. Trita told them that he only wanted to be saved from the well. Immediately the river Sarasvatī flowed into the well and the waves began to swell. Standing on the waves he praised and glorified the gods. Then he returned home and cursed Ekata and Dvita and transmuted them into wolves. Trita said that their children would become monkeys and cattle. It happened so. The place where the Gods appeared before Trita, became famous and got the name Udapānatīrtha. (M.B. Śalya Parva, Chapter 36).

UDĀPEKṢĪ. A son of Viśvāmitra. He was a Vedāntin. (M.B. Anuśāsana Parva, Chapter 4, Stanza 59).

UDARĀKṢA. A warrior of Skanda Deva. (M.B. Śalya Parva, Chapter 45, Stanza 63).

UDARAŚĀṆḌILYA. A hermit of the Durbar of Indra. (M.B. Sabhā Parva, Chapter 7, Stanza 31).

UDARKA. A minister of Mahiṣāsura. The ministry of Mahiṣāsura was very powerful and efficient. The brave and haughty Cikṣura was the war minister. Udarka was the general of the army. (See under Mahiṣāsura).

UDAYAGIRI I. The mountain of the rising. It is supposed by poets that the Sun and the Moon rise from this mountain.

UDAYAGIRI II. An ancient place of pilgrimage. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 93, that by conducting evening prayer and devotion at this place once, one could obtain the fruits of conducting evening prayer and meditation for twelve years continuously.

UDAYANA. A renowned king of the Candravaṁśa (Lunar dynasty).

1) *Genealogy.* Descended from Viṣṇu in the following order: Brahmā-Atri-Candra-Budha - Purūravas - Āyus-Nahuṣa - Yayāti - Pūru-Janamejaya-Prācinvān-Pravīra-Namasyu-Vītabhaya-Śuṇḍu-Bahuvidha-Saṁyāti - Rahovādī - Raudrāśva - Matināra - Santurodha - Duṣyanta-Bharata-Hasti-Ajamīḍha-Ṛkṣa-Saṁvaraṇa-Kuru-Jahnu-Suratha - Vidūratha- Sārvabhauma-Jayatsena-Ravyaya-Bhāvuka-Cakroddhata-Devātithi-Ṛkṣa- Bhīma - Pratīpa-Śantanu-Vyāsa- Pāṇḍu - Arjuna - Abhimanyu - Parīkṣit Janamejaya-Śatānīka-Sahasrānīka-Udayana.

2) *Birth.* There was a city called Kauśāmbī situated in the middle of the famous kingdom known as Vatsa in North India. The palace of king Śatānīka, born of the family of Arjuna, was in Kauśāmbī. Viṣṇumatī was the queen of Śatānīka. She had been childless. One day while Śatānīka was hunting in the forest, he met with the hermit Śāṇḍilya, by whose blessings Viṣṇumatī conceived and gave birth to a son. That son was Sahasrānīka. When he came of age, Śatānīka left the country with his son and went to the heaven to help the gods in their battle with the Asuras, and he died there. Sahasrānīka became a mighty emperor. Once he got an invitation from Indra to go to heaven and help the gods to fight the Asuras. After having defeated the Asuras, one day, he was walking with Indra in the Nandana Park, when he saw the gods playing with their wives in the park. Immediately the unmarried king became thoughtful and Indra read correctly, the reason for the sudden change in the king and said to the king. "Oh King ! Don't be worried. A girl becoming you in every aspect, is born in the world. Her name is Mṛgāvatī."

Sahasrānīka was greatly pleased at this and he returned to the earth. In the chariot there were Tilottamā and the charioteer, with the king. The king who was deeply immersed in thinking about Mṛgāvatī, did not attend to the conversation of Tilottamā, who getting angry cursed him thus:-"May you be separated for fourteen years from the person whose thought has prevented you from attending to what I have been telling you." The king married Mṛgāvatī. She became pregnant. One day she told the king about her desire to dip in a pond of blood. The king got a pond ready, filled with the juice of Lākṣā (a kind of wax, the boiled water of which will look like blood) and such other things. Mṛgāvatī began to dip and splash in the pond of blood. When she was dipping under the juice, taking her to be a large piece of flesh, an eagle took her from the pond and flew away. The king was overwhelmed with grief and fell down. Then the charioteer came down from heaven and informed the king of the curse of Tilottamā, and then he returned.

The eagle left Mṛgāvatī in the mount of the Rising Sun and flew away. She cried aloud. A huge snake neared her to swallow her. Then a divine person appeared there and saved her from the snake and vanished. Then a hermit-boy came there and asked the lonely woman, clad in only one garment, about her story and took her to the hermitage of the hermit Jamadagni who blessed her. After some days she gave birth to a son. At that time an unknown voice was heard saying "This boy would become the most renowned king Udayana and his son would become the supreme Lord of the Vidyādharas." Because he was born in the Udayādri (the mount of the Rising Sun) he got the name Udayana. The boy Udayana grew up in the hermitage.

3) *Udayana to his father.* The hermit Jamadagani who knew the past, present and the future performed all the rituals, necessary for a boy of Kṣatriya caste (kingly race) such as Caula, Upanayana etc. and gave him education in every branch of knowledge. Because of her love and regard for her son, Mṛgāvatī put on his arm a bangle with the name Sahasrānīka inscribed in it, which she had been wearing so long. One day, while Udayana was walking through the forest, he saw a snake-charmer catching a snake. He felt sorry for the snake. So he gave the bangle to the snake-charmer and set the snake free. When the snake charmer was gone, the snake told Udayana its story. That serpent was Vasunemi, the elder brother of Vāsuki. Out of gratitude the serpent gave Udayana the famous Lute Ghoṣavatī and betels and taught him the art of making garlands and marks on the forehead which would never fade.

The snake-charmer took the bangle to the capital for sale. Seeing the name of the king inscribed on it, the king's men took him before the king. He told the king everything. The king who had been suffering for the last fourteen years form the pangs of separation, started for the mount of the Rising Sun, without any loss of time. The hermit Jamadagni gave him his wife Mṛgāvatī and son Udayana. They all returned to Kauśāmbī.

4) *The anointment of Udayana.* Sahasrānīka anointed his son Udayana as the heir to his throne, and appointed Yaugandharāyaṇa, Rumaṇvān and Vasantaka, the sons

of three ministers, as ministers of Udayana. At the time of the anointment there was a shower of flowers from the sky and an unknown voice said "With the help of these ministers Udayana would bring the whole of the earth under his control." After a time Sahasrānīka went to the Himālayas with his wife for penance.

5). *Vāsavadattā became Udayana's wife.* A daughter was born to the king of Ujjayinī. Her name was Vāsavadattā. Her father Caṇḍamahāsena decided to give her in marriage to Udayana the king of Vatsa. How to bring this to pass ? Caṇḍamahāsena and Udayana had been enemies. Finally he found out a way. It was to entrust Vāsavadattā to Udayana (who was a great teacher of music) for teaching her music. Ultimately he would fall in love with her and thus Udayana would become his son-in-law. This was the plan.

King Caṇḍamahāsena sent a messenger to Kauśāmbī. The messenger was sent back with a reply that, if his daughter was sent to Kauśāmbī, he would teach her music. Caṇḍamahāsena did not like this. So he decided to take Udayana a prisoner somehow or other. The king had an elephant called Naḍāgiri. He ordered for an artificial elephant to be made equal in size to Naḍāgiri, and placed some soldiers inside the elephant. The artificial elephant with soldiers inside it was taken to the great forest in the Vindhya mountain and placed there. The men of Udayana saw this elephant and reported it to the king. Udayana decided to see the huge elephant which had appeared in the Vindhya. Udayana went to the forest and saw the huge elephant standing at a distance. The king found out a plan to catch it. Playing mild notes on his lute, the king alone neared the elephant. As the night was drawing and as he was immersed in music, he did not understand that it was an artificial elephant. As the king was nearing the elephant it went on retreating, and thus got the king away from his men. Then the soldiers got out of the elephant, surrounded the king and took him a prisoner. Thus Udayana began to live in the palace of Caṇḍamahāsena. His work was to teach Vāsavadattā music.

The news reached Kauśāmbī. Yaugandharāyaṇa entrusted the affairs of the government to Rumaṇvān and started for Ujjayinī with Vasantaka. At Ujjayinī they got Yogeśvara, a Brahmarākṣasa as friend. According to his advice Yaugandharāyaṇa took the guise of a mad old man. Vasantaka adopted the guise of a sick man, suffering from pain in the stomach an uncouth figure to look at. They entered the city. The madness of Yaugandharāyaṇa was an entertainment to the people. The ladies of the court liked him much. Vāsavadattā invited the madman to the harem. Udayana instantly recognized the mad man. Vasantaka also got admittance to the palace. He told Vāsavadattā the story of Lohajaṅgha in an interesting way. (See under Lohajaṅgha) Vāsavadattā began to be drawn more and more towards Udayana. She seemed to have forgotten even about the fact that her father was an enemy of Udayana, who had been thinking seriously of means of escape from the palace. Vāsavadattā agreed to accompany him. Āṣāḍhaka got Bhadrāvatī, the elephant of Vāsavadattā, ready for the flight. In the night Udayana and his retinue got on the elephant Bhadrāvatī and fled from the palace. Kāñcanamālā the maid of Vāsavadattā also accompanied her mistress. When they had passed the Vindhya mountain the elephant Bhadrāvatī fell dead. When they all were standing around the dead elephant sadly, they heard an ethereal voice saying, "Oh King ! I am a Vidyādhara woman called Māyāvatī. I had been an elephant for so long. The son you are going to get, will also be helped by me. Your wife Vāsavadattā also, is a goddess, born as a woman purposely." Next day, all reached the palace of Udayana and the marriage of Udayana and Vāsavadattā took place shortly. Caṇḍamahāsena recognized that marriage.

6) *Udayana's marriage with Padmāvatī.* Udayana spent his days with Vāsavadattā in the harem. The ministers Yaugandharāyaṇa, Rumaṇvān, Vasantaka and others thought that the behaviour of the King was detrimental to the well-being of the country. They wanted to remove the King from the palace for a little while and to form an alliance with the powerful King of Magadha. By a marriage alliance all these could be achieved. The King of Magadha had a beautiful daughter called Padmāvatī. The ministers began to work with this end in view.

Once Yaugandharāyaṇa took Udayana to the forest of Lāvāṇaka and stayed there. It was reported to the King of Magadha that the King of Vatsa was drawing near to his kingdom. Fearing an attack from Udayana, the King of Magadha began to think of concluding a treaty with Vatsa. The King of Vatsa used to go for hunting everyday. One day he went to a distant place for hunting, and the minister went to the house of Vāsavadattā and informed her of their plans. Though it was not at all palatable to her, she gave her consent and agreed to help them as it was meant for the well-being of the King and the country. Accordingly, Yaugandharāyaṇa took the guise of an old Brahmin, Vāsavadattā that of a young Brahmin lady and Vasantaka that of a Brahmin celibate with only one eye. They went to the kingdom of Magadha. Rumaṇvān set fire to the house of Vāsavadattā and spread the rumour that Vāsavadattā and Vasantaka had been burnt to death. Yaugandharāyaṇa, Vāsavadattā and Vasantaka reached Magadha. They got into the capital and saw Padmāvatī sitting in the garden. The old Brahmin conversed with the princess for a while. She enquired about the young woman who was with him. The old Brahmin replied thus :—"She is my daughter Avantikā. Her husband has left the country. I request you to keep her with you till I find him out and bring him here. She may not like to be separated from her people. So let her brother, the celibate, also be here with her."

Padmāvatī took them with gladness and Yaugandharāyaṇa, bidding farewell, returned to the forest Lāvāṇaka. Avantikā and the Celibate lived in the palace with Padmāvatī. Vāsavadattā who had learned from Udayana the art of making garlands ans marks on the forehead which would not fade, had prepared them for Padmāvatī.

The King of Vatsa returned to the forest Lāvāṇaka and found the house of his wife burnt down to ashes. He fell unconscious when he heard that Vāsavadattā and Vasantaka had been burnt to death.

The spies of the King of Magadha who were in the forest of Lāvāṇaka, reported the rumour about the

death of Vāsavadattā and Vasantaka to their King in Magadha, who wished to give his daughter Padmāvatī in marriage to Udayana. The marriage proposal was accepted by Udayana and wearing garlands and marks that would not fade Padmāvatī entered the wedding dais. Udayana married Padmāvatī. Yaugandharāyaṇa made the King of Magadha take an oath that he would go for no more aggression. Udayana and his people reached Kauśāmbī. On the way the King happened to see the mark on the forehead and the garland on the neck of Padmāvatī and asked her who had made them. Padmāvatī told the King the story of Avantikā. Udayana was definite that Avantikā was Vāsavadattā herself. Avantikā was brought before the King. Padmāvatī congratulated Vāsavadattā. Both of them loved each other and lived together as the loving wives of Udayana. (Kathāsaritsāgara, Lāvāṇakalambaka).

7) *Udayana gets a new throne.* . Once Udayana was sitting in the court-hall, when a Brahmin came there and made a complaint to the King that some cowherds had broken the legs of his son. The Brahmin said that a boy named Devasena sat on a stone in the forest and instantly he got kingly power. The leg of the Brahmin boy was broken by the friends of Devasena because he did not bow before Devasena.

When he heard the story, the minister Yaugandharāyaṇa said that that place must have some peculiarities. Accordingly the men of the King dug the place. He got a throne of gems. (Kathāsaritsāgara, Lāvāṇakalambaka).

8) *The son of Udayana.* Vāsavadattā became pregnant and gave birth to a child. He was named Naravāhanadatta. Nārada granted him a boon that Naravāhanadatta would become the emperor of the Vidyādharas. (See under Naravāhanadatta).

The princess of Takṣaśilā named Kaliṅgasenā fell in love with Udayana and she came to Kauśāmbī. But no marriage took place. (See under Kaliṅgasenā). Naravāhanadatta, the son of Udayana, married Madanamañcukā who was the incarnation of Rati Devī (the wife of Madana). Udayana entrusted the country to his son and led a life of retirement with his wives. (Kathāsaritsāgara).

UDDĀLAKA I. A disciple called Āruṇi of the teacher Āyodhadhaumya. To know how Āruṇi got the name Uddālaka, see under Āyodhadhaumya.

It is stated in Mahābhārata, Sabhā Parva, Chapter 7, Stanza 12 that this hermit Uddālaka was a prominent figure in the Durbar of Indra. Uddālaka had a son called Śvetaketu and a daughter called Sujātā. He gave his daughter Sujātā in marriage to his favourite disciple Kahoḍaka. The hermit Aṣṭāvakra was their son. See under Aṣṭāvakra. (M.B. Vana Parva, Chapter 132). Once Uddālaka caused the river Sarasvatī to appear at the place of sacrifice. From that day onwards Sarasvatī got the name 'Manoramā' because when the thought came to his mind (manas) the river made its appearance. (M.B. Śalya Parva, Chapter 33). It is mentioned in Mahābhārata, Śānti Parva, Chapter 57, Stanza 10, that Uddālaka expelled his son Śvetaketu from the house because the son was a hater of Brahmins.

UDDĀLAKA II. The story of another hermit of the name Uddālaka is mentioned in the Mahābhārata, Anuśāsana Parva. Chapter 71. This hermit is known as Uddālaki also. Once this hermit happened to forget that he had left flowers, food and his waterpot on the bank of the river and reaching his hermitage, he asked his son Nāciketa to fetch them from the bank of the river. When Nāciketa reached the bank of the river, those things had been washed down by the current. The son returned and reported the matter to his father. The father got angry and cursed his son to death. Seeing the son lying dead on darbha (mattress made of darbha grass) the hermit cried aloud. In that flow of tears life returned to the body and the son woke up as if from sleep. The father asked the son about the news of the realm of Yama (the god of death) and the son told the hermit the news about the world of the dead.

UDDAṆḌAŚĀSTRĪ. One of the eighteen and a half famous poets of Kerala. He was a Sanskrit poet. His native place was Lāṭapura on the bank of river Pālār in Toṇḍamaṇḍala in the Tamilnad. The name of his father was Śrī Kṛṣṇa and that of his mothter was Raṅgādevī. Poet Ulloor says that Śāstrī had another name Irugupanātha. He had a very good education. After having completed his education, he travelled through Āndhra, Karṇāṭaka, Kaliṅga, Cola, Kerala and many other countries and finally came to Kozhikode and visited the King Mānavikramamahārāja. At the instance of the king he composed the drama called Mallikāmārutam. Besides this we have obtained only the 'Kokilasandeśa' and some other single poems of Śāstrī. It is said that there is a thesis on dramas also. Śāstrī was not in the habit of respecting those who did not pay respect to him, however superior they might be. So some say that he was arrogant. A Malayāla Brahmin called Bhaṭṭatiri of Kākkaśśeri, rose against Śāstrī in Kerala.

UDDHAVA.

(1 *General information.* A Yādava. He was a friend and minister of Śrī Kṛṣṇa. In Mahābhārata, Ādi Parva, Chapter 186, Stanza 18, mention is made that Uddhava was present on the occasion of the Svayaṁvara (marriage) of Draupadī. It is mentioned in Mahābhārata, Ādi Parva, Chapter 218, Stanza 11, that at a famous celebration held in the mountain of Raivata, Uddhava was present. (See under Subhadrā).

Uddhava was a disciple of Bṛhaspati, and a man of great intelligence. It was this Uddhava who brought the dowry of Subhadrā to Indraprastha, when Arjuna married her. (M. B. Ādi Parva, Chapter 220, Stanza 30).

Once a king named Śālva besieged the city of Dvārakā. At that time Uddhava saved Dvārakā. (M. B. Vana Parva, Chapter 15, Stanza 9).

2). *The message carried by Uddhava.* Kaṁsa sent Akrūra to Ambāḍi, and brought Śrī Kṛṣṇa to Mathurā. Śrī Kṛṣṇa killed Kaṁsa and made Ugrasena king, and stayed in the city of Mathurā for a time. At that time Śrī Kṛṣṇa sent Uddhava to Ambāḍi to know about the well-being of the people there. The moment Uddhava entered Ambāḍi, the Gopas and gopa women, (cowherds) Yaśodā and Nandagopa, all surrounded him to hear about Śrī Kṛṣṇa. They felt much pleased at knowing that Śrī Kṛṣṇa was getting on well. They sent through him many presents to Śrī Kṛṣṇa. He got all those presents into his chariot and took them to Śrī Kṛṣṇa in Mathurā. (Bhāgavata, Skandha 10).

3). *The end.* Śrī Kṛṣṇa informed Uddhava beforehand the fact that the Yādava dynasty was going

to end. Uddhava felt grief and requested Śrī Kṛṣṇa to take him also to Vaikuṇṭha (the abode of Mahāviṣṇu). Śrī Kṛṣṇa taught Uddhava the doctrine that the body of man and such other things seen in the whole universe were nothing but mere delusion. At that time Uddhava asked Śrī Kṛṣṇa twentyone questions about Bandha and Mokṣa (Bondage and deliverance).

To all these questions Srī Kṛṣṇa gave him satisfactory answers. (Bhāgavata Skandha 11).

Before the destruction of Dvārakā, the Yadus left the city. They went to Prabhāsatīrtha, a place on the sea coast and lived there. Uddhava who knew that the destruction was imminent, bade farewell to them and walked away alone. He was filled with a brightness. Śrī Kṛṣṇa did not stop him. (M.B. Mausala Parva, Chapter 3).

It is stated in Bhāgavata, Skandha 11, Chapter 29, that Uddhava went to the hermitage of Badarikā and engaged himself in penance.

UDDĪPAKA. See under Pañcatantra.

UDĪCYA. One of the disciples of Vyāsa. (Bhāgavata, Skandha 12).

UDRAPĀRAKA. A serpent born in the family of Dhṛtarāṣṭra. This serpent fell in the sacrificial fire of Janamejaya and was burnt to death. (M. B. Ādi Parva, Chapter 57, Stanza 17).

UDVAHA I. A Kṣatriya king born from the family of Krodhavaśa, an asura. (M.,B. Ādi Parva, Chapter 67, Stanza 64).

UDVAHA II. A part of air. It is believed that air or wind is the breath of Mahāviṣṇu. In the Purāṇas mention is made about 49 types of Maruts or winds. Seven breaths are important among them. They are: (1) Pravaha (2) Āvaha (3) Udvaha (4) Saṁvaha (5) Vivaha (6) Parīvaha and (7) Parāvaha. About Udvaha mention is made in Bhāṣā Bhārata, Śānti Parva, Chapter 329 thus:

"Which is the wind that takes water from the four oceans and gives it to the clouds? That ever-blowing great wind is Udvaha."

UDYOGAPARVA. A sub-section of Mahābhārata. (See under Bhārata).

UGRA I. A military captain of Śūrapadmāsura, Chief of asuras. In the Vīramahendra Kāṇḍa of Skanda Purāṇa, two warriors, Ugra and Mayūra are reported to have attacked Indrapurī.

UGRA II. One of the sons of Dhṛtarāṣṭra. (M. B. Ādi Parva, Chapter 67, Verse 103). Bhīmasena killed him (M. B. Bhīṣma Parva, Chapter 64, Verses 34, 35).

UGRA III. A Yādava prince. The Pāṇḍavas sent to him also an invitation letter to help them in the war. (M. B. Udyoga Parva, Chapter 4, Verse 12).

UGRA IV. A synonym of Lord Śiva. (M. B. Anuśāsana Parva, Chapter 17, Verse 100).

UGRA V. Son of Kavi, the Prajāpati. (M. B. Anuśāsana Parva, Chapter 85, Verse 133).

UGRA VI. See under Varṇa.

UGRADAṀṢṬRĪ. A daughter of Mahāmeru. Merudevī had nine daughters, Meru, Pratirūpā, Ugradaṁṣṭrī Latā, Ramyā, Śyāmā, Nārī, Bhadrā and Devavīthī. They were wedded by the sons of a king named Agnīdhra. (Bhāgavata, 5th Skandha).

UGRAKA. A serpent. (M.B. Ādi Parva, Chapter 35, Verse 7).

UGRAKARMĀ I. King of Śālva. Bhīmasena killed him. (M.B. Karṇa Parva, Chapter 5, Verse 41).

UGRAKARMĀ II. Military Chief of the Kekaya prince, Viśoka. Karṇa killed him. (M.B. Karṇa Parva, Chapter 8, Verses 4, 5).

UGRARAVAS. A muni. He killed one Duṣpaṇya (Setumāhātmya). Duṣpaṇya was the last son of a merchant in Pāṭalīputra. He killed many children for sport and his father sent him away. He went to the forest and there drowned to death a muni called Ugraravas, who was engaged in tapas. Ugraravas cursed him to death by drowning and his soul to wander about as a devil. The curse came true. (Setumāhātmya).

UGRASENA I. King Ugrasena, father of Kaṁsa.

1) *Genealogy*. Descended from Viṣṇu thus: Brahmā-Atri-Candra-Budha-Purūravas-Āyus-Nahuṣa-Yayāti-Yadu-Sahasrajit-Śatajit-Hehaya-Dharma-Kunti-(Kuṇi)-Bhadrasena-Dhanaka-Kṛtavīrya-Kārttavīryārjuna-Madhu-Vṛṣṇi-Yudhājit-Śini-Satyaka-Sātyaki (Yuyudhāna)-Yaya-Kuṇi-Anamitra-Pṛśni-Citraratha-Kukūra Vahni-Vilomā-Kapotalomā-Tumburu-Dundubhi-Daridra-Vasu-Nāhuka-Āhuka-Ugrasena-Kaṁsa.

2) *Ugrasena became king*. Ugrasena became king of Mathurāpurī. His Kingship was not a hereditary acquisition. There is a story behind it. In olden days, in the plateau of Kālindī there was a famous place called Madhuvana. The place was called so because it was the abode of an Asura named Madhu. Madhu had a son, Lavaṇa. Śatrughna killed him as he was a very troublesome fellow and a thorn on the side of the Devas. Śatrughna then established a beautiful kingdom there and ruled it. He named it Mathurā. After the death of Śatrughna his two sons ruled Mathurā. Then, when the Solar dynasty came to its end, Mathurā came under the Yādavas. A Yādava king called Śūrasena ruled over the kingdom. Vasudeva, father of Śrī Kṛṣṇa was the son of Śūrasena. After the death of his father Vasudeva took up the profession of herding cows, and therefore Ugrasena, another king of the Yādava dynasty had to become king of Mathurā. (Devī Bhāgavata, 4th Skandha).

3) *Ugrasena and Kaṁsa*. There is a common belief that Kaṁsa was the son of Ugrasena. But, the Bhāgavata relates the following to the effect that Kaṁsa was born to a Gandharva called Dramila of Ugrasena's wife.

When once Ugrasena's wife was in her monthly periods, she walked in the forest with her companions. A Gandharva called Dramila saw her then, felt attracted by her and made her pregnant. Angered at this, she cursed Dramila thus: "Since you have procreated a son in me, while I am in my periods this son will be killed by a boy born in my husband's family." Kaṁsa was the son born to her in the above manner. Kaṁsa ascended the throne after putting Ugrasena in prison. According to the curse of Ugrasena's wife, Śrī Kṛṣṇa was born in Ugrasena's family and he killed Kaṁsa. Nārada had informed Kaṁsa of the Dramila interlude. Kaṁsa told this story secretly to Akrūra when the latter was deputed by him to invite Kṛṣṇa to the dhanur yajña. (Bhāgavata, 10th Skandha).

The name Āhuka. Genealogy states that Ugrasena was the son of Āhuka. But, in certain contexts Ugrasena is called Āhuka also. "Afterwards we made Āhuka-Ugrasena King......" (M.B. Udyoga Parva, Chapter 128, Verse 39).

5) *Ugrasena imprisoned.* Vasudeva, father of Śrī Kṛṣṇa was Ugrasena's minister. Kaṁsa, when he attained majority imprisoned Ugrasena and became himself king. (M.B. Sabhā Parva, Chapter 22).

6) *Ugrasena regained kingdom.* Śrī Kṛṣṇa killed Kaṁsa with the permission of Ugrasena and made him king again. During the reign of Ugrasena, Jarāsandha and Śālva attacked Mathurāpurī. (See under Kṛṣṇa).

7) *Ugrasena and the iron rod.* While Ugrasena was ruling the Kingdom, the sages Viśvāmitra, Nārada and Kañja once came to Dvārakā. To insult the sages, the Yādavas brought before them, Sāmba dressed as a pregnant woman. The Yādavas told the sages that she was Babhru's wife, and wanted to be told whether the child she delivered would be male or female. The sages understood their evil mentality, and prophesied that Sāmba would deliver an iron rod fierce enough to annihilate the whole Yādava race. According to the prophecy the next day Sāmba delivered an iron rod. The Yādavas imparted the news to Ugrasena, who got the iron rod reduced to powder and deposited the powder in the sea. He also enforced prohibition of liquor in the country. (To know how the powder of the rod ruined the Yādava dynasty see under Kṛṣṇa). (M.B. Mausala Parva, Chapter 1).

8) *After death.* After his death, Ugrasena joined the Viśvadevatās. Bhūriśravas, Śala, Bhūri, Kaṁsa-Ugrasena, Vasudeva, Uttara with his brother Śaṅkha—these kings (after death) joined the company of Viśvadevatās. (M.B. Svargārohaṇa Parva, Chapter 5, Verses 16, 17).

UGRASENA II. A brother of King Janamejaya. He, along with his two brothers thrashed the son of Saramā. (M.B. Ādi Parva, Chapter 3, Verses 1 and 2).

UGRASENA III. Son of Kaśyapa by his wife Muni. (M.B. Ādi Parva, Chapter 65, Verse 42). He was present at the birthday celebrations of Arjuna. (M.B. Ādi Parva, Chapter 122, Verse 52). He was also present to witness the fight between Arjuna and Kṛpācārya at the Virāṭa city. (M.B. Virāṭa Parva, Chapter 56, Verses 11 and 12).

UGRASENA IV. A king who was Svarbhānu, the asura, reborn. (M. B. Ādi Parva, Chapter 67, Verses 12 and 13).

UGRASENA V. A son of Dhṛtarāṣṭra. He is also called Citrasena. (M.B. Ādi Parva. Chapter 67, Verse 100). This Ugrasena was killed by Bhīma. (M.B. Droṇa Parva, Chapter 137).

UGRASENA VI. Son of Parīkṣit, king of the Lunar dynasty. (M.B. Ādi Parva, Chapter 94, Verses 52-54).

UGRAŚRAVAS I. Son of Muni Lomaharṣa. He is the Sūta who told Purāṇic stories to the munis at Naimiṣāraṇya. (M.B. Ādi Parva, Chapter 1, Verse 1).

UGRAŚRAVAS II. A son of Dhṛtarāṣṭra. Bhīmasena killed him in the battle of Kurukṣetra. (M.B. Ādi Parva, Chapter 67, Verse 100, and Droṇa Parva, Chapter 157, Verse 19).

UGRAŚRAVAS III. Husband of Śīlavatī. (See under Atri, Para 7).

UGRATAPAS. Son of Sutapas, a muni of the Bhṛgu dynasty. Once he concentrated his mind and thoughts on Śrī Kṛṣṇa immersed in love of the Gopīs with the result that he was born as daughter of Sunandā, the Gopī in Ambāḍi, and served Kṛṣṇa. (Padma Purāṇa).

UGRATEJAS I. A synonym of Lord Śiva. (M.B. Anuśāsana Parva, Chapter 17, Verse 5).

UGRATEJAS II. A serpent. It welcomed Balabhadrarāma once. (M.B. Mausala Parva, Chapter 4, Verse 15).

UGRATĪRTHA. A Kṣatriya king, who was Krodhavaśa, the asura, reborn. (M.B. Ādi Parva, Chapter 67, Verse 65).

UGRĀYUDHA I. A son of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Verse 99). He was present at the wedding of Pāñcālī. (M.B. Ādi Parva, Chapter 185).

UGRĀYUDHA II. A Pāñcāla king and partisan of the Pāṇḍavas. Karṇa wounded him in war. (Karṇa Parva, Chapter 56, Verse 44).

UGRĀYUDHA III. A powerful person, who fought on the Kaurava side. (M.B. Śalya Parva, Chapter 2, Verse 37).

UGRĀYUDHA IV. An emperor killed by Bhīṣma. (M.B. Śānti Parva, Chapter 27, Verse 10).

UGRODHA. A king of the lunar dynasty. (Bhāgavata, 9th Skandha).

UJJAYA. One of the sons of Viśvāmitra. They were Brahmavādins. (M.B. Anuśāsana Parva, Chapter 4, Verse 58).

UJJĀNAKA. The Āśrama of Ārṣṭiṣeṇamaharṣi was situated near Mount Gandhamādana in front of Mānasa lake. Ujjānaka was a lake near the āśrama. A dip in the waters of the lake, it was believed, would wash off all sins. (M.B. Anuśāsana Parva, Chapter 25, Verse 35).

UJJAPĀLAKA. A desert near the āśrama of Uttaṅka muni. Dhundhu, offspring of the asuras, Madhu and Kaiṭabha, lived in this desert. (See under Dhundhu).

UJJAYANTAPARVATA. A mountain near the Piṇḍāraka temple in Saurāṣṭra. It is believed to possess wonderful siddhis. (M.B. Vana Parva, Chapter 88, Verse 21).

UJJAYINĪ. One of the seven very sacred places in ancient India. Its ancient name was Avantī. The seven sacred cities are: Ayodhyā, Mathurā, Māyā, Kāśī. Kāñcī, Avantikā, and Dvāravatī. The famous Mahākāla temple described by Kālidāsa was on the banks of the river Śiprā flowing through Ujjayinī. Jyotirliṅga of Śiva is the presiding deity in the temple. There is also a holy bathing ghat called Koṭitīrtha here. A bath in it is as beneficial as an Aśvamedha yajña. (M.B. Vana Parva, Chapter 82).

UKTHA. Agni, the father of Parāvāṇī. This agni is saluted with three kinds of Uktha hymns. (M.B. Vana Parva, Chapter 219, Verse 25).

UKTHA (M). A particular portion of Sāmaveda.

ULŪKA I. The son of Śakuni. (M.B. Udyoga Parva, Chapter 57, Stanza 25). It is stated in Mahābhārata, Ādi Parva, Chapter 182, Stanza 22, that Ulūka was present at the Svayaṁvara (the Bride choosing a husband) of Draupadī. In the Bhārata Battle Ulūka was sent as a messenger to the camp of the Pāṇḍavas by Duryodhana. (M.B. Udyoga Parva, Chapter 161). After that he returned to Duryodhana with the message of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 163). He combated with the King of Cedi on the first day of the battle. (M.B. Bhīṣma Parva, Chapter 45). After that Sahadeva attacked Ulūka. (M.B. Bhīṣma Parva, Chapter 72, Stanza 5). Arjuna defeated Ulūka. (M.B. Droṇa Parva, Chapter 171, Stanza 40). After the death of the teacher Droṇa, Ulūka fled from the battle-field. (M.B. Droṇa Parva, Chapter 193, Stanza 14). It is mentioned in

Mahābhārata, Karṇa Parva, Chapter 25, Stanzas 9 to 11, that Ulūka defeated Yuyutsu. Next fight was between Sahadeva and Ulūka in which Sahadeva killed Ulūka. (M.B. Śalya Parva, Chapter 28, Stanzas 32 and 33). The following are the synonyms of Ulūka, given in the Mahābhārata :—Śākuni, Kaitaka, Saubalyasuta and Kaitavya.

ULŪKA II. A Yakṣa (a demi-god). It is stated in Mahābhārata, Ādi Parva, Chapter 32, that Garuḍa and this Yakṣa fought with each other.

ULŪKA III. A son of Viśvāmitra. He became a hermit. (M.B. Anuśāsana Parva, Chapter 4, Stanza 51). It is mentioned in the Mahābhārata, Śānti Parva, Chapter 47, Stanza 11, that this Ulūka visited Bhīṣma on his Bed of arrows.

ULŪKADŪTĀGAMANAPARVA. A sub-section of a Parva in the Mahābhārata. (See under Bhārata).

ULŪKĀŚRAMA. A holy place. (M.B. Udyoga Parva, Chapter 186, Stanza 26).

ULŪPĪ. Wife of Arjuna.

1) *How she became the wife of Arjuna.* Once Arjuna happened to enter the palace in which Dharmaputra was living with Pāñcālī. As a result, Arjuna had to go on a pilgrimage for a year. (See under Irāvān). Arjuna reached Gaṅgādvāra. When he got down into the river Gaṅgā, he saw Ulūpī the daughter of Nāgarāja (King of the serpents). He asked her a few questions. She told him thus :—"I am the daughter of the serpent Kauravya of the family of Airāvata. I came to bathe in the river and when I saw you I grew amorous." Arjuna told her that Dharmaputra had imposed on him celibacy for twelve months and that it was not right to marry in the meantime. Ulūpī argued with Arjuna and convinced him that it was not wrong to marry her. Arjuna married her. A son named Irāvān was born to her.

2) *How Ulūpī caused Arjuna to be killed and how he was brought to life again.* (See paras 28 and 29 under Arjuna).

3) *The end of Ulūpī.* After having brought Arjuna back to life, Ulūpī reached Hastināpura with Babhruvāhana and Citrāṅgadā. (M.B. Aśvamedha Parva, Chapter 87). As soon as she reached there she greeted Kuntī, Draupadī and Subhadrā. She gave them various kinds of presents. It is mentioned in Mahābhārata, Aśramavāsika Parva, Chapter I, Stanza 23 that Ulūpī served Gāndhārī at one time. In Mahābhārata, Āśramavāsika Parva, Chapter 10, Stanza 46 it is mentioned that Ulūpī was greatly loved by the subjects. When the Pāṇḍavas began the 'great departure' (Mahāprasthāna) Ulūpī entered the River Ganges. Citrāṅgadā went to Maṇalūrapura.

"Ulūpī, the daughter of the serpent Kauravya, jumped into the Ganges and to Maṇalūrapura, went Citrāṅgadā." (Bhāṣā Bhārata, Mahāprasthānika Parva, Chapter 1, Stanza 27).

4) *The other names of Ulūpī.* Bhujagātmajā, Bhujagendrakanyakā, Bhujagottamā. Kauravī, Kauravyaduhitā, Kauravyakulanandinī, Pannaganandinī, Pannagasutā, Pannagātmajā, Pannageśvarakanyā, Pannagī, Uragātmajā. These are the synonyms used in the Mahābhārata for Ulūpī.

ULŪTA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 54).

UMĀ. Pārvatī. (For details see under Pārvatī).

UMLOCĀ. A celestial woman. Umlocā with other celestial women participated in the birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 65).

UÑCHAVṚTTI. A brahmin. His story is told as follows in Jaimini Aśvamedha Parva.

This poor brahmin who lived by begging got one day some food grain powder. After offering a portion of it to Agni and Brahmins, he divided the balance equally between the children. Then he sat down to take his own food when Dharmadeva, disguised as a brahmin, appeared and demanded food. Uñchavṛtti gave all his food to the guest. Since that did not satisfy the guest, the sons also gave their shares of the food to him. Greatly pleased at the noble act of Uñchavṛtti, Dharmadeva took the brahmin family with him to Svargaloka. One day a few particles of the foodgrain powder which remained with the brahmin fell on the earth. A mongoose came and played on that ground. That part of his body which got smeared with the food-grain powder became golden in colour. Though the mongoose went to the yajña ground of Dharmadeva and repeated the above process there, the remaining portion of its body did not become golden.

UNDRA (M) (UṬRAM). A place in South India. Sahadeva subjugated this place. (M.B. Sabhā Parva, Chapter 31, Verse 71). People of Uṇḍram were present at the Rājasūya of Yudhiṣṭhira with presents. (M.B. Vana Parva, Chapter 51, Verse 22).

UNMADĀ. A celestial woman.

1) *Became a woman by the curse of Uravaśī.* Haṁsa, the King of Gandharvas (semi-gods) had a general of the army called Durmada. He was a dangler. He had an eye on Urvaśī. She was the wife of Purūravas a famous King. On several occasions Durmada followed Urvaśī, with lustful desire. He had expressed his amour for her on several occasions. But Urvaśī did not pay any heed to his words.

One day Purūravas and Urvaśī were present in the durbar of Indra. Purūravas and Urvaśī had signalled a rendezvous for that night at the corner of the Nandana Park. Durmada understood this. He called a celestial woman named Unmadā to his side. They made a plan and accordingly Unmadā disguised herself as Urvaśī and Durmada took the guise of Purūravas and both of them entered Nandana park. Purūravas went to Unmadā and conjugated with her. In the same way Urvaśī received Durmada, mistaking him for Purūravas. After the conjugation Durmada laughed loud as if he had played a trick on Urvaśī. Urvaśī understood everything. Purūravas also arrived there. Urvaśī cursed Durmada to take birth in the earth as a Rākṣasa and cursed Unmadā to be born in the earth as the daughter of a King and she said that at that time she would love one man and become the wife of another man. The aggrieved Durmada and Unmadā prayed for liberation from the curse. Urvaśī gave them liberation thus :—"This Durmada will be born as the son of Unmadā. Seeing the death of her husband and son, she would jump into fire. After that she will enter heaven. Durmada will be killed by the sword of an enemy and will obtain heaven." According to this curse Durmada was born as the son of Dīrghajaṅgha, the emperor of Hiraṇyapura, under the name Piṅgākṣa and Unmadā

was born as the daughter of the King of Videha. Her name was Hariṇī (Brahmāṇḍa Purāṇa, Chapter 3).

2) *The marriage and death of Hariṇī.* Hariṇī grew up to be a young woman. Once Piṅgākṣa growing lustful took Hariṇī and went through the sky. She cried aloud for a long time. Piṅgākṣa, the asura, left her in a wild forest. At that time a King named Vasumanas came by that way hunting. He killed Piṅgākṣa and then having heard the story of Hariṇī got her on the horse called Jīmūta and sent her to Videha (Mithilā). Her father was much pleased at getting her back. He wanted to give her in marriage to Vasumanas. The date of the marriage was fixed. Invitations were sent to many Kings. Among them there was a king named Bhadraśreṇya, who took her by force and went away. There was a fierce battle between the two Kings, Bhadraśreṇya and Vasumanas and Vasumanas was defeated. Seeing this Divodāsa, the King of Kāśī, attacked Bhadraśreṇya. Though Divodāsa defeated Bhadraśreṇya, he did not like to harm the beaten King. So he returned to his kingdom. Bhadraśreṇya took Hariṇī to his palace and married her. A son was born to her and he was named Durmada. This was the same Durmada who had taken birth and died as Piṅgākṣa and who had been born again as the son of Hariṇī. This Durmada took by force the daughter of his uncle called Citrāṅgī and a child was born to them. Bhadraśreṇya again engaged in a battle with Divodāsa, the King of Kāśī, and was defeated. Then his son Durmada got into the battlefield and he also was defeated.

When all this news reached Vasumanas, the King of Ayodhyā, he became jealous of Bhadraśreṇya. A battle was fought between them in which Vasumanas was defeated. But a fierce battle was fought again in which Bhadraśreṇya and his son Durmada were killed. Durmada obtained heaven. Stricken with grief at the death of her husband and son, Hariṇī got into fire and went to heaven. (Brahmāṇḍa Purāṇa, Chapter 3).

UNMĀDINĪ. A beautiful woman. She was the daughter of a Vaiśya in the city of Śrāvastī. He went to the King Devasena and requested him to marry his daughter. Because of the interference of his favourites, the King did not marry her. The King's general married her. Once the King happened to see her by chance. When he saw how beautiful she was, he felt sorry that he did not marry her. From that day onwards the King grew morbidly torpid and finally died.

This story was told by Yaugandharāyaṇa, minister of Udayana, the King of Vatsa. (Kathāsaritsāgara, Lāvāṇakalambaka; Taraṅga 1).

UNMĀTHA I. Yama (Kāla) presented Skandadeva with two attendants. One was Unmātha and the other Pramātha. (M.B. Śalya Parva, Chapter 45, Stanza 30).

UNMĀTHA II. An attendant presented to Skandadeva by Pārvatī. (M.B. Śalya Parva, Chapter 45, Stanza 51).

UNMATTA. A warrior of a class of Rākṣasas (giants). In Agni Purāṇa, Chapter 10, it is mentioned that this warrior died in the battle between Rāma and Rāvaṇa.

Genealogy. Descended from Viṣṇu in the following order:—Brahmā—Heti—Vidyutkeśa—Sukeśa—Mālyavān—Unmatta.

Vidyutkeśa was born to Heti, the son of Brahmā by his wife Bhayā; Sukeśa was born to Vidyutkeśa by his wife Sālakaṭaṅkā and Mālī, Sumālī and Mālyavān were born to Sukeśa of his wife Devavatī, and to Mālyavān by his wife Śundarī, seven sons named Vajramuṣṭi, Virūpākṣa, Durmukha, Suptaghna, Yajñakośa, Matta and Unmatta and a daughter named Nalā were born. Prahasta, Akampana, Vikaṭa, Kālakāmukha, Dhūmrākṣa and some more Rākṣasas were the sons of Sumālī, brother of Mālyavān. Kaikasī, the mother of Rāvaṇa, was the sister of Prahasta.

UNMUCA. A hermit of south Bhārata. Mention is made about him in Mahābhārata, Śānti Parva, Chapter 208, Stanza 28.

UPABARHAṆA. See the 2nd para under Nārada.

UPACĀRA (Hospitality). They are sixteen in number. (Things to be offered to the guest). They are called Ṣoḍaśopacāras. They are given below :—(1) Āsana (seat) (2) Pādya (water to wash feet (3) Arghya (water to drink) (4) Snānīya (bath) (5) Anulepana (ashes or other fragrant things for besmearing) (6) Dhūpa (smoke) (7) Dīpa (light) (8) Naivedya (food) (9) Tāmbūla (Betel) (10) Śītalajala (cool drinks) (11) Vasana (clothing) (12) Bhūṣaṇa (ornaments) (13) Mālya (garland) (14) Gandha (sweet-smelling things) (15) Ācamanīyaka (water to rinse mouth) (16) Sutalpa (Good bed).

These are the sixteen offerings that we have to give to our guests.

UPACITRA. A son of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Stanza 95). In the Mahābhārata, Droṇa Parva, Chapter 136 Stanza 22 it is mentioned that he was killed by Bhīmasena.

UPADEVA. A King of the Pūru dynasty.

UPAGĀHA. A son of Viśvāmitra. He was a Brahmavādin. (M.B. Anuśāsana Parva, Chapter 4, Stanza 56).

UPAGIRI. A hilly place in North Bhārata. (M.B. Sabhā Parva, Chapter 27, Stanza 3).

UPAGUPTA. A King of the Candravaṁśa (Lunar dynasty). (See under Genealogy).

UPAJALĀ. A river. In the Mahābhārata, Vana Parva, Chapter 13, Stanza 31, it is mentioned that by bathing in this river the King Uśīnara got power and position higher than that of Indra.

UPAKĪCAKAS. Kīcaka, the brother-in-law of King Virāṭa, had one hundred and five brothers. They are called Upakīcakas. Kīcaka and the Upakīcakas were born of a portion of Kālakeya an asura. At the palace of Virāṭa, Kīcaka harassed Pāñcālī and was killed in the night by Bhīma. (See under Kīcaka). Hearing about the death of Kīcaka, the hundred and five Upakīcakas came there and decided to burn Pāñcālī also, because they thought she was the cause of the death of their elder brother. They bound and carried her to the cremation ground. Hearing her loud cry, Bhīma jumped over the wall and ran to the cremation ground. He uprooted a tree, killed all the hundred and five Upakīcakas and brought Pāñcālī to the palace. (M.B. Virāṭa Parva, Chapter 23).

UPAKOŚĀ. The daughter of the teacher Upavarṣa. (See under Vararuci).

UPAKOSALA. See under Satyakāma.

UPAKṚṢṆAKA. A warrior of Skandadeva. (M.B. Śalya Parva, Chapter 45, Stanza 57).

UPAMANYU I. A dutiful disciple of the teacher Ayodhadhaumya. This teacher had three disciples of prominence. They were Āruṇi, Upamanyu and Veda,

To know how Upamanyu was put to test by the teacher see under Ayodhadhaumya.

UPAMANYU II. In the Kṛtayuga, there lived a hermit named Vyāghrapāda who had two sons. They were called Upamanyu and Dhaumya. Some learned men are of opinion that Upamanyu the son of Vyāghrapāda and Upamanyu the disciple of Ayodhadhaumya, were one and the same. Once Upamanyu visited another hermitage along with his father. He happened to drink the milk of the cow there. After that they returned to their own hermitage, Upamanyu went to his mother and asked her to make milk pudding for him. But the mother felt very sorry because there was no milk. At last she mixed flour in water and made pudding and gave it to him. Upamanyu did not accept it. His mother told him that there was no way to get milk and that men could get wealth, crops etc. only by the grace of Śiva. Upamanyu who was of a wilful nature did penance with meditation and contemplation on Śiva. Finally Śiva appeared before him in the shape of Indra and told him to ask for his boon. Upamanyu boldly replied that he wanted no boon from anybody else except Śiva. Śiva made his appearance in his own form and made Upamanyu a deva (God).

Upamanyu said all these things when he talked with Śrī Kṛṣṇa. (M.B. Anuśāsana Parva, Chapter 14).

In the Book "Our hermits", written by Rāmasvāmi Śāstrī in Tamil, it is mentioned that Upamanyu had written a book "Śiva bhaktavilāsa" in which biographies of devotees of Śiva of great attainments are given.

UPAMANYU III. In the Brahmāṇḍa Purāṇa we come across another Upamanyu as the son of a hermit named Sutapas. Upamanyu reached the hermitage of Kaśyapa, with the idea of marrying Sumati, the daughter of Kaśyapa and the elder sister of Garuḍa. Nobody liked the idea of giving Sumati in marriage to that old man. The hermit got angry at this and cursed Kaśyapa that if he gave his daughter in marriage to any Brāhmaṇa his head would break into a hundred pieces. (Brahmāṇḍa Purāṇa, Chapter 18).

UPANANDA I. A son of Dhṛtarāṣṭra. Bhīmasena killed him. (M.B. Karṇa Parva, Chapter 51, Stanza 19).

UPANANDA II. A serpent. (M.B. Udyoga Parva, Chapter 103, Stanza 12).

UPANANDA III. A warrior of Skanda. (M.B. Śalya Parva, Chapter 45, Stanza 64).

UPANIṢAD. The four Vedas are Ṛk, Yajus, Sāma and Atharva. Each of these four has a Brāhmaṇa (a treatise relating to prayer and sacrificial ceremony). Next come the Āraṇyakas (forest texts—writings meant for the forest-dwelling hermit) as appendices to the Brāhmaṇas. Then come the Upaniṣads as appendices to the Āraṇyakas. These four classes of literary works (the Vedas, the Brāhmaṇas, the Āraṇyakas and the Upaniṣads) constitute the Vedic literature proper. The Āraṇyakas and the Upaniṣads are inseparably connected with each other. The Upaniṣads are called Vedāntas (the end of the Vedas). The bulk of these Vedāntas belong to different periods anterior to the Later Vedic Period. The students begin the study of Upaniṣads only after having completed the study of the Mantras (Vedic hymns) and the Brāhmaṇas (the ritual). The meaning of the word 'Upaniṣad' is that which is most near. Upa = near. ni = most. sad = exist. (or sit). The Upaniṣads can be called the Jñānakāṇḍa of the Vedas. They describe the nature of Brahman. The figure of the supreme Spirit (Brahman) exists in the Upaniṣads. Apparently the Upaniṣads are explanations of the mantras, but they are concerned more with the allegorical significations and the mystic meanings of the tattvas or essence, of the origin of life, the world, the soul, God etc. The Upaniṣads are the basis of the Ṣaḍ-darśanas, the six systems of philosophy. There are a large number of Upaniṣads. The most important among them are 108 in number.

UPAPĀTAKA (UPAPĀPA) (Minor sins). In accordance with the Rāṣṭramīmāṁsā (political philosophy) of Ancient India, crimes were divided into two types. They were called Upapātakas (minor crimes) and Pātakas (major crimes). To know about major crimes (Pātakas) see under Pāpa (sin). Upapātakas are given below:—Cow-slaughter; sacrificing by one who is unworthy to perform it; seducing another man's wife; forsaking one's father, mother and teacher; forsaking self-study, agni (fire) and son; becoming Parivettā (one who gets married before one's elder brother is married.) Younger brother finishing education before the elder; giving an unmarried girl to Parivitti or Parivettā; performing sacrifice by a parivitti or a parivettā; slandering an unmarried girl; Living on the interest of money that is lent; violating one's vow; selling pond, garden, wife or son; becoming an outcaste; forsaking relatives; Teaching the Vedas after receiving remuneration; selling things which should not be sold; working in mines; working with big machinery; destroying medicinal herbs; living by women; to impede rites; cut down fresh trees (not dried) for fire-wood; kidnapping women; mingling with slanderers of women; selfish activities; eating forbidden rice; not keeping Sacrificial fire; theft; not repaying loan; learning forbidden sciences; doing things which are bad and will cause grief to others; stealing of base metals, grains and cows; contact with drunken women; killing women, Śūdra, Vaiśya and Kṣatriya and becoming an infidel are all Upapātakas.

Causing grief to a Brahmin; inhaling the smell of liquor and other prohibited things; resorting to tricks or deceit and engaging in pederasty are sins which would make one an outcaste.

Slaughter of dog, donkey, camel, lion, sheep, jungle-goat, fish, serpent and mungoose are sins of a mixed character.

Receiving money from the despicable; buying and selling; serving a śūdra; telling a lie; acting so as to render oneself unworthy; killing worms and birds; eating food along with liquor; stealing fruits, flowers and butea; and becoming a coward are also sins.

UPAPLAVYA. A minor city in the country of Virāṭa. This minor city stood near the capital city of Virāṭa Kingdom. After their incognito-life, the Pāṇḍavas are said to have lived in the city of Upaplavya. (M.B Virāṭa Parva, Chapter 72, Stanza 14).

UPAPURĀṆAS. See under Purāṇa.

UPARICARAVASU.

Genealogy. Descended from Viṣṇu in the following order: Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa

—Yayāti—Pūru— Janamejaya — Prācinvān — Pravīra Namasyu—Vītabhaya—Śuṇḍu—Bahuvidha — Saṁyāti —Rahovādī — Raudrāśva — Matināra — Santurodha —Duṣyanta — Bharata — Suhotra — Suhotā — Gala —Garda—Suketu-Bṛhatkṣetra-Hasti- Ajamīḍha - Ṛkṣa-Saṁvaraṇa -Kuru-Sudhanvā - Sugotra - Cyavana-Kṛti-Uparicaravasu.

2) *How he got the name Uparicaravasu.* Once Vasu built a hermitage and began to perform penance in accordance with the advice of Indra. When the penance became too severe Indra appeared and gave him an aerial chariot. Since then Vasu used to travel through air in the chariot. So he got the name 'Uparicaravasu' (Vasu, who travels above). (Mahābhārata, Ādi Parva, Chapter 63).

3). *Vasu and Indra festival.* Indra gave Vasu a garland (Vaijayantīmālā) which would never fade, and gave a boon that, so long as he wore that garland, he would not receive any wound. He was given a bamboo stick (Veṇudaṇḍa) and was instructed to fix that rod on the earth and celebrate the festival of Indra. Vasu celebrated the festival of Indra and from that day onwards the festival of Indra came to be celebrated in the world. (See under Indrotsava).

4). *The sons of Vasu.* Five sons named Bṛhadratha, Kuśāmba (Maṇivāhana), Mavella, Yadu and Rājanya were born to him.

5). *Kicking and splitting Kolāhala.* The river Śuktimatī flowed through the capital city of Vasu. Once the great hill Kolāhala grew amorous of Śuktimatī and caught hold of her. Uparicaravasu got angry at this and kicked the mountain which was split into two and Śuktimatī flowed out of the gap. Still two children were born to the great hill by Śuktimatī. The river was pleased at the freedom accorded by the king and placed the two children at the feet of the king. They grew up. The son became general of the army and the daughter Girikā became the wife of the king. (M. B. Ādi Parva Chapter 63).

6). *Vasu goes ahunting.* One day the king decided to go to hunt. On the same day his wife had her monthly course. Still without changing his programme he started for the forest. Even after entering the forest the thought of his wife lingered in his mind. The forest was in full bloom as it was Spring. Seeing this the king grew amorous and sat under a tree. A mild breeze was blowing. Instantly the king had seminal flow. He collected the semen in the leaf of a tree and sent it to the queen through an eagle. Thinking that to be some food, another eagle got near and a quarrel arose. The semen fell in the river Yamunā. A fish named Adrikā swallowed it. (See under Adrikā). A fisherman caught that fish. He got a male child and a female child from the stomach of the fish. That girl is the famous Satyavatī Matsyagandhā who became the queen of Śantanu. (See under Satyavatī). The fisherman gave the boy he got from the fish to king Uparicaravasu. (M. B. Ādi Parva Chapter 62).

7). *Other information.*

(i) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 20, that Uparicaravasu was famous as a member of the council of Yama.

He was a friend of Indra, a devotee of Viṣṇu and a righteous and diligent man who loved and esteemed his father. Because of the grace of Śrī Nārāyaṇa, he secured an empire. He consecrated everything before god. Once Indra gave him half of his seat. (M. B. Śānti Parva, Chapter 355). Because of the grace of Bhagavān (Lord), Garuḍa made him a traveller of the sky. (M. B. Śānti Parva, Chapter 337, Stanza 37).

(iii). In Mahābhārata, Śānti Parva, Chapter 337, Stanza 38, it is mentioned that finally Uparicaravasu entered the world of Brahmā.

(iv). Once a controversy arose between Indra and the hermits, whether cow-slaughter during sacrifices, was desirable. At this time Uparicaravasu happened to come there. As he was a man of truth, he was asked to make a decision. Uparicaravasu stood on the side of Indra and gave his opinion in favour of slaughter. The hermits who were against cow-slaughter got angry and cursed Uparicaravasu to go down to the world of Pātāla (netherworld). (Matsya Purāṇa, Chapter 152).

This story is seen with slight difference in Mahābhārata Śānti Parva, Chapters 322-324.

UPAŚLOKA. A son born to Śrī Kṛṣṇa by Sairandhrī. He learned all sciences and Philosophies and finally became a follower of the Sāṁkhya-Yoga cult. (Bhāgavata, Skandha 10).

UPAŚRUTI. The patron-goddess of Uttarāyaṇa (The sun's progress towards North in the former half of the year). In Mahābhārata, Ādi Parva, Chapter 166 mention is made of how this goddess made it possible for Indrāṇī to see Indra through the holes of a stalk of lotus. It was by the help of Upaśruti that Śacīdevī and Indra met together. (M. B. Udyoga Parva, Chapter 14, Stanzas 12 and 13).

UPATYAKĀ. A country in Bhārata. (Mahābhārata, Bhīṣma Parva, Chapter 2, Stanza 55).

UPAVARṢA. The younger brother of the Teacher Varṣa. He also was a teacher. For further information see under Vararuci.

UPAVĀSA. Upavāsa means going back from sin and leading a good life. (Upā (varta) =go back and Vāsa= A life). All actions which are not good, must be relinquished. Those who observe Upavāsa should abstain from using flesh, Masūra (pulse), caṇaka (a kind of gram), Varaku (a kind of grain), green leaves prepared), honey, rice etc. and from contact with women. He should not wear flowers, ornaments, or fashionable dress; should not inhale fragrant smoke, and fragrance of any sort. Cleaning the teeth and using collyrium also are prohibited. Instead of cleaning the teeth in the morning Pañcagavya (Milk, curd, ghee, urine and dung of cow) should be taken in. Drinking water several times, using betel leaves, sleeping in the day time and sexual act also should be avoided. (Agni Purāṇa, Chapter 175).

UPAVEṆĀ. A river. This river is considered to be the mother of Agni (fire). Some are of opinion that this river is Kṛṣṇaveṇā a tributary of the great river Kṛṣṇā (R.Kistna) of South India. (M.B. Vana Parva, Chapter 222, Stanza 14).

UPAVĪTA. The sacred string or Uttarīya. The twice-born (the three upper castes) wear this. When it is worn over the left shoulder and under the right arm it is called Upavīta, when it is worn over the right shoulder and under the left arm it is called Prācīnāvīta and if it is worn around the neck as a garland it is called Nivīta. (Manusmṛti, Chapter 2, Stanza 63).

UPĀVṚTTA (M) A country in Bhārata. (M.B. Bhīṣma Parva, Chapter 91, Stanza 84).

UPĀYA (S). See under Caturupāya.

UPAYĀJA. Brother of the hermit Yāja. Both of them lived on the banks of the Gaṅgā. Dhṛṣṭadyumna and Pāñcālī were born to the King Drupada of Pāñcāla as the fruit of the sacrifices performed by these hermits. The story is given below:

The famous teacher Droṇa was the son of the hermit Bharadvāja, who was a friend of the King Pṛṣata of Pāñcāla. So King Pṛṣata sent his son Drupada to the hermitage of Bharadvāja for education. Thus Droṇa and Drupada were fellow students.

After completing his education Drupada became King of Pāñcāla. At that time the teacher Droṇa once visited the palace of the King. But Drupada did not duly receive his former classmate. Droṇa got angry at this and went to Hastināpura and became the teacher of the Pāṇḍavas and the Kauravas. As a remuneration for teaching them Droṇa demanded that Arjuna should bind Drupada and bring him before him. Arjuna did so. Drupada gave Droṇa a portion of his kingdom and got his liberty. From that day onwards Drupada wished for a son who would take revenge on Droṇa, and requested the hermit Upayāja to perform a sacrifice for getting a son. At first the hermit refused. The King served the hermit for a year. The hermit was pleased and asked the King to invite Yāja for the sacrifice. The King did as he was told and Yāja and Upayāja came to Pāñcāla and performed the sacrifice for getting a son. From the sacrificial dais Dhṛṣṭadyumna and Pāñcālī were born. (M.B. Ādi Parva, Chapter 166 and Sabhā Parva, Chapter 80, Stanza 45).

UPENDRA. A synonym of Viṣṇu. Mahāviṣṇu once took birth by Aditi the wife of Kaśyapaprajāpati. In that birth Mahāviṣṇu had the name Upendra. He was known as Vāmana too. (Bhāgavata, 10th Skandha).

UPENDRĀ. A river. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 27).

UPENDRABALA. Son of a minister of the King named Śrī Datta. (See under Śrī Datta).

URAGA. A class of serpents. Ten daughters were born to Krodhavaśā wife of Kaśyapa. The Uragas were born from the daughter Kadrū and the nāgas were born from the daughter Surasā. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14).

ŪRDHVABĀHU. A son of Vasiṣṭha. His mother was Ūrjjā. (Agni Purāṇa, Chapter 20). It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 150, that this Ūrdhvabāhu did penance in South India.

ŪRDHVABHĀK. A fire. This Agni (fire) was the fifth son of Bṛhaspati. (M.B) Vana Parva, Chapter 219, Stanza 20).

ŪRDHVAPUṆḌRA. A mark worn on the forehead with yellow ochre. This mark should be made by earth or ochre, which should be taken from the top of a mountain peak, banks of rivers, seashore, Śaivite temple serpent-hill or from under a holy basil. The fruits of wearing the mark will vary according to the colour of the ochre. Black ochre will afford peace, red soil will procure docility, yellow soil will get prosperity, and white ochre will give duty or righteousness. As the fruits vary according to the colour, so also it will vary according to the finger used to put the sign. If the mark is made with the thumb the man will become stout. If it is done with the middle finger he will have long life. If it is done with the fourth finger (anāmikā), he will get food and if it is made with the index finger (tarjanī) he will get salvation. The form of the mark also could be changed. The mark may be made in the form of a flame, the leaf of bamboo reed, a lotus-bud, a fish, a turtle or a conch. If the mark is as large as ten finger-breadths it is superfine. If of nine finger-breadths, it is medium super-fine; and if it is eight and a half finger-breadths, it is lower superfine. In the same way if the finger-breadth of the mark is seven, six or five they will be super medium, medium medium and lower medium. If it is four, three and two they will be of the low, medium low and lowest.

It is also ordered that when one wears the Ūrdhvapuṇḍra in a particular spot of the body one will have to think of a particular name of Viṣṇu.

"Keśava in the forehead, Nārāyaṇa in the stomach, Mādhava in the heart, Govinda in the neck, Viṣṇu on the right side of the stomach, Madhusūdana on the middle of right hand, Trivikrama on the left ear, Vāmana on the left side of stomach, Śrīdhara on the left hand, Hṛṣīkeśa on the right ear. Padmanābha on the hinder Part, Dāmodara on the nape and Vāsudeva on the head, should be meditated upon." (Devī Bhāgavata, Skandha 11).

ŪRDHVAVEṆĪDHARĀ. An attendant of Skandadeva. (M.B. Śalya Parva, Chapter 46, Stanza 18).

ŪRJJĀ I. A wife of Vasiṣṭha. Seven sons named Rajas, Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas and Śukra, were born to Vasiṣṭha by his wife Ūrjjā. These seven holy men were the seven hermits (Saptarṣis) in the third Manvantara. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

ŪRJJA II. One of the seven hermits of the Svārociṣa Manvantara. The seven hermits of the Svārociṣa Manvantara were Ūrjja, Stambha, Prāṇa, Vāta, Pṛṣabha Niraya and Parīvān. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 1).

ŪRJJA. III. A King of the Hehaya dynasty. He was the grandfather of the famous Jarāsandha. (Agni Purāṇa, Chapter 278).

ŪRJJAKETU. A King of the dynasty of King Janaka. (Bhāgavata, Skandha 9).

ŪRJJANĪ. A daughter of the Sun. (Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 119).

ŪRJJASVATĪ. A daughter born to Priyavrata, the son of Manu Svāyambhuva, by Surūpā the daughter of Viśvakarmā. Ūrjjasvatī had ten brothers. (Devī Bhāgavata, Skandha 8). Priyavrata gave Ūrjjasvatī to the teacher-priest Śukra. Devayānī, the wife of Yayāti, was the daughter born to Śukra by Ūrjjasvatī. (Bhāgavata, Skandha 5).

ŪRJJAYONI. One of Viśvāmitra's sons who were expounders of Vedas. (M.B. Anuśāsana Parva, Chapter 4, Stanza 59).

ŪRMILĀ. Lakṣmaṇa married Ūrmilā, the daughter of King Janaka and the sister of Sītā. When Lakṣmaṇa went to the forest with Śrī Rāma and Sītā, Ūrmilā remained in Ayodhyā. After the forest life, Śrī Rāma and Lakṣmaṇa returned with Sītā. When Śrī Rāma was ruling over the country, two sons were born to Lakṣmaṇa by Ūrmilā. The elder son was named Takṣaka and the second was given the name Chatra-

ketu. At the instruction of Śrī Rāma, Lakṣmaṇa went to the Eastern sea and killed the foresters there and built there a city called Agatī. Takṣaka was made the King of Agatī. Lakṣmaṇa then went to the western sea and killed the Barbarians there and built a city called Candramatī and made Chatraketu the King of that city. Being punished by Śrī Rāma, Lakṣmaṇa drowned himself in the river Sarayū. (See under Lakṣmaṇa). After that Ūrmilā jumped into a pile of fire and reached the world of Viṣṇu. (Uttara Rāmāyaṇa).

ŪRṆĀ. A wife of Marīci. In the Svāyambhuva Manvantara Marīci had a wife called Ūrṇā and six mighty sons by her. When they saw Brahmā once, they teased him by calling him 'a father who had married his daughter.' Brahmā got angry with them, and cursed them to take birth as Daityas (demons) on the earth. Accordingly they took birth as the sons of Kālanemi on earth. (Devī Bhāgavata, Skandha 4).

ŪRṆANĀBHA (SUDARŚANA). A son of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Stanza 96). It is mentioned in Mahābhārata, Droṇa Parva, Chapter 127, Verse 67, that Bhīmasena killed him.

ŪRṆĀYU. A Devagandharva. He had participated in the Birth celebration of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 52). Once this Devagandharva fell in love with Menakā. (Mahābhārata, Udyoga Parva, Chapter 117, Stanza 16).

ŪRU. A son born to Manu Cākṣuṣa by his wife Naḍvalā. Ūru had nine brothers named Pūru, Śatadyumna, Tapasvī, Satyavāk, Kavi, Agniṣṭhu, Atirātra, Sudyumna and Atimanyu. Six great sons were born to Ūru by his wife Ātreyī. They were Aṅga, Sumanas, Svāti, Kratu, Aṅgiras and Gaya. Vena was born to King Aṅga by his wife Sunīthā and the famous emperor Pṛthu was born as the son of Vena. (Agni Purāṇa, Chapter 18).

URUKRAMA. Another name of Vāmana.

ŪRVA (AURVA). A luminous hermit of the family of Bhṛgu. He was the son of Cyavana and the father of Ṛcīka. He created a tremendous fire for the destruction of the three worlds and extinguished it by putting it in the ocean. (For details see under Aurva).

URVARĀ. A celestial woman in the palace of Kubera. In the company of some other celestial women, she danced before the hermit called Aṣṭāvakra. (M.B. Anuśāsana Parva, Chapter 19, Stanza 44).

URVARĪYĀN. Son of the Prajāpati Pulaha. Three sons named Kardama, Urvarīyān and Sahiṣṇu, were born to Pulaha by his wife Kṣamā. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 1).

URVAŚĪ I. A famous celestial damsel.

1) *Birth of Urvaśī.* In days of old two hermits named Nara and Nārāyaṇa did penance to Brahmā in the holy hermitage of Badarikā for a thousand years. (Nara and Nārāyaṇa were the children born to Dharma, the son of Brahmā). Because of the severity of their penance Indra was struck with fear. Thinking that they were doing this severe penance with a view to become Indra, he approached the hermits and told them that they might ask for any boon. Even though Indra told them several times, they did not speak a word nor did they make any stir. Indra's fear increased. So Indra decided to create some delusions which would arouse in them fear, desire etc., so that their penance might be broken. He began to bring around them wild animals such as lion, elephant wild snake etc. and natural phenomena such as storm, heavy rain, forest-fire etc. to terrify them. The efforts of Indra were futile. The disappointed Indra sent for Kāmadeva (Cupid) and consulted him, as a result of which Kāmadeva and his wife Ratidevī with many celestial maids came to the hermitage in the mountain of Gandhamādana with the intention of hindering the penance of Naranārāyaṇas. The season of spring was created in the forest. The celestial women such as Rambhā and others came before the hermits and began to sing and dance. The hearts of the hermits began to swell with passion. When they opened their eyes what they saw was a beautiful sight. The famous celestial women, Menakā, Rambhā, Tilottamā, Sukeśinī, Manoramā, Maheśvarī, Puṣpagandhā, Pramadvarā, Ghṛtācī, Candraprabhā, Somā, Vidyunmālā, Ambujākṣī, Kāñcanamālā, and others with their ten thousand and eighty hand-maids stood before them. Hermit Nārāyaṇa who got terribly angry struck on his thigh with his hand and instantly there arose a woman of extreme beauty. Because she had originated from the Ūru (thigh) of Nārāyaṇa, that woman, who was the most beautiful in the three worlds, got the name Urvaśī. All the others were struck with wonder at the sight of this new creation. After that so many other beautiful women also were created. The hermit Nārāyaṇa gave all of them to Indra. With shame Indra accepted them and returned to heaven along with them. Thus Urvaśī arrived at the realm of the devas (gods). (Devī Bhāgavata, Skandha 4).

2) *Position of Urvaśī.* It is mentioned in Mahābhārata that Urvaśī had the eleventh place among the singers. The expert dancers were Anūcānā, Adrikā, Somakeśī, Miśrā, Alambuṣā, Marīci, Śucikā, Vidyutparṇā, Tilottamā, Ambikā, Kṣemā, Rambhā, Subāhu, Asitā, Supriyā, Puṇḍarīkā, Sugandhā, Surasā, Pramāthinī, Kāmyā and Śāradvatī. Urvaśī got the first place among the celestial maids in beauty. (M B. Ādi Parva, Chapter 123).

3) *Urvaśī and Purūravas.* Purūravas was the son of Budha born of Ilā. He grew up and became a king of great renown. His fame reached even the realm of the gods. One day during that period Brahmā cursed Urvaśī. "Go and be born on the earth." (It is stated in the Devī Bhāgavata that it was Brahmā who cursed Urvaśī and in the Bhāgavata that it was the Mitrāvaruṇas who cursed Urvaśī). Urvaśī had heard about the fame of Purūravas and had felt tender love for him. The celestial maid reached the earth. She went to the palace of Purūravas and saw him. Because of the perfection of their figures, both loved mutually. The king asked her to become his wife. She agreed. But she laid down three conditions.

(i) I have with me two lambs which I bring up as my sons. You must take care of them. No harm should befall them.

(ii) I take in only ghee. On no account should you compel me to eat any other food.

(iii) Don't come near me in nudity except at the time of coition.

The king agreed to all these conditions. From that day onwards Urvaśī lived in the palace of the king as his wife. They lived happily for a long while without separating from each other.

Urvaśī became conspicuous by her absence in the realm of the gods. She was the most expert actress in heaven.

Indra missed her. So a search was made and they found out that she was in the palace of Purūravas. Indra asked the Gandharvas to bring that celestial woman to heaven somehow. Viśvāvasu and some others of the Gandharvas reached the palace of king Purūravas and waited for an opportunity. One midnight they stole the lambs and took them away through the sky. At that time the king was with Urvaśī in the harem. Urvaśī heard the cry of the lambs and she was flurried. She reviled the king who was not capable of taking care of two lambs. Hearing her harsh words the king took his bow and arrow and following the cry of the lambs he was about to chase the thieves. Taking this opportunity the Gandharvas caused a lightning to flash in the king's harem. In the light of the lightning Urvaśī saw the king standing nude. The Gandharvas having achieved their task had left the lambs and departed before the king had got out of the room. The king caught hold of the lambs and returned to the harem, within a short while. But Urvaśī had gone out of the palace and was on her way.

The king was full of grief. He wandered all over the country in search of Urvaśī. At last he reached Kurukṣetra and saw Urvaśī there. He bowed low before her and implored her to return to the palace. But Urvaśī replied thus:—

"Women are like wolves. Don't have alliance with them Oh King! Kings should not put faith in women and thieves."

Saying thus, Urvaśī vanished. (Devī Bhāgavata, Skandha 1).

4) *The reason why Purūravas had to remain separate from Urvaśī.* Purūravas had once gone to heaven, in accordance with the invitation of Indra to help the Gods in the battle with the asuras. Indra had killed Māyādhara, a noble Asura, in that battle and had celebrated a festival. In that festival Rambhā was dancing before Tumburu, the sage-priest, and detecting some flaw in her dance Purūravas teased her. Rambhā retorted by asking the King what he knew about dance, and the king replied that he had learned from Urvaśī more dance than Tumburu the teacher of Rambhā. Tumburu got angry at this, and cursed the king Purūravas to suffer from the pangs of separation from Urvaśī. Stricken with grief, Purūravas returned to his palace. It was after this that the Gandharvas took away Urvaśī. Purūravas went to Badarikāśrama and performed penance, meditating on God Viṣṇu for the nullification of the curse. Urvaśī, aggrieved by separation from her husband, sat motionless as a picture, in the custody of the Gandharvas. Lord Viṣṇu was pleased with the penance of Purūravas. The Gandharvas brought her back to the King. Thus it became possible for the king to meet Urvaśī at least once a year. (Kathāsaritsāgara, Lāvāṇakalambaka, Taraṅga 1).

5) *The sons born to Purūravas by Urvaśī.* The king became very sad when Urvaśī was about to depart from him at Kurukṣetra. Seeing his grief Urvaśī told him. "Oh King, if you want so much to live with me, you have to worship the Gandharvas. They will be pleased and will give me to you. Don't be sorry. Now I am pregnant. Come to this place at the end of a year. We can spend that night together. Then we will get another son also that night." Pleased at what Urvaśī had said, the king returned to his palace. On completion of a year Purūravas went to Kurukṣetra and spent a night with Urvaśī. Urvaśī gave Purūravas a very beautiful child and then she vanished. The king sat there and praised the Gandharvas, who gave the king an Agnisthālī (a fire pot). Because of his derangement, thinking it to be Urvaśī the king took the sthālī (pot) and wandered about in the forest. At last placing the pot in the forest, the king returned to his palace. On that day Tretāyuga (one of the four ages of the word) commenced, and the Vedas dawned in his mind as three in number. He returned to the place where he had left the Sthālī in the forest and took it. After that he made two 'araṇis' (wood from which fire is kindled by attrition) out of a banyan tree and placed his body between them and made fire. That fire is called 'Jātavedas'. Thus Jātavedas became the son of Purūravas.

Purūravas generated three fires from Jātavedas. The first of them is Praṇava. The second is called Nārāyaṇa and the third Agnivarṇa. (Śrīmad Bhāgavata, 9th Śkandha).

To Purūravas six sons were born from the womb of Urvaśī. They were Āyus, Śrutāyus, Satyāyus, Raya, Vijaya and Jaya. (A little difference is observed in these names in the Mahābhārata, Ādi Parva, Chapter 75, Stanzas 24 and 25).

6) To know how a Gandharva named Durmada and a Vidyādharī named Unmadā played a trick on Purūravas and Urvaśī, see under Unmadā.

7) *How Agastya and Vasiṣṭha were born to Mitrāvaruṇas because of Urvaśī.* In days of old there was a renowned king named Nimi in the family of Ikṣvāku. He decided to perform a sacrifice of a long duration. He began preparation and invited famous hermits such as Bhṛgu, Aṅgiras, Vāmadeva, Pulastya, Pulaha. Ṛcīka and others. Finally he invited Vasiṣṭha. At that time Indra had begun another sacrifice in heaven. So Vasiṣṭha went to heaven for that sacrifice, telling Nimi that he would conduct the sacrifice on his return. The emperor Nimi did not like it. Recognizing the hermit Gautama as the main priest, he began performing the sacrifice. The sacrifice of Indra lasted for 500 years. When Vasiṣṭha returned after that, the sacrifice of Nimi was over. Vasiṣṭha cursed Nimi. "You will become devoid of body." Nimi cursed back. "Let Vasiṣṭha also become thus."

The aggrieved Vasiṣṭha went to his father Brahmā and complained about the curse. Brahmā told Vasiṣṭha. "You penetrate the brightness of Mitrāvaruṇas and stay there. In due course you will get a birth which is not of a womb." Hearing these words, Vasiṣṭha reached the hermitage of Mitrāvaruṇas. He left his body there and fused himself into their effulgence. During this period Urvaśī came to that hermitage. Seeing her, Mitrāvaruṇas had seminal flow. The semen fell in a pot. From the pot two bright and handsome sons were born. The first of them was Agastya and the second Vasiṣṭha. (Devī Bhāgavata, Skandha 8).

8) *Indra cursing Urvaśī.* Once Agastya went to the durbar of Indra. On the occasion Indra asked Urvaśī to dance. In the midst of the dance she saw Jayanta, the son of Indra, and became amorous and her steps went wrong. Nārada who was playing his famous lute called Mahatī could not play well. Agastya got angry and cursed Jayanta to become a bud. He cursed Nārada also. So his lute became the lute of the world. Urvaśī

was born on the earth under the name Mādhavī due to the curse.

9) *Urvaśī changing Arjuna into eunuch.* (See under Arjuna).

10) *Other information.*

(i) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 11, that Urvaśī had been in love with Kubera once.

(ii) Urvaśī was dismayed when Śukadeva attained Supreme Bliss. (See under Śuka).

URVAŚĪ II. Another name of Gaṅgā. As she sat on the Ūru (thigh) of Bhagīratha, Gaṅgā got the name Urvaśī. (M.B. Droṇa Parva, Chapter 60, Stanza 6).

URVAŚĪTĪRTHA. A holy place and Bath. Those who bathe in this holy bath will be honoured by the world. (M.B. Vana Parva, Chapter 84, Stanza 157).

UṢĀ I. The daughter of Bāṇāsura and the wife of Aniruddha.

1) *Genealogy.* Descended from Viṣṇu in the following order:- Brahmā - Kaśyapa - Hiraṇyakaśipu - Prahlāda-Virocana-Mahābali-Bāṇa-Uṣā.

2) *Marriage of Uṣā.* See under Aniruddha.

UṢĀ II. The daughter of a hermit. The king of Śālva once attacked Satyaratha, the king of Vidarbha, and killed him. The queens of the king of Vidarbha went to the forest. One of them who was pregnant gave birth to a child on the bank of a river. When she got down into the river to drink water, a crocodile swallowed her. Then a hermit's daughter named Uṣā brought up the child. (Śiva Purāṇa).

UṢĀ III. The night is called Uṣā and the day, Ghuṣṭi. The time between Uṣā and Ghuṣṭi is called Sandhyā. (Viṣṇu Purāṇa, Aṁ'a 2, Chapter 8).

UṢAṄGU I. A hermit who lived in the western country. (M.B. Śānti Parva, Chapter 208, Stanza 30).

UṢAṄGU II. A synonym of Śiva. (M.B. Anuśāsana Parva, Chapter 17, Stanza 105).

UṢAṄGU III. A king of the Yadu family. His father was Vṛjinīvān and his son was called Citraratha. (M.B. Anu'āsana Parva, Chapter 147, Stanza 29).

UŚAṄGAVA. A member of the durbar of the king Yama (god of death). (M.B. Sabhā Parva, Chapter 8, Stanza 26).

UŚAṄKU (RUŚAṄKU). A hermit. Seeing that old age was coming on him this hermit forsook his body in the Pṛthūdaka tīrtha and went to the realm of Viṣṇu. Ārṣṭiṣeṇa, Viśvāmitra, Sindhudvīpa, Devāpi and such others got Brāhmaṇya (the state of being Brahmin) by doing penance in the hermitage of this hermit. (M.B. Śānti Parva, Chapter 38, Stanzas 33-39).

UŚANAS. The teacher Śukra, the son of the hermit Bhṛgu. (See under Śukra).

UŚIK I. A hermit about whom mention is made in the Ṛgveda.

UŚIK II. One Uśik as the wife of the hermit Dīrghatamas is mentioned in the Ṛgveda Maṇḍala 1, Anuvāka 16, Sūkta 112. This Uśik was the maid of the queen of the old King of Kaliṅga. The king requested Dīrghatamas to beget children by his queen. The queen did not like this. She sent her maid Uśik to Dīrghatamas. The hermit Kakṣīvān was the son born to Dīrghatamas by Uśik. (Ṛgveda, Maṇḍala 1, Anuvāka 18, Sūkta 125).

UŚĪNARA I. A famous king of the Candravaṁśa (Lunar dynasty).

1) *Genealogy.* Descended from Viṣṇu in the following order:- Brahmā-Atri-Candra-Budha- Purūravas - Āyus-Nahuṣa-Yayāti-Anudruhyu-Sabhānara-Kālanara - Sṛñjaya-Uśīnara. Uśīnara was the father of Śibi and Vena.

2) *The reason for the curse of the eight Vasus.* Once the Aṣṭavasus (Vasus eight in number) came to the hermitage of Vasiṣṭha, with their wives. The wife of Dyau, one of the Aṣṭavasus, saw the cow 'Nandinī' in the hermitage. She and the daughter of Uśīnara were intimate friends. She wanted to get Nandinī, so that she might give it as a present to the daughter of Uṣīnara. According to her wish the Aṣṭavasus caught hold of the cow and took her home. At that time Vasiṣṭha had been away. When he returned, he knew about the theft of the cow and cursed the Aṣṭavasus to take birth in the wombs of women on earth. It was according to this curse that the Aṣṭavasus took birth in Gaṅgādevī the wife of Śantanu. See under Bhīṣma. (Devī Bhāgavata, Skandha 2).

3) *Indra testing Uśīnara.* Uśīnara was a just and liberal-minded King. Indra decided to test the King regarding his liberality. He got Agnideva (fire-god) for his help. Indra took the form of a Kite and Agni that of a dove. Both flew down to Uśīnara as if the Kite was chasing the dove. Uśīnara agreed to protect the dove. The Kite argued with the King that it was not meet and right on his part to rob him of his lawful food. The King agreed to give any other kind of flesh to the Kite. But the Kite would have none of them. Finally the Kite agreed to accept the flesh of the King instead, equal to the weight of the dove. The King cut more and more flesh from his body, but it could not weigh equal to the dove. At last the King himself got into the balance. Then the gods had pity on the King and the Kite and the dove appeared in their real form and blessed the King and then they returned to heaven. (M.B. Araṇya Parva, Chapter 131). In Mahābhārata a story like this occurs about King Śibi also.

4) *Other information.*

(i) Uśīnara gave Gālava two hundred horses as dowry and married Yayāti's damsel Mādhavī. (See under Gālava).

(ii) The King Śunaka gave Uśīnara a sword. (M.B. Śānti Parva, Chapter 166, Stanza 79).

(iii) Uśīnara performed a sacrifice on the bank of the river Vitastā and became equal to Indra. (M.B. Vana Parva, Chapter 130, Verses 20-21).

(iv) Uśīnara attained heaven by giving cows as gifts. (M.B. Anuśāsana Parva, Chapter 76, Stanza 25).

UŚĪNARA II. A King of the Yādavas. In the Mahābhārata, Ādi Parva, Chapter 185, Stanza 20, it is mentioned that this King was present on the occasion of the Svayaṁvara (the bride choosing a husband) of Draupadī.

UŚĪNARA III. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 32, that Vṛṣādarbhi was another name of Uśīnara and that he had once ruled over the kingdom of Kāśī.

UŚĪNARA IV. A country. It is stated in Mahābhārata, Karṇa Parva, Chapter 5, Stanza 47, that Arjuna had killed the warriors of this country. In Mahābhārata, Anuśāsana Parva, Chapter 33, Stanzas 22 and 23, mention is made that due to the curse of Brahmins the Kṣatriyas (the ruling class) had become Śūdras (servile class.)

UŚĪRABĪJA I. A mountain in North India. (M.B. Vana Parva, Chapter 139, Stanza 1).

UŚĪRABĪJA II. A place on the northern side of the Himālayas. Mention is made in Mahābhārata, Udyoga Parva, Chapter 111, Stanza 23, that the King Marutta once fought a battle here.

ŪṢMĀ. The son of the Agni (Fire) named Pāñcajanya. (M.B. Vana Parva, Chapter 221, Stanza 4).

ŪṢMAPĀ. A group of Pitṛs (the Manes). It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 30, that these Pitṛs (the manes) live in the palace of Yama.

UṢṆADEŚA. An ancient place in Krauñcadvīpa (the island of Krauñca). Krauñcaparvata (the mountain Krauñca) stands near this place. (M.B. Bhīṣma Parva, Chapter 12, Stanza 21).

UṢṆIGAṄGA. An ancient holy place in Bhārata. (M.B. Vana Parva, Chapter 135, Stanza 7).

UṢṆIK. One of the seven horses of the Sun. The seven horses of the Sun are, Gāyatrī, Bṛhatī, Uṣṇik, Jagatī, Triṣṭup, Anuṣṭup, and Paṅkti. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 8).

UṢṆINĀBHA. A Viśvadeva (a class of gods). (Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 44).

UṢṬRAKARṆIKA. An ancient place in South India. Mention is made in Mahābhārata, Sabhā Parva, Chapter 31, Stanza 71, that this place was brought under control by Sahadeva.

UTATHYA I.

1) *General.* Son of sage Aṅgiras. (M.B. Ādi Parva, Chapter 66, Verse 5). He gave advice on subjects of statecraft to King Māndhātā. (M.B. Śānti Parva, Chapter 90). He married Soma's daughter Bhadrā. (M.B. Anuśāsana Parva, Chapter 154, Verse 12).

2) *Utathya drank up the sea dry.* Varuṇa deva had an eye on Soma's daughter Bhadrā when Utathya married her. Incensed at the marriage, Varuṇa carried Bhadrā off to the sea one day when Utathya was not present. Nārada informed Utathya that it was Varuṇa who stole his wife. Though Nārada, at the request of Utathya, asked Varuṇa to return Bhadrā to the former he did not oblige. Enraged at this Utathya drank up the sea dry. Yet, Varuṇa did not come round. Then Utathya rendered all the lakes of Varuṇa dry. Trembling at this Varuṇa returned Bhadrā to Utathya and prostrated at his feet. He pardoned Varuṇa and gave back the sea to him. (M.B. Anuśāsana Parva, Chapter 154).

UTATHYA II. The muni Satyatapas. (See under Satyatapas.)

UTKALA I. A place in India where people lived in safety. Karṇa conquered this place. (Droṇa Parva, Chapter 4, Verse 8). Utkala is believed to be modern Orissa.

UTKALA II. Son of Vaivasvata Manu. (Brahmāṇḍa Purāṇa, Chapter 31).

UTKOCA (M). A holy place. Dhaumya, the younger brother of Devala lived in Utkocatīrtha. The Pāṇḍavas went there and made Dhaumya a priest. (M.B. Ādi Parva, Chapter 182).

UTKOCAKA (M). An ancient holy place. Dhaumya did tapas here, and it was here that the Pāṇḍavas took Dhaumya as their priest. (M.B. Ādi Parva, Chapter 152, Verses 2-6).

UTKRĀTHINĪ. A female attendant of Skanda. (M.B. Śalya Parva, Chapter 46, Verse 16).

UTKROŚA. One of the two attendants Indra gave to Skanda; the other was called Pañcaka. (M.B. Salya Parva, Chapter 45, Verse 35).

UTPALĀVANA. A holy bath in the Panjab. At this place Viśvāmitra performed a sacrifice. (M.B. Vana Parva, Chapter 87, Stanza 15).

UTPALINĪ. A river flowing near the forest known as Naimiṣāraṇya. Arjuna had seen this river. (Mahābhārata, Ādi Parva, Chapter 214, Stanza 6).

UTPĀTAKA. A holy bath. Those who bathe in this tīrtha (bath) will get the merits of a fast. (M.B. Anuśāsana Parva, Chapter 25, Stanza 41).

UTSAVA. Celebrations conducted in temples from olden days. There are Śāstraic (scriptural) injunctions as regards conducting utsavas. Utsava is an indispensable celebration when once the deity (idol) is installed in the temple. Utsava should be celebrated for one day, three days or seven days in the very same month in which the deity was installed, because non-celebration of Utsava will render the installation ineffective. Utsava should be conducted either during Uttarāyaṇa (movement of the sun from south to North) or Viṣu (when the Sun is in the centre) or at a time suitable to the temple authorities who conduct the utsava in Śayana, Upavana or Gṛha. It should commence with auspicious ceremonies like the sowing of seeds of nine varieties of foodgrains, and with dance, song, instrumental music etc.

UTSAVASAṄKETA. A place in the South Bhārata. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 61).

UTTAMA. A King born in the dynasty of Svāyambhuva Manu who had two famous sons, of whom Priyavrata married Surūpā and Barhiṣmatī, two daughters of Viśvakarmā. Priyavrata begot three children, Uttama Tāmasa and Raivata by his wife Barhiṣmatī. These three sons attained exceptional prowess and became lords of the ages of Manu (Manvantarādhipatis). Priyavrata, with his children ruled the country in all happiness and prosperity for ten crores of years. (Devī Bhāgavata, 8th Skandha). Uttānapāda, the second son of Svāyambhuvamanu begot one son, Uttama by his wife Suruci and another son Dhruva by his wife Sunīti. (See under Dhruva). (Viṣṇu Purāṇa, Part 1, Chapter 11).

UTTAMĀŚVA. A particular place in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Verse 41).

UTTAMAUJAS. A warrior who fought in the great war on the Pāṇḍava side. He belonged to the Pāñcāla country.

It was Uttamaujas who guarded the right wheel of Arjuna's chariot. (Bhīṣma Parva, Chapter 15, Verse 19). He fought fiercely with Aṅgada. (Droṇa Parva, Chapter 28, Verses 38-39). He fought Kṛtavarmā also. (Droṇa Parva, Chapter 92, Verse 27-32). He was defeated in a fight with Duryodhana. (Droṇa Parva, Chapter 130, Verses 30-43). Kṛtavarmā also defeated him. He killed Suṣeṇa, son of Karṇa. (Karṇa Parva, Chapter 75, Verse 13). This valiant warrior was killed by Aśvatthāmā. (Sauptika Parva, Chapter 8, Verses 35-36). His cremation is described in Verse 34, Chapter 26 of Strī Parva.

UTTĀNABARHIS. The son of Śaryāti, a King of the family of Vaivasvata Manu. (Bhāgavata, Skandha 9).

UTTĀNAPĀDA. A King. He was the son of Svāyambhuva Manu, the son of Brahmā. Svāyambhuva Manu had two sons Priyavrata and Uttānapāda. (Devī Bhāgavata, Skandha 8). A son named Uttama was born to Uttānapāda by his wife Suruci. Uttānapāda had another wife called Sunīti. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 11). See under Dhruva.

UTTAṄKA (UTAṄKA). An ideal disciple of Veda who was the disciple of Āpodadhaumya.

1) *Uttaṅka and the Guru's wife.* After entrusting management of the āśrama to Uttaṅka, Veda once went out on a tour of the country, and Uttaṅka stayed in the Āśrama carrying out the instructions of the Guru. Then came the menstrual period of Veda's wife, and his other wives requested Uttaṅka to do the needful, so that the fertile period of their co-wife was not wasted. Uttaṅka's reply to them was as follows:- "Asked by women, I shall not do this improper act; and the preceptor has not asked me to do such a thing though it might be improper."

His Guru, Āpodadhaumya returned to the Āśrama some time after this, and was very pleased to hear about the above incident. He blessed Uttaṅka. (M.B. Ādi Parva, Chapter 3).

2) *His tuition fee.* His education being over, it was now time for Uttaṅka to give due offerings—tuition fee to his guru, and Uttaṅka enquired of the guru as to what he would have by way of dakṣiṇā. The guru asked Uttaṅka to get his wife's instruction in the matter and act accordingly. Because of the aforesaid incident (Uttaṅka not acting on the guru's wife during her menstrual period) she had a grouse against him, and therefore, asked him to bring as his tuition fee the ear-rings worn by the Kṣatriya wife of King Pauṣa.

Uttaṅka set out to procure the ear-rings. On the way he saw an ox, and on its back a big man, who called out to Uttaṅka to eat the excretion of the ox. When Uttaṅka hesitated to do so, the man on the ox asked him again to eat it, pointing out that his guru, Veda, had done it. Then did Uttaṅka consume both the excretion and urine of the ox, and did his oblations, in his perplexed mood, standing. Uttaṅka arrived at the palace of King Pauṣa and told him about the object of his visit. The King agreed to it. But, when Uttaṅka entered the Zenana Pauṣa's Kṣatriya wife could not be seen. When Uttaṅka told the King about this, he remained thoughtful for some time and told the former that he might surely have become impure due to performance of oblations in the wrong manner, and that his wife would not be visible due to her chastity, to the eyes of such impure folk. Uttaṅka admitted to having, on his way, performed oblations not in the proper manner, and then he sat down facing the east after washing his hands, feet etc. and performed oblation in the correct manner. Then did the wife of King Pauṣa become visible to him, and she, pleased at his humility, handed over her ear-rings to him. She also advised him to be very careful about the ear-rings as they had once been coveted by Takṣaka, King of the serpents. Bidding adieu to the queen, Uttaṅka saw the King and they sat together to take food. Not only was the rice cold; but a hair was also found in it. Uttaṅka cursed the King and rendered him blind, and the King, in turn, cursed Uttaṅka not to have children. But, both of them became calm quite soon and withdrew their curses.

On his way back to the Āśrama with the ear-rings, he had only just stepped into a pool for a wash, when a naked Buddha sannyāsin, who was following him, snatched and ran off with the ear-rings. It was really Takṣaka disguised as the sannyāsin who thus snatched the ear-rings. Uttaṅka chased him and caught him when he assumed his original form of the serpent King and disappeared into a cave. Uttaṅka waited at the mouth of the cave stupefied, when Indra deputed his Vajrāyudha to help Uttaṅka. The Vajrāyudha cut a tunnel-like route to Pātāla from the earth and through the cave Uttaṅka reached Pātāla by this route and found out the palace of Takṣaka.

Though Uttaṅka praised and cajoled the Nāgas (serpents) their King Takṣaka did not make his appearance. Uttaṅka saw there two women, who had been weaving clothes, and on one machine there were black and white threads. The machine had one wheel with twelve spokes and was turned by six boys. Also was there a horse, and a man. When Uttaṅka praised them, the horse and the man approached him. The man advised Uttaṅka to blow through the anus of the horse so that the snakes could be brought round. Uttaṅka did so, when lo ! from all the pores on the body of the horse, flames of fire began sprouting out. When the Nāgaloka (country of serpents) got thus filled with fire and flames, Takṣaka lost his nerves and came out with the stolen ear-rings, which Uttaṅka received back. But, that was the last day on which the rings had been promised to be given to his guru's wife by Uttaṅka, who remained there gloomy and sorrow- stricken at the thought that he would not be able to travel all the distance before sunset and give the ear-rings to the guru's wife. Then the horseman gave the horse to Uttaṅka, who reached the Āśrama just in time when the guru's wife was about to curse Uttaṅka for not returning with the rings though it was nearly dusk time. Now the guru and his wife blessed Uttaṅka, who detailed to them his experiences since leaving the Āśrama in quest of the ear-rings. Then the guru spoke thus to Uttaṅka—"The two women whom you found engaged in weaving were Dhātā and Vidhātā, the white and black strings, day and night, and the six boys who turned the wheel with twelve spokes were the six seasons. The ox seen by you on the way was Airāvata (Indra's elephant), the horse seen in Pātāla was Agnideva, and the horseman, Indra. The excretion you ate on your way was nectar and that was the reason why you did not die in the Nāgaloka. Indra who is my friend blessed you because of mercy towards you, my disciple. You could bring back the ear-rings also because of Indra's blessings."

Then the guru blessed Uttaṅka and the latter took leave of thim. (M.B Ādi Parva, Chapter 3).

3) *Uttaṅka and Janamejaya's serpent yajña.* Uttaṅka, determined on taking vengeance on Takṣaka, went away directly from the āśrama to Hastināpura, where he met Janamejaya and told him the fact that it was Takṣaka, who had bitten to death Parīkṣit, his (Janamejaya) father. It was thus prompted by Uttaṅka to take revenge upon Takṣaka that Janamejaya performed the serpent yajña. (M.B. Ādi Parva, Chapter 3).

4) *Uttaṅka and Dhundhumāra.* See under Dhundhumāra.
5) *Uttaṅka attained salvation.* Uttaṅka was put up at a place called Ujjālaka. When he became old, he went about visiting many temples. During this tour one day Uttaṅka saw a hunter in the forest called Gulika attempting to steal the golden plates on the dome of the Viṣṇu temple in Sauvīra. Gulika raised his sword to kill Uttaṅka, when he told the former that he would have to suffer the results of sin during many births if he committed a sin. This admonition of Uttaṅka so touched the heart of the hunter that he fell dead on the spot with a repentant heart. Uttaṅka sprinkled Gaṅgā water on the corpse of the hunter, who attained Vaikuṇṭha (abode of Viṣṇu). On the advice of Viṣṇu, Uttaṅka went to Badarī where he did tapas and also attained Vaikuṇṭha. (Nāradīya Purāṇa).

In Chapters 53-58 of Aśvamedha Parva of Mahābhārata is related the story of one Uttaṅka muni, under the caption 'Utaṅkopākhyāna'. In Mahābhārata (original) he is referred to as Uttaṅka; but in its Malayālam rendering he is called Utaṅka. There are no substantial differences between the story of Uttaṅka and that of Utaṅka, Veda's disciple. But, since, there are differences, in certain aspects some information about the Uttaṅka of the 'Utaṅkopākhyāna' is given below—

1) *General.* Uttaṅka was a disciple of Gautama, the husband of Ahalyā. The guru had more love for Uttaṅka than for his other disciples, and therefore did not permit the latter to leave the Āśrama even after the other disciples were sent away. Uttaṅka became old; wrinkles attacked his body and greyness his head.
2) *Tuition fee (Gurudakṣiṇā).* Uttaṅka once returned from the woods with firewood, in a very tired condition. The daughter of the guru shed tears at the sight. Gautama called Uttaṅka to him and asked him about the cause of his grief and sorrow. Uttaṅka replied that the hairs on his head turned grey on account of sorrow that he was not permitted to leave the Āśrama although it was hundred years since he had gone there first as disciple. Then Gautama permitted Uttaṅka to quit the Āśrama. Uttaṅka asked Gautama what he should offer as tuition fee. Gautama consulted his wife on the topic and she suggested as tuition fee the two ear-rings of gems worn by the wife of King Saudāsa, who used to eat the flesh of man. Immediately Uttaṅka set out to fetch the ear-rings and on his way met Saudāsa in the forest, and told the latter about his mission. Saudāsa tried to eat Uttaṅka, who told him that he was in duty bound to obtain the ear-rings for his guru's wife and that, after fulfilling the mission, he would return to Saudāsa to be eaten up by him. Saudāsa agreed to the proposition. He directed Uttaṅka to his wife Madayantī, who spoke to him thus—"Devas and Maharṣis covet these ear-rings. If I place them on the ground, serpents will steal them; if handed over to Ucchiṣṭa, Yakṣas will steal them, and if the watchman sleeps, Devas will snatch them off. Therefore, you should bring some token for me to believe that you are deputed by my husband." Accordingly Uttaṅka went back to Saudāsa and returned to his wife with a token from him, and Madayantī handed over her ear-rings to Uttaṅka. Being told by Saudāsa that Uttaṅka need not return again to him, Uttaṅka started for Gautama's āśrama with the ear-rings. Feeling hungry on the way, Uttaṅka tied to the branch of a vilva tree the ear-rings bundled in deer skin and ate vilva fruits. Just then the bundle of deer skin got untied and the ear-rings kept in it fell on the ground. A serpent carried off the rings between its teeth and concealed itself in a mole-hill. Highly grieved and upset by the sight, Uttaṅka fell down from the tree. For 35 days Uttaṅka dug the mole-hill. Then Indra felt great sympathy for him, appeared on the spot, and passed his Vajrāyudha through the mole-hill. Then the earth burst open and Uttaṅka entered Pātāla through the opening, and a horse, its tail white and the rest of the body black in colour presented itself to him. It asked Uttaṅka to blow through its anus. Uttaṅka did so and the Nāgaloka was filled with flames of fire. (The horse was Agnideva). Then did the serpents return the ear-rings to Uttaṅka, who returned with it to Gautama and presented it to him (Gautama) as tuition fee.
3) *Uttaṅka about to curse Śrī Kṛṣṇa.* Uttaṅka once went to Dvārakā, and during their talk was about to curse Kṛṣṇa for not attempting to bring about a compromise between the Kauravas and the Pāṇḍavas. At once Kṛṣṇa exhibited his Viśvarūpa (himself as containing the whole universe). Thereupon Uttaṅka saluted Kṛṣṇa, who asked him to request for any boon. He prayed for the boon that water might be made available in any desert he visited. Kṛṣṇa told him that whenever he required water he might successfully think of him.
4) *Indra tested Uttaṅka.* Some time afterwards, while roaming about quite thirsty and tired in a desert, Uttaṅka thought about Kṛṣṇa, and at once there appeared before him a naked Caṇḍāla, his body covered with mud. Dogs encircled him. Uttaṅka hesitated to drink the water given to him by this Caṇḍāla, who had some water with him. The Caṇḍāla again insisted on Uttaṅka drinking the water, but he again refused the offer. The caṇḍāla then disappeared with the dogs. Within a few minutes a person with disc, conch, club etc. about him appeared, and Uttaṅka recognised him as Śrī Kṛṣṇa. Uttaṅka told Kṛṣṇa that it was not proper to give water to a brahmin through a caṇḍāla. Kṛṣṇa's reply to this was as follows:—"I asked Indra to give you nectar instead of water, and he argued that it was not proper that men should be given nectar. I pleaded for you again. Indra replied to this that he himself would, in the guise of a caṇḍāla give nectar to you, and he should not be found fault with, if you refused the nectar. I accepted that proposition of his. But, you did not accept nectar thus offered to you. So, you cannot be given nectar now. But, there will appear water-laden clouds in deserts which you traverse, which would be known as 'Uttaṅka clouds' and they would give you sweet water.

Uttaṅka was pleased, and it is the Uttaṅka clouds, which form as per the above orders of Kṛṣṇa that cause rain to fall, though rarely, in deserts even today.

UTTARA I. The son of King Virāṭa of Matsya. Mention is made in the Mahābhārata, Virāṭa Parva, Chapter 35, Stanza 9 that Bhūmiñjaya was another name of Uttara. Uttara also accompanied his father Virāṭa, when he went to take part in the Svayaṁvara (choice of a husband) of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 3).
2) *Uttara and Arjuna.* See the paragraph Ajñātavāsa under Arjuna.

3) *The end of Uttara.* Uttara had taken part in the battle between the Pāṇḍavas and the Kauravas. It is mentioned in the Mahābhārata, Bhīṣma Parva, Chapter 45, Stanza 77 that a combat took place on the first day of the battle between Uttara and Vīrabāhu. Uttara attacked Śalya who killed Uttara. (M.B. Bhīṣma Parva, Chapter 47, Stanzas 36 to 39). Uttara who met with a glorious death in the battle, got a place in heaven with the gods. (M.B. Svargārohaṇa Parva, Chapter 5, Stanzas 17 and 18).

UTTARA II. A King who had gone down because of his contemptuous behaviour towards his superiors.

UTTARA III. A fire. (M.B. Vana Parva, Chapter 221, Stanza 29 and Sabhā Parva, Chapter 22).

UTTARĀ.

1) *General information.* Daughter of Virāṭa, the King of Matsya. Her brother was called Uttara.

2) *Up to marriage.* The Pāṇḍavas led their incognito life in the capital of the Matsya Kingdom. Arjuna adopted the name Bṛhannala and was employed as the tutor of princess Uttarā in music and dancing. At the end of the life, King Virāṭa gave his daughter Uttarā in marriage to Abhimanyu the son of Arjuna. (See the paragraph Ajñātavāsa (incognito-life) under Arjuna).

3) *Son.* The son born to Abhimanyu and Uttarā was Parīkṣit, who became a very famous King later. (M.B. Ādi Parva, Chapter 95, Stanzas 83 and 84). See the seventh paragraph under Aśvatthāmā).

4) *The death of her husband.* Abhimanyu was killed in the battle between the Pāṇḍavas and the Kauravas. It is mentioned in the Mahābhārata, Droṇa Parva, Chapter 78, Stanza 37 that Uttarā fell unconscious, when she heard of the death of her husband. Śrī Kṛṣṇa consoled Uttarā. In the Mahābhārata, Strī Parva, Chapter 20, Stanzas 4 to 28 the lamentation of Uttarā over the death of Abhimanyu is mentioned.

5) *To the forest.* Uttarā also was seen among the women who accompanied Dhṛtarāṣṭra, to a little distance when he went to the forest after the battle. (M.B Āśramavāsika Parva, Chapter 15, Stanza 10).

UTTARADIŚĀ. See under Gālava.

UTTARAJYOTIṢĀ. An ancient city which stood in the western part of Bhārata. It is said in the Mahābhārata that Nakula conquered this city. (Sabhā Parva, Chapter 32, Stanza 11).

UTTARAKOSALA. An ancient country in Bhārata. It is mentioned in the Mahābhārata, Sabhā Parva, Chapter 30, Stanza 3 that Bhīmasena conquered Uttara Kosala.

UTTARAKURU. A part of the Jambūdvīpa (Island of Jambū). Mention is made in the Mahābhārata that during his conquest Arjuna had gone up to this place and carried away from there plenty of wealth. It is believed by common people that this place is inaccessible to human beings. (M.B. Sabhā Parva, Chapter 28, Stanzas 7 to 20). The southern end of this place is the Nīlagiri and the Northern end Mount Meru. The inhabitants are gifted people, with trees bearing flowers and fruits, the flowers fragrant and the fruits sweet. A particular type of tree known as Kṣīrī (milky) grows here from which milk will flow. There are also trees which will give you whatever you ask. It was the belief of ancient people that with the fruits of Kṣīrī, you could make garments and ornaments. The soil of this place contains gems and in the sand there is gold. Those who fall down from heaven live in this region. The average age of the inhabitants of this place is said to have been eleven thousand years. There is a kind of bird in this place called Bhāruṇḍa. These birds drag dead bodies away to caves. (M.B. Bhīṣma Parva, Chapter 8, Stanzas 2 to 13).

UTTARMĀNASA. A holy place of pilgrimage. It is stated in the Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 60, that those who visit this holy place will get atonement from the sin of Bhrūṇahatyā (causing embryoctony).

UTTARAPĀÑCĀLA. An ancient country in Bhārata. Drupada became the King of this country on the death of King Pṛṣata. (M.B. Ādi Parva, Chapter 129, Stanza 43). In course of time Uttarapāñcāla came under the control of the Ācārya Droṇa. (See under Droṇa). In the Mahābhārata, Ādi Parva, Chapter 137, Stanzas 70 to 76 it is mentioned that this country was on the north bank of the Gaṅgā.

UTTARAPĀRIYĀTRA. A mountain. (Bhāṣā Bhārata, Vana Parva, Chapter 313, Stanza 8).

UTTARĀPATHA. North Bhārata. (M.B. Śānti Parva, Chapter 207, Stanza 43).

UTTARA RĀMĀYAṆA. The second part of the Rāmāyaṇa. Uttara Rāmāyaṇa comprises the story from Śrī Rāma's return from the exile in the forest and assuming the ruling of the country onwards.

UTTARA ULŪKA. The country of Ulūka in North India. It is mentioned in the Mahābhārata, Sabhā Parva, Chapter 27, Stanza 11 that Arjuna conquered this country.

UTTEJINĪ. A follower of Skandadeva. (M.B. Śalya Parva, Chapter 45, Stanza 6).

V

VA (व). This letter means Varuṇa and letter 'Vi' means separation (of lovers). (Agni Purāṇa, Chapter 348).

VĀBHRAVĀYAṆI (BĀBHRAVĀYAṆI). One of Viśvāmitra's sons, who were all Brahmavādins. (M.B. Anuśāsana Parva, Chapter 4, Stanza 57).

VADĀNYA. An ancient hermit. (For further details see under Aṣṭāvakra).

VADHA. Son of Yātudhāna, a giant. It is mentioned in Brahmāṇḍa Purāṇa that this giant had two sons Vighna and Śama.

VADHRA. A country in ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 55).

VADHRIMATĪ. A princess, praised in Ṛgveda. This beautiful princess got a hermaphrodite as her husband. She shed a good deal of tears and prayed to the Aśvins (Charioteers of Indra, celebrated as Gods of light and helpers) in consequence of which she got a son named Hiraṇyahasta. (Ṛgveda, Maṇḍala 1, Sūkta 116).

VADHŪSARĀ. A river which flowed through the vicinity of the hermitage of Cyavana. This river took its origin from the tears of Pulomā, the wife of hermit Bhṛgu. (For further details see under Cyavana). Because of a bath taken in this river, the body of Paraśurāma shone with radiance. (M.B. Vana Parva, Chapter 99, Stanza 68).

VADHYAŚVA. A king in ancient India. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 12, that the spirit of this king stays in the palace of Yama, praising him.

VĀDĪ. A son of emperor Pṛthu. Pṛthu had two righteous sons called Antardhāna and Vādī. A son named Havirdhāna was born to Antardhāna by Śikhaṇḍinī. Dhiṣaṇā

born in the dynasty of Agni became the wife of Havirdhāna. Six sons named Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina were born to the couple. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 14).

VĀGBHAṬA. A Sanskrit scholar who lived in the 12th century A.D. He is the author of the two medical books 'Aṣṭāṅga-saṅgraha' and 'Aṣṭāṅgahṛdaya'. Another work called 'Neminirvāṇa' is also written by Vāgbhaṭa. This work deals with the story of Neminātha, a Jain hermit.

Not much is known about Vāgbhaṭa. He was a scholar in rhetorical science. There are certain stories about his writing the medical books. It was a period when the muslims had beaten down the Brahmins. They had taken away the medical science also from them. The Brahmins considered this to be a disgrace to them. They decided to select an intelligent boy and send him to a Muslim physician. They selected Vāgbhaṭa. The Brahmins disguised Vāgbhaṭa as a Muslim boy and sent him to the Muslim Physician on the other side of the river. The boy went to the physician and told him that he was coming from far away with the intention of learning medical science. The teacher put certain questions and understood that the boy possessed extraordinary intelligence. He began to teach the boy the science of medicine. Seeing the interest of the boy the teacher asked the boy to eat food from his house and to learn day and night. The Brahmin boy did not like to eat the food of Muslims. The boy said that he had a relative on the other side of the river and that he would go there and have his supper and return for the night study. The teacher agreed and thenceforward Vāgbhaṭa began to learn day and night. Within a short time he completed learning.

One day the teacher was sleeping on the seventh storey of the building and his disciple Vāgbhaṭa was massaging his legs. The boy soliloquised that fate had destined him to massage the legs of a Musalman. Instantly he cried bitterly, and the teacher awoke and understood that the boy was not a Muslim, and tried to cut his head. The boy thought: "The four Vedas and the six Śāstras say that there is a god. If it is true no harm will come to me." Then he jumped out of the window. In consequence of this jump, he became a little lame and no other harm befell him. He swam across the river and reached the other side and told the Brahmins everything. The Brahmins asked him what he imagined when he jumped from the seventh storey. He replied "I jumped with this imagination. The four Vedas and the six Śāstras say that there is a god. If it is true no harm will come to me." As soon as the boy had finished the Brahmins became angry and they all got up. They said "You went wrong in using the doubtful 'if', instead of the affirmative 'As'. The Brahmins joined together and expelled him from the society. The boy thought of going away somewhere. "But there won't be another chance for somebody else to go and learn medical science from the Muslim physicians. So before going away from here I must make the fruits of my efforts available to these people." Thinking so he lived there for a little longer. He lived there without mingling with the Brahmins, cooking his food. It is believed that Vāgbhaṭa wrote 'Aṣṭāṅgasaṅgraha' and 'Aṣṭāṅgahṛdaya', during this period.

VĀGDUṢṬA. One of the seven sons of hermit Kauśika. (Matsya Purāṇa, 20: 3). The famous Pitṛvartti was the youngest brother of Vāgduṣṭa.

VĀGINDRA. Son of the king Prakāśaka born in the family of Gṛtsamada. It is stated in Mahābhārata, Anuśāsana Parva, Chapter 30, Stanza 63 that he was the father of King Pramiti.

VĀGMĪ. A son born to Manasyu, the grandson of emperor Puru, by his wife Sauvīrī. This son had two brothers Śakta and Saṁhanana. (M.B. Ādi Parva, Chapter 24, Stanza 45).

VĀHANA (CONVEYANCE). To know about the conveyances of Rudra, Yama and so on, see under Jaladhi.

VĀHI. A devil living in the river Vipāśā. The devil had a friend called Hīka. Their sons are called the Vāhīkas. The Vāhīkas are not considered to be the creation of the Prajāpatis. (M.B. Karṇa Parva, Chapter 44, Stanza 1).

VĀHIKA. A Brahmin who was well-versed in the Vedas. This Brahmin earned his bread by selling salt. In his life, he had committed sins. At last he was killed by a lion. The flesh of his dead body fell in the Gaṅgā in consequence of which he got remission of his sins. (Skanda Purāṇa 2: 4: 1-28).

VAHĪNARA. A king who lives in the palace of Yama. (Mahābhārata, Sabhā Parva, Chapter 8, Stanza 15).

VĀHINĪ I. A division of army. (See under Akṣauhiṇī).

VĀHINĪ II. Wife of Kuru, a king of the Lunar dynasty. Five sons such as Aśvavān and others were born to Kuru by his wife Vāhinī. (M.B. Ādi Parva, Chapter 94, Stanza 50).

VAHNI I. An asura. It is mentioned in Mahābhārata, Śānti Parva, Chapter 227, Stanza 52 that this asura had been a lokapāla (Indra, Agni, Yama and Varuṇa were called lokapālas) in olden days.

VAHNI II. The son of the King Turvasu. Vahni had a son named Bharga who became very famous. (Bhāgavata, Skandha 9; Brahmāṇḍa Purāṇa, 3: 74. 1).

VAHNI III. One of the sons born to Kṛṣṇa by Mitravindā. (Bhāgavata, Skandha 10).

VAHNIJVĀLAM. A hell. (See the portion Naraka under Kāla).

VĀHYAKĀ. The two daughters of King Sṛñjaya. They were married by Bhajamāna, a Yādava king. Three sons named Nimi, Kṛmila and Vṛṣṇi were born to them. (Matsya Purāṇa, 44: 49-50).

VAIBHRĀJAKA. A garden. It is stated in Bhāgavata, Skandha 5, that this garden is situated on the top of the mountain Supārśva which stands as a prop to Mahāmeru.

VAIDARBHĪ I. A wife of King Sagara. This king born of the Solar dynasty, had two wives named Vaidarbhī and Śaibyā. Vaidarbhī was also called Sumati and Śaibyā had another name Keśinī. Of these two, Vaidarbhī gave birth to sixtythousand sons and Śaibyā to one son named Asamañjasa. (See under Sagara).

VAIDARBHĪ II. Wife of the King Kuśa. Four sons named Kuśāmba, Kuśanābha, Asūrtarajas and Vasu were born to Kuśa by Vaidarbhī. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 32).

VAIDARBHI III. A king. This King gave his daughter Lopāmudrā in marriage to Agastya. (M.B. Anuśāsana Parva, Chapter 137: Verse 11).

VAIDEHA I. The King of Videha.

VAIDEHA II. See under Varṇa.

VAIDEHA III. Another name of the country of Videha. It has the meaning, that which is in Videha. (M.B. Bhīṣma Parva, Chapter 9, Stanza 57).

VAIḌŪRYAPARVATA. A mountain which stands near Gokarṇatīrtha (holy place) in the country of Śūrpāraka (Kerala). Agastya once built a hermitage on this mountain. If one bathes in the river Narmadā, after having visited this Vaiḍūrya mountain one could attain the holy worlds. (M.B. Vana Parva, Chapter 33, Verse 13).

VAIDYA. One of the sons born to Varuṇa by his wife Sunādevī. His sons Ghṛṇi and Muni fought with each other and died. (Vāyu: 84: 6-8).

VAIHĀYASA. A cavity or a sacred pit (kuṇḍa) situated near the hermitage of Naranārāyaṇas. (M.B. Śānti Parva, Chapter 127, Stanza 3).

VAIJAYANTA I. The capital city of an asura named Timidhvaja, otherwise called Śambara. (See under Timidhvaja).

VAIJAYANTA II. Name of the flag of Indra. (M.B. Vana Parva, Chapter 42, Stanza 8).

VAIJAYANTA III. A mountain standing in the middle of the sea of Milk. It is mentioned in Mahābhārata, Śānti Parva, Chapter 35, Stanza 9, that Brahmā comes to this mountain daily for devotion and meditation.

VAIJAYANTĪ. Two bells of Airāvata. Indra presented these two bells to Subrahmaṇya, who, in his turn, gave one of them to Viśākha. (M.B. Vana Parva, Chapter 231, Stanza 13).

VAIKARTANA. Another name of Karṇa.

VAIKHĀNASA. A philosopher. He had written a book known as 'Vaikhānasadharmapraśna'. Matters concerning the duties of a forest-house-holder, occupation suitable for children born of wedlocks which are in accordance with natural law as well as contrary to the natural order, etc. are dealt with in detail, in this book. A large number of quotations from Vaikhānasadharmapraśna occur in Manusmṛti.

VAIKHĀNASAS. A group of hermits of the Vedic age. There were hundred hermits in this group. (Ṛgveda, 9: 66). They were born from the finger nail of Brahmā. (Taittirīya, 1, 23).

VAIKUṆṬHA I. The dwelling place of Mahāviṣṇu.

VAIKUṆṬHA II. Another name of Mahāviṣṇu. It is mentioned in Mahābhārata, Śānti Parva, Chapter 342, Stanza 80, that when Viṣṇu made creation with the five elements, his powers did not have any hindrance (Kuṇṭhita) and so he got the name Vaikuṇṭha.

VAIKUṆṬHA III. A Brahmin saint who lived in the Tretāyuga. The living things got deliverance from sin, the moment they came into contact with him. This power of Vaikuṇṭha to give living things deliverance, is mentioned in Padma Purāṇa, Brahma khaṇḍa, Chapter 3, as follows:

Vaikuṇṭha once lighted a ghee-lamp in the presence of Viṣṇu in Kārttika and returned home. At that time a rat came there and began to drink the ghee. Then the lamp blazed into a flame. The rat was terrified at this, and ran away. But by the grace of Viṣṇu the rat got deliverance from all its sins.

That rat was killed by snake-bite. The men of Yama came with ropes. Instantly the messengers of Viṣṇu also came on Garuḍa. Yama's men got afraid of Viṣṇu's messengers and humbly aksed them : "For what goodness of him are you taking this great sinner to Vaikuṇṭha?" They replied: "He had blazed a lamp before the presence of Viṣṇu. That act has earned for him a place in Vaikuṇṭha. The goodness earned by lighting a lamp with devotion and love in Kārttika, could be described only by Mukunda." After that the rat was taken to Vaikuṇṭha.

VAIMĀNIKA. A holy place. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 23, that those who bathe in this holy place could freely walk about in the world of the celestial maids.

VAIMITRĀ. One of the Saptamātṛs (seven mothers). They are Vaimitrā, Kākī, Halimā, Mālinī, Bṛhadā, Āryā and Palālā. (M.B. Vana Parva, Chapter 228, Stanza 10).

VAINATEYA I. One of the prominent sons of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Stanza 10).

VAINATEYA II. Son of Vinatā. (Garuḍa).

VAINYA. Another name of emperor Pṛthu. (See under Pṛthu).

VAIRĀJA One of the Sapta Pitṛs (Seven Manes). The Sapta Pitṛs are, Vairāja, Agniṣvātta, Somapā; Gārhapatya, Ekaśṛṅga, Caturveda and Kala. (M.B. Sabhā Parva, Chapter 11, Stanza 46).

VAIRĀMAS. A caste of people in Ancient India. The people of this caste gave Dharmaputra, various kinds of jewels and other costly things as presents and then attended the Rājasūya of the Pāṇḍavas. (M.B. Sabhā Parva, Chapter 51, Verse 12).

VAIRĀṬA. One of the hundred sons of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 96, Verse 26, that this Vairāṭa was killed in the battle of Bhārata by Bhīmasena.

VAIŚĀKHA. A month. This month comes after the month of Caitra and before the month of Jyeṣṭha. It is stated in Mahābhārata, Anuśāsana Parva, Chapter 106, that by observing the fast of taking food only once, daily in this month, one could acquire prominence among kinsmen and people of one's own caste.

VAIŚĀKHAVRATA. See under Dhṛṣṭabuddhi.

VAIŚĀLĀ. A city. This city was founded by King Viśāla, who belonged to the dynasty of Diṣṭa. Because Nābhāga, the son of Diṣṭa had married a woman from Vaiśya caste, he also became Vaiśya. The writings of Vatsa, the son of Bhalandana of this family, are included in the Ṛgveda. The differentiation of castes was not so strict in those days as today. It is not known in what country Diṣṭa and his people Anagas lived. The Kings Karandhama, his son Avikṣit and his son Marutta of this dynasty were great and valiant. Marutta had performed both horse sacrifice (aśvamedha) and imperial consecration (Rājasūya). To Tṛṇabindu, who was in the tenth generation from Marutta, a son was born named Viśāla. This Viśāla founded a city and lived there. That city is called Vaiśālā. Many of the scholars are of opinion that this city Vaiśālā is the same as Ujjayinī. It is stated in Mahābhārata that Somadatta of the seventh generation from Viśāla had performed ten aśvamedhas (horse-sacrifices).

VAIŚĀLĀKṢA. The Law of conduct of Brahmā. Since Śiva, who is Viśālākṣa (far-sighted) had collected and abridged them, it came to be called Vaiśālākṣa. (M.B. Śānti Parva, Chapter 59, Stanza 82).

VAIŚĀLINĪ. The daughter of King Visāla. She was married by Avikṣit, the son of Karandhama. The famous Marutta was the son born to this couple. (Mārkaṇḍeya Purāṇa, Chapters 119-126).

VAIŚAMPĀYANA.

1) *General information.* A prominent disciple of Vyāsa. It is mentioned in Devī Bhāgavata, Skandha 1, that the main disciples of Vyāsa were Asita, Devala, Vaiśampāyana, Sumantu, Jaimini, Paila and some others. (See under Bhārata).

2) *Other details.*

(i) It was Vaiśampāyana who told the story of Bhārata composed by Vyāsa, to King Janamejaya. (M.B. Ādi Parva, Chapter 1, Stanza 20).

(ii) Vaiśampāyana told Janamejaya the story of Bhārata at the instruction of Vyāsa. (M.B. Ādi Parva, Chapter 60, Verse 22).

(iii) Vaiśampāyana praised Mahābhārata and spoke of its greatness. (M.B. Ādi Parva, Chapter 62, Stanza 12).

(iv) Once Vaiśampāyana was overpowered by ignorance, and he killed a Brahmin. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 6, Stanza 36, that in spite of it he attained heaven.

VAIṢṆAVACĀPA. The bow of Viṣṇu. (For further details see under Viṣṇu, para 7, sub-section 7).

VAIṢṆAVADHARMAPARVA. A sub-section of Āśvamedhika Parva in Mahābhārata.

VAIŚRAVAṆA. Kubera. (See under Kubera).

VAIŚVADEVA (M). A sacrifice. It is mentioned in Devī Bhāgavata, Skandha 11, that a brahmin should perform this sacrifice to protect himself from hurts caused by oven, threshing stone, axe, cutting knife, and other weapons. This sacrifice could be performed in a cavity for kindling fire on the floor besmeared with cowdung and mud. It should not be done in an ordinary oven meant for cooking, in iron oven, in earthernware or on ordinary floor. As all the deities are having faces of fire, the sacrificial fire should not be kindled by fanning the flame with hand, winnow, hide of black antelope or cloth. By fanning the flame with cloth, the sacrificer will contract disease; by winnowing he would sustain loss of wealth; and death, by fanning with hand. Plums, fruits, roots, curd, ghee etc. could be used as burnt offerings. When these are not available, firewood, roots of herbs, grass etc. could be used instead. Things to be offered as burnt-offerings should be purified, first by sprinkling ghee on them. In the absence of ghee, milk, curd and water may be used. Using things which are unfit as burnt-offerings will invite bad results.

In Vaiśvadeva-sacrifice, half-burnt firewood used in cooking, should never be used. So also salts of any kind. After finishing Vaiśvadeva, Gogrāsa (giving rice to cow) also should be done.

VAIŚVĀNARA I. A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 7 Verse 18, that this hermit stays in the palace of Indra. (Ṛgveda, Maṇḍala 1, Anuvāka 11, Sūkta 59).

VAIŚVĀNARA II. The first son of Agni called Bhānu. In Cāturmāsya-sacrifice, this fire Vaiśvānara also is worshipped along with the fire Parjanya. (M.B. Vana Parva, Chapter 221, Stanza 16).

VAIŚVĀNARA III. One of the sons born to Kaśyapa by his wife Manu. (Bhāgavata, Skandha 6).

VAIVĀHIKAPARVA I. A sub-section of Ādi Parva in Mahābhārata. This Comprises chapters 192 to 198 of Ādi Parva.

VAIVĀHIKAPARVA II. A sub-section of Virāṭa Parva. This comprises Chapters 70 to 72 of Virāṭa Parva.

VAIVASVATA MANU. The seventh Manu. There is a description of Manu Vaivasvata under Manvantara.

1) *Genealogy.* Descended from Viṣṇu in the following order:—Brahmā-Marīci-Kaśyapa-Vivasvān- Vaivasvata Manu.

2) *The incarnation of Matsya and Vaivasvata Manu.* See under Avatāra, Section "Matsya."

3) *Wife and children.* The wife of Vaivasvata Manu was Śraddhā. Many sons were born to the couple. Prominent among them were, Yama, Yamī, Aśvinīkumāras, Revanta, Sudyumna, Ikṣvāku, Nṛga, Śaryāti, Diṣṭa, Dhṛṣṭa, Karūṣa, Nariṣyanta, Nābhāga, Pṛṣadhra and Kavi.

VAIVASVATA TĪRTHA. A holy place. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 39, that he who bathes in this holy bath would become himself a holy tīrtha.

VAIŚYA. One of the four castes. (For further details see under Varṇa and Cāturvarṇya).

VAITĀLĪ. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 67).

VAITAṆḌA. Son of Āpa, one of the eight Vasus. Āpa had four sons named, Vaitaṇḍa, Śrama, Śānta and Dhvani. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

VAITARAṆĪ I. A hell. (See under Kāla, the Section Naraka).

VAITARAṆĪ II. The name of river Ganges when it flows through the world of the Manes. (M.B. Ādi Parva, Chapter 169, Stanza 22).

VAITARAṆĪ III. A river. The prominence of this river is given below :

(i) This river stays in the court of Varuṇa and glorifies him. (Mahābhārata, Sabhā Parva, Chapter 9, Stanza 20).

(ii) This river gives remission of sins. There is a spot called Virajatīrtha, in this river. He who bathes in this holy place would shine like the moon. (M.B. Vana Parva, Chapter 85, Stanza 6).

VĀJA. A son of Sudhanvā, whose father was Aṅgiras. It is mentioned in Ṛgveda, Maṇḍala 1, Aṣṭaka, 1, Sūkta 111, that Sudhanvā had three sons named Ṛbhu, Vibhvan and Vāja.

VĀJAPEYA. A sacrifice.

VĀJASANEYA. A religion or religious book (scripture). At the end of Kaliyuga, people will become thieves and lose all good qualities, and moreover fifteen branches of the Veda Vājasaneya alone will be accepted as Regulations of life. (Agni Purāṇa, Chapter 16).

VĀJASANEYĪ (VĀJASANEYAS). A group of Priests. Priest Yājñavalkya was one of the disciples of Yajur Veda-group of Vyāsa. Of the line of disciples, Yājñavalkya had fifteen disciples. They were called Vājasaneyins or Vājasaneyas.

The Yajus—collection received from the god Sun were divided into fifteen groups by Yājñavalkya and given to each of his disciples. From that day onwards, his disciples became famous by the name Vājasaneyas. (Br. U 7-3-7).

VĀJAŚRAVAS. A priest who was the son of Naciketas. (Bṛhadāraṇyaka Upaniṣad, 6-4-33).

VAJRA I. Son of Viśvāmitra. He was an expounder of Vedas. (M.B. Anuśāsana Parva, Chapter 4, Stanza 52).

VAJRA II. The son of Aniruddha, who was the grandson of Śrī Kṛṣṇa. Mention is made in Mahābhārata, Mausala Parva, Chapter 7, Stanza 72, that after the extermination of the Yādavas by the mausala fight (the fight with grass grown from the filings of the iron-pestle), Arjuna anointed Vajra as the King of the remaining Yādavas. When the Pāṇḍavas began the Mahāprasthāna (the great departure), Yudhiṣṭhira called Subhadrā and instructed her to look after Vajra with particular care. (M.B. Mahā Prasthāna Parva, Chapter 1, Stanza 8).

VAJRABĀHU I. A notorious asura. Vajrabāhu was born of a Vidyādhara-damsel named Cañcalākṣī, when she was raped by the asura Sahasramukha. This Vajrabāhu did penance before Śiva and obtained Pāśupatāstra (a divine arrow) and an impenetrable armour. After this, he caught hold of Indra and bound him. Subrahmaṇya rescued Indra and killed Vajrabāhu. (Kamba Rāmāyaṇa, Uttara Kāṇḍa).

VAJRABĀHU II. A monkey. With other monkeys Vajrabāhu got on the body of Kumbhakarṇa and scratched his face and body and did much harm in the battle between Rāma and Rāvaṇa. Kumbhakarṇa caught hold of them and ate them. (M.B. Vana Parva, Chapter 287, Stanza 67).

VAJRADAMṢṬRA I. A ferocious giant who was a follower of Rāvaṇa. In Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 54, mention is made that this giant was killed by Aṅgada in the Rāma-Rāvaṇa battle.

VAJRADAMṢṬRA II. A captain of the army of Tripurāsura. It is stated in Gaṇeśa Purāṇa that Tripurāsura gave his captain clothes, villages etc. as presents, for bringing Pātāla (netherworld) under control.

VAJRADATTA. The King of Prāgjyotiṣapura. He was the son of Bhagadatta. He attacked the neighbouring Kings and defeated them. He caught hold of the sacrificial horse of Yudhiṣṭhira, led by Arjuna, who fought with Vajradatta for three days and defeated him. (M.B. Aśvamedha Parva, Chapters 65 and 74).

VAJRAJVĀLĀ. A daughter of Mahābali. This Vajrajvālā was the wife of Kumbhakarṇa. (Uttara Rāmāyaṇa).

VAJRAKAṆṬAKAŚĀLI. A hell. (See the part Naraka under Kāla).

VAJRAMUṢṬI. A giant. Vajramuṣṭi was the son born to Mālyavān of his wife Sundarī. Vajramuṣṭi had six brothers named Virūpākṣa, Durmukha, Suptaghna, Yajñakośa, Matta and Unmatta and a sister named Nalā. (Uttara Rāmāyaṇa).

VAJRANĀBHA I. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 63).

VAJRANĀBHA II. A King of the line of Śrī Rāma. The genealogy is the following. Śrī Rāma-Kuśa-Aditi-Niṣadha-Nabhas-Puṇḍarīka-Kṣemadhanvā - Devānīka - Ṛkṣa-Pāriyātra-Bala-Vinda-Vajranābha. Khagaṇa was the son of Vajranābha. (Bhāgavata, Skandha 9).

VAJRANĀBHA III. An asura. Prabhāvatī whom Pradyumna the son of Śrī Kṛṣṇa married, was the daughter of this asura. (For details see under Prabhāvatī).

VAJRANĀBHA IV. A King who ruled over Mathurā. He was a friend of Parīkṣit. At the request of hermit Śāṇḍilya, Uddhava talked to Vajranābha about the greatness of Bhāgavata.

VAJRĀṄGA. An asura. This asura was born to Kaśyapa of his wife Diti. Tārakāsura was born to Vajrāṅga of his wife Varāṅgī (For details see under Pārvatī, Para 2)

VAJRAPRĀSĀDA. A house in heaven. Maṇidvīpa is situated above the world of Brahmā. This is an island in the sea of Amṛta with an area of several yojanas. All the sand particles on the shore of the sea of Amṛta are jewels. Beyond the trees of jewels standing on the sea-coast, there is an iron-wall with four towers. Those who come here to see Devī (goddess) should get down from their vehicles here. Beyond this wall of iron, there are seven walls of bronze, copper, lead, brass, a mixture of five metals, silver and gold. They are called Saptaśālas. Between the walls there are several parks such as Kalpavāṭikā, Santānavāṭikā, Haricandanavṛkṣavāṭikā, Mandāravāṭikā, Pārijātavāṭikā, Kadambavāṭī etc. On passing the seven walls, several houses are seen. They are topaz-house, jacinth-house, beryl-house, diamond-house, chrysoprase-house, sapphire-house, ruby-house, emerald-house, etc. (Devī Bhāgavata, Skandha 11).

VAJRAŚĪRṢA. A son of hermit Bhṛgu. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 35, Stanza 125, that hermit Bhṛgu had seven sons named Cyavana, Vajraśīrṣa, Śuci, Aurva, Śukra, Vareṇya and Savana.

VAJRAVEGA. A giant who was the brother of Khara, Dūṣaṇa and Tri'iras. In the battle between Rāma and Rāvaṇa Vajravega stood as the attendant of Kumbhakarṇa and fought with Śrī Rāma and was killed by Hanūmān. (M.B. Vana Parva, Chapter 287).

VAJRAVIṢKAMBHA. A child of Garuḍa. (Mahābhārata, Udyoga Parva, Chapter 101, Stanza 10).

VAJRĀYUDHA (Thunderbolt). The famous weapon of Indra.

1) *The making of this weapon.* In olden days a fierce asura named Vṛtra was born. The Kālakeyas and many other asuras became his followers. They began to create havoc in the world, and cause harm to the Devas. At last under the leadership of Indra, the Devas went to Brahmā and informed him of their grievances and requested for advice as to the way of killing Vṛtra. Brahmā told them that only with a weapon made of the bone of the hermit Dadhīca, could Vṛtrāsura be killed. The Devas went to the bank of the river Śoṇa and saw the hermit Dadhīca, who was the foremost of munificent men, doing penance there. Indra told him the purpose of their visit. He told the Devas to take his bone, if it was useful to them. Saying this he forsook his body. The Devas took the bones of the hermit and gave them to Viśvakarmā who made a powerful weapon with them and gave that to Indra. They named the weapon the 'thunderbolt'. (M.B. Vana Parva, Chapter 100).

2) *The face of Subrahmaṇya was cut.* Once Indra was defeated by Narakāsura. He went to the Himālayas and hid himself there. Unable to see their King Indra, the devas went to Subrahmaṇya. When Indra knew this, he thought that Subrahmaṇya had taken possession of the world of the gods. So he came and fought with Subrahmaṇya. The thunderbolt of Indra touched the face of Subrahmaṇya and wounded him. From the blood which flowed from the face of Subrahmaṇya two noble men appeared who eventually became warriors of Subrahmaṇya. (Kathāsaritsāgara, Lāvāṇakalambaka, Taraṅga 6).

3) *Daily thunderbolt.* In Viṣṇu Purāṇa, Aṁśa 1, Chapter 5 and Aṁśa 2, Chapter 8, a process by which thunderbolt is made daily in the evening from the water particles thrown by Brahmins when they recite the spell Gāyatrī, is described.

In the evening, the fierce giants called the Mandehas wish to eat the Sun. Prajāpati had given them a curse that though their bodies would not perish they would daily meet with death. So there is a fight between these giants and the sun daily in the evening. At that time the Brahmins recite the spell Gāyatrī with the Brahma-pervading syllable 'OM', and throw up water. This water becomes the Vajra weapon, and burns the giant.

4) *The thunderbolt became a tiger.* The hermits Nārada and Parvata once went to the palace of the King Sṛñjaya. The King worshipped them and served them for a long time, as a result of which a son was born to him. Indra decided to lessen the superior power of these hermits. Once the son of the King, who was a mere boy, was playing in the forest. At the instruction of Indra, the thunderbold took the form of a tiger and went to the forest and killed the boy. Sṛñjaya became very sad. Nārada and Parvata brought the boy to life again and gave him to the King. (M.B. Śānti Parva, Chapter 30).

VAJRĪ I. Indra who wields the weapon Vajra (q.v)

VAJRĪ II. An eternal god concerned in offering to the manes. (Mahābhārata, Anu āsana Parva, Chapter 91, Stanza 33).

VAKA (BAKA). See under Baka.

VĀKĀ. The daughter of the giant Mālyavān. Viśravas married her. Three sons Triśiras, Dūṣaṇa and Vidyujjihva and a daughter Anupālikā were born to the couple (Brahmāṇḍa Purāṇa, 3: 8: 39-56; Vāyu Purāṇa, 70 34-50). But in mahā Bhārata, mention is made only about three wives of Viśravas, named Puṣpotkaṭā, Rākā and Mālinī

VAKA DĀLBHYA (BAKA DĀLBHYA). A hermit of Ancient India. The information obtained from Mahābhārata about this hermit is given below.

(He was a member of the council of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Stanza 11).

(ii) Once Vaka Dālbhya lectured to Yudhiṣṭhira about the greatness of Brāhmaṇas. (M.B. Vana Parva, Chapter 26, Stanza 6).

(iii) On another occasion he described the welfare of eternal beings to Indra. (M.B. Vana Parva, Chapter 193).

(iv) Once he stopped Śrī Kṛṣṇa, who was going to Hastināpura, and conversed with him on the way. (M.B. Udyoga Parva, Chapter 83, Stanza 65).

(v) The hermit Baka Dālbhya once talked about how the kingdom of Dhṛtarāṣṭra would be made burnt offering to fire. (M.B. Śalya Parva, Chapter 41, Stanza 5).

VAKANAKHA (BAKANAKHA). One of Viśvāmitra's sons who were expounders of the Vedas. (Mahā Bhārata Anuśāsana Parva, Chapter 4, Stanza 58).

VĀKPĀRUṢYA (Using harsh words). One of the wrongs brought under the rule of chastisement in ancient India. Without caring for the truth or falsity, a man praising another with a view to tease or offend him, is Vākpāruṣya. The teasing may be aimed at somebody with disabled members of the body or disabled organs of sense. Besides, using heart-rending words also comes under this crime. In olden days kings issued orders to fine anybody found guilty of this crime. Ordinarily the fine was 25 Paṇas. If the crime was committed against one who was below the level of the culprit the fine to be paid was only half. If harsh words were used against other women or people of a higher level the fine was double. (Agni Purāṇa, Chapter 258).

VAKRA. A King in Ancient India. He is known by the name Dantavaktra. (For further details see under Dantavaktra).

VAKṢOGRĪVA. Viśvāmitra's son, who was an expounder of Vedas. (M.B. Anuśāsana Parva, Chapter 4, Stanza 53).

VALA (BALA). An asura. It is stated in Padma Purāṇa, Bhūmikhaṇḍa, how Indra killed this asura.

One day Vala went to the sea for his evening worship. Devendra saw the asura, shining with the radiance of celibacy and the divine rod and deer-hide, praying on the sea-shore. Instantly Indra cut him into two with his weapon, the thunderbolt. Vala fell down motionless. Mention is made about this asura in Ṛgveda, Maṇḍala 1, Anuvāka 4. (For further details see under Bala).

VALĀKA (BALĀKA). A forester. (For further details see under Balāka).

VALĀKĀŚVA. See under Balākāśva.

VĀLAKHILYAS. See under Bālakhilyas.

VALALA. See under Ballava.

VALGUJAṄGHA. A son of Viśvāmitra. He was a Brahmavādin. (See under Viśvāmitra).

VALĪMUKHA. A famous monkey in the army of Śrī Rāma. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 4, Verse 52).

VĀLIŚIKHA. See under Bāliśikha.

VALKALA. See under Balvala.

VALLABHA I. The husband of Hemaprabhā, an unchaste woman. (See under Hemaprabhā).

VALLABHA II. Son of Balākāśva. He was a righteous King. Vallabha had a son named Kuśika. (M.B. Anuśāsana Parva, Chapter 4, Stanza 5).

VĀLMĪKI I. A hermit who was the first among poets and the author of Rāmāyaṇa.

1) *General information.* Knowledge about this hermit who was the first among the poets of Bhārata, is scanty. So we have to depend mainly on some hearsay for the life history of this sage.

It is said that Vālmīki was the tenth son of Varuṇa. But in his younger age he fell into the hands of wicked people and became a wicked man, like his friends. Then his name was not Vālmīki. Being a father, he had to support his family. For this purpose he used to plunder travellers. Once he happened to catch the Saptarṣis (the seven hermits) who passed by that way. The hermits asked him whether his wife and children would share the sins he had incurred by plundering. The plunderer could not answer that unexpected question. He ran home and asked his wife and children if they would share the sins incurred by him. They were not prepared to do so. In a moment his life underwent a thorough change. He ran to the Saptarṣis and knelt before them. They imparted to the forester, knowledge of the Vedas. The forester sat under a tree and began to sing 'Rāma Rāma'. Days and months and years passed, unknown to him. He did not know that white ants had built a shelter above him. After several years the Saptarṣis returned by that way. They broke the

ant-hill and took the hermit out. Because he came out of Valmīka or white-ant-hill he came to be known as Vālmīki. He built his hermitage on the bank of the river Tamasā and lived there with his disciples. It was at this place that he composed the famous poem Rāmāyaṇa. (For further details see under Rāmāyaṇa).

2) *Other details.*

(1) Vālmīki shines in the palace of Indra. (M.B. Sabhā Parva, Chapter 7, Stanza 16).

(ii) Mention is made in Mahābhārata, Udyoga Parva, Chapter 83, Stanza 27, that Vālmīki met Śrī Kṛṣṇa who was going to Hastināpura as a messenger of the Pāṇḍavas.

(iii) Sātyaki recited a poem composed by Vālmīki, after having killed Bhūriśravas in the Bhārata-battle. (M.B. Droṇa Parva, Chapter 143, Stanza 57).

(iv) Vālmīki told Yudhiṣṭhira of the benefits of his devotion to Śiva. (M.B. Anuśāsana Parva, Chapter 18, Stanza 8).

VĀLMĪKI II. One of the prominent sons of Garuḍa. (Mahābhārata, Udyoga Parva, Chapter 101, Stanza 11).

VĀMĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 12).

VĀMADEVA. An ancient hermit.

1) *Vāmadeva and Śala.* Three sons named Śala, Dala and Bala were born to King Parīkṣit by his wife Suśobhanā, a princess of Maṇḍūka. In due course, King Parīkṣit anointed his eldest son Śala as King and went to the forest for penance.

Once Śala went to the forest to hunt. While chasing a deer, the King asked his charioteer to bring horses capable of overtaking the deer. The charioteer told the King that such horses were available at the hermitage of Vāmadeva. They went to the hermitage of Vāmadeva and got the horses on condition that they would be returned.

After the hunting, Śala reached his capital. Seeing the beauty and the vigorous nature of the horses, the King did not like to part with them. Vāmadeva sent his disciple to the court of the King to take the horses back. But the King sent him back empty-handed. Vāmadeva got angry. He came in person and demanded his horses. The King replied that Brahmins did not require such horses. While these two were quarrelling with each other, some fierce giants came there and pierced Śala with a trident and killed him. (M.B. Vana Parva, Chapter 192).

2) *Other information.*

(i) He was a friend of Vasiṣṭha and a priest of Daśaratha. (Vālmīki Rāmāyaṇa, Bālakāṇḍa. Sarga 7, Stanza 3).

(ii) Maṇḍala 4 of Ṛgveda was composed by Vāmadeva.

(iii) Vāmadeva was a hermit who had praised the Aśvinīdevas when he was in his mother's womb. (Ṛgveda, Maṇḍala 1, Sūkta 119).

(iv) Once Vāmadeva tried to eat the flesh of a dog because of hunger, with a view to save Brahmins. (Manusmṛti, Chapter 10, Stanza 106).

(v) He was a prominent member in the assembly of Indra. (M.B. Sabhā Parva, Chapter 7, Stanza 17).

(vi) Once Vāmadeva gave advice about righteousness to King Vasumanas. (M.B. Śānti Parva, Chapter 92).

VĀMADEVA II. A King. Arjuna defeated this King during his regional conquest of the North. (M.B. Sabhā Parva, Chapter 27, Stanza 11).

VĀMADEVA III. One of the seven sons born to Manu by his wife Śatarūpā. It is stated in Matsya Purāṇa, Chapter 4, that the Brahmin was born from the face, Kṣatriya from the hand, Vaiśya from the calf of the leg and Śūdra from the foot, of Vāmadeva, who was an incarnation of Śiva. This Vāmadeva who had five faces and a trident in his hand, fought with Candra, when Tārā the wife of Bṛhaspati was carried away by Candra. (Matsya Purāṇa, 4-13).

VĀMANA I. An incarnation of Mahāviṣṇu.

1) *General information.* There are ten main incarnations of Mahāviṣṇu. Of these, the incarnation of Vāmana is the fifth.

2) *Two Vāmanas.* Two different stories occur in the Purāṇas about the incarnation of Vāmana. One story is about how Mahāviṣṇu took the incarnation of Vāmana and thrust Mahābali an asura, down to the netherworld. This story is more widely known. In the second story the place of Mahābali is given to the asura called Dhundhu. This is the main difference. For a comparative study, both stories are given below:

a) *The first story of the incarnation of Vāmana.* The devas (gods) such as Indra and the others were born to Prajāpati Kaśyapa by his wife Aditi and the asuras (demons) such as Mahābali and others, by his wife Diti. The Daityas (asuras) began to harm and harass the Devas to a great extent. Once Aditi, the mother of the Devas, complained to Kaśyapa about this. He advised her to take the fast called 'Payovrata' fixing the image of Mahāviṣṇu in her heart and that he will take birth through her as Vāmana and destroy Mahābali. According to the advice of her husband, Aditi began to take Payovrata, at the end of which Mahāviṣṇu appeared before her and asked her what her wish was. She told Viṣṇu, of her grievances and Viṣṇu consoled her and said "You have invoked me by your prayer and fast for the safety of your sons. So I will enter your womb through the penance of Kaśyapa and take birth as your son and rescue your sons."

Mahāviṣṇu disappeared. Aditi worshipped her husband with devotion. By contemplation Kaśyapa knew everything. He infused the energy he had acquired by penance into Aditi, who gave birth to a son. The birth took place on the twelfth day of the month of Bhādrapada, in the bright lunar fortnight at the auspicious moment called Abhijit, in the star of Śrāvaṇa. The infant had four hands. While Kaśyapa and Aditi were looking on, the infant changed its form and became a dwarfish Brahmin boy. The Devas brought presents to the child. The Sun taught him the spell called Sāvitrīmantra. Bṛhaspati gave the Brahmastring. Kaśyapa gave the string worn round the waist. The earth gave the hide of a black antelope. Soma the Vanaspati gave a rod; Aditi gave the cloth over the privities, the sky an umbrella, the seven hermits gave Kuśa-grass, Brahmā gave a waterpot, Sarasvatī gave a rosary and Kubera gave a pot.

At that time, the powerful Mahābali had brought the three worlds of heaven, earth and Pātāla (the netherworld) under his control. That Asura King performed a horse-sacrifice with the help of a Bhārgava Brahmin. Hearing about it Vāmana started for the place of sacrifice. Mahābali was performing the sacrifice at a place called Bhṛgukacchaka on the North bank of river Narmadā. The priests who were performing the rites

and ceremonies of the sacrifice saw Vāmana coming slowly to the sacrificial hall. They wondered whether it was the Sun, Sanatkumāra or Agni (Fire) coming to see the sacrifice. While they were standing thus, Vāmana with his umbrella, rod and water pot filled with water entered the sacrificial hall. Mahābali welcomed Vāmana and asked him the purpose of his visit. Vāmana said "Oh King ! Your words are sweet. Noble Asura ! give me three feet of ground which I measure with my feet. That is all what I want."

Mahābali agreed. The teacher-priest Śukra felt some doubts regarding the identity of Vāmana. So he secretly told Mahābali that the boy Vāmana was none other than Mahāviṣṇu and as such, he should not give any promise. But Mahābali had already given the promise. He refused to go back upon his words. The priest Śukra got angry at this and cursed Mahābali thus. "You boast that you are wise and learned. But you are disobedient, slow-witted and unwise. So all your prosperities will be destroyed."

Though he was cursed, he did not deviate from the path of truth. He gave the promised ground to Vāmana by pouring water with the water brought in golden pot by his queen Vindhyāvalī. The names, Aśanā and Koṭarā also are used in the Purāṇas for Vindhyāvalī the wife of Mahābali. She came out for the purpose wearing golden ornaments. Mahābali himself washed the feet of Vāmana, who instantly began to grow and became large beyond imagination. Everybody on the spot was amazed at the unimaginable bigness of Vāmana. On that huge figure, Mahābali saw the priest, the performers of sacrificial rites, the sacrificial hall, the universe, the elements, the qualities the senses, the mind, the individual spirits, and at the feet of the figure the world Rasātala. He saw the earth on its feet, mountains below the knees, birds on its knees, the Maruts on its thighs, evening on its clothes, the Prajāpatis on its privities, the noble and mighty asuras on its loins, the sky on its navel, the oceans on its stomach, Dharma (duty) in its heart, rightness and truth on its breasts, Mahālakṣmī holding lotus on its chest, songs of Sāman and all other voices in its neck, all the gods beginning with Indra on its hands, the points (directions) on its ears, the ether on its head, the clouds on its hair, breaths in its nose, the sun in its eyes, fire on its face, the Vedas in its words, Varuṇa in its tongue, day and night agreement and disagreement in its winking and anger on its forehead. In its touch there was desire, in its radiance there was water, in its buttocks lawlessness, sacrifice in its steps, death in its shadow, illusion in its laugh, medicines in its hairs, rivers in its veins, stones in its nails, Brahmā in its intelligence, hermits, devas etc. in its life-breaths. Thus the figure was seen by Mahābali. Vāmana had trodden on the whole of the earth, which was completely under the cont ol of Mahābali, with one foot, filled the whole of the sky with his large body and the four points were filled with his hands. The second step was put on Maharloka, Janaloka and Tapoloka (three worlds). No spot was left in the universe for a third step.

Vāmana said :—"You have given me three feet of ground. I have measured two feet of ground. Show me the place to measure the third step. I have measured the earth with one step and the heaven with the second step. You have seen it. If you cannot keep your promise you had better go down to Pātāla." Bali requested him to place the third step on his head. Vāmana placed his foot on the head of Mahābali and thrust him down to Pātāla.

Vāmana brought Indra to the spot and anointed him as the ruler of heaven, in the presence of all the gods and hermits. Indra sent Vāmana with the Lokapālas (Indra, Agni, Yama and Varuṇa) in a divine Vimāna to the world of Viṣṇu. (Bhāgavata Skandha 8).

b) *The second story of the incarnation of Vāmana.* Dhundhu, an asura boy, was born to Kaśyapa by his wife Danu. That asura did penance and pleased Brahmā. He made a request that he should not be killed by Indra and the other gods or anybody else. Brahmā, who was pleased at his penance, gave him the boon he asked. The boy Dhundhu, at the beginning of the fourth Kaliyuga, during the period of Hiraṇyakaśipu, went to heaven and defeating Indra and the other Devas, established his rule there as Indra. The mighty Hiraṇyakaśipu was travelling on the mountain Mandara as an official under Dhundhu.

The defeated and grief-stricken Devas went to the world of Brahmā and lived there. Dhundhu, who knew this, wanted to drive them out of that place also. He requested Śukra, the priest and teacher of asuras, to tell him the means of doing it.

Śukra said. "Devendra was enabled to enter the presence of Brahmā, because he had performed one hundred horse-sacrifices. "Hearing this, Dhundhu, with the permission of the teacher Śukra, began to perform sacrifice in the holy place called Prācīna tīrtha.

Hearing that Dhundhu had begun the horse-sacrifice, Indra and the Devas trembled with fear and, leaving the world of Brahmā, went to the world of Viṣṇu and prayed for protection. Bhagavān came to know of everything and consoled them and sent them back. After this Mahāviṣṇu took the form of a Vāmana and jumped into the Devikājala and lay afloat like a piece of dry wood. Dhundhu and the hermits saw by chance, Vāmana sinking and coming up in the water. They took the Vāmana-Brahmin out of water and asked him how he had fallen in water. Vāmana replied with shiver:—"In the family of Varuṇa there was a Brahmin named Prabhāsa, who was a scholar. I am Gatibhāsa, the younger of his two sons. After the death of father, I requested my brother to divide the property of our father. My brother quoted several rules and said that I was not entitled to get any portion of my father's wealth. I spoke against him and getting angry he caught me by my hair and threw me into the river. It is a year since I, being not able to swim, began to sink and come up in this river. Thus you have seen me here."

The Bhārgavas who were present there, requested Dhundhu thus. "Oh ! King of the asuras ! Be pleased to give this boy a well-furnished house, servant-maids and plenty of wealth." Hearing this Dhundhu said to Vāmana. "I will provide you with wealth, servant-maids, house, gold, cows, land, clothes etc."

Vāmana humbly said to Dhundhu "Oh Lord ! I do not want any wealth. It is my desire for wealth that has brought me to this plight. I request you to give me only three feet of ground."

As soon as the asura-King complied with his request, Vāmana began to grow like the moon. He assumed the

shape of Trivikrama to measure each of the three worlds with a foot. In two steps he measured all the worlds. Vāmana whose body was bigger than Mahāmeru became angry when he did not see place to measure the third step, and fell on Dhundhu. By this heavy fall there appeared a great cavity thirty thousand yojanas deep. Bhagavān Viṣṇu took the asura Dhundhu and threw him into that deep pit with a mighty force, and by a shower of dust he filled the cavity.

Indra with the Devas occupied the world of Gods. Leaving the asura King in the sea of dust, Bhagavān jumped into the river Kālindī and disappeared. (Padma Purāṇa, Chapter 78).

VĀMANA II. One of the eight elephants supporting the universe. This elephant was one of the four sons of Irāvatī. Airāvata, Supratīka and Añjana were the other three. (Brahmāṇḍa Purāṇa, 3 : 7 : 292). This Vāmana was the conveyance of a famous giant in the army of Ghaṭotkaca during the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 60, Verse 56).

VĀMANA III. A holy place situated on the borders of Kurukṣetra. By bathing in the particular spot called Viṣṇupāda, in this holy place and worshipping Vāmana, one could enter the world of Viṣṇu. (M.B. Vana Parva, Chapter 86, Stanza 103).

VĀMANA IV. A holy place. It is stated in Mahābhārata, Vana Parva, Chapter 84, Stanza 13, that those who worship Hari (Viṣṇu) in this place will never become miserable.

VĀMANA V. A mountain in the Krauñca Island. (Mahābhārata, Bhīṣma Parva, Chapter 12).

VĀMANABHAṬṬABĀṆA. A great Sanskrit poet. It is believed that he lived in the 15th century. He has written several poems and plays. His poetic works are 'Nalābhyudaya' and 'Raghunāthacarita'. The former consists of eight Kāṇḍas and the latter, thirty Kāṇḍas.

It is stated that Vāmanabhaṭṭabāṇa was the teacher of Vidyāraṇya. Besides these two major works, he had written several poems and dramas. Imitating the poem 'Meghasandeśa' of Kālidāsa, he had written a poetic work of the same type called 'Haṁsasandeśa'. A minor Drama called Śṛṅgārabhūṣaṇa was written by this Vāmana. It is said that this drama was acted at Vijayanagara. The two plays, named—Pārvatīpariṇaya and 'Kanakarekhā' were also written by the same poet.

VĀMANAPURĀṆA. One of the eighteen Purāṇas. (See under Purāṇa).

VĀMANIKĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 23).

VAṀKṢU. A river which is famous in the Purāṇas. The low-caste people who lived on the basin of this river, came to the Rājasūya (imperial consecration) of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 51, Stanza 17).

VAṀŚĀ. A daughter born to Prajāpati Kaśyapa by his wife Pradhā. (M.B. Ādi Parva, Chapter 65, Stanza 45).

VAṀŚAGULMA. A holy bath. The rivers Śoṇa and Narmadā start from this bath. In Mahābhārata, Vana Parva, Chapter 85, Stanza 9, it is stated that by visiting this holy bath one could obtain the fruits of performing a horse-sacrifice.

VAṀŚAMŪLAKA. A holy place situated on the boundary of Kurukṣetra. It is stated in Mahābhārata, Vana Parva, Chapter 83, Stanza 41, that if a bath is taken in this holy place one could bring about the uplift of one's race.

VAṀŚĀVALĪ. (GENEALOGY). The genealogy of the characters in the Purāṇas is given separately at the end of this book.

VĀMYA. Name of the horse of the hermit Vāmadeva. (M.B. Vana Parva, Chapter 122, Stanza 41).

VANAPARVA. An important Parva in Mahābhārata.

VĀNAPRASTHA. (House-holder in the forest). One of the four stages of life. (See under Āśrama).

VĀNARA (MONKEY). Monkeys are given a prominent place in the Purāṇas. Considering them as born in the family of Hanūmān, an ardent devotee of Śrī Rāma, some worship monkeys. It is mentioned in Vālmīki Rāmāyaṇa that the monkeys got a prominent place first among the gods and spirits. It is stated in Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 33, that the leaders of the monkeys were Bāli, Sugrīva, Aṅgada, Mainda, Gavaya, Dvivida, Gavākṣa, Gaja, Śarabha, Sūryākṣa, Hanūmān, Vidyunmālī, Vīrabāhu, Subāhu, Nala, Kumuda, Jāmbavān, Tāra, Supāṭala, Sunetra, Nīla and Dadhivaktra.

The social life of the monkeys, is described as follows in the Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 33. "Mahendra mountain, the Himālayas, the Vindhya mountain, the peaks of Kailāsa and Śveta mountain, Mandara mountain etc. are the places mostly inhabited by monkeys. On the mountains shining like the rising sun, on the east of the western ocean also monkeys live. The Monkeys which inhabit black soil are blue in colour. Monkeys which live in red arsenic caves are yellow in colour. Those which live in Mahā Meru and Dhūmra (smoky) mountain have the colour of the rising sun and are drunkards."

VANASPATI I. Those trees which produce fruits without flowering are called Vanaspati according to Manusmṛti Chapter 1, Stanza 47. Atti (fig tree) is an example. (Apuṣpāḥ phalavanto ye te vanaspatayas smṛtāḥ).

VANASPATI II. One of the seven sons of the King Ghṛtapṛṣṭha. (Bhāgavata, Skandha 5).

VĀNAVA. A country famous in the Purāṇas. (Bhīṣma Parva, Chapter 9, Stanza 54).

VANAVĀSIKA. A country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 58).

VANĀYU I. A son born to Prajāpati Kaśyapa of his wife Danu. It is mentioned in Mahābhārata, Ādi Parva Chapter 65, Stanza 25, that he was the most prominent of the ten sons of Danu.

VANĀYU II. A son born to Urvaśī from Purūravas. The sons of Urvaśī were Āyus, Dhīmān, Amāvasu, Dṛḍhāyu Śatāyu and Vanāyu. (M.B. Ādi Parva, Chapter 75, Stanza 25).

VANĀYU III. A country in ancient India. Mention is made about this country in Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 56.

VAÑCULA. A bird. The cry of this bird, is believed to forebode victory. (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa Sarga 69, Stanza 22).

VANDANA. A hermit mentioned in Ṛgveda. Once this hermit was pushed into a well by Asuras. But he was saved by the Aśvinidevas. (Ṛgveda, Maṇḍala 1, Anuvāka 1, Sūkta 116).

VANDANĀ. A river famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 18).

VANDĪ (BANDĪ, VĀNDĪNA). A scholar and scientist in the palace of King Janaka. He defeated the hermit Kahoḍaka in an argument and dipped him in water. (For further details see under Aṣṭāvakra).

VĀNDĪNA. See under Vandī.

VANEYU. A King who was the grandson of emperor Pūru and the son of Rudrāśva. Vaneyu was born to Rudrāśva by a celestial woman named Miśrakeśī. Ten sons named Vaneyu, Ṛceyu, Kakṣeyu, Kṛpaṇeyu, Sthaṇḍileyu, Jaleyu, Tejeyu, Satyeyu, Dharmeyu and Santateyu, were born to this celestial woman. (M.B. Ādi Parva, Chapter 94, Stanza 8).

VAṄGA. An important state in ancient India. The present name of this country is Bengal. Several statements occur in the Purāṇas about Vaṅga.

The following are the statements about Vaṅga given in the Mahābhārata.

(i) Arjuna visited this country during his pilgrimage. (M.B. Ādi Parva, Chapter 214, Stanza 9).

(ii) Bhīmasena attacked Vaṅga. (M.B. Sabhā Parva, Chapter 30, Stanza 23).

(iii) The Kings of Vaṅga visited Yudhiṣṭhira with presents. (M.B. Sabhā Parva, Chapter 52, Stanza 18).

(iv) Karṇa conquered this country during his regional conquest. (M.B. Vana Parva, Chapter 254, Stanza 8).

(v) In the Bhārata battle the King of Vaṅga confronted Ghaṭotkaca and was defeated. (M.B. Bhīṣma Parva, Chapter 92, Stanza 6).

(vi) Once Śrī Kṛṣṇa conquered the country of Vaṅga. (M.B. Droṇa Parva, Chapter 11, Stanza 15).

(vii) Paraśurāma exterminated the Kṣatriyas of Vaṅga. (M.B. Droṇa Parva, Chapter 70, Stanza 12).

(viii) The low castes of Vaṅga attacked the sacrificial horse led by Arjuna who killed every one of them. (M.B. Aśvamedha Parva, Chapter 82, Stanza 29).

VAÑGṚDA. An asura. It is mentioned in Ṛgveda, Maṇḍala 1, Anuvāka 1, Sūkta 10, that the Kings Atithigva and Ṛjiśvā, with their armies surrounded the cities of the asuras Karañja, Parṇaya and Vaṅgṛda and that Indra helped the two Kings.

VAÑJULA. See under Vidura II.

VAPUS I. A daughter of Dakṣa. Dharmadeva married her. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 7).

VAPUS II. A celestial maid. She made a futile attempt to hinder the penance of the hermit Durvāsas, and by the curse of the hermit she had to take birth as the daughter of Kundhara by Menakā in the next birth. (Mārkaṇḍeya Purāṇa, 1, 49, 56; 2, 41).

VAPUṢMĀN. Son of Saṅkrandana, the King of Vidarbha. Dama, a famous King of Diṣṭa dynasty carried away by stealth Sumanā, the daughter of Cāruvarmā, the King of Daśārṇa, in consequence of which Vapuṣmān and Dama became enemies.

Vapuṣmān waited for an opportunity to take revenge and when a convenient moment came, he killed Nariṣyanta the father of Dama. Indrasenā the mother of Dama told him of his father's murder and then jumping into the funeral pyre of her husband, she died. Because of grief at the loss of his parents and anger towards the slayer, Dama started with a mighty army and engaged Vapuṣmān in a fierce battle. He killed Vapuṣmān in the battle and with his blood he made offerings to the spirits of his parents. (Mārkaṇḍeya Purāṇa, 133).

VAPUṢMATĪ. Daughter of the King of Sindhu. She became the wife of Mārutta. (Mārkaṇḍeya Purāṇa, 133).

VAPUṢṬAMĀ. The prominent queen of King Janamejaya. She was the daughter of Suvarṇavarmā, the King of Kāśī. (Devī Bhāgavata, Skandha 2). Vapuṣṭamā had two sons, Śatānīka and Śaṅkukarṇa. (M.B. Ādi Parva, Chapter 95, Stanza 86).

VARADA. A warrior of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 64).

VARADĀNA. A holy place near Dvārakā. It was here that Durvāsas gave Bhagavān Śrī Kṛṣṇa boons (Vara). From that day this became a holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 82, that those who take bath in this holy place would obtain the fruits of giving a thousand cows as alms.

VARADĀSAṄGAMA. A holy place. Those who take bath in this holy place would obtain the fruits of giving a thousand cows as alms. (M.B. Vana Parva, Chapter 85, Stanza 35).

VARĀHA. An ancient hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 17, that this hermit stayed in the palace of Yudhiṣṭhira.

VĀRĀHA II. A holy place in the middle of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 88, that Mahāviṣṇu stayed in this place for a while in the shape of Varāha (Boar) and that those who bathe in this holy bath would obtain the fruits of performing the sacrifice Agniṣṭoma.

VARĀHA III. (Boar). One of the ten incarnations of Mahāviṣṇu.

1) *Need for this incarnation.* Jaya and Vijaya, two doorkeepers of Mahāviṣṇu showed disrespect towards the famous hermits Sanaka and others who went to visit Mahāviṣṇu. The angry hermits cursed them to take birth as asuras. Accordingly Jaya and Vijaya took birth as the two asuras Hiraṇyākṣa and Hiraṇyakaśipu and were born from Prajāpati Kaśyapa by his wife Diti.

Even their birth itself was inauspicious. Once, while Kaśyapa was carrying on evening worship, his wife was filled with libid. She embraced Kaśyapa. Because she got pregnancy in an inauspicious moment, two asura sons were born. At the time of their birth darkness spread over the whole of the world, and some ill omens were seen. The Devas (gods) trembled.

The elder son was called Hiraṇyākṣa and the second son was called Hiraṇyakaśipu. As Hiraṇyākṣa grew up he began to quarrel with the Devas. When the fight grew fierce, he picked up the earth in his hands as a ball and went under water. There was left only water. The Devas went to Mahāviṣṇu and prayed to him in order to get the earth back.

At this time Manu Svāyambhuva, the son of Brahmā, was living with his father looking after his welfare. The father, who was pleased with the services of his son said. "My dear son, you should worship Devī, who will be pleased with your devotion and will bless you. If she is pleased with you, you will become a famous Prajāpati." Hearing the words of Brahmā, Svāyambhuva worshipped Devī with ardent devotion, deep meditation and severe vows and penance, at which Jagadambā was pleased. She appeared before him and asked him what boon he wanted. Manu requested that he should be permitted to carry on creation without any obstruction. Devī gave him permission. Manu

returned to his father Brahmā and said. "Father, point out to me a solitary place. I will sit there and create subjects by the blessings of Devī." Only when he heard the request of his son, did Brahmā begin to think about the exigency of providing his son with such a place. For, the earth was completely under water. For a long time even Brahmā was being subjected to much inconvenience to carry on creation. Only Bhagavān Ādi Nārāyaṇa (Viṣṇu) could do anything in this matter. So Brahmā with the Manus, hermits and others began to meditate on Mahāviṣṇu.

2) *Incarnation.* Instantly the young one of a Boar jumped out of the nose of Brahmā through his breath. That divine figure of Boar stood in the air and began to grow. Within a few moments, it became a colossal Being. It grew up as big as an elephant. Soon it became as large as a mountain. Seeing this, Brahmā and the others stood in amazement. The Boar made a grunt in a loud roaring sound. The people of Janaloka, Satyaloka etc. understood that it was the sound of Mahāviṣṇu. They raised glory and praise to Bhagavān, who heard all these praises, but without condescending to tell anything, looked at all of them with grace and love, and with a mighty force jumped into the sea. It was immensely troubled by the manes of God Almighty. Varuṇa prayed to him to save him from them. Bhagvān folded his mane and went down to the deep water and made a search for the earth. The Boar walked smelling and snorting and found out the earth. He slowly lifted it on his tusks and started from there. On the way, the fierce and wicked Hiraṇyākṣa hindered him. Bhagavān Viṣṇu used his club Nandaka and killed Hiraṇyākṣa. It was besmeared with his blood; Mahāviṣṇu came up to the surface of water with the earth. He set the earth firm over the water. Thus Brahmā gave Manu a place in the earth which floated on the water like a lotus-leaf, and empowered him to perform creation.

3) *Incarnation of Boar again.* The goddess Earth, the deity of earth which was raised to the surface of water, fell in love with Mahāviṣṇu and embraced him. He embraced her in return. These mutual embraces continued for one complete Devavarṣa (year of God) and consequently the goddess Earth became tired and weak and unconscious. So the earth slid down a little under water. Bhagavān took the form of a Boar again and lifted the earth to its original place and returned to Vaikuṇṭha. (Bhāgavata, Skandha 3; Devī Bhāgavata Skandhas 8 and 9; Agni Purāṇa, Chapter 5; Padma Purāṇa, Bhūmikhaṇḍa, Chapter 91).

VARĀHA IV. A mountain near Girivraja, the capital city of Magadha. (Mahābhārata, Sabhā Parva, Chapter 21, Stanza 2).

VARĀHAKA. A serpent born in the family of Dhṛtarāṣṭra. This serpent was burned in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 18).

VARĀHAKARṆA. A Yakṣa (demi god). This Yakṣa remains in the palace of Kubera. (Mahābhārata, Sabhā Parva, Chapter 13, Stanza 16).

VARĀHĀMBA. An asura. Mention is made about him in Mahābhārata, Śānti Parva. Chapter 227, Stanza 52.

VARĀHA PURĀṆA .See under Purāṇa.

VARAMAṆI. A beetle made of jewel. Brahmā had given a boon that only he who fought with this jewel-beetle in his mouth could kill Pātāla Rāvaṇa. This secret was known only to the giants, such as Rāvaṇa. and others. This Varamaṇi was kept in an underground cell of a harem near the Kālī temple in the Pātāla.

The battle between Rāma and Rāvaṇa was going on. Hanūmān made a fort coiling his tail like a spring and Rāma and Lakṣmaṇa stayed inside this fort. While they were sleeping, Pātāla Rāvaṇa made a tunnel under the earth and carried away Rāma and Lakṣmaṇa. Vibhīṣaṇa knew this, only next day morning. Instantly he sent Hanūmān to Pātāla. In accordance with the advice of Vibhīṣaṇa, Hanūmān went directly to the cell in the harem, took Varamaṇi and put it in his mouth. Then he fought with Pātāla Rāvaṇa and defeated him. Thus with the help of the Varamaṇi Hanūmān rescued Rāma and Lakṣmaṇa. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

VARAṆĀ. A river famous in the Purāṇas. It is mentioned in Vāmana Purāṇa that the river Varaṇā which flowed from the right leg and the river Asī, which started from the left leg of Bhagavān, who lies in contemplation at Prayāga, are two holy rivers. (See under Vārāṇasī).

VĀRAṆA. A country in ancient Bhārata. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 19, Stanza 31, that the army of the Kauravas had surrounded this country.

VĀRAṆASĪ (VĀRĀṆASĪ). Kāśī.

(Before reading the information given here refer to the details given about Kāśī under Kāśī and Divodāsa).

1) *The name Vārāṇāsī.* Formerly this place was known as Prayāga. Later it got the name Vāraṇāsī and then Kāśī. The name Vāraṇāsī is originated from two rivers. Bhagavān Yogaśāyī who stays in Prayāga was born from a portion of Mahāviṣṇu. From the right leg of Yogaśāyī the river Varaṇā started and from his left leg the river Asī started. These two rivers are praised and worshipped all over the world. The temple of Yogaśāyī is situated in the place between these two rivers. As the place is situated between Varaṇā and Asī it is called Vāraṇāsi. (Vāmana Purāṇa, Chapter 3).

2) *Other information.*

(i) Bhīṣma went to Kāśī and took Ambā, Ambikā and Ambālikā, the daughters of the King of Kāśī, to his kingdom by force. (M.B. Ādi Parva, Chapter 102, Stanza 3).

(ii) Vāraṇāsī is a holy place of pilgrimage. By bathing in Kapilāhrada, a holy bath there, and worshipping Śaṅkara, one could obtain the fruits of performing the sacrifice Rājasūya. (M.B. Vana Parva, Chapter 84, Stanza 78).

(iii) The middle part of Vāraṇāsī is called Avimukta. Those who forsake their lives at Avimukta will obtain heaven. (M.B. Vana Parva, Chapter 84, Stanza 79).

(iv) Once Śrī Kṛṣṇa made Vāraṇāsī a prey to fire. (M.B. Udyoga Parva, Chapter 48, Stanza 76).

(v) A very great scholar named Tulādhāra Vaiśya once lived in Vārāṇasī. (M.B. Śānti Parva, Chapter 261, Stanza 41).

(vi) Once, in ancient days, Śiva imparted to the hermit Jaigīṣu at this place, the eight miraculous attainments such as aṇimā, garimā etc. (M.B. Anuśāsana Parva, Chapter 18, Stanza 37).

(vii) Vāraṇāsī is equal to the capital city of Indra

(Amarāvatī). (M.B. Anuśāsana Parva, Chapter 30, Stanza 16).

(viii) In ancient days a hermit named Saṁvartta used to come here daily to worship Śiva. It was at this place that the emperor Marutta accepted the hermit Saṁvartta as his priest. (M.B. Aśvamedha Parva, Chapters 6 and 7).

VĀRAṆĀVATA. The place where Duryodhana built the wax-house for the Pāṇḍavas. It is believed that the modern village Varṇava, 19 miles north east to Meerut in North India, is the place where this Purāṇic Vāraṇāvata stood. Information about Vāraṇāvata found in Mahābhārata, is given below ;

(i) Once the ministers of Dhṛtarāṣṭra made a consultation about the festival in this city. (M.B. Ādi Parva, Chapter 192, Stanza 3).

(ii) Vāraṇāvata was one of the five villages requested for by the Pāṇḍavas, on their return after their life in the forest. (M.B. Udyoga Parva, Chapter 31, Stanza 19).

(iii) Yuyutsu, the son of Dhṛtarāṣṭra, carried on a battle here for six months. (M.B. Droṇa Parva, Chapter 19, Verse 58).

VARĀṄGĪ I. The wife of Vajrāṅga, an asura. (For more details see under Pārvatī, Para 2).

VARĀṄGĪ II. Wife of Saṁyāti, a King of the Lunar dynasty. The father of this Varāṅgī was Dṛṣadvān. A son named Ahaṁyāti was born to Varāṅgī. (M.B. Ādi Parva, Chapter 95, Stanza 14).

VARARUCI. An ancient Indian scholar in astronomy and astrology. (Some details regarding Vararuci are given under Bhartṛhari).

1) *Birth.* It is stated in Kathāsaritsāgara, Kathāpīṭhalambaka, Taraṅga 1, that Vararuci was the rebirth of a Gaṇanāyaka (guard of Śiva) named Puṣpadanta. Once Śiva happened to tell Pārvatī some previous stories of the Vidyādharas. Puṣpadanta eavesdropped and heard everything. Pārvatī understood this and cursed him to become a man. Accordingly Puṣpadanta was born in the city of Kauśāmbī under the name Vararuci or Kātyāyana. (For details about the curse see under Guṇāḍhya).

2) *Of sharp intelligence.* Vararuci was born as the son of the Brahmin Somadatta at Kauśāmbī. Agniśikha was another name of Somadatta. Vasudattā was the mother of Vararuci. In the previous birth, Vasudattā was a hermit maid. Due to a curse she lost her hermit-maidhood and took birth as a woman under the name Vasudattā and became the wife of Somadatta.

As his father died in his childhood, Vararuci was brought up by his mother. She was in great penury after the death of her husband. One day two travellers came to her house. While they were sitting on the veranda, the sound of a conch was heard. Then the mother called Vararuci and said to him. "Son, the dance of Nanda, the friend of your father, is about to begin." Vararuci requested his mother to let him go to the temple and see the dance so that he might learn it. Hearing this, the guests were amazed. How can one learn dance by seeing only once ? That was the doubt in the minds of the travellers. "Vararuci could learn anything by hearing only once", his mother said. As a test, they recited to him a portion from the Vedas. Vararuci repeated the portion to them without any mistake. After this the guests took the boy and showed him the dance and brought him back. The boy performed every item of the dance he saw, before the guests. They were immensely pleased.

3) *Getting a teacher.* The guests had actually been searching for a boy who could understand anything at the first hearing. There was reason for it.

In the great city of Nandarāja, there was a great Brahmin named Śaṅkarasvāmī. He had two sons named Varṣa and Upavarṣa. Both married and lived in separate houses. By and by Varṣa became cruel and wicked and poor. Upavarṣa became learned and wealthy. The rainy season approached. In those days it was a custom for women to make a sweet food of rice flour with sugar and give it to cruel Brahmins. It was to prevent the extreme cold in the winter and the extreme heat in the summer from affecting them severely. The wife of Upavarṣa made this sweet food and gave it to Varṣa. When he brought it home, his wife scolded him. Varṣa felt very sorry because of his foolishness. He gave up all his desires and began to worship Kumārasvāmī. Kumārasvāmī was pleased with him and blessed him with all kinds of knowledge. Kumārasvāmī had ordered him to teach all of this knowledge to one who could learn at first hearing. From that day onwards Varṣa had been waiting for a disciple who could learn at first hearing.

During this period there lived two Brahmins named Devasvāmī and Karambhaka in the city of Vetasapura. They were friends. A son was born to each of them. The son of Devasvāmī was named Vyāḷī. The name of the son of Karambhaka was Indradatta. When Vyāḷī was a child, his father died. Seeing their grief the father of Indradatta left the country. Both of the boys, having nobody to look after them, went to perform penance, before Subrahmaṇyasvāmī. Subrahmaṇya ordered them in their sleep to go to Varṣa in Pāṭalikā, the city of King Nanda, and to learn every thing from him. The boys immediately went to the city of King Nanda and enquired about the teacher Varṣa. The people told them that Varṣa was a fool. They were sorry to hear it. Still they did not turn back. They reached the house of Varṣa, and entered the house which was the abode of rats and bats, the walls of which were crumbling due to rain as it had not been thatched for a long time. The courtyard was full of Cassiatora plants. Inside the house, here and there on the floor, Cyperus-grass was growing. The wife of Varṣa who was in utter penury stood up and welcomed them. She told them about her husband. "He is waiting for a disciple who would learn everything at first hearing." Vyāḷī and Indradatta agreed to bring such a disciple and they started on a journey in search of such a boy. They were the two travellers who came to the house of Vararuci.

Vyāḷī said all about these things to the mother of Vararuci. She was very glad and said. "Everything fits well. At the birth of my son, an ethereal voice said : "At first hearing he will learn everything. He will learn everything from the teacher Varṣa. He will publish works in grammar and astronomy". If he has interest in good things he will get the name Vararuci. So I had been thinking how and where to find this teacher Varṣa."

Next morning, with the permission of his mother, Vararuci started for the house of Varṣa, with Vyāḷī and

Indradatta. They reached the house of Varṣa. Next morning they smeared and purified the floor and the three sincere and simple disciples sat facing the east. The teacher Varṣa recited to them the divine spell 'Om', and instantly all the Vedas and the ancillaries of Vedas made their appearance. The teacher commenced teaching. The three disciples learned, Vararuci hearing only once, Vyālī hearing twice and Indradatta hearing thrice. Hearing these divine recitations and repetitions which were not to be heard anywhere else, Brahmins crowded to the place. King Nanda of Pāṭalīputra praised the teacher Varṣa and sent him plenty of wealth and conferred on him ranks and privileges.

4) *Marriage.* Vararuci learned everything from the teacher Varṣa. He went with his friends once to see the Indra-festival. There, Vararuci happened to see Upakośā the daughter of Upavarṣa and fell in love with her. That night he did not sleep. At last he slowly closed his eyes. A divine woman clad in white garments appeared before him. It seemed to him that the woman said to him. "You need not worry in this matter. Upakośā was your wife in the previous birth. She will marry only you. I am Sarasvatī who pervades your body." Vararuci woke up. Next day the elders came to know of this, and gave her in marriage to Vararuci.

5) *Vararuci becoming a Minister.* Education was finished. It was time for Vyālī and Indradatta to give presents to the teacher Varṣa. The teacher demanded a crore of Vilkas (a Venetian ducat used for neck-ornament). They were not having so much wealth. They went with Vararuci to Nanda, the King of Ayodhyā, and the Brother-in-law of Vararuci. When they reached Ayodhyā, they heard that the King had just died. Indradatta said "By the practice of contemplation I shall enter the body of the King. Vararuci should come and beg money of me. Till my return Vyālī must keep my body."

"The spirit of Indradatta immediately entered the King's body. The dead King rose up. People were struck with wonder. They celebrated a festival. Vyālī kept the body of Indradatta within a temple. Vararuci went to the presence of the King and begged for a crore of Vilkas. The King called his minister Śakaṭāla and told him to give Vararuci a crore of Vilkas. Śakaṭāla, who was an intelligent man, felt some doubt in the coming to life of the King. He decided that some one might have entered the body of the King. He ordered that every dead body in the city should be burnt. Along with the bodies, the body of Indradatta also was taken by force from Vyālī. At this time the King compelled Śakaṭāla to give the beggar Vilkas. But till the dead bodies were burnt, Śakaṭāla did not obey him. Because his body was burnt Indradatta had to remain in the body of the King. Śakaṭāla gave Vararuci the required amount. But of what use was the money ? Indradatta had become the King. The King and Vyālī made a secret consultation, as a result of which Vararuci was made the Prime Minister. Śakaṭāla was charged with Brahmahatyā and was put into a dungeon with his hundred sons. They were allowed fried and powdered grain and a 'ceratu' (a measure) of water as food for each.

Śakaṭāla said to his sons. "My sons, all of us cannot live with so little food. The most intelligent one among us should live by eating the whole food, to take revenge on the Yoga Nanda King. Who will do so?"

Sons:—We don't think that we are powerful to do that. So you must live, father !

So Śakaṭāla ate the whole food and lived while his sons, one by one, died of hunger before his eyes. Śakaṭāla sat in the middle of the Skeletons with the sole purpose of taking revenge. Vyālī gave the present to the teacher and went home.

Indradatta and Vararuci lived as king and minister.

6) *Loss of ministership.* By and by Indradatta had fallen into bad ways. The subjects were beset with famine. The people hated the king and the minister. They made a cry to bring Śakaṭāla back. They obtained the permission of the king and brought Śakaṭāla out of the dungeon. Śakaṭāla knew that so long as Vararuci was alive, he could do nothing to the King Yoga Nanda. So he decided to wait for an opportunity, and accepted an office under Vararuci. One day Yoga Nanda went out for a walk. He saw in the Ganges the palm of a hand with five fingers. He called Vararuci and asked him what the sight was. Vararuci showed two fingers in that direction. Immediately the palm of the hand disappeared. The King was amazed at this and asked him for its meaning. He said "The meaning of showing fingers was that if five men unite together, they could accomplish anything. I showed two fingers, to mean that if two men unite together they also could achieve anything." At this reply the king was much pleased and Śakaṭāla felt miserable at the intelligence of Vararuci.

On another occasion the King saw his wife looking at a Brahmin guest through the window. He got angry and ordered that Brahmin to be killed. When that Brahmin was being taken to the scaffold, a dead fish, placed for sale, laughed loud. The king asked Vararuci for its reason. Saying that he had to consider about it before giving a reply, he went out and meditated upon Sarasvatī. Devī appeared and told him. "If you climb up to the top of this palm tree and sit there to night you will understand why the dead fish laughed." Vararuci did as he was told. A fierce giantess came there with her young ones. The children began to ask her for food. The giantess told them that they would get the flesh of a Brahmin next day, and that he was not killed that day because the dead fish had laughed. The young ones asked her why the dead fish laughed. The giantess said "The wives of the kings are not chaste. In all harems men live in the guise of women. Without stopping this the king was going to kill an innocent Brahmin. That is why the dead fish laughed."

Vararuci, who heard this conversation, got down when the giantess was gone. He went to the king and told him why the fish laughed. The king made a sudden search in the harem. He found out some men in the dress of women. The king honoured Vararuci and released the Brahmin. One day an artist who drew portraits, came to the palace. He drew a portrait of the king and the queen and placed it before the king. The picture was life-like. The king gave the artist several presents. Once Vararuci happened to enter the bed-room of the king. He saw the picture on the wall. The picture was beautiful. Still, considering the appearance of each part of her body the queen ought to have a mole on her loin. Vararuci put that mole in the picture. When Vararuci had gone the king entered the

room and saw the mole in the picture. The king asked his servant, who that person was who had put that mole in the picture. He replied that it was Vararuci. The king thought that Vararuci had nocturnal connections with the queen. Perhaps it was in this way that Vararuci found out men in the dress of women. The king called Śakaṭāla to him and told him to kill Vararuci secretly. Śakaṭāla felt pity on Vararuci and hid him in a place.

Vararuci told Śakaṭāla "No body can kill me. My friend is a giant. He will come to me the moment I think of him. If I tell him he will swallow the whole world." When he heard this, Śakaṭāla desired to see the giant. Vararuci thought of him and the giant appeared. Śakaṭāla was terribly afraid of the giant. Vararuci made him disappear. Śakaṭāla asked him how he got the friendship of the giant. Vararuci replied.

"While you were in the dungeon, a city chief was disappearing daily from this city. The king asked me to find out the reason. One night, while I was walking through the city, I saw this giant. He asked me. "Who is the most beautiful woman in this city?" I replied "Whoever falls in love with a woman, to him, that woman is the most beautiful. You who do not know this principle, are a fool." The giant had no answer. He said "You alone have defeated me. I am glad of it. The moment you think of me I will come and help you." Saying this the giant disappeared. Thenceforward we became friends."

Śakaṭāla felt great respect for Vararuci. Hiraṇyagupta, the son of Yoga Nanda, went for hunting. His horse ran fast and he was separated from his army and got into a deep forest far away. He ate some fruits and plums and got on a tree to rest for the night. At that time a lion chased a bear, which climbed on the same tree. The prince trembled with fear. The bear said "Do not fear. I am your friend." Both talked for a while and became fast friends. Shortly, the prince began to sleep. The lion asked the bear to push that man down. The bear said that he would not deceive his friend. The disappointed lion sat under the tree. Then the bear slept and Hiraṇyagupta sat awake. The lion asked the prince to push the bear down. Thinking that he could save his life by complying with the request of the lion, he pushed the bear down. Fortunately the hold of the bear was firm and so it did not fall. The bear cursed Hiraṇyagupta. "May you become mad." The king was very sorry when his son returned a mad man. The king repented that he had killed Vararuci. For this was the time when the king needed him most.

Śakaṭāla went to the presence of the king and said that Vararuci was still alive. In accordance with the order of the king, Śakaṭāla brought Vararuci. The king showed him his mad son. By the blessing of Sarasvatī, Vararuci understood that the prince had deceived his friend, and informed the king of what had happened. Immediately the prince was cured of his madness. Yoga Nanda asked Vararuci, how he knew the cause of the madness of the prince. He replied. "A man of intelligence can understand anything by symptoms and inference." He also said that in this way he knew about the mole of the queen. When the king heard this he bowed down his head.

After this Vararuci left the palace. He did not stop to accept the favours of the king. Nor did he pay any heed to the compulsion of the king to stay. He reached his house. Everybody who saw Vararuci began to cry. Not knowing the reason, he stood dumbfounded. Upavarṣa came to him and said that when the news about the slaughter of Vararuci reached home, Upakośā got into fire and his mother died of broken heart. The grief-stricken Vararuci went to the forest for penance.

After this Śakaṭāla waited for an opportunity to bring Indradatta (Yoga Nanda) down. Once he had been walking out side the city when he saw a Brahmin digging a pit. Śakaṭāla asked him why he was digging the pit. He replied " I stumbled on this Darbha grass. So I am rooting it out." Śakaṭāla resolved to make use of this Brahmin to achieve his purpose. His name was Cāṇakya. Śakaṭāla took Cāṇakya to the palace. A ceremony of offerings to the manes was being conducted in the Palace. Another Brahmin named Subandhu also came there. The king ordered 'agrabhojana' (first meal) to be given to Subandhu. Cāṇakya trembled with fury. At that time his lock of hair was loosened. He took a vow that only after pacifying his anger by killing Yoga Nanda within seven days, would he tie up his lock. Cāṇakya began practising sorcery against the king. The king caught burning fever and died on the seventh day. Śakaṭāla killed Hiraṇyagupta. After this Śakaṭāla made Candragupta, the son of the real Nanda who died earlier, the king. Making Cāṇakya his minister, Śakaṭāla went for penance.

7) *Sons.* See under Pākkanār.

8) *The end.* Vararuci began to perform penance in the Vindhya mountain. At that time a brahmin came to the hermitage of Vararuci. He informed Vararuci of the death of Yoga Nanda. Thinking about the littleness of the pleasures of the world, he began to walk through the Vindhya mountain when he saw the devil called Kāṇabhūti. Telling everything to the devil Kāṇabhūti, Vararuci started for Badaryāśrama to discard his body. On the way he saw a hermit who lived on water alone. In the meanwhile his finger was cut with the tip of Darbha grass and blood oozed from the wound. Vararuci, by his attainments, changed the blood into the juice of a pot-herb. The hermit cried out "Oh, I have become a man of attainments." With a laugh Vararuci said "You have not yet overcome your egoism. I did so to test you. First of all you must overcome your egoism and become wise."

After saying this Vararuci went to Badaryāśrama and reached there. He did penance there and Devī appeared. According to her advice he made a fire by contemplation and burned his body in it. Then Vararuci became the old Puṣpadanta and went to the presence of Śiva.

VARASTRĪ. A sister of Bṛhaspati. The Vasu named Prabhāsa married Varastrī. This woman who was an expounder of the Vedas, pervaded all the creations by the power of harmony with the Supreme Spirit. (M.B. Ādi Parva, Chapter 60, Stanza 96: Vāyu Purāṇa, 84, 15).

VARATANTU. The preceptor of a hermit called Kautsa. (See under Kautsa).

VARATANU. A King of the Kurus. Because of his sinful deeds in the previous birth he was denied the happiness of getting children in the next birth. In the rebirth his name was Śrīdhara. He lived with his wife Prabhāvatī for a long time, but did not get children. When the hermit Vyāsa came to his palace once, the King

asked him for the reason of his remaining childless. Vyāsa replied "Oh King, hear why you have only one wife and why you do not get children. In the previous birth you had been a brahmin named Varatanu. Your wife was called Śaṅkarī. When both of you were going somewhere once, you happened to see a low-caste child falling into water. Without paying any heed to it, you went on your way. The child was drowned. Though both of you have taken births in royal families due to the several good deeds of yours, you have become childless because of that one sinful act."

According to the instruction of Vyāsa, he gave Brahmins alms of gold, clothes, oxen, pumpkin etc. and performed Bāla vrata, the rite for the sake of children. Thus he got remission of his sin. Within a year he got a son loved and respected by everyone. That handsome prince became an emperor who came to be the founder of a dynasty. (Padma Purāṇa, Brahma Khaṇḍa, Chapter 6).

VARATRI. One of the four sons of Śuka. The other three were, Pṛthuraśmi, Bṛhadaṅgiras and Rajata. Devendra killed them because they were against sacrifice. It is stated in Brahmāṇḍa Purāṇa that after a while from the severed heads of these sons date palm trees grew up.

VARAYU. A King born in the family of Mahaujas. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 15).

VARCAS I. Son of Soma, one of the eight Vasus. Manoharā was the mother of Varcas. Abhimanyu, the son of Arjuna was the next birth of Varcas. (For further details see under Abhimanyu).

VARCAS II. The son of Sucetas, a Brahmin born in the family of Gṛtsamada. This Varcas had a son called Vihavya. (M.B. Anuśāsana Parva, Chapter 30, Stanza 61).

VĀRDHAKṢEMI. A mighty King of Vṛṣṇi dynasty. The following details about him are taken from Mahābhārata.

(i) He was a great warrior who fought on the side of the Pāṇḍavas against the Kauravas. (M.B. Udyoga Parva, Chapter 171, Stanza 17).

(ii) He was present at the Svayaṁvara (marriage) of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 9).

(iii) He confronted the Teacher Kṛpa in the Bhārata battle and was killed by him. (M.B. Karṇa Parva, Chapter 6, Stanza 21).

VARDHAMĀNA. A character in the story of Pañcatantra. (See under Pañcatantra).

VARDHANA. One of the sons born to Śrī Kṛṣṇa of his wife Mitravindā. (Bhāgavata, Skandha 10).

VAREṆYA. One of the seven sons of Bhṛgu. The seven sons of Bhṛgu were Cyavana, Śuci, Aurva, Śukra Vajraśīrṣa, Savana, and Vareṇya. (M.B. Anuśāsana Parva, Chapter 85, Stanza 126).

VARGĀ. A celestial maid. There is a story in Mahābhārata, Ādi Parva, Chapter 220, describing how Vargā and her friends were changed into crocodiles and had to live in water for a long time.

Once there lived an 'apsaras' (celestial maid) named Vargā in Devāraṇya. She had four friends called Saurabheyī, Samīcī, Budbudā and Latā. Once they were going to the house of Kubera their patron. On the way they saw a hermit. They saw the whole forest shining with the radiance of the power of penance of the hermit. They decided to entice the hermit somehow. With this intention they entered his hermitage. Seeing their dalliance and coquetry, the hermit got angry and cursed them to become crocodiles for a hundred years. They implored him with tears, for liberation from the curse. The hermit told them that in due course a noble man would come and get them out of water and that then they would obtain their original form. They walked towards a lake.

On the way they saw Nārada. They told him everything. He told them. "On the coast of the southern ocean there are five tīrthas (holy baths) known as Agastya, Saubhadra, Pauloma, Kārandhama and Suprasanna. You may go to these lakes and live there as crocodiles one in each. In due course Arjuna, the son of Pāṇḍu will come and redeem you."

According to the words of Nārada the five celestial maids walked to the south and reached the Pañcatīrtha (the five holy baths) and each of them entered a lake as a crocodile. After this nobody dared to live near those holy baths. After some time Arjuna started on his pilgrimage. He passed through many places and reached the Pañcatīrtha. He enquired why the place was forsaken by people. The hermits told him that there was a crocodile in each of the five baths and that they would eat anybody who got into the bath. Arjuna got into a lake. Immediately a crocodile came and caught hold of him. With great difficulty he dragged it out of the lake. Instantly the crocodile changed into a beautiful damsel. The celestial maid Vargā told the amazed Arjuna her story and she added that her four friends were lying in the neighbouring four lakes. Arjuna redeemed every one of them. After this, Vargā and her friends went to Devāraṇya and Arjuna to Maṇalūra. From that day onwards the five tīrthas came to be known as Nārītīrthas.

VARĪ. An eternal God concerned with offerings to the manes. (M.B. Anuśāsana Parva, Chapter 91, Stanza 33).

VĀRISENA. A King. This King stays in the Palace of Yama and worships him. (M.B. Sabhā Parva, Chapter 8, Stanza 20).

VARIṢṬHA. The son of Manu Cākṣuṣa. The following story, how Variṣṭha cursed the hermit Gṛtsamada, occurs in Mahābhārata, Anuśāsana Parva, Chapter 18. Indra once performed a sacrifice which lasted for a thousand years. Variṣṭha and Gṛtsamada, as friends of Indra were present at the sacrifice. Gṛtsamada committed some mistakes in the recitation of Sāmans. Variṣṭha got angry and cursed Gṛtsamada that he would wander in the forest as an animal for ten thousand one hundred and eighteen years. Accordingly Gṛtsamada wandered through forests in the form of an animal for a very long time.

VARĪTĀKṢA. An asura. It is mentioned in Mahābhārata, Śānti Parva, Chapter 227, Stanza 52, that he had been a King once and that fate made him an asura.

VĀRKSĪ. Daughter of the hermit Kaṇḍu. It is stated in (M.B. Ādi Parva, Chapter 195, Stanza 15, that she became the wife of the ten Pracetases. It is stated in Bhāgavata, Skandha 6, that Dakṣa was born from this Vārkṣī

VARMĀ. In ancient days it was the custom to add the word 'Varmā' to the names of Kṣatriyas. Brāhmaṇas

had to add the word Śarmā, Kṣatriyas the word Varmā Vaiśyas the word Gupta and Śūdras the word Dāsa to their names according to rules. (Agni Purāṇa, Chapter 153).

VARMACIT. A King of the Lunar dynasty. (Bhāgavata Skandha 9).

VARṆA. Caste. The four castes of Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra and the eleven castes produced by the intermingling of these four castes, only these are taken into account when we speak of Varṇa. To understand about the four castes of Brāhmaṇa, Kṣatriya, Vaiśya and Śūdra, see under Cāturvarṇya.

To know about the eleven mixed castes that originated from the four castes, see under Ekādaśasaṅkara Varṇas.

VARṆASAṄKARA. See under Ekādaśasaṅkara Varṇas.

VARṢA I. The teacher of Vararuci. (For details see under Vararuci).

VARṢA II. See under Kālamāna.

VĀRṢAGAṆYA. An ancient hermit. The Gandharva King Viśvāvasu learned about the connection between the individual soul and the Universal soul, from this hermit. (M.B. Śānti Parva, Chapter 318, Verse 59).

VARṢAKETU. A King of the Pūru dynasty. The father of Varṣaketu was Kṣemaka, and his son was Vipu. (Agni Purāṇa, Chapter 278).

VĀRṢṆEYA. I. A charioteer of King Nala. It was Vārṣṇeya who took the prince Indrasena and princess Indrasenā to Kuṇḍinapura when Nala, after being defeated in the game of dice, went to the forest with Damayantī. After this, Vārṣṇeya went to Ayodhyā and became the charioteer of King Ṛtuparṇa. Vārṣṇeya played an important part in finding out Nala. (For more details see under Nala).

VĀRṢṆEYA II. Another name of Mahāviṣṇu. (M.B. Bhīṣma Parva, Chapter 27, Stanza 37).

VĀRṢṆEYA III. An ancient country. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 51, Stanza 24, that the King of Vārṣṇeya brought presents to the imperial consecration-sacrifice (Rājasūya) of Yudhiṣṭhira.

VĀRTA. A King of ancient India. This King stays in the palace of Yama praising and worshipping him. (M.B. Sabhā Parva, Chapter 8, Stanza 10).

VARUṆA I. One of the eight guardians of the quarters.

1) *Birth.* Varuṇa was the son of Prajāpati, Kaśyapa born of Aditi. He was one of the twelve sons of Aditi. So he is considered to be one of the twelve Ādityas (Sons of Aditi). The twelve Ādityas are Dhātā, Aryaman, Mitra, Śakra, Varuṇa, Aṁśa, Bhaga, Vivaśvān, Pūṣā, Savitā, Tvaṣṭā and Viṣṇu. (M.B. Ādi Parva, Chapter 65, Stanza 15).

These twelve Ādityas were the twelve Devas (gods) known as Tuṣitas in the Manvantara of Manu Cākṣuṣa. A statement occurs in Viṣṇu Purāṇa, Aṁśa 1, Chapter 15, that when Vaivasvata Manvantara was about to begin after the end of Cākṣuṣa Manvantara, the famous Tuṣitas united together and took birth as the sons of Kaśyapa.

2) *Kingship of the waters.* In Kṛtayuga the Devas approached Varuṇa and said to him. "You must be the lord of all the waters, as Indra is our protector. You can live in the heart of the ocean. All the rivers in the world, and the ocean which is their husband will obey you. You will wax and wane along with Candra (Moon)." Varuṇa agreed to comply with their request. All of them anointed Varuṇa as the King of the waters. (M.B. Śalya Parva, Chapter 47).

3) *The Guardian of the quarter west.* Brahmā appointed Varuṇa as the guardian of the western zone. Vaiśravaṇa once did penance before Brahmā, and when Brahmā appeared before him, he made a request that he should be appointed as one of the guardians of the quarters. Brahmā replied. "I have already selected Indra, Varuṇa and Yama as guardians of the points. I was thinking who, the fourth, should be, when you came. So from this day onwards, Indra shall be the guardian of the East, Yama that of the South, Varuṇa, that of the West and you Vaiśravaṇa shall be the guardian of the North." After saying this, Brahmā disappeared. Thus Varuṇa became the guardian of the West. (Uttara Rāmāyaṇa).

4) *Family.* Varuṇa had several wives and children. Prominent among them were Gaurī and Varuṇānī. Mention is made about the sons Suṣeṇa, Vandī and Vasiṣṭha and daughter Vāruṇī. Cārṣaṇī was another wife of Varuṇa. Prajāpati Bhṛgu, who died in the sacrifice of Dakṣa took birth as the son of Varuṇa and Cārṣaṇī. Devī Jyeṣṭhā, the daughter of Priest Śukra was another wife of Varuṇa. The children of Jyeṣṭhā were Bala, Surā the Suranandinī and Adharmaka the destroyer of the elements. The semen of Varuṇa fell on Valmīka (White-ant-hill) from which the great hermit Vālmīki was born. Besides them, Dakṣasāvarṇi, the ninth Manu was the son of Varuṇa. Puṣkara was another son of Varuṇa. The handsome Puṣkara was received as husband by the daughter of Soma (Candra). Vandī, who was defeated by the hermit Aṣṭāvakra at the palace of Janaka was the son of Varuṇa. (M.B. Udyoga Parva, Chapter 117, Stanza 9; Ādi Parva, Chapter 66, Stanza 52; Ādi Parva, Chapter 99, Stanza 5; Vana Parva, Chapter 134, Stanza 24; Vālmīki Rāmāyaṇa, Bālakāṇḍa Sarga 17, Stanza 13; Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 46, Stanza 36).

5) *Carrying away Utathya's wife.* Bhadrā, the daughter of Soma (Moon) was extremely beautiful. Soma gave her in marriage to the hermit Utathya. Varuṇa carried her away. Utathya got angry and drank up the ocean dry. Varuṇa returned Bhadrā to Utathya. (For further details see under Utathya).

6) *Theft of Varuṇa's cow by Kaśyapa.* Kaśyapa once decided to perform a sacrifice. He made all preparations. But he did not get the required cow at the stipulated time. So he got the Homadhenu of Varuṇa by theft and began to perform the yāga (sacrifice). Varuṇa knew this. Instantly he went to Kaśyapa and demanded his cow. But Kaśyapa refused to return the cow. Varuṇa complained to Brahmā, who sent for Kaśyapa and asked him about the cow and both Brahmā and Varuṇa cursed Kaśyapa that he who had taken the cow by stealth would take birth as a cowherd in Ambāḍi. (For further details see under Kaśyapa and Nandagopa).

7) *Cursing Hariścandra.* For detailed story see under Hariścandra.

8) *Other information.*

(i) The Vaiṣṇava bow received by Śrī Rāma from Bhārgava Rāma, was given to Varuṇa. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 77, Stanza 1).

(ii) The capital city of Varuṇa one of the eight guard-

ians of the universe was called Śraddhāvatī. (Devī Bhāgavata, Skandha 8).

(iii) At the time of the burning of Khāṇḍava forest Kṛṣṇa and Arjuna helped Agni (Fire). Agni prayed to Varuṇa to supply Kṛṣṇa and Arjuna with weapons so that they might fight with Indra. Varuṇa appeared and gave Arjuna the bow 'Gāṇḍīva', a quiver which would never become empty of arrows and a banner with the emblem of a monkey depicted on it. (M.B. Ādi Parva, Chapters 234 and 237).

(iv) The image of Varuṇa should be dedicated in temples as sitting on a horned shark with a rope in hand. (Agni Purāṇa, Chapter 51).

(v) Once Varuṇa gave exhortations to Puṣkara, which he in his turn gave to Paraśurāma. (Agni Purāṇa, Chapter 151).

(vi) It is stated in Ṛgveda, Maṇḍala 1, Anuvāka 2, Sūkta 2, that Varuṇa and Mitra are the Deities of rain.

(vii) Once the King Marutta performed a sacrifice at which the guardians of the eight points were present. Rāvaṇa came to the sacrifice and tried to do harm to the hermits. At the beginning of the attack, the guardians of the points assumed forms of various creatures and escaped from the place. Varuṇa escaped in the form of a swan. (Uttara Rāmāyaṇa).

(viii) Rāvaṇa defeated Yama. On his return he defeated the Uragas (serpents) of Pātāla (Nether world). After this, he challenged Varuṇa, who came out with his sons and army and fought with Rāvaṇa, who won the battle. (Uttara Rāmāyaṇa).

(ix) Varuṇa is a member of the assembly of Brahmā. (M.B. Sabhā Parva, Chapter 117, Stanza 51).

(x) When Arjuna went to the world of Devas, Varuṇa gave him the weapon Pāśa (rope). (M.B. Vana Parva, Chapter 41, Stanza 27).

(xi) Indra, Agni, Yama and Varuṇa tested Nala and finally gave him blessings. (For details see under Damayantī).

(xii) Once Varuṇa performed penance along with other gods in Viśākhayūpa. (M.B. Vana Parva, Chapter 90, Stanza 16).

(xiii) Varuṇa once gave Ṛcīka thousand black-eared horses. (For further details see under Ṛcīka).

(xiv) At the coronation of Śrī Rāma, Varuṇa made his appearance and proclaimed that Sītā was chaste and pure. (M.B. Vana Parva, Chapter 291, Stanza 29).

(xv) Varuṇa had the bow Gāṇḍīva in his possession for hundred years. (M.B. Virāṭa Parva, Chapter 43, Stanza 6).

(xvi) Once Śrī Kṛṣṇa defeated Varuṇa. (M.B. Udyoga Parva, Chapter 130, Stanza 49).

(xvii) Parṇāśā, the mother of the King Śrutāyudha once worshipped Varuṇa with vow and fast and Varuṇa gave her boons and a club to Śrutāyudha. (M.B. Droṇa Parva, Chapter 92).

(xviii) Varuṇa gave Subrahmaṇya two followers named Yama and Atiyama. (M.B. Śalya Parva, Chapter 45, Stanza 45).

(xix) Besides Varuṇa gave Subrahmaṇya an elephant. (M.B. Śalya Parva, Chapter 46, Stanza 52).

(xx) Once Varuṇa performed a Rājasūya (royal consecration sacrifice) at Yamunātīrtha. (M.B. Śalya Parva, Chapter 49, Stanza 11).

(xxi) When Balabhadra Rāma died and his soul went to Pātāla (under world), there was Varuṇa also among those who came to receive him. (M.B. Mausala Parva, Chapter 4, Stanza 16).

(xxii) At the time of his great departure, Arjuna threw the bow Gāṇḍīva and the arrows over the sea to return them to Varuṇa. (M.B. Mahāprasthāna Parva, Chapter 1, Stanza 41).

(xxiii) Words such as Aditiputra, Āditya, Ambupa, Ambupati, Amburāṭ, Ambvīśa, Apāmpati, Devadeva, Gopati, Jalādhipa, Jaleśvara, Lokapāla, Salilarāja, Salileśa, Udakapati, Vāripa, Yādasāmbhartā and so on have been used as synonyms of Varuṇa in Mahābhārata.

VARUṆA II. A Deva Gandharva. It is mentioned in Mahābhārata, Ādi Parva, Chapter 65, Stanza 42, that this Devagandharva was the son of Prajāpati Kaśyapa born of his wife Muni.

VĀRUṆA (S). The sons of Aṅgiras. (See under Payasya).

VARUṆADVĪPA. An island famous in the Purāṇas. Mention is made about this island in Mahābhārata, Sabhā Parva, Chapter 33.

VĀRUṆAHRADA. A lake of God Varuṇa. It is mentioned in Mahābhārata, Udyoga Parva, Chapter 98, Stanza 18, that the god Agni (Fire) always shines in this lake.

VARUṆĀNĪ. A wife of Varuṇa.

VARUṆASROTASA. A holy place situated in Māṭhara forest in South India. (M.B. Vana Parva, Chapter 88, Stanza 10).

VĀRUṆATĪRTHA. A holy place at the mouth of river Indus. Mention is made in Mahābhārata, Vana Parva, Chapter 82, Stanza 63, that those who bathe in this place will be filled with radiance and will enter the world of Varuṇa.

VĀRUṆI I. (Vāruṇibhṛgu). The hermit Bhṛgu having died in the sacrifice of Dakṣa, took birth again from the sacrifice of Varuṇa. At this stage the name of Bhṛgu was Vāruṇibhṛgu. (For further details see under Bhṛgu I).

VĀRUṆĪ II. The daughter of Varuṇa. When the Devas and the Asuras churned the sea of Milk, four damsels were caused to arise by Varuṇa and holy pot of Ambrosia, by Soma. The four damsels were Sulakṣmī, Vāruṇī, Kāmodā and Śreṣṭhā, of whom Vāruṇī was married by Devas. (Padma Purāṇa, Bhūmi Khaṇḍa, Chapter 119).

VĀRUṆĪTĪRTHA. A holy place situated in Pāṇḍyadeśa in South India. (Mahābhārata, Vana Parva. Chapter 88, Stanza 13).

VARŪTHA. A King of the family of Aṅga. (Agni Purāṇa, Chapter 277).

VARŪTHINĪ. A celestial maid. This celestial maid performed a dance in the palace of Indra, in honour of the visit of Arjuna. (M.B. Vana Parva, Chapter 43, Stanza 29).

VAŚA. A hermit who is praised in the Ṛgveda. (Ṛgveda, Maṇḍala 1, Sūkta 116).

VĀSANĀ. Wife of the Vasu named Arka. (Bhāgavata, Skandha 6).

VASANTAKA. A person in the story of Udayana. (See under Udayana).

VAŚĀTALA. A country in India famous in the Purāṇas. Mention is made in Mahābhārata, Sabhā Parva,

Chapter 52, Stanza 15, that the princes of this country gave presents to Yudhiṣṭhira at the time of his sacrifice of royal consecration.

VASĀTI I. A king of the Candra (lunar) dynasty. He was the eighth son of Janamejaya. (M.B. Ādi Parva, Chapter 94, Stanza 57).

VASĀTI II. A country in ancient India. The Kṣatriya kings of this country took the side of the Kauravas in the Bhārata Battle and were employed to protect Bhīṣma. (M.B. Bhīṣma Parva, Chapter 51, Stanza 14).

VASĀTI III. A King who fought on the side of Duryodhana. When Abhimanyu entered Cakra-vyūha of the army formed by Droṇa this King took a vow that he would commit suicide if he did not kill Abhimanyu and then ran to the scene of the battle. In the fight between Vasāti and Abhimanyu, Vasāti was killed. (M.B. Droṇa Parva, Chapter 43, Verses 8-10).

VASĀTIKA. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. He was killed in the fight with Abhimanyu. (M.B. Droṇa Parva, Chapter 44, Stanza 8).

VĀSAVADATTĀ. Wife of Udayana. (See under Udayana).

VAŚAVARTĪ. A group of devas (gods). It is said that in the third Manvantara there were five groups of Devas, each group containing twelve persons, known as the Sudhāmās, the Satyas, the Japas, the Pratardanas and the Vaśavartins. (For more details see under Manvantara)..

VĀSAVĪ. Another name of Satyavatī the mother of Vyāsa. (Mahābhārata, Ādi Parva, Chapter 63).

VAŚĀYU. A son born to Purūravas by Urvaśī. (Padma Purāṇa, Sṛṣṭi Khaṇḍa, 12).

VASIṢṬHA. A hermit who was the son of Brahmā.

1) *The three births of Vasiṣṭha.* Vasiṣṭha with the radiance of Brahmā, is very famous in the Purāṇas. He had three births.

i) *First birth.*

a) *Birth.* Vasiṣṭha is one of the mental sons of Brahmā. This is the first birth of Vasiṣṭha.

"Nārada was born from the lap, Dakṣa was born from the right thumb, Vasiṣṭha from the breath (prāṇa) Bhṛgu from the skin, Kratu from the hand of Brahmā."

In this birth, Arundhatī was the wife of Vasiṣṭha. Arundhatī was known by the name Ūrjā also. There is a Purāṇic story behind the marriage of Vasiṣṭha and Arundhatī.

In her previous birth the name of Arundhatī was Sandhyā. She was born from the passion of Brahmā. As soon as she was born she grew up. Seeing her exquisite beauty the Prajāpatis were filled with excitement. Even Brahmā, her father, was some-what excited at her sight. Śiva, who understood this, teased Brahmā. Sandhyā was ashamed. Even after Śiva, Brahmā, Prajāpatis and the others had gone their ways, she remained there blaming her birth. She said to herself: "The moment I was born, I grew up to be a young woman. My father and my brothers looked at me with desire. I also looked at them excitedly. As an atonement for this sin, I will burn my body in fire. I do not want a body desired by my father and brothers. With this decision she went to the mountain Candrabhāga, which is the source of the river Candrabhāgā, and began to perform penance. Brahmā who came to know of this, was filled with pity and sent Vasiṣṭha to her. He went there in the form of a Brahmin boy and taught her how to perform penance. After the return of Vasiṣṭha she continued the severe penance to Viṣṇu. Her penance became the subject of talk and wonder everywhere. After a short while Viṣṇu appeared before her sitting on his conveyance Garuḍa. She praised Viṣṇu. Viṣṇu was pleased with her and asked what her desire was. She said: "Lord, creatures should not be sexually excited at their birth. They should have sexual desire only when they are grown up. The three worlds must know that I am chaste. In all my births I should not look at anybody except my husband with sexual desire. The man who looks at me with sexual desire should lose his manliness and become a hermaphrodite."

Mahāviṣṇu agreed to her request. It was from that day onwards that sexual desire appeared in creatures in their grown-up stage only, after they have passed the stages of infancy and childhood. Mahāviṣṇu told her. "It is preordained that this body of yours will be burnt in fire. Medhātithi, (Meghātithi), the son of Priyavrata is performing the great sacrifice called Jyotiṣṭoma which is to be completed in twelve years. It is coming to a close. There is none equal to him because of this sacrifice. That great hermit's sacrifice is being performed in the basin of this river Candrabhāgā. Unseen by the hermits, you should go there and get into the fire. Because of my blessing you will be born from that fire as the daughter of Medhātithi. You should go into the fire thinking of him whom you want to be your husband in this birth."

Mahāviṣṇu touched Sandhyā with the tip of his finger. Sandhyā walked to the sacrificial hall. Seen by none, she got down into the fire. She was burnt in the blazing fire. By the order of Viṣṇu; the God fire placed Sandhyā who was burnt in the sacrificial fire, in the Solar region. The sun divided that body into two and placed them in his chariot. The upper portion became the prātassandhyā (dawn) between the day and the night and the lower portion became the Sāyantana Sandhyā (the evening twilight). At the end of the sacrifice, from the centre of the sacrificial fire a girl, like the flame of fire rose up. Medhātithi took that child in his hands and called her Arundhatī. The child became famous throughout the three worlds, as the name stood for the principle that on no reason what-so-ever will righteousness be obstructed. (Rodha means obstruction. So Arundhatī is one who cannot be obstructed). In some other Purāṇas Arundhatī is given as the daughter of Prajāpati Kardama and Devahūti.

b) *Marriage.* Arundhatī grew up in the hermitage of Medhātithi. Candrabhāgā holy bath which was the playfield of Arundhatī, is even today, known as Arundhatītīrtha. Arundhatī became five years of age. Brahmā saw her when she was playing on the ground after having taken her bath. At the instruction of Brahmā, Arundhatī was entrusted to Sāvitrī and Bahulā for education. Sāvitrī is the wife of the Sun. Arundhatī lived in Mānasa lake with Sāvitrī, Gāyatrī, Bahulā, Sarasvatī, Drupadā and such other celestial women and completed her education. One day Arundhatī happened to see Vasiṣṭha who was shining with radiance. They fell in love with each other. Parents and relatives and the elders came to know of this. Sāvitrī patting Arundhatī blessed her to become the wife of

Vasiṣṭha. The marriage of Arundhatī with Vasiṣṭha was conducted in the presence of the Gods.

c) *Sons.* Seven sons, named Citraketu, Purocis, Viraca, Mitra, Ulbaṇa, Vasubhṛdyāna and Dyumān were born to Vasiṣṭha by Arundhatī. All the seven of them were Brahmarṣis.

d) *The meaning of the names Vasiṣṭha and Arundhatī.* The meaning of the name Vasiṣṭha is given by Vasiṣṭha himself as follows:—

I am known as Vasiṣṭha for two reasons. I am 'Vasumān'. The Śrutis say that Air, Earth etc. are Vasus. I have become Vasiṣṭha because I have brought under control the Vasus beginning with Aṇimā (the power of reducing the body to an atom). See what Arundhatī herself says, about the meaning of the name Arundhatī.

"I consider mountains, earth and heaven as elements in which I live, only after considering my husband as the element in which I live. My husband is the first and foremost element in my life. Moreover I conform (anurodha) with the mind of my husband. So know me as Arundhatī."

e) *Conjugal fidelity of Arundhatī.* The Saptarṣis (the seven hermits) once left Arundhatī alone in a forest and went to the Mountain Himālayas to gather fruits and roots. In those days, due to severe summer, the earth became a wilderness. So the hermits lived in the Himālayas. Arundhatī all alone did penance in the forest. On one day Śiva took the form of a Brahmin and going near Arundhatī requested her for alms. She replied: "There are only Ziziphus fruits here, and nothing else to eat." The Brahmin asked her to boil them. She placed the pot of Ziziphus fruits on the oven and sat there hearing the good stories told by the Brahmin. Thus without thinking about her hunger or thirst she sat there for twelve years hearing the stories narrated by the Brahmin. When the hermits returned from Himālayas, Śiva assumed his original form and said, "Hermits! This woman, sitting in the hermitage, has acquired more penance than you have acquired in the Himālayas. Good woman! What boon do you want?" She requested that that place should be known as the holy place called 'Badarapacana (cooking of Ziziphus fruits). Śiva allowed it. Even today that place is considered a holy place.

f) *Death.* When so many devas were dead at the sacrifice of Dakṣa, Vasiṣṭha also died along with them. Arundhatī followed her husband. After death both of them entered the firmament and became two stars.

g) *Seeing Arundhatī.* In India there is a custom of showing the women, the star Arundhatī. Arundhatī is the first of the women who took only one husband in her life. The meaning of this custom is this that this mentality of Arundhatī should be acquired by the married women of India. Moreover, if the star stands in front of the star Vasiṣṭha, it is considered to forebode calamities in the world. (Kālikā Purāṇa).

ii) *Second birth.*

General information. Vasiṣṭha who died at the sacrifice of Dakṣa took birth again from the sacrificial fire of Brahmā. Akṣamālā was the wife of this Vasiṣṭha. Akṣamālā was the rebirth of Arundhatī. So, in some Purāṇas, both are shown as one. This birth of Vasiṣṭha was terminated by the curse of emperor Nimi of the Ikṣvākú dynasty. (For details see under Nimi).

(iii) *Third birth.* In the third birth Vasiṣṭha was born from a pot as the son of Mitrāvaruṇas. In this birth Vasiṣṭha was the brother of Agastya. (For detailed story see under Agastya, para 2). In this birth the wife of Vasiṣṭha was an Arundhatī, who was the sister of Nārada. Thus according to the Purāṇas, it took three births for Vasiṣṭha to complete his life. It is difficult to ascertain, in which particular birth, a particular story, stated in the Purāṇas, took place. It is probable that a large number of episodes might have taken place in the second and third births.

Stories connected with the life of Vasiṣṭha are given below:

2) *Vasiṣṭha and Viśvāmitra.* Vasiṣṭha and Viśvāmitra were two hermits who quarrelled with each other throughout their lives. The quarrel between Vasiṣṭha a Brahmin hermit and Viśvāmitra a royal hermit, is given below:

(i) *Reason for the enmity.* Viśvāmitra was a King who cared much for the welfare of his subjects. Once he went with his army to hunt. He became tired by the hunt and reached the hermitage of Vasiṣṭha who welcomed them with hospitality. He told them that food would be ready when they returned after a bath. The King and his men bathed quickly and when they returned, a grand feast was ready for so many thousands. The King was in great perplexity. After the meals Viśvāmitra approached the hermit Vasiṣṭha and asked him how he got such a grand feast ready. He replied that the cow Kāmadhenu in his hermitage was capable of granting any wish. The king desired to have the cow. He asked the hermit to exchange the cow for a crore of ordinary cows. Vasiṣṭha did not agree to this. Viśvāmitra said that the noble and superior things of the country belonged to the King. The hermit did not agree to that also. Finally Viśvāmitra was about to take away the cow by force. Thus the quarrel began. Understanding the wish of Vasiṣṭha Kāmadhenu held her horns and tail up and stood as a fierce and cruel figure. From the various limbs of the cow so many thousands of warriors jumped out and a fierce battle ensued in which the hundred sons and the huge army of Viśvāmitra met with defeat. At last Viśvāmitra tried to launch a direct attack against Vasiṣṭha. But the arrows of Viśvāmitra were changed to flowers when they touched the body of Vasiṣṭha. At last the King admitted that the power of the penance of a Brahmin hermit was the real power and he admitted defeat from Vasiṣṭha. From that day onwards a deep-rooted, hatred against Vasiṣṭha arose in the heart of Viśvāmitra. He left the administration of his Kingdom in the hands of his relatives and went to the south where he erected a hermitage and began to do severe penance. He acquired great powers of penance and became a royal hermit of immense attainments and the quarrel between the two great hermits Vasiṣṭha and Viśvāmitra began. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, 5 sargas from 51).

(ii) *Second confrontation.* The next contest between the two hermits was due to the king Triśaṅku of the Solar dynasty. Triśaṅku wanted bodily attainment of heaven. Vasiṣṭha tried to discourage the king. Viśvāmitra took up the matter. He began to perform a sacrifice to lift up the king bodily to heaven, and Triśaṅku began to rise up higher and higher. But Indra did not allow him

to enter bodily into the heaven. At last Viśvāmitra, by the power of his penance created an artificial heaven midway between the heaven and the earth and placed Triśaṅku in that heaven. With this the gap between the two hermits widened. (For more details see under Triśaṅku).

(iii) *Third confrontation.* By the blessing of Varuṇa, a son named Lohita was born to Hariścandra. He had promised Varuṇa to sacrifice his son Lohita. But Lohita came to know of this and he left the palace. Hariścandra was in a difficult situation. Vasiṣṭha advised him to buy a son and to sacrifice him. Accordingly a Brahmin boy named Śunaśśepha was bought. Vasiṣṭha decided to sacrifice him. Viśvāmitra said that he could not be sacrificed. Hariścandra was loved by Vasiṣṭha. So Viśvāmitra tried to harm him as far as possible. Hariścandra fell in the trap of Viśvāmitra and lost his country, city, wi.e, everything and had to live in funeral places. (For detailed story see under Hariścandra.)

(iv) *Fourth confrontation.* Vasiṣṭha did not like the deception practised by Viśvāmitra, on Hariścandra. Once Viśvāmitra and Vasiṣṭha met in the forest by chance. Vasiṣṭha scolded Viśvāmitra, who had only the guise of a hermit, thus: "You wicked Viśvāmitra! Why do you put the truthful Hariścandra into so much misery? You are deceiving him as the stork sits in meditation and deceives the fish. So you will become a stork."

Viśvāmitra looked at the hermit Vasiṣṭha who had cursed him and said. "So long as I am a stork you shall be Kingfisher. Thus they cursed each other.

Both of them became birds and went to the shore of Mānasa lake and each building a nest on the top of trees began to live there. There was nothing but quarrel between the two birds daily. Both pecked and scratched each other to such an extent that they were covered with bleeding wounds. They looked like an Erythrina tree filled with flowers. Everybody who saw them was filled with sadness. Thus they lived there for a long time.

Once the Kind-hearted Brahmā, the father of Vasiṣṭha, saw their sorry plight. Having pity on them he came there with the other gods and delivered them both from the curse. (Devī Bhāgavata, Skandha 6).

(v) *Fifth confrontation.* Viśvāmitra called the river Sarasvatī and asked her to bring Vasiṣṭha along with her current. Sarasvatī did not like the idea. Still, fearing the curse of Viśvāmitra she agreed to do so. The river-basin where Vasiṣṭha had been performing penance was pulled down by the current of the river, and taking Vasiṣṭha in the current carried him down. Sarasvatī did not wish to leave Vasiṣṭha at the mercy of Viśvāmitra. So when they reached the door of the hermitage of Viśvāmitra, she carried him further down in a swift current. Viśvāmitra got angry and cursed Sarasvatī. "Let blood flow through the river." With that the water of Sarasvatī changed to blood-colour. The gods were perplexed at this. They all gathered on the banks of the river. In the presence of the gods, both the hermits came to a compromise. Thenceforward that place became a holy tīrtha under the name Vasiṣṭhāpavāha. (M.B. Śalya Parva, Chapter 42).

3) *Other details.*

(i) Vasiṣṭha changed Ilā a woman, into a man. (For details see under Ilā I).

(ii) Wives and children. Seven sons Rajas, Gotra, Ūrdhvabāhu, Savana, Anagha, Sutapas and Śukra, were born to Vasiṣṭha by his wife Ūrjā. These seven pure and just persons were the Saptarṣis (seven hermits) in the first Manvantara. (Viṣṇu Purāṇa, Aṁśa I, Chapter 10).

(Rāja, Gātra, Ūrdhvabāhu Savana, Alaghu, Śukra (and Sutapas are the names given in Agni Purāṇa, Chapter 20, of the sons of Vasiṣṭha born by his wife Ūrjā).

(iii) Vasiṣṭha and emperor Nimi. (See under Nimi)

(iv) The Ṛgveda of Vasiṣṭha. There are ten Maṇḍalas in Ṛgveda, of which the seventh Maṇḍala was composed by the sages of Vasiṣṭha's hermitage.

(v) Cursing Rāvaṇa. Once Rāvaṇa asked Vasiṣṭha to come as his teacher and teach him the Vedas and the other scriptures. Vasiṣṭha did not comply with his request. The angry Rāvaṇa got Vasiṣṭha a captive. But the King Kuvalayāśva of the Solar dynasty, liberated Vasiṣṭha from captivity. The rescued Vasiṣṭha cursed Rāvaṇa. You and your family will be exterminated by those born of the Solar dynasty." (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

(vi) Vasiṣṭha jumped into the river. See under Adṛśyantī.

(vii) In uniting Tapatī and Saṁvaraṇa Vasiṣṭha played a very prominent part. (See under Tapatī).

(viii) It was Vasiṣṭha who put a stop to the sacrifice for the extermination of the Rākṣasas (giants) performed by Parāśara. (See under Parāśara).

(ix) Vasiṣṭha and Mucukunda. See under Mucukunda.

(x) Vasiṣṭha told Śrī Rāma the history of the dynasty of Ikṣvāku. (Vālmīki Rāmāyaṇa Bāla Kāṇḍa, Sarga 73).

(xi) The hermitage of Vasiṣṭha was situated in the valley of mount Mahāmeru. (Mahābhārata, Ādi Parva, Chapter 29, Stanza 6).

(xii) The cow of Vasiṣṭha was stolen by the eight Vasus See under Aṣṭavasus.

(xiii) Vasiṣṭha was the teacher of Bhīṣma. (Mahābhārata Ādi Parva, Chapter 103, Stanza 45).

(xiv) Vasiṣṭha participated in the Birth festival of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 51).

(xv) Vasiṣṭha tried to commit suicide. (See under Adṛśyantī).

(xvi) Vasiṣṭha shone in the assembly of Brahmā. (M.B Sabhā Parva, Chapter 11, Stanza 19).

(xvii) In the Bhārata-battle an effort was made by Vasiṣṭha to dissuade Droṇa from the battle. But it was in vain. (M.B. Droṇa Parva, Chapter 190, Stanza 33).

(xviii) Vasiṣṭha was one of the hermits who came to visit Bhīṣma on his bed of arrows. (Śānti Parva, Chapter 47, Stanza 7).

(xix) Once rain failed in the world and creatures became miserable. At that time Vasiṣṭha fed the creatures. (M.B. Anuśāsana Parva, Chapter 137).

(xx) Once Indra lost the Devaloka (the world of the Devas) and he became gloomy and miserable. Vasiṣṭha went to him and consoled him. (M.B. Śānti Parva, Chapter 291, Stanza 91).

(xxi) Vasiṣṭha was one of the hermits who were Brahmin tribal workers. (M.B. Śānti Parva, Chapter 296, Stanza 17).

(xxii) Once Vasiṣṭha imparted knowledge to King Janaka. This exhortation is given in Mahābhārata, (Śāntī Parva, six chapters from 302).

(xxiii) Vasiṣṭha was one of the twentyone Prajāpatis. (M.B. Śānti Parva, Chapter 334, Stanza 36).

(xxiv) Vasiṣṭha is considered to be one of the Citraśikhaṇḍīs (Saptarṣis—seven hermits) (See under Citraśikhaṇḍīs).

(xxv) Once Vasiṣṭha talked about Puruṣārthas (the objects of life) to Brahmā. (M.B. Anuśāsana Parva, Chapter 6).

(xxvi) Vasiṣṭha talked to Saudāsa about giving cows as alms. (M.B. Anuśāsana Parva, Chapter 78, Stanza 5).

(xxvii) On another occasion Vasiṣṭha gave advice to Paraśurāma and talked about the origin of Gold. (M.B. Anuśāsana Parva, Chapter 84, Stanza 44).

(xxviii) Vasiṣṭha once told Arundhatī how weakness was caused. (M.B. Anuśāsana Parva, Chapter 93, Stanza 31).

(xxix) Vasiṣṭha avowed that he was not one of them who had stolen the lotus flowers of Agastya. (Anuśāsana Parva, Chapter 23, Stanza 114).

(xxx) Āpava, Arundhatīpati, Brahmarṣi, Devarṣi, Hairaṇyagarbha, Maitrāvaruṇi, Vāruṇi, and such other words are used as synonyms of Vasiṣṭha, in the Mahābhārata.

VĀSIṢṬHA. An Agni (fire). (Mahābhārata, Vana Parva, Chapter 220, Stanza 1).

VĀSIṢṬHA (M). Vasiṣṭha tīrtha. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, that he who bathes in this tīrtha would become a Brahmin.

VĀSIṢṬHA PARVATA. A mountain famous in the Purāṇas. It is mentioned in Ādi Parva, Chapter 214, Stanza 2, that Arjuna came and sat on this mountain during his pilgrimage.

VASIṢṬHĀPAVĀHA. An ancient holy bath on the banks of the river Sarasvatī. (See under Vasiṣṭha, fifth confrontation).

VASIṢṬHĀŚRAMA. A holy place near Niścirāsaṅgama. This holy bath is famous throughout the three worlds. Those who bathe in this place will enjoy the fruits of performing Vājapeya yajña. (Drinking sacrifice). (M.B. Vana Parva, Chapter 87, Stanza 140).

VASORDHĀRĀ. Wife of the Vasu named Agni. (Bhāgavata, Skandha 6).

VASTRAPA. A group of Kṣatriyas. The princes belonging to this group brought presents to Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 52, Stanza 15).

VĀSTUPURUṢA. In days of yore a ghost of immense size, who was feared by all other ghosts came into existence. This ghost was buried inside the earth by the Devas. This ghost is called Vāstupuruṣa. He is the deity of whatever we build on the earth. The offering made to this Vāstupuruṣa on completion of a house is called "Puravāstubali". (Agni Purāṇa, Chapter 40).

VASU I. A King named Uparicaravasu. For further details see under Uparicaravasu).

VASU II. Aṣṭavasus. (The eight Vasus). (For further details see under Aṣṭavasus).

VASU III. A son born to Kuśa, King of Kanyākubja by his wife Vaidarbhī. Kuśa had four sons, Kuśāmba, Kuśanābha, Asūrtarajas and Vasu. Of them Kuśāmba built the city of Kauśāmbī, Kuśanābha the city of Mahodayapura, Asūrtarajas the city of Dharmāraṇya and Vasu the city of Girivraja which is erected in the middle of five hills. The river Māgadhī flows around this city. (Vālmīki Rāmāyaṇa, Bālakāṇḍa Sarga 32).

VASU IV. A Vasu is mentioned in Brahmāṇḍa Purāṇa Chapter 58, as the brother of Paraśurāma. Vasu, Rumaṇvān, Suṣeṇa, Viśvāvasu and Paraśurāma were the five sons born to Jamadagni by his wife Reṇukā.

VASU V. A son of Murāsura. The sons of Murāsura were, Tāmra, Antarīkṣa, Śravaṇa, Vasu, Vibhāvasu, Nabhasvān and Aruṇa. (Bhāgavata, Skandha 10).

VASU VI. A mighty King of the Kṛmi dynasty. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 13).

VASU VII. It is mentioned in Mahābhārata, Ādi Parva, Chapter 94, Stanza 17, that the King Īlina had five sons, Duṣyanta, Śūra, Bhīma, Pravasu and Vasu by his wife Rathantarī.

VASU VIII. A scholarly Brahmin-hermit. The hermit Paila was the son of this Vasu. (M.B. Sabhā Parva Chapter 33, Stanza 35).

VASU IX. Vasu is used as a synonym of Śiva in Mahābhārata, Anuśāsana Parva, Chapter 17, Stanza 140.

VASU X. A name of Mahāviṣṇu. (M.B. Anuśāsana Parva, Chapter 149, Stanza 25).

VASU XI. A King. He was born to Uttānapāda by Sūnṛtā. A controversy arose among hermits once, about cow-sacrifice and for a solution of the problem the hermits approached this king Vasu, who told them his perception that the sacrifice of cow was, strictly speaking, a matter of slaughter and as such it was to be forbidden. As the hermits could not agree with the King, they cursed him "Let the King go to Pātāla (underworld). Vasu then did very severe penance and attained heaven. (Matsya Purāṇa, 143, 18-25).

VASUCANDRA. A King who was the supporter and helper of Yudhiṣṭhira. He was as mighty as the powerful Indra. (M.B. Droṇa Parva, Chapter 158, Stanza 40).

VASUDĀMĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 5).

VASUDĀNA I. A Kṣatriya King. This King who was a member of the council of Yudhiṣṭhira. was the ruler of Pāṁśu. It is stated in Mahābhārata that this King presented Yudhiṣṭhira with twentysix elephants and two thousand horses. (Sabhā Parva, Chapter 52, Stanza 27). In the Bhārata battle this King was the support of Yudhiṣṭhira and Dhṛṣṭadyumna. But he was killed by the arrow of Droṇa. (M.B. Udyoga Parva, Chapters 151 and 171; Droṇa Parva, Chapters 23 and 190; Karṇa Parva, Chapter 6).

VASUDĀNA II. A prince of Pāñcāla, who fought on the side of the Pāṇḍavas. He was killed by Droṇācārya. (M.B. Droṇa Parva, Chapter 21, Stanza 55).

VASUDĀNAPUTRA. A King who had taken the side of the Kauravas and fought against the Pāṇḍavas. He killed Abhibhū, the son of King of Kāśī. (M.B. Karṇa Parva, Chapter 4, Stanza 74).

VASUDATTĀ I. Mother of Vararuci. (See under Vararuci).

VASUDATTA II. (VĀSUDEVA). Father of Sudevā, a woman who had taken rebirth as a hog. (See under Sudevā III).

VĀSUDEVA I. Being the son of Vasudeva, Śrī Kṛṣṇa was called Vāsudeva.

VĀSUDEVA II. See under Pauṇḍrakavāsudeva.

VASUDEVA. Father of Śrī Kṛṣṇa.

1) *Genealogy.* See under Kṛṣṇa.

2) *Previous birth and current birth.* Vasudeva was the rebirth of Prajāpati Kaśyapa. Aditi and Surasā, the wives of Kaśyapa took birth as Devakī and Rohiṇī respectively. (For details see under Kaśyapa).

3) *Marriage and Family.* Rohiṇī, the wife of Vasudeva, gave birth to Balarāma, the fighter Sāraṇa, Durdhara, Dama, Piṇḍāraka and Mahāhanu. Of Devakī who was also called Māyā and Amāvāsī, the younger son Kṛṣṇa and his beautiful sister Subhadrā were born. Vijaya, Rocamāna, Vardhamāna and Devala were sons born by Upadevī. The two sons Agāvaha and Mandaga, otherwise called Angada were born of Vṛkadevī. Revanta who could not be defeated in battle, was born from Saptamīdevī. The first son of Vasudeva was Kauśika, whose birth was from a Vaiśya woman called Śraddhā Devī when Vasudeva was travelling in the forest. Kapila, a mighty son was born by the queen Śrutandharā. Saubhadra head of the archers and Abhava were born by his wife Janā. (Padma Purāṇa, P. 1314).

4) *Other details.*

(i) Vasudeva was the son of Śūrasena, and the husband of Devakī, the father of Śrī Kṛṣṇa, the brother of Kuntī, and the minister of Ugrasena. It was Vasudeva who sent the priest Kaśyapa to Śataśṛṅga to perform the purification ceremonies such as naming etc. of the Pāṇḍavas. (M.B. Ādi Parva, Chapter 123, Dākṣiṇātya-pāṭha).

(ii) After the Bhārata-battle, Vasudeva asked Śrī Kṛṣṇa and learned from him the detailed news about the battle. (Aśvamedha Parva, Chapter 60).

(iii) Vasudeva fell into a swoon when he heard that Subhadrā had become unconscious. (M.B. Aśvamedha Parva, Chapter 61, Stanza 5).

(iv) The ceremony of offering to the manes (Śrāddha) of Abhimanyu was performed by Vasudeva. (M.B. Aśvamedha Parva, Chapter 62, Stanza 1).

(v) When the Yādavas fought among themselves after drinking liquor, Śrī Kṛṣṇa went to Dvārakā and visited Vasudeva, and requested him to protect his wives who were awaiting Arjuna. Then after kissing the feet of Vasudeva, Śrī Kṛṣṇa and Balabhadra Rāma went to do penance. (M.B. Mausala Parva, Chapter 4, Stanza 8).

(vi) When the dynasty of Vṛṣṇi was completely destroyed Vasudeva thinking about the Supreme soul in his heart forsook his body. (M.B. Mausala Parva, Chapter 7, Stanza 15).

(vii) Arjuna performed the funeral rites of Vasudeva and aided his four wives to enter the funeral pyre. (M.B. Mausala Parva, Chapter 7, Stanza 19).

(viii) Vasudeva entered heaven and took his place among Viśvadevas (gods concerned with offering to the manes). (M.B. Svargārohaṇa Parva, Chapter 5, Stanza 17).

(ix) The synonyms of Vasudeva, used in Mahābhārata are Ānakadundubhi, Śauri, Śūraputra, Śūrasūnu, Yadūdvaha and so on.

VĀSUDEVABHAṬṬATIRI. A Sanskrit poet of Kerala. Vāsudevabhaṭṭatiri was a poet who used alliteration abundantly. His important works are 'Yudhiṣṭhira-vijaya, Tripuradahana Śaurikathā, Vāsudeva Vijaya, Gajendramokṣa, Nalodaya etc.

VASUDHĀ. Daughter of Narmadā, a Gandharva woman. Narmadā had three daughters Sundarī, Ketumatī and Vasudhā. (For more details see under Puṣpotkaṭā).

VASUDHĀRĀ. A holy place. Those who visit this place could enjoy the fruits of performing horse-sacrifice. If one gives offering to the manes after getting oneself purified by bathing in this holy tīrtha (bath), one will attain the world of Viṣṇu. There is a lake of the Aṣṭavasus (eight Vasus) in this place. By bathing there, one could become the subject of the love and regard of the eight Vasus. (M.B. Vana Parva, Chapter 82, Stanza 63).

VASUHOMA. A King of the country of Aṅga. Once he gave advice to Māndhātā on righteousness. (M.B. Śānti Parva, Chapter 122, Stanza 1).

VASUJYEṢṬHA. A King. This King was the son of Puṣyamitra. (Matsya Purāṇa, 272, 28).

VĀSUKI. One of the famous Nāgas (serpents).

1) *Birth.* The uragas and nāgas (serpents) were born to Prajāpati Kaśyapa by his wife Kadrū. Vāsuki, the eldest son of Kadrū spent his childhood with his parents.

2) *Difference of opinion.* Vinatā and Kadrū staked on the colour of the tail of Uccaiśśravas (A horse obtained at the churning of the sea of Milk. To win the stake, Kadrū asked her sons to hang on the tail of Uccaiśśravas as black hairs. But the truthful Vāsuki was not prepared to do so. Kadrū cursed Vāsuki and the others who sided with him. From that day onwards Vāsuki and those who were cursed, separated from their mother and formed into a serpent group. (M.B. Ādi Parva, Chapters 37 and 48).

3) *The length of Vāsuki.* The Devas and the asuras decided to get Amṛta (Ambrosia—the celestial honey of immortalily) by churning the sea of milk. The Devas went to bring Mandara-mountain, to be used as the churning rod. Their attempt was futile. The asuras made a trial with the same result. The Bhūtagaṇas (Guards) of Śiva also made a vain attempt. On the instruction of Viṣṇu, Garuḍa went and brought the mountain as easily as an eagle takes away a frog. Now Vāsuki should be brought. The Devas and Gandharvas failed in that attempt also. Garuḍa who was haughty of his strength and speed, went to the city of the nāgas (serpents) and requested Vāsuki to come to the sea of Milk. Vāsuki replied that if the matter was so urgent he had no objection for being carried to that place. He took the middle part of Vāsuki in his beak and flew up higher and higher and reached beyond the horizon. Still the lower half of Vāsuki was lying on the ground. So he took Vāsuki in his beak as folded in two. Still the result was the same. Garuḍa became aware of the impossibility of carrying Vāsuki and returned, ashamed and disappointed. Viṣṇu rebuked him for his arrogance. After this, Śiva stretched his hand to Pātāla. Vāsuki became a small bangle on that hand. Thus Vāsuki was brought to the shore of the sea of Milk. (Kamba Rāmāyaṇa, Yuddha Kāṇḍa).

4) *Other details.*

(i) For the safety and protection of the Nāgas (serpents) Vāsuki gave his sister Jaratkāru as wife to the hermit Jaratkāru. (See under Jaratkāru).

(ii) The nāgas anointed Vāsuki as their King. (M.B. Ādi Parva, Dākṣiṇātyapāṭha, Chapter 36).

(iii) When Vāsuki saw the serpents, born of his family, falling into the sacrificial fire of Janamejaya and dying

in large numbers, he sent his nephew Āstīka to find out a way to rescue the perishing nāgas. (M.B. Ādi Parva, Chapter 53, Stanza 20).

(iv) Vāsuki participated in the birth festival of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 71).

(v) Vāsuki advised the Nāgas to give the divine juice to Bhīmasena, in accordance with the request of Āryaka. (See under Bhīmasena).

(vi) Vāsuki stays in the palace of Varuṇa worshipping him. (M.B. Sabhā Parva, Chapter 9, Stanza 8).

(vii) Arjuna once allured the sister of Vāsuki. (M.B. Virāṭa Parva, Chapter 2, Slanza 14).

(viii) In Tripuradahana (the burning of Tripura) Vāsuki acted as the bow-string of Śiva and as the axle of his chariot. (M.B. Karṇa Parva, Chapter 34, Stanza 22).

(ix) In the fight between Arjuna and Karṇa, Vāsuki was a well-wisher of Arjuna. (M.B. Karṇa Parva, Chapter 87, Stanza 43).

(x) The Devas anointed Vāsuki as the King of the Nāgas. (M.B. Śalya Parva, Chapter 37, Stanza 30).

(xi) Vāsuki gave Subrahmaṇya two followers named Jaya and Mahājaya. (Śalya Parva, Chapter 45, Verse 52).

(xii) Vāsuki is one of the seven nāgas which hold up the earth. (M.B. Anuśāsana Parva, Chapter 150, Stanza 41).

(xiii) When Balabhadrarāma went to Pātāla after his death, Vāsuki had gone there to receive him. (M.B. Mausala Parva, Chapter 4, Stanza 15).

(xiv) Once Vāsuki and Vāyu tried to find out who was the more powerful of the two, in consequence of which contest Mount Trikūṭa was broken from the vicinity of Mahāmeru and was thrown into the southern Sea. (See under Trikūṭa).

(xv) Words such as Nāgarāṭ, Nāgarāja, Nāgendra, Pannaga, Pannagarāṭ, Sarparāja, and so on are used as synonyms of Vāsuki in Mahābhārata.

VĀSUKITĪRTHA. A holy place situated on the banks of the Gaṅgā in Prayāga. Bhogavatītīrtha is another name of this holy bath. It is mentioned in Mahābhārata Vana Parva, Chapter 85, Stanza 86, that by taking bath in this holy tīrtha one could attain the fruits of performing the horse-sacrifice.

VASUMĀN I. (VASUMANAS). A King of the dynasty of Ikṣvāku.

1) *Genealogy.* Descended from Viṣṇu in the following order. Brahmā - Marīci - Kaśyapa - Vivasvān - Vaivasvata Manu - Ikṣvāku - Vikukṣi - Śaśāda - Kakutstha (Purañjaya) - Anenas - Pṛthulāśva - Viṣvagaśva - Prasenajit - Yuvanāśva - Māndhātā - Purukutsa - Trasadasyu - Anaraṇya - Haryaśva - Vasumanas.

2) *Birth.* Haryaśva, the King of Ayodhyā married Mādhavī, the daughter of Yayāti. Vasumanas was their son. (M.B. Ādi Parva, Chapter 86, Stanza 56).

3) *Marriage proposal.* A damsel named Hariṇī was proposed to be given in marriage to Vasumanas. But another man carried her away. To know the story see under Durmada II.

4) *Other information.*

(i) Once Yayāti who fell from heaven on the earth met with Vasumanas. Because of the merit of mingling with good people Yayāti attained heaven again. (M.B. Ādi Parva, Chapter 86, Stanza 56).

(ii) Vasumanas entered heaven along with Kings like Aṣṭaka and others. (M.B. Ādi Parva, Chapter 93, Stanza 16).

(iii) Vasumanas sits in the palace of Yama and praises him. (M.B. Sabhā Parva, Chapter 8, Stanza 13).

(iv) He went on pilgrimages and earned fame and wealth. (M.B. Vana Parva Chapter 94, Stanza 17).

(v) He was present at the horse-sacrifice of Aṣṭaka the son of Viśvāmitra. (M.B. Vana Parva, Chapter 198, Stanza 1).

(vi) He once got into the aerial chariot of Indra and came and stood over the city of Virāṭa and witnessed the battle between Arjuna and the teacher Kṛpa. (M.B. Virāṭa Parva, Chapter 56, Stanza 9).

(vii) It was near Vasumanas and others who had been performing the sacrifice of Vājapeya and worshipping Mahāviṣṇu, that Yayāti fell from heaven. (M.B. Udyoga Parva, Chapter 121, Stanza 10).

(viii) Vasumanas became famous under the name Dānapati (lord of donations) because he had given Yayāti, the fruits of his good deeds. (M.B. Udyoga Parva, Chapter 122, Stanza 9).

(ix) While he was the King of Kosala he conducted a consultation with Bṛhaspati as to how he could bring about the prosperity of the country. (M.B. Śānti Parva, Chapter 68, Stanza 6).

VASUMĀN II. (VASUMANAS). A King who was famous in the council of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Stanza 32).

VASUMĀN (VASUMANAS) III. A fire. It is stated in Mahābhārata, Vana Parva, Chapter 221, Stanza 27, that if a woman during her monthly course happens to touch the holy fire, an aṣṭakapāla should be offered to the fire Vasumān. This fire called Vasumān now stays in the palace of Brahmā. (M.B. Sabhā Parva, Chapter 11, stanza 30).

VASUMĀN (VASUMANAS) IV. A prince of the family of Janaka. It is mentioned in Mahābhārata, Śānti Parva, Chapter 309, that a hermit had given him exhortations regarding righteousness.

VASUMITRA I. An ancient Kṣatriya King. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 41 that this King was born from a portion of the asura named Vikṣara, the son of Danāyu.

VASUMITRA II. A King born of the dynasty of Śuṅga. It is mentioned in Bhāgavata, Skandha 10, that Bhadraka, otherwise called Udaṅka was the son of this King.

VASUPRABHA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 63).

VASUŚARMĀ. See under Dharmaśarmā I.

VASUṢEṆA. A name of Karṇa at the time of his boyhood. He was called by the name Vasuṣeṇa by his foster-father Adhiratha and his foster-mother Rādhā. (See under Karṇa).

VASUŚRĪ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 14).

VASVANANTA. The father of Yuyudha, and the son of Upagupta. He was the King of Videha. (Bhāgavata. Skandha 9).

VASVOKASĀRĀ. One of the seven branches of the Ganges. (M.B. Bhīṣma Parva, Chapter 6, Stanza 48).

VAṬA. One of the five attendants given to Subrahmaṇya by the god Aṁśa. The five attendants were Vaṭa, Parigha, Bhīma, Dahati, and Dahana. (M.B. Śalya Parva, Chapter 45, Stanza 34).

VĀTA. One of the Saptarṣis (seven hermits) of the Manvantara (Age of the Manu) of Manu Svārociṣa. In this age of the Manu the Devendra was Vipaścit. The Saptarṣis of that Age of the Manu were Ūrja, Stamba, Prāṇa, Vāta, Vṛṣabha, Niraya and Parīvān. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 1).

VĀṬADHĀNA. A Kṣatriya King. This King was born from a portion of the asura Krodhavaśa (Mahābhārata, Ādi Parva, Chapter 63, Stanza 67).

VĀṬADHĀNA(M). A country in ancient India. The people of this country were called the Vāṭadhānas. The following information is available about them from the Mahābhārata.

(i) Nakula defeated the Vāṭadhānas who were Kṣatriyas at the time of his regional conquest. (M.B. Sabhā Parva, Chapter 32, Stanza 8).

(ii) Once the Kauravas surrounded this country which abounded in wealth and food. (M.B. Udyoga Parva, Chapter 19, Stanza 31).

(iii) Vāṭadhāna was one of the foremost countries in India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 47).

(iv) In the Garuḍa Vyūha of the army formed by Bhīṣma, Aśvatthāmā and the Vāṭadhānas stood at the head of disposition, in the Bhārata-Battle. (M.B. Bhīṣma Parva, Chapter 27, Stanza 4).

(v) Once Śrī Kṛṣṇa defeated the Vāṭadhānas. (M.B. Droṇa Parva, Chapter 11, Stanza, 17).

(vi) It is mentioned in Mahābhārata, Karṇa Parva, Chapter 73, Stanza 17 that in Bhārata-battle Arjuna destroyed all the armies of the country of Vāṭadhāna.

VĀTĀDHIPA. A King who is famous in the Purāṇas. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 31, Stanza 15, that this King was subdued by Sahadeva during his southern regional conquest.

VĀTAGHNA. One of Viśvāmitra's sons who were expounders of Vedas. (M.B. Anuśāsana Parva, Chapter 4, Stanza 54).

VĀTAJA. A country in Ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 45).

VĀTĀPI I. A giant. See under Agastya, Para 5, for the story of how this asura was eaten along with his food by Agastya.

VĀTĀPI II. A notorious asura (demon) born to Prajāpati Kaśyapa by his wife Danu. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 28).

VAṬARODHA. A hell. For further details see the section Naraka under Kāla.

VĀTASKANDHA. A hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 7, Stanza 14, that he sits in the palace of Indra praising and worshipping him.

VĀTAVEGA I. (VĀYUVEGA). One of the hundred sons of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Ādi Parva, Chapter 195, that he had been present at the Svayaṁvara (marriage) of Draupadī and in the Karṇa Parva, Chapter 84, Stanza 2, that he was killed by Bhīmasena in the Bhārata-battle.

VĀTAVEGA II. One of the famous sons of Garuḍa. (M.B. Udyoga Parva, Chapter 101, Stanza 10).

VĀTIKA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 67).

VATSA I. Son of Pratardana the King of Kāśī. It is stated in Mahābhārata, Śānti Parva, Chapter 49, Stanza 79, that the name Vatsa was given to him because he was brought up in his childhood by calves of cows.

VATSA II. A King of the family of Śaryāti. This King was the father of Tālajaṅgha and Hehaya. (M.B. Anuśāsana Parva, Chapter 30, Stanza 7).

VATSA III (VATSABHŪMI). A country in ancient India. The following information is given about this country in the Mahābhārata.

(i) Bhīmasena conquered this country during his regional conquest. (M.B. Sabhā Parva, Chapter 30, Stanza 10).

(ii) Karṇa once brought this country under control. (M.B. Vana Parva, Chapter 254, Stanza 9).

(iii) During the battle of Bhārata, the people of Vatsa were on the side of the Pāṇḍavas. (M.B. Udyoga Parva, Chapter 53, Stanza 1.

(iv) Deified beings (semigods) and heavenly singers had lived in this country. There is an asylum there for holy men. Ambā, the princess of Kāśī once lived in this hermitage. (M.B. Udyoga Parva, Chapter 186, Stanza 34).

(v) Ambā became a river and still flows through this country under the name Ambā. (M.B. Udyoga Parva Chapter 186, Stanza 40).

(vi) In the battle of Bhārata, the warriors of Vatsa stood on the left side of the disposition of the army called Krauñcāruṇavyūha, formed by Dhṛṣṭadyumna. (M.B. Bhīṣma Parva, Chapter 50, Stanza 53).

VATSALĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 72).

VATSANĀBHA. A hermit. Dharma, once took the form of a she-buffalo and saved Vatsanābha from heavy rain. After this he thought that he was an ungrateful man and so he decided to forsake his body. But Dharma dissuaded him from this attempt. (M.B. Anuśāsana Parva, Dākṣiṇātya Pāṭha, Chapter 12).

VATSARA. The younger of the two sons of Dhruva. Utkala, the elder was a man of abstinence. So the younger brother Vatsara became the prince apparent. Vatsara married the princess named Svarvīthī. Six sons named Puṣpārṇa, Tigmaketu, Īśa, Ūrja, Vasu and Jaya were born to them. (Bhāgavata, Skandha 4).

VĀTSYA I. A hermit belonging to the Guruparamparā (the line of teachers). It was this hermit Vātsya who wrote the famous Vātsyāyana Sūtra (the science of Amour). He was one of the guests at the serpant-sacrifice (Sarpasatra) of Janamejaya. (M.B. Ādi Parva Chapter 53, Stanza 9). He visited Bhīṣma who lay on the bed of arrows. (M.B. Śānti Parva, Chapter 47, Stanza). See under Guruparamparā.

VĀTSYA II. A country famous in the Purāṇas. This country has the name Vatsa also. (See under Vatsa)

VĀYASAVIDYĀ. The art of making the crow tell the past and foretell the future. (For further details see under Kālakavṛkṣika).

VĀYU I. One of the eight guardians of the world. (Dikpālakas).

1) *General information.* Vāyu was born from the breath of Viśvapuruṣa. (Ṛgveda 10, 90). Tvaṣṭā was the son in-law of Vāyu. The eight dikpālakas are Indra, Vahni (Fire), Yama, Nirṛti, Varuṇa, Vāyu, Kubera and Śiva. Vāyu is the guardian of the North West zone. The palace of Bhagavān Vāyu is known as Gandhavatī.

2) *Confrontation with Vāsuki.* Once Vāyu and Vāsuki tried to find out who of the two was mightier, in consequence of which, Trikūṭaparvata, a peak of Mount

Himālaya, was broken from its bed and thrown into the southern ocean near Laṅkā. Later, the city of Laṅkā was built on this mountain. (For details see under Trikūṭa).

3) *Children.* Bhīmasena and Hanūmān are said to be the prominent sons of Bhagavān Vāyu. It is mentioned in Ṛgveda, Maṇḍala 1, Anuvāka 7, Sūkta 112, that Agni was the son of Vāyu. To make fire from wood by attrition, the hands obtain strength by the help of the life breath called Vyāna (a breath or vāyu). It is from this, that the idea that fire is the son of Vāyu, came into existence. To know how Vāyu obtained the paternity of Bhīma and Hanūmān see under Bhīma and Hanūmān. It is stated in Brahma Purāṇa that a group of celestial maids called 'Mudā' owes its origin to Vāyu.

4) *Love of Vāyu.* Once Bhagavān Vāyu happened to see the six beautiful daughters of Kuśanābha, a king, and he was excited sexually. As the princesses refused to satisfy his desire, Vāyu changed the damsels into hunchbacks, by a curse. (For detailed story see under Kuśanābha).

5) *The Vāyus (breaths) in the body.* (See under Nāḍīcakra).

6) *Curbing the arrogance of Silk-cotton tree.* Long ago a silk-cotton tree grew up on the top of the Himālayas. It grew up to be a big tree spreading its branches in all directions. Birds built their nests on the branches of that big tree and hermits and animals found shelter under its shade. The silk-cotton tree became arrogant. Once Nārada came there and praised the tree:— "How gigantic, this silk-cotton tree is ! Even in a great storm its branches do not move." The praise of Nārada made the tree more haughty. It told Nārada that the storm etc. were its servants. Nārada told Vāyu, what the silk-cotton tree said to him. Vāyu got angry and coming to the tree, said thus:- "You, wicked silk-cotton tree, in days of yore, when Brahmā was carrying on creation he took rest on you for a while. That is why I keep motionless when I come to you. It is not because I am afraid of you. I knew that you belittled me before Nārada. If you are bold enough, come and fight with me."

The silk-cotton tree accepted the challenge. Next day Bhagavān Vāyu changed into a storm and blew against the tree. The tree lost leaves, flowers and fruits and stood bare. Thus within a very short time the arrogance of the tree was curbed.

This story was told to Yudhiṣṭhira by Bhīṣma, to show that rendering help to a foe, will only make him haughty. (M.B. Śānti Parva, 3 Chapters from 154).

Other details.

(i) When Indra cut off the wings of the mountains, Bhagavān Vāyu saved the mountain Maināka from this danger, by hiding it in the ocean. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 1, Stanza 126).

(ii) The image of Bhagavān Vāyu should be consecrated as sitting on the haunch of a deer, holding a flag. (Agni Purāṇa, Chapter 51).

(iii) Indra sent Vāyu also along with Menakā to hinder the penance of Viśvāmitra. While Menakā was dancing in front of Viśvāmitra, Vāyu displaced her cloth. (M.B. Ādi Parva, Chapter 72, Stanza 1).

(iv) It is mentioned in Mahābhārata, Vana Parva, Chapter 19, Stanza 22, that Vāyu is the messenger of the gods.

(v) Mention is made in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 20, that Vāyu stays in the palace of Brahmā, praising him.

(vi) Once Pradyumna tried to kill Śālva. At that time Vāyu went to Pradyumna as the messenger of Gods. (M.B. Vana Parva, Chapter 19, Stanza 22).

(vii) Vāyu proved that Damayantī was chaste. (M.B. Vana Parva, Chapter 76, Stanza 36).

(viii) Vāyu declared that Sītā was chaste. (M.B. Vana Parva, Chapter 291, Stanza 27).

(ix) In Tripuradahana (the burning of Tripura) Vāyu acted as the arrow of the bow of Śiva. (M.B. Droṇa Parva, Chapter 202, Stanza 76).

(x) Vāyu gave Subrahmaṇya two attendants called Bala and Atibala. (M.B. Śalya Parva, Chapter 45, Stanza 44).

(xi) Once Vāyu advised Purūravas about the need of a priest. (M.B. Śānti Parva, Chapter 72, Stanzas 10-25).

(xii) Once Bhagavān Vāyu talked elaborately on the secrets of goodness and badness. (M.B. Anuśāsana Parva, Chapter 128).

(xiii) Bhagavān Vāyu once talked about the greatness of Brahmins to Kārtavīryārjuna. (M.B. Anuśāsana Parva, Chapter 152).

VĀYU II. An ancient hermit of India. It is mentioned in Mahābhārata, Śānti Parva, Chapter 47, Stanza 9, that this hermit visited Bhīṣma on his bed of arrows.

VĀYUBALA. See under Vāyucakra.

VĀYUBHAKṢA. An ancient hermit. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 13, that this hermit had been a prominent figure in the palace of Yudhiṣṭhira.

VĀYUCAKRA. A hermit. It is mentioned in Mahābhārata, Śalya Parva, Chapter 38, Stanza 32, that this Vāyucakra was born from the semen kept in a pot by the hermit called Maṅkaṇaka. From this same pot some other hermits such as Vāyubala, Vāyujvāla and others were born. (See under Maṅkaṇaka, Para 3).

VĀYUHĀ. A son of the hermit Maṅkaṇaka. (See para 3, under Maṅkaṇaka).

VĀYUJVĀLA. See under Vāyucakra.

VĀYUMAṆḌALA. A son of the hermit Maṅkaṇaka. See para 3, under Maṅkaṇaka.

VĀYUPURĀṆA. One of the eighteen Purāṇas. (See under Purāṇa).

VĀYURETAS. A son of the hermit Maṅkāṇaka. (See para 3, under Maṅkaṇaka).

VĀYUVEGA I. A Kṣatriya King in ancient India. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 63 that this King was born from a portion of the asura named Krodhavaśa.

VĀYUVEGA II. A son of the hermit Maṅkaṇaka. (See Para 3, under Maṅkaṇaka).

VĀYUVEGA III. One of the sons of Dhṛtarāṣṭra. He was present at the Svayaṁvara (marriage) of Draupadī (M.B. Araṇya: Chapter 177, Verse 2).

VAYYA. A royal hermit of the period of Ṛgveda. Mention is made about the royal hermits such as Vayya, Karkandhu and others in Ṛgveda, Maṇḍala 1, Sūkta 112.

VEDA. The sun of the hermit Ayodhadhaumya. (For further details see under Ayodhadhaumya).

VEDA (S).

1) *Introduction.* The root 'Vid' in Sanskrit means 'to know'. The books composed of the knowledge of the

Āryans, collected and compiled were called the Vedas.

2) *The origin and importance of the Vedas.* It is said that Brahmā was the creator of the Vedas. Many say that, for the performance of sacrifices Brahmā created from Agni (fire), Vāyu (Wind) and Ravi (the Sun), the three Vedas Ṛg, Yajus and Sāman which are eternal and in accordance with regulations.

The Vedas have two sides, the spiritual and the mundane. Moreover all the explanations of the Vedas from the Brāhmaṇas to the Bhāṣya of Sāyaṇa, pertain to sacrifices. The literary meaning of Veda is mundane. Considering these two points and the facts that they are religious books and that they reveal the mental and social outlooks of the early Āryans, and as the origin of all the thoughts of Indians, all the Vedas, especially Ṛgveda, hold a lofty place.

3) *Parts of the Vedas.* Mahāviṣṇu incarnated as Vyāsa in Dvāpara Yuga and divided the Vedas. The first Veda consisted of four pādas and a hundred thousand granthas. Vyāsa divided it into four parts known as, Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda. The sage and seer Vyāsa thus created by Ṛg, "Hautra" (a collection of lyrics in praise of different Gods, to be recited by the priest styled the 'hotṛ'), by Yajus "Ādhvaryava", (a book of sacrificial prayer, of prose formulas to be uttered by the 'Adhvaryu' priest, who performed the manual work involved in a sacrifice), by Sāman, "Audgātra", (Songs meant to be sung at the Soma sacrifice by a special class of priests 'Udgātṛ') and by Atharva "Brahmatva", (a collection of songs, spells and incantations, for the healing of disease, the restoration of harmony, the exorcism of evil spirits and to celebrate the power and omniscience of God) and established them separately. Paila, a scholar in Ṛgveda, and a disciple of Vyāsa, gave the original Veda to Indrapramiti and its Saṁhitā (collections) to Bāṣkala as gifts. Bāṣkala divided the Saṁhitā into four, and gave each of them to Baudhya and others. Yajurveda was divided into twentyfour branches. They were composed by Vaiśampāyana of extraordinary intelligence, a disciple of Vyāsa. Kāṇḍas (Chapters) such as Vājasaneya etc. were composed later by hermits such as Yājñavalkya and others in the form of Smṛtis (tradition, as handing down only the tradition derived from ancient sages, to whom the Vedas were 'revealed'). Jaimini the disciple of Vyāsa, divided Sāmaveda into different branches. Sumantu and Sukarmā compiled separate Saṁhitās (collections) from them. Sukarmā composed thousand Saṁhitās. Sumantu the disciple of Vyāsa took the Atharvaveda and taught it to thousands of Paippalāda disciples. By the blessings of Vyāsa, Sūta made the Purāṇa Saṁhitā (the collection of Purāṇas). (Agni Purāṇa, Chapter 150).

4) *Branches of the Vedas.* It has already been mentioned that the Vedas are four in number called Ṛg, Yajus, Sāma and Atharva. Each of these Vedas has branches called Saṁhitās (collections) and Brāhmaṇas (treatises relating to prayer and sacrificial ceremony). Āraṇyakas are appendices to the Brāhmaṇas. Upaniṣads (secret or esoteric doctrines) are appendices of the Āraṇyakas. Thus each of the Vedas has Saṁhitās, Brāhmaṇas, Āraṇyakas and Upaniṣads. All these are, in a way, expositions of the Vedas. In all these expositions there are numberless Sūktas. All these taken together are called Vedic literature.

In the Saṁhitās there are lyrics in praise of different gods. All these are spells and incantations (mantras) in the form of songs. The under-currents of all these spells are Vedas and stories from the Vedas. Generally speaking the Brāhmaṇas contain prose texts giving practical observations on sacrifice which are mentioned in the songs of praise. Here and there stories from Purāṇas and epics occur. The Āraṇyakas (forest-texts) got that name, because they are books of instruction to be given in the forest or writings meant for wood-dwelling hermits. As they contained esoteric spells and incantations which might cause injury even to those who were not concerned with them instruction in them was not given in towns or villages. The contents of the Āraṇyakas are the allegorical signification of the rites and sacrifices and the mystic meaning of the Vedas.

It has been mentioned that the Upaniṣads are appendices of the Āraṇyakas. Still there is not much difference between the two and hence they cannot be separated from one another so easily. The Upaniṣads are called Vedāntas, (The aim and completion of the Vedas), because they are the end of the Vedas. The Vedāntas belong to the later period of the Vedic age. Instruction in Vedāntas was given only after completing the study of the mantras (Vedas) and the Brāhmaṇas.

The Upaniṣads contain philosophical speculations about the conception of Brahman and the Vedas. The word Veda includes the Vedāṅgas also. Vedāṅgas (Ancillaries of the Vedas) are Śikṣā (phonetics), Vyākaraṇa (grammar), Chandas (metrics), Nirukta (etymology), Joytiṣa (astronomy), and Kalpa (ritual). At first instruction is given in the study of Brahman and the study of Vedas. When more discussions and expositions on them are needed, the study of Brāhmaṇas and Āraṇyakas are resorted to. In course of time the Brāhmaṇas and Āraṇyakas, which contain discussions and expositions of the Vedas became independent branches of study under these names. That is why they contain mainly prose texts.

There are one lakh of mantras or spells and incantations in all the four Vedas taken together. They are for blessing everybody and to make the four objects of life easily attainable. Sāṅkhyāyana and Āśvalāyana sorted and grouped the mantras. Accordingly there are two thousand one hundred and ten mantras known as Brāhmaṇas. Dvaipāyana and other hermits have stated the number of granthas (verses) in Ṛgveda. It is said that there are one thousand nine hundred and ninety nine mantras in Yajurveda. There are one thousand eightysix branches also. The branches in Yajus are known by the names Kāṇvī, Mādhyandinī, Kaṭhī, Madhyakaṭhī, Maitrāyaṇī, Taittirīya, Vaiśampāyanikā and so on.

In Sāma Veda there are branches such as Kauthumī, Ātharvaṇāyinī and so on; and songs such as Āraṇyakam, Uktham, Ūham and so on. The number of Sāmavedic verses are nine thousand four hundred and twenty-five.

Sumantu, Jañjali, Ślokāyani, Śaunaka, Pippalāda, Muñjakeśa and such others were responsible for the sorting and grouping of the mantras in the Atharvaveda. Altogether there are one thousand six hundred Upaniṣads. (Agni Purāṇa, Chapter 271).

5) *Expositions of the Vedas.* The religion of the Āryans became an established one when Vyāsa had created the

Vedasaṁhitās. The aim of Vyāsa was to bring about uniformity in the religious observances by performing rites and rituals, religious ceremonies such as sacrifices etc. without any flaw. Following this a very wide Vedic literature grew up. The study of the Vedas, critical review of meaning, the connection between mantras and tantras (Chants and rituals), Grammar, etymology, all these became inevitable. As the Vedas could be looked at from different points of view, from very early days, various types of expositions of the Vedas came out. Seven types of commentaries, Nairukta, Yājñika, Vaiyākaraṇa Jyautiṣa, Sāmpradāyika Ādhyātmika, Aitihāsika (pertaining to etymology, sacrifice, grammar astronomy, customs of a tribe, Brāhma or Spiritual legends and ancient lore) were the prominent among them. When the westerners began research work in the Vedas, another branch of literature also took form, known as the Āgamikas (the historical). Even in the time of Yāska, who was an authority on Nirukta (etymology) the Vedas were expounded on the basis of legends and ancient lore. Hints to this effect are seen in Yāska's works. Mention is made about other types of expositions also, in them. The last book of importance in the Sāmpradāyika type of exposition, was Vedārthaprakāśa, of Sāyaṇa. But the commentary of Skandasvāmī, the books Ṛgarthadīpikā and Udgīthabhāṣya of Mādhavācārya etc. have spread the sāmpradāyika type of speculations in India. There is another cult in India which believes that everything seen in the Vedas is spiritual and that the spells and incantations are esoteric.

6) *The gods of the Vedas.* All the gods known today are not found in the Vedas. Even those who are found do not have the prominence that is given to them now. For example, the deity Viṣṇu, worshipped as one of the three godheads today, is not as omnipotent as the Indra of the Vedas. Though Viṣṇu is praised in five spells in Ṛgveda, when compared with other deities, he was not of much prominence. In the Vedas the incarnation of Vāmana is not given much importance. Even though Rudra is a recognized deity and mention occurs about Kapardī, in the Vedas, there is not a song of praise of Śiva in the Ṛgveda. There is no mention at all, about the worship of the Phallus, Devī and so on in the Vedas. The Vedas celebrate the Omniscience of Varuṇa, Indra, Agni, Mitra, the Maruts and so on. The lustre of Indra was gradually dimmed with the efflux of time and he became a mere libertine in the Purāṇas. The importance of many deities such as Varuṇa, Agni, Mitra, Aśvin and so on was greatly diminished in the Purāṇas. Thirtythree deities pertaining to Earth, Ether and Sky are praised in the Vedas.

7) *The rites concerning instruction in Vedas.* Manu has given certain instructions as to how the teaching of Vedas should be conducted.

8) *The teachers of Veda.* See under Guruparamparā.

9) *The period of the Vedas.* The Indians believe that the spells and incantations and the Brāhmaṇas are not man-made, but are revelations by God. So they are considered to be beginningless and endless. The hermits are considered to be seers of the spells. It is mentioned "Mantradraṣṭāraḥ na tu Kartāraḥ". (They are seers of Mantra, not makers). In the opinion of one party, according to this maxim, it is not necessarry to search for the creators or the period of creation, of mantras. They hold that only the Sūtras (thread, clue, guide, rule, aphorism) are made by man.

The westerners and the modern thinkers of India do not agree completely with this view. They believe that the early Āryans who entered India, first settled down in the Punjab and that the local civilization which they had assumed, broke out as songs of praise. In course of time, these songs of Praise took the form of Ṛgveda mantras (saying, song, formula). In the beginning there was only one Veda. Many believe that this state continued up to B.C. 1500. It is a fact universally acknowledged, that this Vedic literature is the most ancient literature of the world. There is difference of opinion as to the period of origin of this Vedic literature. Prof. Macdonell and Prof. Jacobi are foremost among those who have made their opinions. In the opinion of Prof. Macdonell, the Vedic literature originated in the period between B.C. 1500 and 1200. But Jacobi's opinion is that all the Vedas were made before B.C. 4000.

VEDADIṢA. The son of Bṛhadratha, the King of Cedi. Mention is made about him in Bhāgavata, Skandha 9.

VEDAGARBHĀ. A name of Devī. When Devī killed Śumbha and such other Asuras, Indra got pleased with her and praised her as follows :

> "Āryā, Durgā, Vedagarbhā,
> Ambikā, Bhadrakālī; Bhadrā, Kṣemyā
> Kṣemakarī, Naikabāhū, I praise you."
> (Agni Purāṇa, Chapter 12).

VEDAKALPA. A section of Atharvaveda. The hermit Muñjakeśa divided Atharva Veda into five Saṁhitās (collections) called Nakṣatra Kalpa, Veda Kalpa, Saṁhitā Kalpa, Āṅgirasa Kalpa, and Śānti Kalpa. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 6).

VEDANĀ. A goddess who caused pain to living things. Adharma married Hiṁsā. Two daughters named Nṛtā and Nirṛti were born to them. From them Bhaya, Naraka, Māyā and Vedanā were born. Mṛtyu was the daughter of Māyā. Duḥkha was the son of Vedanā. (Agni Purāṇa, Chapter 20).

VEDĀṄGA. See under Veda.

VEDANIDHI. A hermit. For further details see under Pramohinī.

VEDĀNTA. See under Veda.

VEDAŚARMĀ I. The son of a brahmin named Śivaśarmā. (See under Śivaśarmā).

VEDAŚARMĀ II. See under Vidura.

VEDAŚIRAS I. A hermit born in the clan of Bhṛgu. He was born to the hermit Mārkaṇḍeya by his wife Mūrdhanyā otherwise called Dhūmrā. Pīvarī was the wife of Vedaśiras. (Brahma : 2, 11, 7; Vāyu Purāṇa 28 : 6).

While Vedaśiras was doing penance once, a celestial maid named Śuci came to make him deviate from penance. A daughter was born to him by her. Yamadharma wished to kidnap that daughter. Vedaśiras cursed Yamadharma to become a river. (Skanda Purāṇa, 4 : 259).

VEDAŚIRAS II. A hermit. He was the son born to Kṛśāśva by his wife Dhiṣaṇā. Vedaśiras learned Viṣṇu Purāṇa from the Nāgas (serpents) in Pātāla (underworld) and taught it to his disciple Pramati. (Viṣṇu Purāṇa, 6 : 8 : 47).

VEDASMṚTĀ. A river. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 17).

VEDASPARŚA. A teacher-priest who was a disciple of the hermit Kabandha. This teacher divided Atharvaveda into four parts and gave each of his four disciples, a part. (Vāyu Purāṇa 61 : 50).

VEDAŚRUTI. A river famous in the Purāṇas. It is mentioned in Vālmīki Rāmāyaṇa, Ayodhyā Kāṇḍa, Sarga 49, that Śrī Rāma crossed this river and entered the hermitage of Agastya.

VEDĀŚVĀ. An ancient river. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 28, that the people of Bhārata drank the water of this river.

VEDAVATĪ (DEVAVATĪ). A previous birth of Sītā. (See under Sītā).

VEDAVYĀSA. See under Vyāsa.

VEDĪ. Wife of Brahmā. (M.B. Udyoga Parva, Chapter 117, Verse 10).

VEDĪTĪRTHA I. A holy bath impossible to reach. This tīrtha is at the origin of river Indus. He who visits this holy place will attain the fruits of horse sacrifice and will enter heaven. (M.B. Vana Parva, Chapter 84, Stanza 47).

VEDĪTĪRTHA II. A holy place situated on the border of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 59, that those who bathe in this tīrtha will obtain the fruits of giving thousand cows as alms.

VEGAVĀN I. A nāga (serpent) born in the family of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Ādi Parva, Chapter 57, Stanza 17, that this serpent fell in the sacrificial fire of Janamejaya and died.

VEGAVĀN II. An asura. It is mentioned in Mahābhārata, Ādi Parva, Chapter 65, Stanza 24, that this asura was the son born to Prajāpati Kaśyapa by his wife Danu. It was this Vegavān who took rebirth as the prince of Kekaya later. (M.B. Ādi Parva, Chapter 67, Stanza 10).

VEGAVĀN III. A daitya (asura). A follower of the King of Śālva. Mention is made in Mahābhārata, Vana Parva, Chapter 16, Stanza 17, that this daitya was killed in a fight with Sāmba, the son of Kṛṣṇa.

VEGAVĀHINĪ. An ancient river in India. This river stays in the palace of Varuṇa and exalts him. (M.B. Sabhā Parva, Chapter 9, Stanza 18).

VEHATA. A medicine which helps to fatten the body. (Mahābhārata, Vana Parva, Chapter 117, Stanza 17).

VEKĀ. A woman of the race of Rākṣasas (giants). This woman was the sister of Puṣpotkaṭā and Kaikasī. (See under Akampana).

VENA I. An ancient King who was notorious for his bad rule.

1) *Genealogy.* Descended from Viṣṇu in the following order : Brahmā - Svāyambhuva Manu - Uttānapāda - Dhruva-Śiṣṭi-Ripu-Cākṣuṣa Manu-Kuru-Aṅga-Vena.

2) *Birth.* Ten sons including Kuru, were born to Manu Cākṣuṣa by his wife Naḍvalā. Āgneyī, the wife of Kuru gave birth to six sons Aṅga and others. Aṅga married Sunīthā. The son Vena was born by Sunīthā. It is mentioned in Viṣṇu Purāṇa, Aṁśa 1, Chapter 13, that Sunīthā, the mother of Vena was the eldest daughter of Yama, and in Vāmana Purāṇa Chapter 47, that this Sunīthā was the daughter born to Kāla and Mṛtyu. Vena who was born as the son of the daughter of Yama was born a wicked man because of the badness of his grandfather.

Vena grew up as a great sinner. A story occurs in Padma Purāṇa about an incident which caused Vena to become a great sinner.

The story says that Sunīthā was the mother of Vena. In her play she used to imitate her father's job which was hurting others. One day when she went to the forest for play with her maids she saw Suśaṅkha the son of a Gandharva named Gītakolāhala. That youth who was handsome in every part of his body, was doing penance meditating on the goddess Sarasvatī for the attainment of the art of music. Sunīthā began to annoy him daily. Suśaṅkha bore this annoyance patiently. He said only this -"Go away, go away." But she did not pay heed to his appeals. Once she became angry and struck him. Getting angry at this, Suśaṅkha called out, "You wicked girl ! Why do you annoy me ? You have beaten me, who am engaged in penance, for no cause." That righteous Gandharva youth curbed his anger considering that she was a woman.

She told him "My father will beat everybody in the three worlds. He will harm the wicked, and will not do any harm to the good. So he rules the country righteously." Sunīthā told all about the story to her father. Though Yama, the incarnation of righteousness, heard all that his daughter said he did not give any reply.

She again went to the forest and struck him with a whip. Suśaṅka rose up, shivering with pain and cursed her thus :

"You wicked girl ! When you become a house-holder and join your husband you will get a son who will be a scoffer of Devas and Brahmins and an all-round sinner." Thus cursing her he continued his penance. Vena was born according to this curse.

3) *The wicked rule of Vena.* The hermits anointed Vena as the King. He became lord of the whole earth. He made a proclamation thus:—"Sacrifice is prohibited. Giving alms, is prohibited. Offerings of no kind should be made. Who else, other than I, can be the Yajñapuruṣa ? (the deity who eats the food of sacrifice) ? I am the only lord and consumer of sacrifices".

Hearing this proclamation, the hermits approached him and told him that the Vedas were the basis of righteousness, that sacrifices were ordained in them, and that if no sacrifice was performed the Devas would not be pleased and so on. But this did not make any change in his behaviour.

The hermits became angry. They all gathered together and recited spells and struck him with Darbha (poa) grass and killed him. As there was no King the world fell into darkness. Because of the troubles caused by plunderers, people gathered round the hermits. Hermits joined together and churned the left hand of Vena, from which a man of short stature came out, to whom the hermits said, 'Niṣīda' (sit). Because the hermits said Niṣīda', Niṣāda came into existence from that dwarf born of the sins of Vena. Then the hermits churned the right hand of Vena. At this churning a person as big as a mountain with divine signs came out. He had bow and arrows and in his palm there were marks of a wheel and flag. Seeing this the Devas

anointed him the King of the earth. He ruled righteously and brought the goddess earth (Pṛthvī) who had estranged herself from his father Vena close to him. Because he had conciliated Pṛthvī he became famous as a King. (Vāmana Purāṇa, Chapter 47).

VENA II. One of the ten sons of Vaivasvata Manu. (Mahābhārata, Ādi Parva, Chapter 75, Stanza 15).

VEṆĀ. A river famous in the Purāṇas. Information about this river, taken from Mahābhārata, is given below :

(i) Veṇā-river stays in the palace of Varuṇa serving him. (M.B. Sabhā Parva, Chapter 9, Stanza 18).

(ii) Sahadeva defeated the ruler of the country at the basin of river Veṇā, during his conquest of the regions of the south. (M.B. Sabhā Parva, Chapter 31, Stanza 12).

(iii) Those who fast on the basin of this river for three days will go to heaven in an aerial chariot yoked with pea-cocks and swans. (M.B. Vana Parva, Chapter 85, Stanza 32).

(iv) Among the rivers which originate fire, this river also is included. (M.B. Vana Parva, Chapter 224, Stanza 24).

(v) It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 165, Stanza 20, that this is a river worthy to be remembered every morning and evening.

VEṆĀSAṄGAMA. A holy place in India. It is mentioned in Mahā Bhārata, Vana Parva, Chapter 85, Stanza 34, that those who bathe in this place shall obtain the fruits of performing a horse sacrifice.

VEṆĀṬU.

A small country situated on the southernmost point of India. This country grew in size gradually and became Travancore which forms a part of Kerala State now.

VEṆĪ. A nāga (serpent) born in the family of Kaurava. This serpent fell in the sacrificial fire of the serpent sacrifice of Janamejaya, and was burnt to death. (M.B. Ādi Parva, Chapter 57, Stanza 12).

VEṆIKĀ. A holy river in Śāka Island famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 11, Stanza 32).

VEṆĪSKANDA. A nāga (serpent) born in the Kaurava family. This serpent also fell in the sacrificial fire of the serpent sacrifice of Janamejaya and was burnt to death. (M.B. Ādi Parva, Chapter 57, Stanza 12).

VEṄKAṬĀDHVARI. A Sanskrit poet who lived in the 17th century A.D. Most important of his works, is 'Yādavarāghavīya.' This poem is a description of the greatness of Rāma and Kṛṣṇa.

VEṄKAṬANĀTHA. A Sanskrit poet who lived in the 14th century A.D. He completed nearly hundred and twenty-five poetic works. These are written in Sanskrit and Prākṛta. The major poetic work "Rāghavābhyudaya" of Veṅkaṭanātha consists of twentyfour kāṇḍas. This is a beautiful poetic work. Appayyadīkṣitar has written a commentary on this work. This poet Veṅkaṭanātha, who was also known by the name "Vedāntadeśika", was a great philosopher too. It is said that his native place was Tuppil, near Khānsi. Most of his works are based on theosophy and on the philosophy of oneness of man with God.

Veṅkaṭanātha was born in 1268 and died in November 1369, as critics say. Even today he is esteemed and venerated as a divine person.

VEṄKAṬUKU. A measure of weight in ancient India. (See under Trasareṇu)

VEṆUDĀRI. A Yādava. This Yādava once carried away the wife of Akrūra. (M.B. Sabhā Parva, Chapter 38).

VEṆUDĀRISUTA. A Yādava. It is mentioned in Mahābhārata, Vana Parva, Chapter 254, Stanza 15, that this Yādava was defeated by Karṇa during his regional conquest.

VEṆUHAYA. A king of the Lunar dynasty (Candravaṁśa). He was the son of Śatajit and the brother of Mahāhaya and Hehaya. (Bhāgavata, Skandha 9).

VEṆUJAṄGHA. An ancient hermit. This hermit shone in the assembly of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Stanza 18).

VEṆUMAṆḌALA. One of the seven divisions of Kuśadvīpa. It is mentioned in Mahābhārata, Bhīṣma Parva, Chapter 12, Stanza 12, that, in all these seven divisions, Devas, Gandharvas and men live like friends and that death has no admission to this island.

VEṆUMANTA. A mountain very famous in the Purāṇas. This mountain is white in colour. It is said that this mountain is on a par with the mountain Mandara in the Northern region. (M.B. Sabhā Parva, Dākṣiṇātyapāṭha, Chapter 33).

VEṆUPA. A country in ancient India. (Mahābhārata, Udyoga Parva, Chapter 140, Stanza 26).

VEṆUVĪṆĀDHARĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 26).

VETĀLA. An evil spirit. In the branch of fiction Fairy stories have a prominent place. Fairy stories had a good place in India from very early times. In several stories Vetālas (ghosts) have been introduced as characters. Though Vetālas have got a place in most of the stories, the Vetāla, who had turned to the path of salvation in 'Jñānavāsiṣṭha' and the narrator of twentyfive (Pañcaviṁśati) Vetāla stories of Kathāsaritsāgara are the most prominent among them.

VETĀLAJANANĪ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 13).

VETĀLAPAÑCAVIṀŚATĪ. The twentyfive stories told by Vetāla. (See under Vetāla).

VETASAVANA. An ancient holy place. The goddess Mṛtyu once did penance in this place. (M.B. Droṇa Parva, Chapter 54, Stanza 23).

VETASIKĀ. A holy place glorified by Brahmā. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 56, that those who visit this place will obtain the fruits of Horse sacrifice and will attain the world of Śukrācārya.

VETRAKĪYAGṚHA. A place near the city of Ekacakrā. (Mahābhārata, Ādi Parva, Chapter 159, Stanza 9).

VETRAKĪYAVANA. A forest. It was in this forest that Bhīmasena killed Bakāsura. (M.B. Vana Parva, Chapter 11, Stanza 30).

VETRAVATĪ. A river very famous in the Purāṇas. (Mahābhārata Bhīṣma Parva, Chapter 9, Stanza 16).

VETRIKA. A country in India. Duryodhana had sent the army of the kingdom of Vetrika for the protection of Bhīṣma. (Mahābhārata, Bhīṣma Parva, Chapter 51, Stanza 7).

VIBHAṆḌAKA (VIBHĀṆḌAKA).

1) *General information.* A hermit, born in the family of Kaśyapa. Once he happened to see Urvaśī. When he pondered over her, seminal flow occurred to him. An

antelope swallowed it and gave birth to a son. That son was known as the hermit Ṛṣyaśṛṅga, when he grew up. (For details see under Ṛṣyaśṛṅga).

2) *Other details.*

(i) Vibhaṇḍaka stays in the palace of Indra and glorifies him. (M.B. Sabhā Parva, Chapter 7, Stanza 18).

(ii) Vibhaṇḍaka is as radiant as Prajāpati. (M.B. Vana Parva, Chapter 110, Stanza 32).

VIBHĀVARĪ. A mental daughter of Brahmā. She is considered to be the personation of Night. It is mentioned in Matsya Purāṇa, Chapter 154, that according to the instruction of Brahmā, Vibhāvarī entered the body of Umā and from that day onwards the body of Umā became dark.

VIBHĀVASU I. A hermit who got angry quickly. This hermit cursed his brother Supratīka. (See under Garuḍa, para 5).

VIBHĀVASU II. A hermit. This hermit respected Yudhiṣṭhira much. (Mahābhārata, Vana Parva, Chapter 26, Stanza 24).

VIBHĀVASU III. One of the sons born to Prajāpati Kaśyapa by his wife Danu. Vibhāvasu also was present at the battle between Vṛtrāsura and Indra. (Bhāgavata, Skandha 6).

VIBHINDU. A king who was very liberal. It is mentioned in Ṛgveda, Maṇḍala 8, that this king had given Medhātithi a gift of fortysix thousand cows.

VIBHĪṢAṆA I. Brother of Rāvaṇa. The son Viśravas was born to Prajāpati Pulastya. Rāvaṇa, Kumbhakarṇa and Vibhīṣaṇa were born to Viśravas by his wife Mālinī. A daughter named Śūrpaṇakhā also was born to them. Kumbhakarṇa and Vibhīṣaṇa went to do penance under the leadership of their eldest brother Rāvaṇa. They did severe penance and obtained various boons. The boon given to Vibhīṣaṇa was to live as a righteous man. After that they came back and defeated Kubera, the ruler of Laṅkā and brought Laṅkā under their control. Rāvaṇa became the ruler of Laṅkā. Kumbhakarṇa and Vibhīṣaṇa lived with their brother in Laṅkā. Rāvaṇa married Mandodarī. Kumbhakarṇa took Vajrajvālā the daughter of Mahābali and Vibhīṣaṇa took Saralā, the daughter of Śailūṣa a Gandharva as their wives, according to Uttara Rāmāyaṇa. Rāvaṇa conquered the three worlds and was ruling as the emperor of the whole world, when Śrī Rāma and Lakṣmaṇa went to the forest, with Sītā. Rāvaṇa carried Sītā away to Laṅkā. Rāma and Lakṣmaṇa, with the help of the monkey-army entered Laṅkā. At this time Rāvaṇa called together his ministers to consider the details about the battle with Śrī Rāma. Every one present except Vibhīṣaṇa voted for the battle. Vibhīṣaṇa advised Rāvaṇa to return Sītā, the stolen property and beg Śrī Rāma for pardon. Rāvaṇa got angry and expelled Vibhīṣaṇa from Laṅkā. Vibhīṣaṇa joined the side of Śrī Rāma and informed him of all the military secrets of Rāvaṇa. In the battle which ensued Rāvaṇa was killed and Vibhīṣaṇa was made the king of Laṅkā by Śrī Rāma. It is stated in Kambarāmāyaṇa, Yuddha Kāṇḍa that according to the instruction of Śrī Rāma and at the instance of Indra, Viśvakarmā came to Laṅkā and renovated the city of Laṅkā.

Śrī Rāma returned to Ayodhyā and became the king. One day Candragupta, the second son of Sahasramukha Rāvaṇa (Rāvaṇa with thousand heads) stole away the daughter of Sugrīva and the daughter-in-law of Vibhīṣaṇa. Vibhīṣaṇa informed Śrī Rāma of this. Śrī Rāma, with Lakṣmaṇa, Vibhīṣaṇa, Sugrīva, Hanūmān and the monkey-army went to the city of Sahasramukha Rāvaṇa in the middle of Milk-sea. A fierce battle ensued which lasted for three days. All the Rākṣasas were killed. (See under Sahasramukharāvaṇa).

It is mentioned in Kamba Rāmāyaṇa that in the horse sacrifice performed by Śrī Rāma, the control of the army was in the hands of Sugrīva and financial control was vested in the hands of Vibhīṣaṇa.

VIBHĪṢAṆA II. Mention is made in Mahābhārata, as given below, about another Vibhīṣaṇa who had ruled over Laṅkā.

Once Ghaṭotkaca went to the palace of Vibhīṣaṇa as the messenger of Sugrīva. Vibhīṣaṇa who heard from Ghṭotkaca about Yudhiṣṭhira honoured the messenger greatly and gave him a large quantity of valuable presents.

VIBHĪṢAṆĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 22).

VIBHRĀJA. A King who was the descendant of Yayāti. It is stated in Bhāgavata, Skandha 9, that he was the son of Kṛti and the father of Aṇuha.

VIBHRĀJARĀJA. Father-in-law of the daughter of the hermit Śuka. Śuka, the son of Vyāsa married Pīvarī, who gave birth to four sons named Kṛṣṇa, Gauraprabha, Bhūri and Devaśruta and a daughter named Kīrti. This daughter Kīrti was married by Aṇuha the son of King Vibhrāja. Brahmadatta was the son born to Aṇuha by Kīrti. (Devī Bhāgavata, Skandha 1).

VIBHU I. A King of the family of Bharata. It is mentioned in Bhāgavata, Skandha 5, that he was the son of Prastotā and the father of Pṛthuṣeṇa.

VIBHU II. Indra of the age of the fifth Manu. (See under Manvantara).

VIBHU III. Brother of Śakuni. Bhīmasena killed him in the Bhārata-battle. (M.B. Droṇa Parva, Chapter 157, Stanza 23).

VIBHŪRASI. The son of the Agni (fire) called Adbhuta. (M.B. Vana Parva, Chapter 222, Stanza 26).

VIBHŪTI. One of Viśvāmitra's sons who were expounders of the Vedas. Anuśāsana Parva, Chapter 4, Stanza 57).

VIBHVĀ. A son of Sudhanvā who was the son of Aṅgiras. The three sons of Sudhanvā were Ṛbhu, Vibhvā and Vāja. (Ṛgveda, Maṇḍala 1, Sūkta 111).

VICAKHNU. An ancient King of India. He was a protagonist of non-killing. He was of opinion that liquor, alcoholic medicine, honey, flesh, etc. should be avoided. It is not ordained in the Vedas that these things should be used. (M.B. Śānti Parva, Chapter 265, Stanzas 3-12).

VICĀRU. One of the sons born to Śrī Kṛṣṇa by Rukmiṇī. (Bhāgavata, Skandha 10).

VICITRA. A Kṣatriya King. It is mentioned in Mahābhārata, Ādi Parva, Chapter 67, Stanza 61, that this King was born from a portion of the asura Krodhavaśa.

VICITRAVĪRYA. Father of Dhṛtarāṣṭra. (For further details see under Dhṛtarāṣṭra).

VIDAIVATA. A devil. In the previous birth, this devil was a Kṣatriya King named Harihara. This King lived as a godless man in consequence of which, he was born as a devil in his next birth. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 95).

VIDALLA. Minister of the king Dhruvasandhi. (For further details see under Dhruvasandhi).

VIDAṆḌA. A king in ancient India. It is mentioned in Mahābhārata, Ādi Parva, Chapter 182, Stanza 12, that Vidaṇḍa and his son Daṇḍa were present at the Svayaṁvara (marriage) of Draupadī.

VIDARBHA I. A brother of Bharata. It is stated in Bhāgavata, Skandha 5, that Kuśāvarta, Ilāvarta, Brahmāvarta, Āryāvarta, Bhadraketu, Sena, Indraspṛk, Vidarbha, and so on were brothers of Bharata the son of Ṛṣabha. Nimi was his son.

VIDARBHA II. See under Jyāmagha.

VIDARBHA III. An ancient country in India. The information about this Purāṇically famous country obtained from Mahābhārata, is given below:

(i) Once Sahadeva, during his regional conquest, captured Bhojakaṭa, a part of Vidarbha and expelled the king Bhīṣmaka from the country. (M.B. Sabhā Parva, Chapter 31, Stanza 11).

(ii) By the blessing of hermit Damanaka, three sons, Dama, Dānta and Damana and a daughter, Damayantī, were born to Bhīṣmaka the king of Vidarbha. (M.B. Vana Parva, Chapter 58, Stanza 5).

(iii) Having heard about the Svayaṁvara (Bride selecting a suitable husband from the candidates present) of the princess Damayantī of Vidarbha, the gods Indra, Agni, Varuṇa and Yama came to Vidarbha; (See under Damayantī).

iv) Damayantī is called Vaidarbhī because she was born in Vidarbha. (M. B. Vana Parva, Chapter 55, Stanza 12)

v) Rukmiṇī, the wife of Śrī Kṛṣṇa, was the daughter of a king of Vidarbha. Bhagavān Śrī Kṛṣṇa carried Rukmiṇī away by force. (M. B. Udyoga Parva, Chapter 158, Stanza 13)

VIDEGHA MĀTHAVA A king born of the dynasty of Mathu. There is an interesting story about this king in the Śatapatha Brāhmaṇa. It is as follows.

Videgha put Agni in his mouth and lived without talking, fearing that Agni might jump out. His priest Rahūgaṇa tried to the utmost, but he could not extricate fire from the mouth of the king.

Once by chance the word Ghṛta got out of the mouth of Rahūgaṇa. Instantly the fire in the mouth of the king blazed into a big flame and burst out of the mouth. That fire gradually increased and began to consume the world, Rivers became dry. It seemed that even Videgha and his priest would be burnt to ashes in that blazing fire. At last Videgha got into the river Sadānīrā, which flowed through the boundary of his own kingdom, with the intention of not becoming a prey to the ever -increasing fire. With this the fire abated.

VIDEHA I. Another name of emperor Nimi. (See under Janaka.

VIDEHA II The kingdom of Mithilā. This country which lies on the North East part of India was ruled by Kṣatriya kings of the dynasty of Videha. It is stated in Mahābhārata, Sabhā Parva, Chapter 29, that Bhīmasena had during his eastern regional conquest, conquered this country. About this kingdom which is the native country of Sītā, the following information is available in Mahābhārata.

(i) The hermitage of Paraśurāma was on the North of Videha. (M. B. Vana Parva, Chapter 130, Stanza 13).

(ii) The army of Videha attacked Arjuna in the battle of Bhārata. (M. B. Bhīṣma Parva, Chapter 117, Stanza 32).

(iii) Karṇa defeated the Kṣatriya princes of the country of Janaka (M. B. Droṇa Parva, Chapter 4, Stanza 6).

(iv) Paraśurāma cut the Kṣatriyas of this country into pieces with his sharp arrows. (M. B. Droṇa Parva, Chapter 70, Stanza 11).

(v) This country had been giving tribute to Karṇa. (M. B. Karṇa Parva, Chapter 9, Stanza 33).

VIDHĀTĀ. A son born to Bhṛgu. By his wife Khyāti two sons Dhātā and Vidhātā and a daughter named Lakṣmī were born to Bhṛgu. Lakṣmī was given in marriage to Viṣṇu. The daughter of Meru, Āyati, was married by Dhātā and Niyati by Vidhātā. The son Mṛkaṇḍu was born to Vidhātā by Niyati. This Mṛkaṇḍu was the father of Mārkaṇḍeya. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 10).

The following statements occur about Dhātā and Vidhātā in Mahābhārata.

(i) At Nākaloka (heaven) Dhātā and Vidhātā took the form of women and allowed hermit Uttaṅka to see them. (M. B. Ādi Parva, Chapter 3, Stanza 166).

(ii) Dhātā and Vidhātā stood above the city of Virāṭa to see the battle between Arjuna and Kṛpa. (M. B. Virāṭa Parva, Chapter 56, Stanza 11).

(iii) Dhātā and Vidhātā lived with Manu. (M. B. Ādi Parva, Chapter 65, Stanza 42).

(iv) Dhātā and Vidhātā gave to Subrahmaṇya two followers named Suvrata and Sukarmā. (M. B. Śalya Parva, Chapter 45, Stanza 42).

VIDHAVĀ A woman whose husband is dead. In ancient India, it was ordained how a widow should live. It was allowed for a widow to get a son by her younger brother -in law to continue the family line in case the death of her husband occurred before the couple had children.. The procedure about this is given in Manusmṛti, Chapter 9.

"He who goes to accept the widow with the permission of great people, should besmear his body with ghee and go to her bed in the night in a dark room. She should have only one son in this manner. After she has become pregnant, they should behave to each other as a teacher and a younger brother-in-law."

VIDHṚTI. Son of Khagaṇa and the father of Hiraṇyanābha. He was a King. (Bhāgavata, Skandha 9).

VIDIŚĀ. A river. Mention is made in Mahābhārata, Sabhā Parva, Chapter 2, Stanza 12, that this river stays in the palace of Varuṇa serving him.

VIDRĀVAṆA. One of the sons born to Kaśyapa by Manu. (Matsya Purāṇa 6:18).

VIDRUTA. A King born in the family of Yayāti. He was the son of Rucaka. (Bhāgavata, Skandha 9).

VIDULĀ. A heroic Kṣatriya woman of India. In Mahābhārata, Udyoga Parva, there is a story, how this Vidulā sent her son, who had fled from the battle-field because of fear, back to the battlefield again.

The Pāṇḍavas, who had completed forest-life and Pseudonymity successfully and returned to Hastināpura were again deceived and put to shame. Śrī Kṛṣṇa's argument as a mediator was not successful, in the

palace of the Kauravas. Śrī Kṛṣṇa came away from the palace of Duryodhana and entered the house of Vidura and visited Kuntī. Śrī Kṛṣṇa asked her opinion on the idea of waging a war against the Kauravas. It is not meet and right on the part of a heroic mother to welcome a son who comes home being defeated in battle. To substantiate this point, she told Śrī Kṛṣṇa the story of Vidulā, as given below.

Vidulā was a brave woman, who lived in ancient India. Her son Sañjaya fought with the King of Sindhu and was defeated. When he came home Vidulā did not receive him. She emboldened him by saying that she would be more proud of a son, who had sacrificed his life in the battlefield than one who returned home defeated. All his arguments which were excuses for his cowardice, were refuted by his mother. At last Sañjaya engaged again in a battle with the King of Sindhu.

On hearing this story told by Kuntī Śrī Kṛṣṇa became immensely pleased. (M.B. Udyoga Parva, 3 Chapters from 134).

VIDURA I.

1) *General information.* Vidura was a superhuman being, very famous in the story of Mahābhārata, as a brother of Dhṛtarāṣṭra, as a man of colossal intelligence who had been closely watching the goings and comings of the Kauravas and the Pāṇḍavas, as the adviser of Dhṛtarāṣṭra, and as a man of immense learning and wisdom.

2) *Incarnation af Dharmadeva.* There is a story in Mahā-Bhārata, Ādi Parva, Chapter 107, which describes Vidura as born from a portion of Dharmadeva. The story is given below.

Long ago there was a hermit called Māṇḍavya in India. As he was standing in deep meditation near his hermitage, the men of the King chased some thieves and came to the place where the hermit stood. The robbers placed the stolen property near the hermit and ran away. The king's men caught the hermit, and the thieves. The King ordered them to be placed on a trident. The thieves died on the trident. But Māṇḍavya was not dead. The King sawed the trident and got Māṇḍavya down. The hermit went to Dharmadeva and asked him what his blame was for suffering the punishment of the trident on him. Dharmadeva replied that the punishment was inflicted for a cruel deed he had done in his childhood. He had caught some flies and made a bunch of them by piercing them with the rib of a coconut-palm leaf. But Māṇḍavya argued that Dharmadeva was not right in punishing him because the Śāstras and rules of righteousness said that mistakes committed by boys below the age of twelve could not be considered to be sins. Further he cursed Dharmadeva that he would take birth on the earth from the womb of a Śūdrā. Accordingly Dharmadeva took birth from the womb of the servant of Ambikā and Ambālikā.

3) *Birth.* Vidura was born as the brother of Dhṛtarāṣṭra and Pāṇḍu. (For detailed story see under Dhṛtarāṣṭra I, para 2).

4) *Up to marriage.* Dhṛtarāṣṭra, Pāṇḍu and Vidura spent their younger days in Hastināpura as inseparable brothers. Their teacher was Bhīṣma. Vidura learned the Vedas, Śāstras, Purāṇas, Itihāsas etc. also, along with the education given to a prince such as archery, club-fight, sword-fight, wrestling, controlling elephants etc. He understood that to be righteous was far better than fighting. It is stated in Mahābhārata, Ādi Parva, Chapter 108, that Vidura got the sense of righteousness, and education in fighting, at the same time.

Childhood ended. As Vidura was born to a Brahmin by a Śūdrā woman he had no right to become King. When he grew up, the duty to find a wife for him fell on Bhīṣma. At that time a damsel born to a Brahmin by a Śūdrā woman was being brought up in the palace of King Devaka. With the permission of Devaka, Bhīṣma brought the girl and gave her in marriage to Vidura. It is stated in Mahābhārata, Ādi Parva, Chapter 114, that sons and daughters were born to the couple.

5) *Partiality towards the Pāṇḍavas.* Vidura was the most intelligent and wisest man of his time, and he always favoured righteousness. Though he viewed the Kauravas and the Pāṇḍavas with equal favour, in his heart he felt some partiality towards the Pāṇḍavas, because they were virtuous, whereas the Kauravas were becoming more and more wicked. As this partiality arose from his sense of righteousness, nobody could blame Vidura for this. His aim was the prosperity of the Lunar dynasty of Kings.

Many ill omens were seen at the time of the birth of Duryodhana. Vidura understood that if that infant grew up he would be a comet to the Lunar dynasty. It is mentioned in Mahābhārata, Ādi Parva, Chapter 115, that Vidura advised Dhṛtarāṣṭra that it would be better for him to throw away that infant.

The death of Pāṇḍu drew Vidura closer to the Pāṇḍavas. Vidura took the lead in performing the funeral rites and other ceremonies which followed. The Pāṇḍavas. were very sad and miserable at the death of their father. It was at this time that Duryodhana poisoned Bhīmasena, tied him with a rope and threw him into the river Ganges. Bhīmasena was carried to the world of nāgas (serpents). Kuntī felt grieved at the loss of her son Bhīma, but Vidura consoled her.

It was due to the wisdom of Vidura that the Pāṇḍavas escaped from the disaster in the lac-house. As soon as Duryodhana had completed the lac-house, Vidura understood the deception lying hidden under it. and he informed the Pāṇḍavas of everything about it. Moreover he sent a man named Khanaka and made an underground passage from the lac-house. When the lac-house was burnt down, the Pāṇḍavas escaped by the under-ground passage and reached the banks of the Ganges. Vidura had sent a ferryman secretly to take them to the other side of the Ganges. When Bhīṣma got the news that the Pāṇḍavas had been burnt to death in the lac-house he became very sad. It is mentioned in Mahābhārata, Ādi Parva, Chapter 149, that Vidura informed Bhīṣma secretly that the Pāṇḍavas were not dead.

After this event the Pāṇḍavas come into the scene only at the Svayaṁvara (marriage) of Pāñcālī. Bhīṣma and Droṇa proposed that the Pāṇḍavas should be brought back and be given half of the kingdom. Vidura, by his arugments convinced Dhṛtarāṣṭra that the proposal of Bhīṣma and Droṇa was correct. Dhṛtarāṣṭra asked Vidura to bring the Pāṇḍavas back. Vidura went to the city of Drupada and brought the Pāṇḍavas back and consoled their mother Kuntī. After this Yudhiṣṭhira performed Rājasūya (sacrifice of royal consecration). Vidura took part in it and took the charge of financial

part of the sacrifice. It was after this that Duryodhana challenged Yudhiṣṭhira for a game of dice. Vidura saw beforehand that this move on the part of Duryodhana was dangerous. So he talked forcibly against this, and gave warning to all concerned. As Duryodhana did not agree with Vidura, he was scolded. But Duryodhana was firm and the game was conducted. Pāñcālī was harassed by means of stripping and the Pāṇḍavas went to the forest. It is stated in Mahābhārata, Vana Parva, Chapter 3, that Vidura had been witnessing all these scenes with wet eyes.

6) *Separated from the Pāṇḍavas.* When the Pāṇḍavas were driven to the forest, Dhṛtarāṣṭra felt sorry. He became more afraid of the people than he was sorry for the Pāṇḍavas. He understood that his subjects would unite and rise against his sons. He called Vidura and asked him for a remedy. Vidura who was full of impatience, made a speech against the wickedness of the sons of Dhṛtarāṣṭra and advised him to forsake his own sons and to bring the Pāṇḍavas back and give them the kingdom. Dhṛtarāṣṭra did not like this approach. He said that Vidura was partial to the Pāṇḍavas and asked him to go away from the palace. Vidura became grieved at this. He followed the Pāṇḍavas, and walking a long distance, reached the forest Kāmyaka and met the Pāṇḍavas.

When Vidura had gone Dhṛtarāṣṭra felt miserable. He sent for Vidura and when he returned Dhṛtarāṣṭra begged for pardon. Vidura again became the adviser of Dhṛtarāṣṭra. (M. B. Vana Parva, Chapter 6).

7) *Adviser of Dhṛtarāṣṭra.* The advice of Vidura is famous in Mahābhārata. The main duty of Vidura was to console Dhṛtarāṣṭra by speaking about righteousness when he became troubled in mind because of the constant quarrels between his sons and the Pāṇḍavas. Vidura fulfilled his duty well. Duryodhana was firm on the point that not a dot of land would be given to the Pāṇḍavas. Śrī Kṛṣṇa came to Hastināpura as mediator. Duryodhana showed disrespect to him. Vidura said in strong words that it was wrong on the part of Duryodhana to have done so and compelled Dhṛtarāṣṭra to show due respect and hospitality to Śrī Kṛṣṇa. Accordingly Dhṛtarāṣṭra welcomed Śrī Kṛṣṇa and showed respect and hospitality. Knowing this, Duryodhana and his brothers tried to make Śrī Kṛṣṇa a captive. Vidura harshly scolded them for this attempt. Seeing all these impudent actions on the part of his sons, Dhṛtarāṣṭra became distressed. Vidura consoled him by good exhortations. He told Dhṛtarāṣṭra about the transience of life and the importance of the soul. When the battle was fiercely going on in the battleground of Kurukṣetra, Vidura remained with Dhṛtarāṣṭra consoling him and giving him good advice. The death of Bhīṣma was an unbearable grief to Vidura. He took part in the funeral of Bhīṣma. He himself placed the body on the funeral pyre. (M. B. Anuśāsana Parva, Chapter 168, Stanza 11).

8) *Pilgrimage.* When Vidura failed in his attempt to ward off a pitched battle between the Kauravas and the Pāṇḍavas he felt extremely miserable. Without taking part in the battle, he started on a pilgrimage. Getting the news at Prabhāsakṣetra about the end of the battle, he went to the basin of river Yamunā. On the way he heard the news of the passing away of Śrī Kṛṣṇa, from Uddhava. Before death Śrī Kṛṣṇa had revealed that Vidura had heard Uddhavagītā from Maitreya. This book which is in the form of a conversation between Vidura and Maitreya contains the talk between Kapila and Devahūti. Description of the line of Manus, sacrifice of Dakṣa, story of Dhruva, story of Pṛthu, story of Purañjana etc. were the subjects of the talk. (Bhāgavata, 3--4).

9) *End.* The Bhārata-battle came to an end. The Kauravas were exterminated. Efforts were begun to establish law and order. In all these efforts Vidura was a help to the Pāṇḍavas. Still he spent most of his time with the old Dhṛtarāṣṭra. Yudhiṣṭhira came to Dhṛtarāṣṭra and both embraced each other. Seeing this Vidura cried aloud. Vidura advised Yudhiṣṭhira how to carry on the administration of the new government. After this he decided to go to the forest to spend his last days. Dhṛtarāṣṭra, Gāndhārī,Kuntī, Vidura and Śakuni went to the forest. The Pāṇḍavas tried in vain to prevent them from going. When Dhṛtarāṣṭra, Gāndhārī, Kuntī, Vidura, Sañjaya and others started for the forest, even Bhīmasena cried aloud. Pāṇḍavas and the people of the city went along with them up to the river Ganges. On the bank of the Ganges near the hermitage of Śatayūpa, a hermitage was erected and Vidura and the others lived there.

They lived there for nearly six years. The Pāṇḍavas became unable to bear the separation from their elders. Once Dharmaputra dreamt about his mother. Next day the Pāṇḍavas went to the banks of the Ganges. Pāñcālī, Subhadrā, Uttarā and many people of the city followed them. They went to the Śatayūpa-hermitage and saw Dhṛtarāṣṭra and the others. But the great Vidura was not there. When asked about it he got the reply that having become abstemious and having no more desires he was wandering about. Yudhiṣṭhira was greatly troubled.

Next day at dawn when Yudhiṣṭhira went to bathe in the Ganges, on the way he saw Vidura sitting in contemplation with a stone in his mouth. Yudhiṣṭhira stood with joined palms before the lean and weak form of that sage and said "Look, Dharmaputra bows before you." He repeated this several times. But there was no change in Vidura. Yudhiṣṭhira's disappointment did not last long. For, in a short while Dharmaputra saw that a divine radiance emanated from the body of Vidura and passed on to his body and that the body of Vidura fell lifeless on the ground. This union took place because both Vidura and Yudhiṣṭhira were portions of Dharmadeva. After this Dharmaputra made preparations to burn the body of Vidura. Then an ethereal voice said "Vidura is abstemious. His body should not be burned." Dharmaputra went to the hermitage and informed all, about the death of Vidura. (M.B. Āśramavāsika Parva, Chapters 26 to 28).

Mention is made in Mahābhārata, Svargārohaṇa Parva, Chapter 5, Stanza 22, that Vidura entered Svarga (heaven) and stays there in the form of Dharmadeva.

VIDURA II. A Kṣatriya who lived in Pāñcāla. The story of this Vidura, who had killed a Brahmin because of his want, is given in Padma Purāṇa, Bhūmikhaṇḍa, Chapter 91. The story is given below:

Long ago there lived a Kṣatriya, named Vidura, in Pāñcāla. Because of penury he killed a Brahmin. After that the Kṣatriya discarded his lock of hair and Brahma-

string and went to every house saying "Look, here am I, a slayer of Brahmin. Please, give alms to the drunkard and killer of a Brahmin." Saying thus he walked from house to house and took alms. But he did not get remission of Brahmahatyā (killing of a Brahmin).

Filled with grief and sorrow and mental worry the sinner Vidura sat in the shade of a tree. At that time Candraśarmā, a Brahmin of Magadha came there. He was a wicked man who had killed his teacher because of inordinate lust in consequence of which he had been forsaken by his own people. Vidura asked Candraśarmā who wore no sign of a Brāhmaṇa, what he was. Candraśarmā told his story to Vidura who in return told him his sinful acts.

At this time another Brahmin named Vedaśarmā came there. He also was a sinner. The three of them told each other about their sinful acts. At this time Vallāla, a Vaiśya came there. He was a drunkard who had killed cows. These four desperate sinners travelled together and visited several tīrthas (holy baths). But they did not get remission of their sins. At last they started for Kālañjaragiri.

While these desperate sinners were living in Kālañjara a poor Brahmin came there. He asked them why they were so sad. They told him everything. When he heard their stories he felt pity for them. The old Brahmin said "You sinners should go to Prayāga, Puṣkara, Sarvatīrtha and Vārāṇasī and bathe in the Gaṅgā on New Moon days and you will become free from sin." They obeyed the old Brahmin and went to the holy places told by him. Thus Vidura and his friends became sinless.

VIDŪRA. A king of the Kuru dynasty. He was the son born to the great king Kuru by Śubhāṅgī, a damsel of Dāśārha family. Vidūra married Sampriyā, a princess of Madhu royal family. A son named Anaśvā was born to her. (M.B. Ādi Parva, Chapter 95, Stanzas 39-40).

VIDURĀGAMANARĀJYALĀBHAPARVA. A sub-section of Ādi Parva, comprising chapters 199 to 217, in Mahābhārata.

VIDŪRATHA I. A king of the Vṛṣṇi dynasty. Information got from Mahābhārata about this king is given below.

(i) Vidūratha also was present at the Svayaṁvara marriage of Draupadī. (M. B. Ādi Parva, Chapter 185, Stanza 19).

(ii) In Mahābhārata, Ādi Parva, Chapter 218, Stanza 10, mention is made that the brightness of this king increased after his participation in the festival conducted on mount Raivata.

(iii) Vidūratha was one of the seven famous and mighty kings of the Yadu dynasty. (M.B. Sabhā Parva, Chapter 60, Stanza 14).

(iv) Vidūratha was a close friend of Śiśupāla, Śālva, Jarāsandha and so on. Jarāsandha employed this Vidūratha as the guardian of the Eastern entrance of the city of Mathurā. When Śrī Kṛṣṇa killed his brother Dantavaktra, Śālva, Śiśupāla and others, Vidūratha ran to take revenge on Kṛṣṇa. But he was killed by Śrī Kṛṣṇa. (Bhāgavata, Skandha 10).

(v) It is mentioned in Mahābhārata, Svargārohaṇa Parva, Chapter 5, Stanza 16, that after death he joined the Viśvadevas.

VIDŪRATHA II. A king of the Pūru dynasty. It is mentioned in Mahābhārata, Ādi Parva, Chapter 49, Stanza 75, that Ṛkṣavān hid the son of this king in a mountain and saved him from the Kṣatriya-extermination of Paraśurāma and at that time spotted leopards brought up this child.

VIDŪRATHA III. A king who was the friend of the hermit Bhalanda. This king had two sons named Sunīti and Sumati and a daughter named Mudāvatī. One day while Vidūratha was hunting in the forest, he saw a cleavage on the earth caused by the yawning of Kujṛmbhāsura. The king stood there for a while looking at the cleavage. Then the hermit Suvrata who had been standing close by approached the king and said. "This asura Kujṛmbha has a divine pestle with him. Because of the possession of this pestle he has become invincible and is a threat to the whole world."

Vidūratha, who knew everything from Suvrata, lived cautiously. One day his daughter was carried away by this Kujṛmbhāsura. Sunīti and Sumati confronted the asura to rescue their sister but were made captives. Finally Vatsapri, the son of the hermit Bhalanda killed the Rākṣasa (giant) and liberated princess Mudāvatī. (Mārkaṇḍeya Purāṇa, Chapter 113).

VIḌŪRATHA I. A king born in the family of Bharata, the son of Duṣyanta. The father of this king was Suratha and his son was Sārvabhauma. (Bhāgavata, Skandha 10).

VIḌŪRATHA II. Brother of Dantavaktra. When Śrī Kṛṣṇa had defeated Dantavaktra, his brother Viḍūratha came to fight with Śrī Kṛṣṇa and was killed in the fight. (Bhāgavata, Skandha 10).

VIDUṢA. A king of the Aṅga dynasty. Ghṛta was the father of king Viduṣa and Pracetas was his son. (Agni Purāṇa, Chapter 277).

VIDYĀ I. A maid of Devī Umā. (Mahābhārata, Vana Parva, Chapter 231, Stanza 48).

VIDYĀ II. A deity. This deity is worshipped as the deity of three Vedas which are the most important of the religious or Vedic literature. Mention is made about this deity in the preface of Ṛgvedabhāṣya by Sāyaṇa, as follows.

Once Vidyā approached a Brahmin and said "I am your wealth. Your duty is to impart me to disciples who are pure, celibate, law-abiding and active, and who protect the treasure. I hate disciples who are jealous."

VIDYĀDHARA(S). A group of semi-gods. Vidyādharas, Apsarases (celestial maids), Yakṣas, Rākṣasas, Gandharvas, Kinnaras and so on are semigods. Of these Kinnaras are lute-players, and Vidyādharas wear garlands, and all these groups live in the sky. (Agni Purāṇa, Chapter 51). It is mentioned in Mahābhārata, Ādi Parva, Chapter 56, Stanza 8, that when attracted by spells and incantations, Indra went to the Sarpasatra (serpent sacrifice) of Janamejaya, the Vidyādharas walked behind him (Indra).

VIDYĀNĀTHA (AGASTYA). A Sanskrit writer on rhetorics. He was also called Agastya. He is the author of Pratāparudrīyam. The real name of Pratāparudrīyam is Partāparudrayaśobhūṣaṇam.

He was a member of the court of King Pratāparudradeva who ruled over the Kingdom of Wāraṅgal from 1295 to 1323 A.D. He has written a drama of five acts, under the name "Pratāparudra Kalyāṇa." Pratāparudrīyam is a book on rhetorical figures.

VIDYĀSĀGARA. Father of Bhartṛhari. See under Bhartṛhari.

VIDYĀTĪRTHA. A holy place in India. It is mentioned in Mahābhārata, Vana Parva, Chapter 34, Stanza 52, that those who bathe in this tīrtha (bath) would get knowledge.

VIDYOTA. The son born to Sage Dharma, by his wife Lambā, the daughter of Dakṣa. (Bhāgavata, Skandha 6).

VIDYOTĀ. A celestial maid of Alakāpurī. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 19, Stanza 45, that Vidyotā took part in the dance performed in honour of Aṣṭāvakra, the hermit.

VIDYUDDHARA. A Deva Gandharva. (See under Nahuṣa).

VIDYUDRŪPA. A Yakṣa who was the favourite of Kubera. This Yakṣa married Madanikā, the daughter of Menakā. Once when these two were sitting on mount Kailāsa and drinking liquor the bird Kaṅka born of the family of Garuḍa came there. Vidyudrūpa killed Kaṅka after a small fight.

Hearing about the death of Kaṅka, his brother Kandara came to avenge the death of his brother. A fierce battle ensued between the two, in which Vidyudrūpa met with death. After this Madanikā accepted Kandara as her husband. (Mārkaṇḍeya Purāṇa, 2, 4, 28).

VIDYUDVARCAS. An eternal god concerned with offerings to the manes. (Mahābhārata, Anuśāsana Parva, Chapter 31).

VIDYUJJIHVA I. A Rākṣasa (giant). This Vidyujjihva was a friend of Ghaṭotkaca. He was killed by Duryodhana in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 91, Stanza 20).

VIDYUJJIHVA II. Husband of Śūrpaṇakhā. A son named Śambhukumāra was born to the couple. As this son Śambhukumāra was standing like a young tree in the forest Daṇḍakāraṇya, Lakṣmaṇa cut it down by his sword. Thus Śambhukumāra died. (Kamba Rāmāyaṇa, Aranya Kāṇḍa).

VIDYUJJIHVA III. One of the important Rākṣasa followers of Rāvaṇa. This giant, by his sorcery and witch-craft, showed Sītā, the head cut off from the body of Śrī Rāma and his broken bow, to make her consent to become the wife of Rāvaṇa. He repeated this stratagem on several occasions. (Vālmīki Rāmāyaṇa, Uttara Kāṇḍa, Sarga 12).

VIDYUJJIHVA IV. One of the sons born to Viśravas by his wife Vākā. Mention is made in Vāyu Purāṇa that this Rākṣasa lives in the city called Arvāktala in Pātāla (underworld) known as Mahātala.

VIDYUNMĀLĪ I. A son of Tārakāsura. He was one of the Tripuras. (For details see under Tripura).

VIDYUNMĀLĪ II. A mighty and brave Rākṣasa who was a friend of Rāvaṇa. After the death of Rāvaṇa, this asura, who lived in the Pātāla (underworld) stole away the sacrificial horse of Śrī Rāma to avenge the death of Rāvaṇa. Śatrughna killed Vidyunmālī and redeemed the sacrificial horse. (Padma Purāṇa, Pātāla Khaṇḍa).

VIDYUTĀ. A celestial maid of Alakāpurī. It is stated in Mahābhārata, Anuśāsana Parva, Chapter 19, Stanza 45, that this celestial maid performed a dance in honour of the hermit Aṣṭāvakra.

VIDYUTĀKṢA. A warrior of Subrahmaṇya. (M.B. Śalya Parva, Chapter 45, Stanza 62).

VIDYUTKEŚA. A Rākṣasa (giant). (For details see under Praheti).

VIDYUTKEŚĪ. A Rākṣasa King. The notorious Sukeśī was the son of this King. (See under Sukeśī).

VIDYUTPARṆĀ. A celestial maid born to Kaśyapaprajāpati by his wife Pradhā. It is mentioned in Mahābhārata, Ādi Parva, Chapter 65, that celestial maids such as Alambuṣā, Vidyutparṇā, Miśrakeśī, Tilottamā and such others were famous for their beauty.

VIDYUTPRABHA I. See under Muktāphalaketu.

VIDYUTPRABHA II. A hermit. (Mahābhārata, Anuśāsana Parva, Chapter 125).

VIDYUTPRABHA III. A Dānava (Asura). This asura pleased Rudradeva by penance and acquired from him the control of all the three worlds for one lakh of years, the recognition as a follower of Śiva and the kingdom of Kuśadvīpa, as boons. (M.B. Anuśāsana Parva, Chapter 14).

VIDYUTPRABHĀ I. Ten celestial maids of Northern quarter .(M.B. Udyoga Parva, Chapter 111, Stanza 21).

VIDYUTPRABHĀ II. Grand-daughter of Mahābali. (See under Śrīdatta).

VIGĀHANA. A famous King, born in Mukuṭa Vaṁśa. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 16).

VIGHANA. A giant on the side of Rāvaṇa. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 6).

VIGRAHA I. One of the two attendants given to Subrahmaṇya by the ocean. The other one was Saṅgraha. (M.B. Śalya Parva, Chapter 45, Stanza 50).

VIGRAHA II. One of the six attributes of Kings. (See under Ṣaḍguṇa).

VIGRAHA III. (Image).

1) *General information.* God, who is not discernible to the outward senses, is given embodiment and consecrated in places of worship by people. These figures are called Vigrahas (idols or images). People worship Śālagrāma, (a kind of ammonite found in the river Gaṇḍakī), Bāṇaliṅga (Phallus), mystical diagrams, animals, birds, trees, rivers, lakes, places of death etc. and so many other things.

2) *The different kinds of Vigrahas.* Vigrahas are of three groups. They are :-(1) Mysterious (2) Evident-mysterious (3) Evident. Śālagrāma, Phallus etc. belong to the group mysterious. The Mukhaliṅga, considered to be the image of Trimūrti (Brahmā, Viṣṇu, Śiva) in the Elephanta cave, belongs to the group Evident. The image of Phallus is Evident-mysterious. In the first, there is no form or figure. In the second there are parts of the figure. The image which shows the entire figure is Evident.

Some gods and goddesses possess two appearances, peaceful and fierce. Those who wish to succeed in performing cruel deeds and to vanquish enemies, worship fierce gods whereas those who wish for peace, worship peaceful Gods. Viśvarūpa, (assuming all shapes), Narasiṁha (the man-lion), Vaṭapatraśāyī (as lying on banyan-leaf) and Paraśurāma are fierce forms of Viṣṇu. Destroying Kāma (cupid) Gaja and Tripura are fierce forms of Śiva worshipped by some people. Generally temples with images in this form are erected outside the village or city.

Owing to the differences, in the making and the materials used, the images are divided into three groups.

They are portraits, Half-portraits and corrupted portraits. The whole of the figure will be made in (portraits) citras. In half-citras only the front view will be completed. Corrupted Citras are images done on the wall or rock.

3) *Main images.* Main images are mostly Śaivite or Vaiṣṇavite. There will be one or two other images. Worship of Devī (Goddess) is one of them. The Śaivites will worship Pārvatī also after Śiva and the Vaiṣṇavites Mahālakṣmī also after Viṣṇu. In South India the worshippers are Śaivites and Vaiṣṇavites.

4) *Śaivites.* In India a large number of people worship Śiva. There is not much difference in the mode of worship of these various people. There are worships which are in accordance with the Vedas and which are not. Forms of worship which are Sāttvika (of goodness) and which are not, could be seen. The Śaiva worship called Paraśupada is very ancient. The phallus at Guḍimalla is considered to be as old as B.C. 2nd century. From this it could be inferred how old, the Śaivite worship is in India.

5) *The Śaivite images.* Of the emblems denoting Śiva, the most important is the Phallus, which is of two kinds, movable and immovable. Risen by itself and/or erected and set firm and consecrated inside temples are immovable; that which is made of earth, metal, jewel, wood or stone, is movable. There are Phalluses made for the time being. They are fixed on platforms or pedestals. They are of different sizes and shapes. The Phallus is made of male stone and the pedestal of female stone.

6) *The portions of Śiva.* There are various kinds of images meant to reveal various attributes of Śiva. Liṅgodbhava (originated from Phallus), Candraśekhara, Raudra, Umāsaṁhita (with Umā) etc. are some of them. Kāmāntaka (killing Kāma or Cupid), Gajāri (enemy of Gaja), Kālāri (Enemy of Yama) and Tripuradāhaka (burning Tripura) are figures of extermination. Śiva has the figures of blessing Caṇḍeśa, Viṣṇu, Nandīśvara, Vighneśa and Arjuna also. There are a large number of images in various dancing poses.

There are four other figures of Dakṣiṇāmūrti, such as the explanation, knowledge, yoga (or meditation, contemplation and other ways of union with the Universal Soul) and Vīṇādhara (carrying a lute). A few other forms are Bhikṣāṭaka (begging alms), Kapāladhārī (wearing skulls), Gaṅgādhara (bearing the Ganges), Ardhanārīśvara (God half of whom is a woman), Vṛṣabhavāhana (seated on a bull), Viṣabhakṣaka (eating poison) etc. The figures of Sadāśiva, Maheśa, Ekādaśarudras (eleven Rudras), Vidyeśvara and Mūrtyaṣṭaka are seen occasionally here and there. There are scriptures describing these figures.

7) *The Devas (gods) connected with Śiva.* Among the gods connected with Śiva, first place is given to Gaṇapati. Worship of Gaṇapati was in vogue from 6th or 7th century B.C. Perhaps the images that we see today were made after this period.

In South India temples dedicated to Gaṇapati are not scarce. The position of Gaṇapati is at the entrance of villages and fortresses, at the foot of banyan trees, at the entrance of temples and at the south-west corner of Śaivite temples.

There are images of Gaṇapati in the postures of standing and dancing. Main images are those with the trunk turned to the right and to the left. The trunk is turned to the right in some and to the left in others.

8) *Subrahmaṇya.* Subrahmaṇya is worshipped only in South India. Subrahmaṇya is known by various names such as Kumāra, Muruka, Kārttikeya, Skanda, Ārumukha, Guha, and so on. Temples dedicated to Subrahmaṇya are seen in plenty in Tamil Nadu. They are all situated on the tops of hills.

There is sufficient proof in the poetic works of the Saṅgha period, to the fact that Subrahmaṇya-worship was prevalent in South India. On excavation at the place Nāgārjunakoṇḍa in the District of Guntur, images of Subrahmaṇya were found under the earth. They were as old as 3rd century B.C.

Images of Subrahmaṇya are seen in various postures and shapes such as sitting, with six faces, with one face, with two hands, with four hands, sometimes with wife, in the state of having finished investiture with the Brahma-string etc. There are figures sitting on the peacock also.

9) *Other images.* Images of Śakti, Lakṣmī, Earth-goddess, Sarasvatī, Saptamātṛs (Seven Mothers), Jyeṣṭhā, Viṣṇu, the ten incarnations, the planets such as the sun etc. the deities of the weapon like the thunderbolt, Śakti (lance), Nandikeśvara, Caṇḍeśvara, Śāstā, Kṣetrapāla, Brahmā, Guardians of the zones, Aśvinīdevas, half gods, etc. are also dedicated and worshipped in temples.

VIHAṄGA. A serpent (nāga) born in the race of the Nāga Airāvata. It is mentioned in Mahābhārata, Ādi Parva, Chapter 57, Stanza 12, that this serpent fell in the sacrificial fire of the serpent-sacrifice performed by Janamejaya and was burnt to death.

VIHAṄGAMA. A soldier of the giant Khara. This Khara who confronted Rāma and Lakṣmaṇa in Daṇḍakāraṇya (forest Daṇḍaka) had twelve army captains under him, including Vihaṅgama, (Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 26).

VIHAVYA. The son of Varcas who was born in the dynasty of Gṛtsamada. Vitatya was the son of this Vihavya. (M.B. Anuśāsana Parva, Chapter 30, Stanza 61).

VIHUṆḌA. An asura. This asura was the son of the mighty and great Asura Huṇḍa. At the time of the fierce battle between the devas and the asuras, this mighty asura Huṇḍa and Nahuṣa confronted each other and Huṇḍa was killed. After this Vihuṇḍa, the son of Huṇḍa fought with Nahuṣa. In the earlier part of the battle Vihuṇḍa and his army suffered defeat. Vihuṇḍa began to do penance in order to defeat the Devas who got terrified at this and went to Mahāviṣṇu and prayed for protection. Viṣṇu consoled them saying that he would take necessary steps. When the Devas were gone, Viṣṇu took the form of a beautiful woman and went in search of Vihuṇḍa. They met each other in the garden Nandana. Vihuṇḍa fell in love with her. He wanted to marry her. She said, "Oh, Handsome Vihuṇḍa, I have no objection to be your wife. But there is a condition, you, must gather seven crores of Kāmoda flowers and offer them as oblation to Śiva, and then make a garland of Kāmoda flowers and put it on my neck. From that day onwards I am yours."

Vihuṇḍa agreed to it. He went for the flowers. He wandered over forests and mountains. Nobody had any idea of such a tree or flower. Thinking that this condition, laid by the damsel, was a deceit played upon him,

he stood perplexed when the hermit Śukra saw him. He told the hermit everything. Then Śukra told him, "Kāmoda is neither a tree nor a flower. She is goddess who came up from the sea of Milk at the time of the churning. She dwells at Gaṅgādvāra. When she laughs pure white fragrant flowers fall from her lips, on the water of Gaṅgā, every moment. When she is sad, the flowers that fall from her lips will be red."

Vihuṇḍa started for Gaṅgādvāra. Nārada knew this. He came to Vihuṇḍa and said, "It is difficult to reach Gaṅgādvāra and please Kāmodā, and obtain the flower. So the easiest way is to gather the flowers that come down through the water of Gaṅgā." Vihuṇḍa agreed. He took his seat on the bank of Gaṅgā and waited for the flowers to come.

Nārada decided to cause harm to Vihuṇḍa. So he went to Kāmodā and by way of telling her news, he informed her that the hermit Bhṛgu had cursed Mahāviṣṇu and changed him into a man. On hearing this Kāmodā began to cry. Red flowers fell from her lips. They were carried down in cluster by the water of Gaṅgā. Vihuṇḍa gathered them and went to the dwelling place of Śiva. Śiva and Pārvatī saw this by their inward eyes. Pārvatī did not like the idea of offering red flowers at the feet of her beloved husband. Śiva found out a remedy for it. He advised Pārvatī to offer pure white flowers at his feet standing as a boy. Vihuṇḍa came with red flowers Pārvatī appeared in the form of a boy. Both began to vie with each other in offering flowers at the feet of Śiva. Gradually it changed to a fight between the boy and Vihuṇḍa. In the fight Vihuṇḍa was killed. (Padma Purāṇa, Bhūmi khaṇḍa, some chapters from 119).

VIJAYA I. A minister of Daśaratha. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 7, Stanza 3).

VIJAYA II. A gate-keeper of Vaikuṇṭha. (See under Jaya).

VIJAYA III. A Son of Purūravas. It is mentioned in Bhāgavata, Skandha 9, that Āyus, Śrutāyus. Satyāyus, Raya, Vijaya and Jaya were the sons born to Purūravas, by Urvaśī.

VIJAYA IV. A King of Kosala. It is stated in Brahmāṇḍa Purāṇa, Chapter 73, that this King Vijaya of Kosala confronted Paraśurāma and was defeated.

VIJAYA V. This was the secret name given to Arjuna by Dharmaputra during the time of their pseudonymity. (M.B. Virāṭa Parva, Chapter 5, Stanza 35),

VIJAYA VI. One of the hundred sons of Dhṛtarāṣṭra. He joined with Jaya and Durjaya, two Kauravas and fought with Nīla, Kāśya and Jayatsena. (M.B. Droṇa Parva, Chapter 25, Stanza 45).

VIJAYA VII. The name Vijaya is used as a synonym of Śiva in Mahābhārata, Anuśāsana Parva, Chapter 17, Stanza 51.

VIJAYA VIII. The name Vijaya is used as a synonym of Viṣṇu in Mahābhārata, Anuśāsana Parva, Chapter 146, Stanza 21.

VIJAYA IX. A King who ruled over the city of Vārāṇasī. Vijaya destroyed the city of Khāṇḍavī and the forest Khāṇḍava rose there. Later he gave the forest to Indra. The most powerful King of this dynasty was Uparicara (Kālikā Purāṇa, Chapter 92).

VIJAYA X. A country of ancient India famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 45).

VIJAYA XI. The trident of Śiva. During the journey to Bhadravaṭa, of Subrahmaṇya, this trident Vijaya of Śiva went behind King Yama. This trident had three prongs. (M.B. Vana Parva, Chapter 231, Stanza 37).

VIJAYA XII. A bow of Indra. This is as bright as Gāṇḍīva and as strong as the bow Śārṅgadhanus of Śrī Kṛṣṇa. The bows of the Devas, considered to be most divine, are Vijaya, Gāṇḍīva and Śārṅga. Vijaya belongs to Indra, Gāṇḍīva to Varuṇa and Śārṅga to Viṣṇu. Once Druma, a Kimpuruṣa (demi god) who lived in the mountain Gandhamādana got Vijaya from Indra. After that Rukmī, his disciple got this bow from Druma. (M.B. Udyoga Parva, Chapter 158, Stanza 3).

VIJAYA XIII. The divine bow of Karṇa. It is said that this bow was the most divine of all weapons. This bow which was made by Viśvakarmā, originally belonged to Indra. At that time Indra had defeated many asuras with the help of this bow. Indra gave this bow to his loved disciple Paraśurāma. Karṇa got it from Paraśurāma. It is said that this bow was superior to Gāṇḍīva. It was with the help of this bow that Paraśurāma conquered the Kṣatriyas twentyone times. (M.B. Karṇa Parva, Chapter 31, Stanza 42).

VIJAYĀ I. The daughter of King Dāśārha. The emperor Bhumanyu married her. A son named Suhotra was born to the couple. (M.B. Ādi Parva, Chapter 95, Stanza 33)

VIJAYĀ II. Daughter of Dyutimān, the King of Madradeśa. This Vijayā was the wife of Sahadeva the son of Pāṇḍu. It is mentioned in Mahābhārata, Ādi Parva, Chapter 95, Stanza 80, that a son named Suhotra was born to Sahadeva by Vijayā.

VIJAYĀ III. A synonym of Devī Durgā. (M.B. Virāṭa Parva, Chapter 6, Stanza 16).

VIJAYADAŚAMĪ. A festival of Indians. As this festival is celebrated for nine nights from the 1st to the 9th in the bright lunar fortnight of the month of Kanni (September-October) it is known as Navarātri (Nine nights) and as it continues up to Daśamī (the tenth night) it is called Dasra. The Hindus believe that the Vijayadaśamī (the victorious tenth) was the day on which Devī Durgā killed Mahiṣāsura and got victory. So this day is considered to be a suitable moment to begin the learning of all the arts which would enable one to carry on a successful life. Sarasvatī is considered the transfiguration of Durgā. As people became less superstitious, they began to consider the story of killing Mahiṣāsura as a metaphorical saying, to mean the killing of ignorance. So the day of victory of Devī Durgā (the same as Sarasvatī) is considered to be the auspicious moment for the beginning of learning. The warrior places his weapons, the man of literature his books and pen, the musician his musical instruments, at the feet of Devī and with devotion and worship receives them back from Devī on the Vijayadaśamī day at an auspicious moment.

This is a festival celebrated everywhere in India. In several native states this festival used to be celebrated under the sponsorship of the royal family as a State festival. As it is believed that Mahiṣāsura had lived in Mysore the celebration of Dasra in that State generally is on a grand scale. In Kerala, from olden times this festival was celebrated under the patronage of the Vañci Royal family.

VIJAYALAKṢMĪ. One of the eight Lakṣmīs. The duty of Vijayalakṣmī was keeping the treasury of Brahmā. Once she showed carelessness in her duty. So Brahmā

cursed her to go and guard the gate tower of Rāvaṇa. Accordingly Vijayalakṣmī guarded the gate of Laṅkā under the name Laṅkālakṣmī. When she was hit by Hanūmān she obtained her original form and returned to the world of Devas. (See under Laṅkālakṣmī).

VIJITĀŚVA. One of the five sons of emperor Pṛthu. Vijitāśva decided to perform one hundred horse-sacrifices and completed ninetynine. Seeing this Indra feared that he might be deposed. So he stealthily took away the sacrificial horse of Vijitāśva.

There was a fierce battle between Indra and Vijitāśva in which Indra was defeated, and Vijitāśva recovered the stolen horse from Indra. It was from that day onwards that this son of Pṛthu got the name Vijitāśva. Being pleased with the King at this expert fighting, Devendra taught him the art of vanishing. (Bhāgavata. Skandha 4).

VIJVALA. Son of the bird Kuñjala which was a famous scholar. (For further details see under Subāhu. XIV).

VIKADRU. A noble Yādava. It was this Vikadru who brought to the notice of Śrī Kṛṣṇa the fact that Jarāsandha had dared to attack Mathurāpurī for the eighteenth time. (M.B. Sabhā Parva, Chapter 17).

VIKALPA. An ancient country of India famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 59).

VIKAÑKATAPARVATA. A mountain in the vicinity of Mount Meru. (Devī Bhāgavata, Skandha 8).

VIKARṆA I. One of the hundred sons of Dhṛtarāṣṭra. The following information is available in Mahābhārata about this valiant fighter.

(i) Vikarṇa, the son of Dhṛtarāṣṭra was one of the eleven mahārathas. (great warriors). (M.B. Ādi Parva, Chapter 63, Stanza 39).

(ii) Among the disciples of Droṇa, who attacked Drupada, Vikarṇa was one. (M.B. Ādi Parva, Chapter 137, Stanza 19).

(iii) Vikarṇa was present at the Svayaṁvara (marriage) of Draupadī (M.B. Ādi Parva, Chapter 185, Stanza 1).

(iv) Vikarṇa was one of those kings who stood silent and sad, being unable to answer the questions put by Draupadī when she was about to be stripped of her clothes. (M.B.Sabhā Parva, Chapter 68, Stanza 1).

(v) Once Karṇa reviled at Vikarṇa. (M.B. Sabhā Parva, Chapter 68, Stanza 80).

(vi) At the time of the theft of the cows of king Virāṭa by Duryodhana and his brothers. Vikarṇa fought against Arjuna. (M.B. Virāṭa Parva, Chapter 54, Stanza 9).

(vii) A severe fight followed in which the defeated Vikarṇa fled from the battle-ground. (M.B. Virāṭa Parva, Chapter 54, Stanza 41).

(viii) Hit by the arrow of Arjuna, Vikarṇa was wounded and he fell down from the chariot. (M.B. Virāṭa Parva, Chapter 51, Stanza 41).

(ix) On the first day of the battle of Bhārata, Vikarṇa entered in a combat with Śrutasoma. (M.B. Bhīṣma Parva, Chapter 45, Stanza 58).

(x) He fought with Sahadeva. (M.B. Bhīṣma Parva, Chapter 71, Stanza 21).

(xi) Abhimanyu defeated Vikarṇa. (Bhīṣma Parva, Chapter 78, Stanza 21).

(xii) Ghaṭotkaca defeated Vikarṇa. (Bhīṣma Parva, Chapter 92, Stanza 36).

(xiii) There was a combat between Nakula and Vikarṇa. (Bhīṣma Parva, Chapter 110, Stanza 11).

(xiv) He fought with Bhīmasena. (Bhīṣma Parva, Chapter 113).

(xv) He fought with Śikhaṇḍī. (Droṇa Parva, Chapter 96, Stanza 31).

(xvi) He fought with Nakula and was defeated. (Droṇa Parva, Chapter 107, Stanza 30).

(xvii) Bhīmasena killed him. (Droṇa Parva, Chapter 137, Stanza 29).

VIKARṆA II. A hermit devoted to Śiva. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 14, Stanza 99, that Śiva was pleased with the devotion of this hermit and appearing before him granted him boons.

VIKARṆA III. A country of ancient India. The warriors of this country joined the army of Śakuni and fought against the Pāṇḍavas. (Mahābhārata Bhīṣma Parva, Chapter 51, Stanza 15).

VIKARTANA. A king of the Solar dynasty who was afflicted with leprosy. It is stated in Padma Purāṇa, Uttarakhaṇḍa, Chapter 135, that he got recovery from the disease by bathing in the river Sābhramatī.

VIKAṬA I. A brother of Prahasta. (See under Akampana).

VIKAṬA II. A character in the story of Pañcatantra. (See under Pañcatantra).

VIKAṬA III. (VIKAṬĀNANA). One of the hundred sons of Dhṛtarāṣṭra. In the Bhārata-battle, fourteen sons of Dhṛtarāṣṭra joined together and wounded Bhīmasena. Vikaṭa was one of them. This Vikaṭa was killed by Bhīmasena. (Mahābhārata, Karṇa Parva, Chapter 51).

VIKAṬĀ. A giantess in the harem of Rāvaṇa. She tried to entice Sītā for Rāvaṇa. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, Sarga 23, Stanza 15).

VIKĀTHINĪ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 18).

VIKRAMĀDITYA. Vikramāditya, who is believed to be one of the mighty emperors of Bhārata, was an extraordinarily wise, righteous and valiant ruler. There are several stories in all the languages of India, prevalent everywhere. They are generally called Vikramāditya stories. Vikramāditya was the son of Mahendrāditya, King of Ujjayinī. Mahendrāditya and his wife Saumyadarśanā were in great distress as they were childless. Sumati, the Prime Minister, Vajrāyudha, the army commander, and Mahīdhara, the priest, were as distressed as the royal couple. The King and the queen engaged themselves in fast and prayer.

In the meanwhile, the Devas found life extremely difficult due to the wicked deeds of the barbarians, and they went to Kailāsa and told Rudradeva of their grievances. They said, "Oh! Lord! All the asuras exterminated by yourself and Mahāviṣṇu, are born on the earth as Barbarians. They commit great sins such as killing the Brahmins, obstructing sacrifices carrying away hermit damsels etc. The sacrificial offerings in the sacred fire with Vedic Mantras by Brahmins, is the food of Devas. Because of the troubles caused by the Barbarians in the earth, the sacrifices are hindered and the Devas are in trouble due to lack of food. So a being, mighty and strong enough to exterminate all the Barbarians on the earth, should take incarnation."

Śiva agreed and sent the devas back to their world. Then he called Mālyavān and told him to take birth as the son of Mahendrāditya in the city of Ujjayinī.

Śiva added. "You should exterminate all the Barbarians and reinstate rituals and ceremonies. The Yakṣas, Rākṣasas, ghosts etc. will be under your control. You will be an emperor there with divine powers." Accordingly Mālyavān took birth as the son of Mahendrāditya. That infant was Vikramāditya who became a mighty emperor later. (Kathāsaritsāgara, Viṣamaśīlalambaka, Taraṅga 1).

VIKRAMAŚĪLA. A King praised in the Mārkaṇḍeya Purāṇa. Kālindī was his wife and Durgama his son.

VIKRĀNTA. A King who was the father of Sudhṛti and the son of King Dama. It is mentioned in Vāyu Purāṇa, Chapter 86, that Vikrānta was an ideal King who loved and cared for his subjects.

VIKṚTA. It is mentioned in Mahābhārata, Śānti Parva, Chapter 196, that this was the name adopted by Kāmadeva (Cupid) when he argued with Ikṣvāku, in the form of a Brahmin.

VIKṚTI. A King of the family of Yayāti. This King's father was Jīmūta, and his son was Bhīmaratha. (Bhāgavata, Skandha 9).

VIKṢARA. A noble asura born to Kaśyapa Prajāpati by his wife Danu. The most powerful of the Dānavas (asuras) given birth to by Danū, were Vikṣara, Bala, Vīra and Vṛtra. (M.B. Ādi Parva, Chapter 65, Stanza 33). Of these Vikṣara took rebirth later as King Vasumitra. (M.B. Ādi Parva, Chapter 67, Stanza 41).

VIKUKṢI. A son of Ikṣvāku. It is said that Ikṣvāku was born from the spittle of Manu. It is stated in Devī Bhāgavata, Skandha 7, that after the death of Śaryāti, the Rākṣasas (giants) attacked Ayodhyā and the sons of the King having fled to different directions, Ikṣvāku continued the dynasty of Śaryāti in Ayodhyā. Hundred sons beginning with Vikukṣi, were born to Ikṣvāku. Of these hundred sons fifty were employed to rule over the regions of East and North and fortyeight, to rule over the regions in the south and the west. With the remaining two sons the King stayed in Ayodhyā, and carried on administration.

One day King Ikṣvāku resolved to conduct the great sacrifice of offering to the manes called Mahāpralayaśrāddha, for which preparations were speedily made. The hermits such as Vasiṣṭha and others arrived according to invitation. He sent his son Vikukṣi to the forest to bring the required amount of flesh for the sacrifice. Vikukṣi entered the forest and hunted hare, hog, deer etc. and collected the required quantity of flesh; but on the way home, he became tired of hunger. To appease his hunger he took a small hare from the collection cooked it and ate it. He took the balance to the King who was much pleased with his son and gave the animals to Vasiṣṭha the family priest for prokṣaṇa (sprinkling of holy water on the animals before sacrifice). But Vasiṣṭha got angry and said, "flesh which constitutes remains is not acceptable." The king understood the truth only then. He was filled with anger and distress. He expelled Vikukṣi from his country for this misdeed. Thus because he had eaten a Śaśa (hare) Vikukṣi got another name Śaśāda. Śaśāda not at all caring about the misfortune that befell him, went to the forest and lived on fruits and roots and worshipped Devī, with ardent devotion.

Ikṣvāku died. Śaśāda knew this and returned to Ayodhyā and assumed reign. He performed several sacrifices on the banks of river Sarayū. The famous Kakutstha was the son of this Vikukṣi. (Devī Bhāgavata, Skandha 7).

VIKUṆḌALA. A Vaiśya who obtained heaven by bathing during the month Māgha in the waters of Kālindī. This Vaiśya was a deplorable sinner. Still the men of Kāla (Yama) sent Vikuṇḍala to heaven without minding his sins. This story occurs in Padma Purāṇa, Ādi Khaṇḍa, Chapter 30, as follows:

In days of old there lived a Vaiśya named Hemakuṇḍala in the great kingdom of Niṣadha. He was a devotee and worshipper of devas and Brāhmaṇas. He carried on trade and agriculture and by plundering he amassed much wealth.

Hemakuṇḍala grew old. He thought about the frailty of life and spent a sixth part of his wealth for charitable purposes. For remission of the sins committed throughout the whole of his life, he gave alms as stipulated in the Purāṇas. After entrusting the family affairs to his sons Śrīkuṇḍala and Vikuṇḍala, he went to the forests for penance.

His sons were young. They turned away from righteous ways and followed a path of pleasures and wickedness. They refused to pay any heed to the advice of their elders. Drinking and going to other women became their routine.

Within a short time they lost their wealth. They had nothing to eat. Their friends and favourites all discarded them. Being forsaken by every body, they engaged themselves in theft or robbery. They were afraid of the king and the people, and so they shifted to the forest. They lived by hunting. At this time the elder brother was caught by a tiger. The younger brother was bitten by a snake. Thus, on the same day, both sinners met with death. The messengers of Yama took both of them to the world of Yama. According to the order of King Dharma, Vikuṇḍala got heaven and Śrī Kuṇḍala got hell.

Vikuṇḍala who was glad at obtaining heaven asked the men of Yama on the way, why he was given heaven. They replied, "There was a Brahmin who was well-versed in all branches of knowledge. He was the son of Harimitra. His hermitage was on the southern bank of Yamunā. Yourself and the Brahmin became friends in the forest. Because of that friendship you were enabled to take bath in two Māgha months in the holy waters of Kālindī which is capable of washing all the sins away. By the first Māgha bath you got remission of your sins. By the second Māgha-bath you became eligible for the attainment of heaven."

VIKUÑJA. An ancient country in India. Mention is made in Mahābhārata, Bhīṣma Parva, Chapter 56, Stanza 9, that it was the warriors of this country who stood with the king Bṛhadbala on the left wing of the Garuḍa Vyūha of the army formed by Bhīṣma, in the battle of Bhārata.

VIKUṆṬHA (VAIKUṆṬHA). A group of Devas (gods) in the Manvantara of Raivata. There were fourteen Devas in this group. The mother of these gods was Vikuṇṭhā. (Brahmāṇḍa Purāṇa, 2, 36, 57).

VIKUṆṬHANA. A son born to Hasti, a king of the Lunar dynasty by Yaśodharā the princess of Trigarta. Sudevā, a princess of the dynasty of Daśārṇa was his

wife. Ajamīḍha was the son born to Vikuṇṭhana by his wife Sudevā. (M. B. Ādi Parva, Chapter 95, Stanza 35).

VILĀSA. A hermit who was the friend of Bhāsa. This hermit did penance in Paścimataṭa. It is mentioned in Yogavāsiṣṭha that Vilāsa and Bhāsa attained heaven by pure knowledge.

VILOHITA. A Rākṣasa (giant) who was the son of Kaśyapa. It is mentioned in Vāyu Purāṇa, Chapter 69, that Vilohita had three heads, three legs and three hands.

VILOHITA (M). A hell. (See the section Naraka under Kāla).

VILOMA (VILOMĀ). A King. In Bhāgavata, King Viloma is stated as the son of King Vahni (Fire) and in Viṣṇu Purāṇa, as the son of Kapotaromā.

VIMADA. A truthful King. Once a princess named Kamadyū accepted Vimada as her husband at her Svayaṁvara marriage. The Kings and princes who were present became jealous of Vimada and prepared for war. The helpless Vimada praised the Aśvinīdevas. The gods defeated the enemies and gave the bride to Vimada. (Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 117).

VIMALA I. A King. Vimala who was the King of South India was the son of Sudyumna. (Bhāgavata, Skandha 9).

VIMALA II. A King of the city of Ratnātaṭa. At the time of the horse-sacrifice of Śrī Rāma, this King rendered a good deal of help to Śatrughna. (Padma Purāṇa, Pātāla Khaṇḍa, Chapter 17).

VIMALĀ. A female calf born from Rohiṇī, the daughter of Surabhi. Rohiṇī had two daughters called Vimalā and Analā. (M.B. Ādi Parva, Chapter 66, Stanza 67).

VIMALAPIṆḌAKA. A nāga (serpent) born to Prajāpati Kaśyapa by his wife Kadrū. (M.B. Ādi Parva, Chapter 35, Stanza 8).

VIMALĀŚOKATĪRTHA. A holy place. It is stated in Mahābhārata, Vana Parva, Chapter 14, Stanza 69, that he who spends a night in this holy place, observing celibacy, would attain heaven.

VIMALATĪRTHA. A holy place. In the lakes of this place, fishes having the colour of gold and of silver play. Mention is made in Mahābhārata, Vana Parva, Chapter 82, Stanza 87, that those who bathe in this holy bath would get remission of all their sins and would get to the world of Indra.

VIMALODAKĀ. Once Brahmā performed a sacrifice on the Himālayas. Sarasvatī attended this sacrifice, on which occasion she adopted the name Vimalodakā. (M.B. Śalya Parva, Chapter 88, Stanza 29).

VIMOCANA. A holy place on the boundary of Kurukṣetra. By taking bath in this tīrtha and leading a life without anger, the sins incurred by receiving bribes would be remitted. (M.B. Vana Parva, Chapter 83, Stanza 161).

VIṀŚA. The eldest son of King Ikṣvāku. It is stated in Aśvamedha Parva, Chapter 4, Stanza 4; that he had a son named Viviṁśa.

VIMUCA. A South Indian hermit. (Mahābhārata, Śānti Parva, Chapter 208, Stanza 28).

VIMUKHA. A hermit of ancient India. This hermit is member of the assembly of Indra. (M.B. Sabhā Parva, Chapter 7).

VINADĪ. A river of India famous in the Purāṇas. (M.B. Bhīṣma Parva, Chapter 9, Stanza 97).

VINAŚANA I. A tīrtha (holy bath). It is mentioned in Mahābhārata, Vana Parva, Chapter 82, that in this holy bath Sarasvatī lives in invisible form.

VINAŚANA II. Another holy place. In Mahābhārata, Vana Parva, Chapter 84, Stanza 112, mention is made that one could obtain remission of all sins and the fruits of Vājapeyayajña by visiting this holy place.

VINĀŚANA. An asura born to Prajāpati Kaśyapa by his wife Kālā (Kālikā). (M.B. Ādi Parva, Chapter 65, Stanza 34).

VINATA. A captain of the monkey army which fought for Śrī Rāma. Under Vinata, the son of Śveta, there were eight lakhs of monkey-soldiers. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Śarga 26).

VINATĀ. A wife of Kaśyapa. Kaśyapa took the daughters of Dakṣa such as Vinatā, Kadrū and others as wives. Two sons, Aruṇa and Garuḍa and a daughter, Sumati were born to Vinatā. (Details relating to Sumati are given in Chapter 19 of Brahmāṇḍa Purāṇa). The Nāgas (serpents) were born to Kadrū. For details see under Garuḍa.

VINATĀŚVA. The son of Ila (Sudyumna) and the grandson of Vaivasvata Manu. After the time of his father, he became the ruler of the Western Empire. (Vāyu, 85:19).

VINĀYAKA I. A devatā of the Gaṇas (guards of Śiva). (Mahābhārata, Anuśāsana Parva, Chapter 150, Stanza 25).

VINĀYAKA II. Gaṇapati.

VINĀYAKACATURTHĪ. One of the important festivals of the Hindus. This is called the day of worship of Gaṇeśa. The Caturthī (4th day) of the bright lunar fortnight in the month of Siṁha is the birth day of Gaṇapati. It is a famous festival in North India. They make the images of Gaṇapati, every year, and make offerings to them on this particular day.

It is believed, that he who sees the moon on Vināyaka Caturthī, will be subjected to dishonour and derision. This belief is based on the following story.

Gaṇapati is very fond of sweetmeat especially Kozhukkaṭṭa (globular solid sweetmeat, called Modaka). It is the custom in North India to worship Gaṇapati by offering these sweetmeats, even today, with all kinds of festivities. On one birthday Gaṇapati went from house to house and ate belly-ful of modakas and returned home on his conveyance, the rat. On the way the rat saw a snake and began to tremble with fear. Due to the shivering of its legs Gaṇapati fell down. The belly of Gaṇapati was broken due to the fall and a large quantity of modakas came out. Gaṇapati gathered everything that fell out of his belly and stuffed them again in the stomach and joining the cut edges entwined the snake tightly round the stomach. Candra who was standing in the sky seeing all these things laughed with contempt. At this, Gaṇapati got wild and plucked his tusk and throwing it at the moon cursed him. "Let

nobody look at you on the Gaṇapati-festival day." (Brahmavaivarta Purāṇa). This story is slightly different according to Gaṇeśa Purāṇa. That story is, that Śrī Parameśvara gave a plum to his elder son Subrahmaṇya without the knowledge of his younger son Gaṇapati, on the 4th day of a bright lunar fortnight and the moon who smiled at it, was cursed.

VINDA I. One of the hundred sons of Dhṛtarāṣṭra. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 127, Stanza 34, that Vinda was killed by Bhīmasena in the battle of Bhārata.

VINDA II. A prince of Avantī. It is stated that this Vinda had a brother called Anuvinda. The information obtained about Vinda from Mahābhārata is given below :

(i) Sahadeva defeated this Vinda at the time of his southern regional conquest. (M.B. Sabhā Parva, Chapter 31, Stanza 10).

(ii) Vinda helped Duryodhana by fighting on his side with an akṣauhiṇī of army. (M.B. Udyoga Parva, Chapter 19, Stanza 24).

(iii) Bhīṣma once said that Vinda was a noble warrior. (M.B. Udyoga Parva, Chapter 166, Stanza 6).

(iv) Vinda was one of the ten commanders of Duryodhana in the battle of Bhārata. (M.B. Bhīṣma Parva, Chapter 16, Stanza 15).

(v) On the first day of the battle of Bhārata, Vinda fought with Kuntibhoja. (M.B. Bhīṣma Parva, Chapter 45, Stanza 72).

(vi) When Śveta, the prince of Virāṭa, surrounded Śalya, the King of Madra, Vinda helped Śalya. (M.B. Bhīṣma Parva, Chapter 47, Stanza 48).

(vii) Once Vinda and his brother Anuvinda together attacked Irāvān. (M.B. Bhīṣma Parva, Chapter 81, Stanza 27).

(viii) In the Bhārata-battle, Vinda fought with Bhīmasena, Arjuna and Virāṭa. Vinda was killed in the fight with Arjuna. (M.B. Droṇa Parva, Chapter 99, Stanza 17).

VINDA III. A prince of the kingdom of Kekaya. In the battle of Bhārata he took the side of the Kauravas and fought with Sātyaki, in which fight Sātyaki killed Vinda. (M.B. Karṇa Parva, Chapter 13, Stanza 6).

VINDUMĀN. A King born of the dynasty of Bharata. He was the son of Marīci and the father of Madhu. (Bhāgavata, Skandha 5).

VINDHYA. One of the seven chief mountain chains. This mountain which separates South India from North India is famous in various ways in the Purāṇas.

(i) Agastya kicked Vindhya down. (See under Agastya).

(ii) Sunda and Upasunda, two asuras, did penance on Vindhya and got boons. (M.B. Ādi Parva, Chapter 208, Stanza 7).

(iii) Because of the fierce penance of Sunda, the mountain Vindhya became hot and from that day onwards smoke comes out from Vindhya. (M.B. Ādi Parva, Chapter 208, Stanza 10).

(iv) The deity of Vindhya stays in the palace of Kubera serving him. (M.B. Sabhā Parva, Chapter 10, Stanza 31).

(v) On this mountain there is the eternal abode of Devī Durgā. (M.B. Virāṭa Parva, Chapter 6, Stanza 17).

(vi) Vindhya is one of the seven chief mountain chains. (M.B. Bhīṣma Parva, Chapter 9, Stanza 11).

(vii) In Tripuradahana (the burning of Tripuras) Vindhya appeared behind the chariot of Śiva as the emblem on his flag. (M.B. Droṇa Parva, Chapter 202, Stanza 71);

(viii) Vindhya once became the axle of the chariot of Śiva. (M.B. Karṇa Parva, Chapter 34, Stanza 22).

(ix) This mountain gave Subrahmaṇya two attendants named Ucchṛṅga and Atiśṛṅga. (M.B. Śalya Parva, Chapter 45, Stanza 49).

(x) Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 25, Stanza 49, that he who does penance on the Vindhya, for a month without killing any living creature, could obtain all attainments.

VINDHYACULIKA. A Country in ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 62).

VINDHYĀVALĪ. Wife of Mahābali. A son named Bāṇa and a daughter named Kumbhīnasī were born to Bali by Vindhyāvalī. (Matsya, 187. 40).

VIPĀPMĀ. An eternal Viśvadeva (Semi-god concerned with offering to Manes). Mention is made about this Viśvadeva in Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 30.

VIPĀŚĀ. A Purāṇically famous river in the region of five rivers (Punjab). Vasiṣṭha was stricken with grief at the death of his son Śakti and jumped into this river with the help of a rope to commit suicide. The waves of the river untied the knots of the rope and saved him. From that day onwards this river came to be known as Vipāśā. (See under Kalmāṣapāda) Other information about this river given in the Purāṇas is given below:—

(i) Vipāśā stays in the palace of Varuṇa serving him. (M.B. Chapter 9, Stanza 19).

(ii) Two devils named Bahi and Hīka live in this river. (M.B. Karṇa Parva, Chapter 44, Stanza 41).

(iii) If offering to the Manes is made in this river and celibacy is observed there for three days without anger, one could get away from death and birth. (M.B. Anuśāsana Parva, Chapter 25, Stanza 24).

VIPAŚCIT I. The name of the Indra of the age of Manu Svārociṣa. (See under Manvantara).

VIPAŚCIT II. Husband of Pīvarī, the princess of Vidarbha. It is mentioned in Mārkaṇḍeya Purāṇa, that because of the sinful acts done by this man towards his wife he had to go to hell.

VIPĀṬA. A brother of Karṇa. Arjuna killed him in the battle of Bhārata. (M.B. Droṇa Parva, Chapter 32, Stanza 62).

VIPĀṬHA. An arrow. It is mentioned in Mahābhārata, Ādi Parva, Chapter 138, Stanza 6, that this arrow was larger and more powerful than other arrows.

VIPRA. A King born in the family of Dhruva. Two sons named Śiṣṭi and Bhavya were born to Dhruva by his wife Śambhū. Succhāyā the wife of Śiṣṭi gave birth to Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. (Viṣṇu Purāṇa, Aṁśa I, Chapter 13).

VIPRACITTI.

1) *General information.* A Dānava (asura) born to Prajāpati Kaśyapa, by his wife Danū. Danū had given birth to thirtythree notorious asuras (demons). Vipracitti was the eldest of them. His younger brothers were Śambara etc. (M.B. Ādi Parva Chapter 65, Stanza 25).

2) *Other details.* (i) Siṁhikā was the wife of Vipracitti. This Siṁhikā was the sister of Hiraṇyakaśipu and

Hiraṇyākṣa and the daughter of Kaśyapa and Diti. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

(ii) It was this Vipracitti who took rebirth later as Jarāsandha. (M.B. Ādi Parva, Chapter 67, Stanza 4).

(iii) Vipracitti stays in the palace of Varuṇa praising and glorifying him. (M.B. Sabhā Parva, Chapter 9, Stanza 12).

(iv) When Mahāviṣṇu took the form of Vāmana and began to measure the three worlds, Vipracitti with some asuras surrounded Vāmana. (M.B. Sabhā Parva, Dākṣiṇātya pāṭha, Chapter 38).

(v) In Mahābhārata, Śalya Parva, Chapter 31, Stanza 12, a statement occurs to the effect that in days of old, Mahāviṣṇu took the form of Indra and killed Vipracitti.

(vi) In the war between Devas and asuras, Vipracitti was killed by Indra. (M.B. Śānti Parva, Chapter 47, Stanza 11).

VIPṚTHU. A Kṣatriya of Vṛṣṇi dynasty. The following information is available about him in Mahābhārata.

(i) Vipṛthu was present at the Svayaṁvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 18).

(ii) He participated in the festival conducted on the mountain Raivata. (M.B. Ādi Parva, Chapter 218, Stanza 10).

(iii) Vipṛthu was a member of the group of Yādavas who took the dowry to Hastināpura in the marriage between Arjuna and Subhadrā. (M.B. Ādi Parva, Chapter 220, Stanza 32).

(iv) Vipṛthu stayed in the Palace of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 4, Stanza 30).

VIPṚTHU II. An ancient king in India. It is mentioned in Mahābhārata, Śānti Parva, Chapter 294, Stanza 20, that Vipṛthu had been the emperor of the world.

VIPULA I. Brother of Balabhadrarāma. The sons born to Vasudeva by Rohiṇī were Balabhadrarāma, Gada, Sāraṇa, Durdama, Vipula, Dhruva and Kṛta. (Bhāgavata, Skandha 10).

VIPULA II. A mountain near Girivraja, the capital city of Magadha. Mention is made about this mountain in Mahābhārata, Sabhā Parva, Chapter 21, Stanza 2.

VIPULA III. A hermit who was born in the dynasty of Bhṛgu. There is a story showing how this hermit protected the wife of his teacher from Indra while he was the disciple of the hermit Devaśarmā, in Mahābhārata, Anuśāsana Parva, Chapter 40. The story is given below: Ruci, the wife of the hermit Devaśarmā, was extremely beautiful. Devaśarmā was aware of the fact that Indra had often looked at his wife with covetous eyes. He had to perform a sacrifice. But he feared that if he went away from the hermitage his wife would be carried away by Indra. At last he called his beloved disciple Vipula and revealed the secret to him. The teacher told his disciple that Indra was a libertine as well as a magician and that he would appear in various forms to entice Ruci, and asked him to protect Ruci even at the cost of his life. Then Devaśarmā left the hermitage for the sacrifice.

Vipula followed the wife of his teacher, wherever she went. He feared that Indra might come even unseen by anybody. So he decided to get inside Ruci by supernatural powers of Yoga. He made Ruci to sit in front of him and stare into his eyes and through the rays of her eyes he entered inside her.

Knowing that Devaśarmā had left the hermitage, Indra came in front of Ruci. By the power of Stambhana (suppressing the use of faculties by mantra) Vipula made Ruci stand motionless staring into the face of Indra. She did not give any reply to the questions of Indra. At last Indra looked into Ruci with inward eyes and saw as in a mirror Vipula sitting inside her. With shame Indra left the place instantly.

When the teacher returned on completion of the sacrifice Vipula told him all that had taken place. The teacher was pleased and told his disciple that he might ask for any boon.

He got the boon to be a righteous man throughout his life and left the hermitage.

It was during this period that the marriage of Prabhāvatī, the sister of Ruci, took place. The marriage of Prabhāvatī with Citraratha, the king of Aṅga, was settled. A messenger from Aṅga informed Ruci about it. Then some flowers fell from the sky near Ruci. She wore them and went to the marriage. Prabhāvatī wanted to have the same flowers. Vipula was sent to bring flowers of the same kind. As Vipula was returning with the flowers, he saw two men turning a wheel. Each of them claimed that he had turned more than the other, and quarrelled with each other. One of them pointing at Vipula, said that he who told lies would get what Vipula would undergo in hell. Vipula was worried at hearing this. He proceeded on his journey. He saw six men gambling. One of them pointed at Vipula and said "A false gamester would get what Vipula would get in hell." Being flurried by these two talks, Vipula ran to his teacher to understand its meaning. He went to Campāpurī and saw the teacher and asked him the meaning of what he had heard. The teacher told him, that the two who turned the wheel were day and night and the six who were engaged in gambling were the six Ṛtus (seasons) and that Ṛtus and day and night are witnesses of every sinful act committed any time. Vipula became aware of his sin. While he was staying inside the wife of his teacher, his genital touched her genital and face touched face. He had not told the teacher this. But the teacher said that it need not be considered a sin because the deed was done with no bad intention.

VĪRA I. An asura born to Prajāpati Kaśyapa by his wife Danu. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 33).

VĪRA II. One of the hundred sons of Dhṛtarāṣṭra. (M.B. Ādi Parva, Chapter 67, Stanza 103).

VĪRA III. A fire. This Agni was the son born to the fire named Bharadvāja by his wife Vīrā. This fire has other names such as Rathaprabhu, Rathadhvāna, Kumbharetas etc. It is said that along with Somadevatā, this Agni also would get the second portion of Ājya (ghee offerings). It is mentioned in Mahābhārata, Vana Parva, Chapter 219, Stanza 9, that this mighty fire has a wife named Sarayū and a son named Siddhi.

VĪRA IV. Son of a fire called Pāñcajanya. This agni is considered one of the Vināyakas. (M.B. Vana Parva, Chapter 220, Stanza 13).

VĪRA V. A king in ancient India. Mention is made in Mahābhārata, Śānti Parva, Chapter 4, Stanza 7, that this king had attended the Svayaṁvara marriage of the daughter of King Citrāṅgada of Kaliṅga.

VĪRA VI. A king of the Pūru dynasty. Bṛhadratha, Kuśa, Yadu, Pratyagra, Bala and Matsyakāla were brothers of

this king. Girikā was their mother. (Agni Purāṇa, Chapter 278).

VĪRĀ. The wife of the Agni (fire) named Bharadvāja, the son of Śaṁyu. The Agni Vīra was the son of this Vīrā. (M.B. Vana Parva, Chapter 219, Stanza 9).

VĪRĀ II. A river of India, very famous in the Purāṇas. (Mahābhārata, Bhīṣma Parva, Chapter 9, Stanza 22).

VĪRĀ III. The wife of King Karandhama. She was the mother of Avikṣit. Once, when serpents began to do harm to all the living and non-living things in the world, Vīrā approached her grandson Marutta and advised him to conduct a serpent-sacrifice. Marutta began the sacrifice. The serpents were terrified and sought protection from the wife of Avikṣit. She being kind-hearted, made her husband intervene and stop the sacrifice. (Mārkaṇḍeya Purāṇa, Chapter 126).

VĪRABĀHU I. A brother of Subrahmaṇya. It is stated in Skanda Purāṇa, that this Vīrabāhu stood with Subrahmaṇya and fought bravely.

VĪRABĀHU III. One of the hundred sons of Dhṛtarāṣṭra. In the battle of Bhārata he fought with Uttara and Bhīmasena. Bhīmasena killed him with his club. (Mahābhārata, Bhīṣma Parva, Chapter 64, Stanza 35).

VĪRABĀHU III. A king of the country of Cedi. The daughter of Sudāmā the king of Daśārṇa was his wife. It was this king of Cedi who gave protection to Damayantī when she was forsaken by her husband Nala. (M.B. Vana Parva, Chapter 69, Stanza 13).

VĪRABHADRA. One of the guards of Śiva.

1) *Origin.* There are two different opinions in the Purāṇas, regarding the origin of Vīrabhadra. There is no doubt that his birth was due to the anger of Śiva. When Śiva knew that his wife Pārvatī jumped into the fire and died at the sacrifice of Dakṣa, he struck his matted hair on the ground and from that, Vīrabhadra and Bhadrakālī came into being. This is the version given in Devī Bhāgavata, Skandha 7. According to Mahābhārata, Śānti Parva, Chapter 284, Vīrabhadra was born from the mouth of Śiva. From each of the hairpores of Vīrabhadra, who was born from the mouth of Śiva to destroy the sacrifice of Dakṣa a fearful monster was born, all of whom, formed a group of ghosts called the Raumyas.

2) *The Destruction of the sacrifice of Dakṣa.* See under Dakṣa.

3) *Attainment of boon.* After the destruction of the sacrifice of Dakṣa, the fearful monster Vīrabhadra, began to exterminate the entire creation. Then Śiva appeared and pacified him and said "You shall become a planet in the sky called Aṅgarakṣaka (Bodyguard) or Maṅgala (well being). Everybody will worship you. Those who thus exalt you, will get health, wealth and long life." (Bhāgavata, Skandha 7; Vāyu Purāṇa, 101, 209; Padma Purāṇa, Sṛṣṭi Khaṇḍa, 24).

After the destruction of the sacrifice of Dakṣa, Vīrabhadra severed a portion of his radiance, and from that radiance, later Ādiśaṅkara (Śaṅkarācārya) was born. This story occurs in Bhaviṣya Purāṇa, Pratisarga Parva.

4) *Prowess.* Vīrabhadra was not only a follower of Śiva. He was a prominent general of the army. In the battle of the burning of Tripura and the Jalandhara fight, Vīrabhadra stood with Śiva and fought fiercely. (Padma Purāṇa, Pātāla Khaṇḍa and Uttara Khaṇḍa).

5) *Protector of the Devas.* Vīrabhadra was the destroyer of the Asuras and the protector of the Devas. Once Kaśyapa and all the other hermits and sages with him were burnt to ashes in the wild fire that occurred in the Śaukaṭa mountain. Instantly Vīrabhadra swallowed that wild fire and by the power of incantation, he brought to life from the ashes all the Ṛṣis (hermits) who were burnt to death.

On another occasion a serpent swallowed all the gods. Vīrabhadra killed the snake and rescued all the Devas. Once an asura called Pañcameḍhra put into his mouth all the gods, all the hermits and Bāli and Sugrīva. Those who escaped from the danger stood agape being powerless to confront the Asura. At last Vīrabhadra attacked the asura. That great and fierce battle lasted for years. At the end Vīrabhadra killed the Asura and rescued all.

Because Vīrabhadra had thus protected the Devas and the others on three occasions, Śiva became immensely pleased with him and gave him several boons. (Padma Purāṇa, Pātāla Khaṇḍa, 107).

VIRĀDHA. A fierce Rākṣasa (giant) whom Rāma and Lakṣmaṇa killed in the Daṇḍaka forest. Virādha was the rebirth of Tumburu, a Gandharva who had been cursed to become a Rākṣasa. The story about Śrī Rāma's liberating the Gandharva from the curse and sending him back to the world of Gandharvas, occurs in Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sargas 2 to 4, as follows.

In days of old, Tumburu, a Gandharva had been serving Kubera. Once Tumburu was asked by Kubera to bring Rambhā. Tumburu failed in bringing Rambhā at the stipulated time. Kubera got angry and cursed Tumburu to become a Rākṣasa. Tumburu requested for liberation from the curse. Kubera granted his request and said "In Tretāyuga, Mahāviṣṇu will incarnate as Śrī Rāma, who with his sword will change your Rākṣasa form. You will regain your former form and will come back to the world of Gandharvas."

Accordingly Tumburu took birth as the son of giant Jaya. This child born to Jaya by his wife Śatahradā, grew up and came to be known by the name Virādha. Two extra-ordinarily long hands and the outward appearances of a giant aroused fear in every living creature. He lived in the forest Daṇḍaka. It was at this time that Śrī Rāma and Lakṣmaṇa came with Sītā, to live in this forest. As soon as Virādha saw them he ran to them with a loud cry.

"With sunken eyes and swollen stomach, widened mouth and an enormous body, with a fierce appearance, of very great height an uncouth figure, body wet with fat, clad in the hide of a leopard, looking like Yama with open mouth, with three lions, two wolves, four leopards, ten spotted deer and the head of a big tusker with tusks smeared with fat, all these caught pierced in an iron trident, and shouting in a roaring sound", he ran to them and after taking Sītā, he began to run. Rāma and Lakṣmaṇa followed him. Virādha placed Sītā down and, taking Rāma and Lakṣmaṇa on each of his shoulders he began running. Rāma and Lakṣmaṇa cut off each of his hands. But Virādha did not die. Rāma and Lakṣmaṇa decided to bury him alive. Virādha recognized Śrī Rāma and told him his story. Instantly his demoniac form changed and he regained his original form of a Gandharva. Thus Tumburu returned to the world of Devas. (See under Tumburu).

VĪRADHANVĀ I. A warrior of the kingdom of Tri-

garta. He took the side of the Kauravas in the Bhārata-battle and fought with Dhṛṣṭadyumna, in which fight he was killed. (M.B. Droṇa Parva, Chapter 107, Stanza 9).

VĪRADHANVĀ II. A Gandharva. (See under Puṇḍarīkamukha).

VĪRADHARMĀ. A King in ancient India. (Mahābhārata, Udyoga Parva, Chapter 4, Stanza 16).

VĪRADYUMNA. An ancient King in India. He had a son named Bhūridyumna. Once this son was lost in the great forest. Vīradyumna wandered everywhere in the forest in search of his son. On the way he met a hermit called Tanu. He talked elaborately to the King about the hopes of human mind. (M.B. Śānti Parva, Chapters 127 and 128).

VIRAJĀ. A cow-herdess. Once Śrī Kṛṣṇa duped Rādhā and took the cowherdess Virajā to the region of love-plays. A mischievous maid informed Rādhā of this. Rādhā ran to the dancing garden and searched for the couple. Śrī Kṛṣṇa had made himself invisible. So she could not find him. She found out Virajā. Rādhā opened her eyes wide and pretended that she was about to curse her. Virajā was terrified and she melted and became a river; full of anger Rādhā went home. (Devī Bhāgavata, Skandha 9).

VIRAJA (S) I. A nāga (serpent) born to Prajāpati Kaśyapa by his wife Kadrū. (M.B. Ādi Parva, Chapter 35, Stanza 13).

VIRAJA (S) II. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīma in the battle of Bhārata. (M.B. Droṇa Parva, Chapter 157).

VIRAJA (S) III. A son born from the radiance of Mahāviṣṇu. Having no desire to rule over a kingdom, he adopted penance. He had a son named Kīrtimān. (M.B. Śānti Parva, Chapter 59, Stanza 88).

VIRAJA (S) IV. One of the eight sons of Kavi, who was the son of Vaivasvata Manu. He had eight sons. They were Kavi, Kāvya, Dhiṣṇu, Śukrācārya, Bhṛgu, Kāśī, Ugra and Virajas. (M.B. Anuśāsana Parva, Chapter 85, Stanza 132).

VIRĀJA. A King of the Kuru dynasty. He was the grandson of Kuru and the son of Avikṣit. (M.B. Ādi Parva, Chapter 92, Stanza 54).

VIRAJA (M). A particular tower in Dvārakā. Whenever Śrī Kṛṣṇa wanted to be alone he went to this tower. (Mahābhārata, Sabhā Parva, Chapter 38).

VĪRAKA (M). A country. It is mentioned in Mahābhārata, Karṇa Parva, Chapter 44, Stanza 43, that this country was to be avoided as the thought and customs and manners of this country were full of defilement.

VĪRAKA. A King of the dynasty of Aṅga. He was the son of Śibi. Vīraka had three brothers named Pṛthudarbha, Kaikaya and Bhadraka. (Agni Purāṇa, Chapter 277).

VĪRAKETU I. A son of the King Drupada of Pāñcāla. In the battle of Kurukṣetra, Vīraketu confronted Droṇa and was killed by Droṇa. (M.B. Droṇa Parva, Chapter 122, Stanza 33).

VĪRAKETU II. A King of Ayodhyā.

VĪRAMAHENDRA. The dwelling place of the asura named Nāga. (See under Nāgāstra).

VĪRAMAṆI. A King devoted to Śiva. Śrutāvatī was his wife. One day at the request of Vīramaṇi, Śiva fought with Yoginīs (women doing Śakti worship). In that fight the Yoginīs defeated Śiva.

VĪRAMOKṢA. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 51, that by visiting this holy place one could attain complete remission of one's sins.

VĪRAṆA. A Prajāpati. Mention is made in Mahābhārata, Śānti Parva, Chapter 348, Stanza 41, that this Prajāpati learned the philosophy of purity and righteousness from Sanatkumāra and taught the hermit Raibhya what he had learned.

VĪRAṆAKA. A nāga (serpent) born in the family of Dhṛtarāṣṭra. This nāga was burnt to death in the sacrificial fire of the serpent sacrifice performed by Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 18).

VĪRAṆĪ I (VĪRIṆĪ). A daughter of Brahmā. First, Brahmā created the Saptarṣis (the seven hermits) by his mind. After this Rudra was born from the anger of Brahmā, Nārada from the lap of Brahmā, Dakṣa from the thumb of Brahmā, Sanaka and the others from the mind of Brahmā, and the daughter Vīraṇī from the left thumb of Brahmā. Dakṣa married this Vīraṇī. Nārada took rebirth as the son of this couple.

Dakṣa married Vīraṇī at the behest of Brahmā. At first this beautiful woman gave birth to five thousand sons. Nārada misguided them. Dakṣa got angry at this. He cursed Nārada. Owing to that curse Nārada had to take birth again as the son of Dakṣa and Vīranı. (Devī Bhāgavata, Skandha 7).

VĪRAṆĪ II. A teacher-priest. According to Vāyu Purāṇa, Vīraṇī was a disciple of the famous teacher Yājñavalkya of the Yajurveda- line of disciples of Vyāsa.

VIRASA. A nāga (serpent) born in the family of Prajāpati Kaśyapa. (M.B. Udyoga Parva, Chapter 103, Stanza 16).

VĪRASENA I. The father of Nala. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 115, Stanza 65, that this King did not eat meat. (For further details see under Damayantī).

VĪRASENA II. A King of Kosala. (See under Candrasena I).

VĪRASIṀHA I. The captain of the army of the asura Vyālīmukha, who came to fight with Subrahmaṇya. (Skanda Purāṇa, Vīramahendra kāṇḍa).

VĪRASIṀHA II. A prince who was the son of King Vīramaṇi and the relative of Rukmāṅgada. It is stated in Padma Purāṇa, Pātāla khaṇḍa that this prince Vīrasiṁha tied the sacrificial horse of Śrī Rāma and fought with Śatrughna who led the horse.

VĪRĀŚRAMA. A holy hermitage. It is mentioned in Mahābhārata, Vana Parva, Chapter 84, Stanza 145, that those who visit this holy hermitage would obtain the fruits of performing a horse sacrifice.

VIRĀṬ I. The son of the daughter of Priyavrata. Svāyambhuva Manu married Śatarūpā. Two sons Priyavrata and Uttānapāda were born to them. A daughter was born to Priyavrata. Prajāpati Kardama married her. Three sons named Samrāṭ, Kukṣi and Virāṭ were born to them. (Agni Purāṇa, Chapter 18).

VIRĀṬ II. (VIRĀṬ PURUṢA). Virāṭ Puruṣa is the first incarnation of Brahmā. (For details see under Sṛṣṭi).

VIRĀṬA.

1) *General information.* The King of Matsya country. During the pseudonymity of the Pāṇḍavas this King sheltered them. At the end of the pseudonymity of one

year, the Kauravas had stolen the cows of Virāṭa. In the fight which ensued Arjuna entered the battlefield with Uttara, the son of King Virāṭa, and defeated the Kauravas and proclaimed that the life of pseudonymity was over. After that Abhimanyu married Uttarā the daughter of Virāṭa. (M.B. Virāṭa Parva).

2) *Other details.*

(i) This Virāṭa, the King of Matsya was born from a portion of the Marudgaṇas. (M.B. Ādi Parva, Chapter 67, Stanza 82).

(ii) King Virāṭa had two sons named Uttara and Śaṅkha. It was with these sons that he attended the Svayaṁvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 8).

(iii) In the regional conquest conducted by Sahadeva, before the Imperial consecration-sacrifice of the Pāṇḍavas, Virāṭa fought with him and was defeated. (M.B. Sabhā Parva, Chapter 31, Stanza 2).

(iv) King Virāṭa attended the Rājasūya (sacrifice of imperial consecration) of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 44, Stanza 20).

(v) Virāṭa gave as a gift to Yudhiṣṭhira two thousand tuskers adorned with gold chains. (M.B. Sabhā Parva, Chapter 52, Stanza 26).

(vi) The name of the wife of King Virāṭa was Sudeṣṇā. (M.B. Virāṭa Parva, Chapter 9, Stanza 6).

(vii) During the incognito-life of the Pāṇḍavas, King Virāṭa sheltered them in his palace. He took Yudhiṣṭhira as a court-favourite, Bhīmasena as the over-seer of his dining hall, Arjuna as the dancing master, Nakula as the head of the stables, and Sahadeva as the head of the cow-herds. (M.B. Virāṭa Parva, Chapters 7, 8, 10, 11 and 12).

(viii) The first wife of King Virāṭa was Surathā, the princess of Kosala. A son named Śveta was born to Virāṭa by Surathā. After the death of Surathā, he married Sudeṣṇā the daughter of Sūta, King of Kekaya. To Sudeṣṇā two sons named Śaṅkha and Uttara and as the youngest, a daughter named Uttarā were born. (M.B. Virāṭa Parva, Dākṣiṇātya Pāṭha, Chapter 16).

(ix) It is stated in Mahābhārata, Virāṭa Parva, Dākṣiṇātyapāṭha, Chapter 26, that King Virāṭa had ten brothers.

(x) Virāṭa had two brothers named Śatānīka and Madirākṣa. Sūryadatta is another name of Śatānīka. He was the commander of the army of Virāṭa. Madirākṣa was also called Viśālākṣa. (M.B. Virāṭa Parva, Chapters 31 and 32).

(xi) At the time of the theft of the cows, King Virāṭa engaged in combat with Suśarmā. (M.B. Virāṭa Parva, Chapter 32, Stanza 28).

(xii) Suśarmā caught hold of Virāṭa alive. (M.B. Virāṭa Parva, Chapter 33, Stanza 7).

(xiii) Virāṭa was one of the seven prominent commanders of the army of Yudhiṣṭhira. (M.B. Udyoga Parva, Chapter 157, Stanza 11).

(xiv) On the first day of the battle of Bhārata there was a combat between Virāṭa and Bhagadatta. (M.B. Bhīṣma Parva, Chapter 45, Stanza 49).

(xv) Virāṭa attacked Bhīṣma. (M.B. Bhīṣma Parva, Chapter 73, Stanza 1).

(xvi) In the fight between Virāṭa and Droṇa, Śaṅkha was killed. With that Virāṭa ran away. (M.B. Bhīṣma Parva, Chapter 82, Stanza 14).

(xvii) There was a combat between Virāṭa and Aśvatthāmā. (M.B. Bhīṣma Parva, Chapter 110, Stanza 16).

(xviii) Virāṭa combatted with Jayadratha. (M.B. Bhīṣma Parva, Chapter 116, Stanza 42).

(xix) Virāṭa fought with Vinda and Anuvinda. (M.B. Droṇa Parva, Chapter 25, Stanza 20).

(xx) In the fight with Śalya, Virāṭa fell down unconscious. (M.B. Droṇa Parva, Chapter 167, Stanza 34).

(xxi) In the battle which followed, Droṇācārya killed Virāṭa. (M.B. Karṇa Parva, Chapter 6, Stanza 6).

(xxii) Mention is made in Mahābhārata, Strī Parva, Chapter 26, Stanza 33, that the funeral ceremony of Virāṭa was conducted in a befitting manner and in Mahābhārata, Śānti Parva, Chapter 42, Stanza 4, that Yudhiṣṭhira performed offering to the Manes for him.

(xxiii) After death, Virāṭa entered heaven and joined the Marudgaṇas. (M.B. Svargārohaṇa Parva, Chapter 5, Stanza 15).

(xxiv) The synonyms used in Mahābhārata for Virāṭa are, Matsya, Matsyapati, Matsyarāṭ, Matsyarāja etc.

VIRĀṬA (M). The country called Matsya. King Virāṭa was the ruler of this country. (See under Virāṭa).

VIRĀṬANAGARA. The Capital of Matsya. Mention is made in Mahābhārata, Virāṭa Parva, Chapter 30, Stanza 28, that once the Kauravas and the Trigartas attacked this country.

VIRĀṬAPARVA. A prominent Parva (section) in Mahābhārata.

VIRĀVA. A horse. The two horses yoked to the chariot given to Agastya by the giant Ilvala, were called Virāva and Surāva. (M.B. Vana Parva, Chapter 99, Stanza 17).

VĪRAVARMĀ I. A child born to King Tāladhvaja by Nārada, when he assumed the form of an illusive woman of beauty. (For further details see under Tāladhvaja I).

VĪRAVARMĀ II. A King who ruled over the city of Sārasvata. His chief queen was Mālinī, who was the daughter of a Yakṣa. Vīravarmā stopped the sacrificial horse of the Pāṇḍavas. When Kṛṣṇa and Arjuna got ready to fight with Vīravarmā to recover the horse, Vīravarmā, with the help of Yama fought with them. At last Kṛṣṇa entered into a treaty with Vīravarmā and got the horse back.

Vīravarmā had five sons named Subhāla, Sulabha, Lola, Kuvala and Sarasa. (Jaimini, Aśva : 47 : 49).

VĪRAVRATA. A King born in the family of Bharata. To Vīravrata who was the son of Madhu, two sons named Manthu and Amanthu were born. (Bhāgavata, Fifth Skandha).

VĪRIṆĪ (VĪRAṆĪ). See under Vīraṇī.

VIROCANA I.

1) *General information.* An asura. He was the son of Prahlāda and the father of Mahābali. Three sons Virocana, Kumbha and Nikumbha were born to Prahlāda by his wife Dhṛti. Virocana, though an asura, performed rites and rituals carefully. He was kind towards Brahmins. His son Bali became famous and got the name Mahābali. (M.B. Ādi Parva, Chapter 65, Stanza 19).

2) *Other details.*

(i) Once there was a controversy between Virocana and Sudhanvā. (See under Sudhanvā II).

(ii) During the time of emperor Pṛthu, when the

asuras milked the earth Virocana stood as the calf. (M.B. Droṇa Parva, Chapter 69, Stanza 20).

(iii) Virocana is included among the ancient Kings of prominence. (M.B. Śānti Parva, Chapter 227, Stanza 50).

(iv) There is a story about the quest for knowledge about universal and individual souls, by Indra and Virocana, in Chāndogyopaniṣad, as given below.

Once the Devas and the asuras approached Prajāpati to learn about Brahman, the impersonal God. Prajāpati told them : "Ātman (soul) is the first tattva (Essential being) which is sinless, eternal, desireless and unimaginable in the earth." Having heard this philosophy about the soul, the Devas selected Indra, and the asuras selected Virocana and to know the details, they sent them to Prajāpati as his disciples.

Indra and Virocana stayed with Prajāpati for several years to know more about Ātman. But Prajāpati did not reveal to them the secret about Brahman. At last to test them Prajāpati said "Your reflection that you see in water or mirror is the Ātman (soul)."

Virocana, who mistook what the Prajāpati said as truth immediately took his bath, put on costly dress and ornaments and stood near water and saw his reflection in water. After that, taking the reflection for soul, he spread this doctrine among his people. With this the asuras accepted body as soul. But the Devas did not recognize this philosophy. They accepted the doctrine that Ātman is that essence of Nature which is alien to body and mind and which is pure.

(v) There are two different statements about the death of Virocana in the Purāṇas.

(1) In the battle with Tārakāsura, Virocana was killed by Devendra. (M.B. Śānti Parva, Chapter 99. Brahmāṇḍa 1.20.35; Matsya: 10: 11; Padma Purāṇa, Sṛṣṭi Khaṇḍa 16).

(2) The Sun God was pleased with Virocana and had given him a crown. The sun told him that death would come only if that crown was removed from the head by some body. Because of this boon Virocana became arrogant. So Mahāviṣṇu took the form of a beautiful woman and enticed Virocana towards him and taking away the crown killed him. (Gaṇeśa Purāṇa 2, 29).

According to Nārada Purāṇa, Mahāviṣṇu took the form of a Brahmin and reached the palace of Virocana. There changing the righteous wife of Virocana into a mad woman he killed Virocana.

(vi) Virocana had two wives called Viśālākṣī and Devī. Two children, Bala and Yaśodharā were born by them. The wife of the famous Tvaṣṭā was this Yaśodharā. (Brahmāṇḍa. 3: 1: 86; Nārada Purāṇa 2: 32 : Bhāgavata, Skandha 9).

(vii) Virocana had five brothers named Kumbha, Nikumbha, Āyuṣmān, Śibi and Bāṣkali and a sister named Virocanā. (Vāyu Purāṇa. 84, 19).

VIROCANA II. A son of Dhṛtarāṣṭra. He was also called Durvirocana. This Virocana was present at the Svayaṁvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 2).

VIROCANĀ I. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 30).

VIROCANĀ II. Daughter of Prahlāda the asura king. Tvaṣṭā married her. A son named Viraja was born to this couple. (Bhāgavata, Skandha 5). In Vāyu Purāṇa, it is stated that the hermit Triśiras also was born to Tvaṣṭā by Virocanā.

VIROHAṆA. A nāga (serpent) born in the family of Takṣaka. This serpent was burnt to death in the sacrificial fire of Janamejaya. (M.B. Ādi Parva, Chapter 57, Stanza 9).

VĪRUDHĀ. One of the three daughters of Surasā, the mother of the nāgas (serpents). The two other daughters were Analā and Ruhā. It is mentioned in Mahābhārata, Ādi Parva, Dākṣiṇātya Pāṭha, Chapter 66, that from this daughter Vīrudhā, the Vīruts such as Latā, Gulma, Vallī etc were born.

VIRŪPA I. A son of Ambarīṣa, a king of the Solar dynasty. It is stated in Bhāgavata, Skandha 9, that Ambarīṣa had three sons called Ketumān, Śambhu and Virūpa.

VIRŪPA II. It is mentioned in Mahābhārata, Śānti Parva, Chapter 199, Stanza 88, that once Krodha (anger) changed its form and assumed the name Virūpa and conversed with Ikṣvāku.

VIRŪPA III. An asura (demon) Śrī Kṛṣṇa killed this asura. (M.B. Sabhā Parva, Dākṣiṇātya Pāṭha, Chapter 38).

VIRŪPA IV. One of the eight sons of Aṅgiras. The eight sons of Aṅgiras were Virūpa, Bṛhaspati, Utathya, Payasya, Śānti, Ghora, Saṁvarta and Sudhanvā. These sons are called the Vāruṇas or the Āgneyas. (M.B. Anuśāsana Parva, Chapter 85, Stanzas 130-131).

VIRŪPAKA. An asura. In days of old this asura had ruled over the world. (Mahābhārata, Śānti Parva, Chapter 227, Stanza 51).

VIRŪPĀKṢA I. One of the elephants which hold up the earth from Pātāla (underworld). It is said that earthquake occurs when this elephant shakes its head. (For details see under Aṣṭadiggajas).

VIRŪPĀKṢA II. A Rākṣasa (giant) who fought on the side of Rāvaṇa against Śrī Rāma and Lakṣmaṇa. It is mentioned in Uttara Rāmāyaṇa that this giant was born to Mālyavān by a Gandharva damsel called Sundarī. Seven sons named Vajramuṣṭi, Virūpākṣa, Durmukha, Suptaghna, Yajñakośa, Matta and Unmatta and a daughter named Nalā were born to Mālyavān by Sundarī.

All these sons held prominent places in the army of Rāvaṇa. It is mentioned in Agni Purāṇa, Chapter 10, that in the battle between Rāma and Rāvaṇa, when Kumbhakarṇa was killed, the army was commanded by Kumbha, Nikumbha, Makarākṣa, Mahodara, Mahāpārśva, Matta, Unmatta, Praghasa, Bhāsakarṇa, Virūpākṣa, Devāntaka, Narāntaka, Triśiras and Atikāya.

When Sugrīva devastated the army of Rāvaṇa and caused havoc among the giants, Virūpākṣa, who was an archer got on an elephant and entered the battlefield. He confronted Sugrīva first. He thwarted the stone flung at him by Sugrīva, and struck him. For a time Sugrīva found it difficult to withstand him. But in the battle which followed, Sugrīva struck Virūpākṣa down and killed him. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa, Sarga 97).

VIRŪPĀKṢA III. One of the thirtythree notorious Dānavas (demons) born to Prajāpati Kaśyapa by his wife Danu. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 22, that it was this asura called Virūpākṣa, who had, later, taken rebirth as King Citravarmā.

VIRŪPĀKṢA IV. An asura who was the follower of Narakāsura. This Virūpākṣa was killed on the bank of the river Lohitagaṅgā. (Mahābhārata, Sabhā Parva, Dākṣiṇātyapāṭha, Chapter 38).

VIRŪPĀKṢA V. A Rākṣasa who was the friend of Ghaṭotkaca. (Mahābhārata, Droṇa Parva, Chapter 175, Stanza 15).

VIRŪPĀKṢA VI. This giant named Virūpākṣa was the friend of a stork called Rājadharmā. (Mahābhārata Śānti Parva, Chapter 170, Stanza 15). (See under Gautama V).

VIRŪPĀKṢA VII. One of the eleven Rudras.

VIRŪPĀŚVA. A King. This King had never eaten flesh in his life. (Mahābhārata, Anuśāsana Parva, Chapter 156, Stanza 15).

VĪRUT. See under Vīrudhā.

VĪRYAŚULKA. In ancient days the Kings wanted to give their daughters in marriage to the most valiant youths. The custom of showing their valour before the people, before getting the damsel became more prevalent, than giving money to get the girl. Thus marrying a girl by showing his valour is called Marriage by giving Vīryaśulka. (Śulka means Nuptial gift). (Agni Purāṇa, Chapter 4).

VĪRYAVĀN. An eternal Viśvadeva. (god concerned with offerings to the Manes. (M.B. Anuśāsana Parva, Chapter 91, Stanza 31).

VIṢACIKITSĀ. (Treatment for poison). See under Sarpa.

VIŚADA. A King who was the son of Jayadratha and father of King Senajit. (Bhāgavata, Skandha 9).

VIŚĀKHA I. One of the three brothers of Skandadeva. The other two were Śākha and Naigameya. There is a story regarding them in Mahābhārata, Śānti Parva, as follows:—

Skandadeva approached his father Śiva. At that time Śiva, Pārvatī, Agni and Gaṅgā, all wished in their minds that Skanda should come to him or her. Understanding the desire of each, by Yogabala (the power obtained by union with the Universal Soul) Skanda divided himself into four persons, Skanda, Viśākha, Śākha and Naigameya and went to each of them respectively and fulfilled their desire. (For further details see under Subrahmaṇya).

VIŚĀKHA II. A hermit. Mention is made in M.B. Sabhā Parva, Chapter 7, Stanza 19, that this hermit stays in the palace of Indra, glorifying him.

VIŚĀKHADATTA. A Sanskrit playwright. It is believed that his period was between the centuries five and nine A.D. His prominent play is "Mudrā Rākṣasa". He is known by the name Viśākhadeva also. He was the son of King Bhāskaradatta and the grandson of Vaṭeśvaradatta. Of his works, only Mudrārākṣasa has been found till now.

VIŚĀKHAYŪPA. A holy place of pilgrimage. It is mentioned in Mahābhārata, Vana Parva, Chapter 90, Stanza 15, that this spot became a holy place because Indra, Varuṇa and other gods did penance here.

VIŚĀLA. A son of Ikṣvāku. Mention is made in Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 47, that a son named Viśāla was born to Ikṣvāku, by the celestial maid Alambuṣā and that Viśāla built a city named Viśālā. This Viśāla had a son named Hemacandra. It was near the city Viśālā, that Ahalyā, the wife of Gautama, stood as stone, because of a curse. (See under Viśālapurī).

VIŚĀLĀ I. The queen of Ajamīḍha, a King of the Lunar dynasty. (M.B. Ādi Parva, Chapter 95, Stanza 37).

VIŚĀLĀ II. The King Gaya once performed a sacrifice in the country called Gaya. Mention is made in Mahābhārata, Śalya Parva, Chapter 38, Stanza 20, that Sarasvatī attended this sacrifice assuming the name Viśālā.

VIŚĀLĀ III. Wife of King Bhīma the son of Mahāvīrya. Three sons, Trayyāruṇi, Puṣkarī and Kapi were born to Bhīma by his wife Viśālā. (Vāyu: 37 : 158). In Matsya Purāṇa, Viśālā is mentioned as the wife of King Utakṣaya.

VIŚĀLAKA I. A Yakṣa (semi-god). Mention is made in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 10, that this Yakṣa stays in the palace of Kubera, glorifying him.

VIŚĀLAKA II. A King. Vasudeva married this King's daughter Bhadrā. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 42, that after the marriage Bhadrā was kidnapped by Śiśupāla.

VIŚĀLĀKṢA I. One of the hundred sons of Dhṛtarāṣṭra. Mention is made in Mahābhārata, Bhīṣma Parva, Chapter 88, Stanza 15, that this Viśālākṣa was killed by Bhīmasena in the battle of Bhārata.

VIŚĀLĀKṢA II. Younger brother of King Virāṭa. He had another name Madirākṣa. (M.B. Virāṭa Parva, Chapter 32, Stanza 19).

VIŚĀLĀKṢA III. A son of Garuḍa, (Mahābhārata, Udyoga Parva, Chapter 101, Stanza 9).

VIŚĀLĀKŚA IV. A King of Mithilā. He was present at the sacrifice of Rājasūya (Imperial consecration) of Yudhiṣṭhira. (Bhāgavata, Skandha 10).

VIŚĀLĀKṢĪ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 3).

VIŚĀLAPURĪ. A holy place on the basin of the Ganges. This place is in the forest Badarī. It is stated in Mahābhārata, Vana Parva, Chapter 90, that the hermitage of Naranārāyaṇas, stood in this place. This city was built by the King Viśāla. (See under Viśāla).

VIŚALYĀ I. A river famous in the Purāṇas. Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 20, that this river stays in the Palace of Varuṇa glorifying him. This is a holy river. One could obtain the fruits of Agniṣṭoma Yajña (a sacrifice) by taking a bath in this river.

VIŚALYA II. A medicine. This medicine is used to extricate the arrow-heads that might have stuck on the body. (M.B. Vana Parva, Chapter 289, Stanza 6)

VIŚALYAKARAṆĪ. See under Mṛtasañjīvani.

VIŚAṬHA. A son born to Balarāma by Revatī. (Vāyu Purāṇa, 31:6).

VIŚIKHA. A King of the birds. It is stated in Brahmāṇḍa Purāṇa, that Viśikha was one of the sons born to Garuḍa by Śukī.

VIŚIRĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 29).

VIṢKARA. An asura who ruled over the world in days of old. (M.B. Śānti Parva, Chapter 227, Stanza 53).

VIṢṆĀPŪ. A hermit who was the son of hermit Viśvaka. This Viṣṇāpū was once lost and was found again by the help of the Aśvins. This story is given in Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 116.

VIṢṆU.

1) *General information.* Brahmā, Viṣṇu and Maheśvara are the Lords of creation, sustenance and extermination of this perishable universe. These trimūrtis (three figures) also are perishable. It is said, that one day of Brahmā will constitute thousand four-fold (catur) yugas and that during the life of Brahmā, fourteen Indras will fall down from heaven and die. This is a Brahmā age. The ages of two Brahmās constitute the age of one Viṣṇu. At the end of the age Viṣṇu also will perish. The age of Śiva is double the age of Viṣṇu. Śiva also will perish at the end of his age. (Devī Bhāgavata, Skandha 5).

When everything perishes there comes the deluge (the great flood). After that, for one hundred and twenty Brahmā years the universe will be desolate and void. In that deep eternal silence, Viṣṇu will be seen sleeping on a banyan leaf on the surface of water. That is the beginning of the next great age. In this stage, Bālamukunda is the name of Mahāviṣṇu. As he remains on Nāra or water he will be called Nārāyaṇa also.

The name Viṣṇu means he who possesses the habit of Vyāpana (To pervade). While Viṣṇu, who has the power to spread his control over everything in whatever condition, lies on the banyan-leaf. From his navel, a lotus-stalk grows up, and on the top of the stalk, in the lotus flower, Brahmā comes into being. Brahmā does penance before Viṣṇu and extols him. Mahāviṣṇu confers on Brahmā the power of creation of the subjects. That Brahmā perishes along with the deluge and in his place another Brahmā is born. Thus in the life-time of Viṣṇu two Brahmās come into being and perish.

2) *Beginning.* In days of yore, when Viṣṇu was lying on the banyan leaf as Bāla Mukunda, he began to think "Who am I ? Who created me ? Why ? What have I to perform ?" - and soon an ethereal voice was heard, "I am everything. Except me, there is nothing eternal." From behind the voice Mahādevī appeared, and said "Look Viṣṇu. What is there to wonder at ? Whenever the universe is subject to creation, sustenance and extermination, you have taken origin by the glory of the Almighty. The Almighty or the omnipotence is beyond attributes. But we are all subjected to attributes. Your foremost attribute is Sattva (goodness - purity) Brahmā whose main attribute is the attribute of rajas (activity - passions), will originate from your navel. From the middle of the brows of that Brahmā, Śiva will be born, whose main attribute is Tamas (inertia darkness). Brahmā, by the power of Tapas (penance) will acquire the power of creation and build the world. You will be the sustainer of that world. Śiva will destroy the same world. I am Devī Māyā (Illusion - personified as the wife of Brahman), the great power depending on you for the purpose of creation." After hearing these words of Devī, Viṣṇu went into meditation and deep sleep of contemplation.

3) *Avatāras (Incarnations).* When injustice and lawlessness abound in the universe, Viṣṇu will incarnate in the world in various forms and shapes, and will drive away injustice and will reinstate righteousness. The basis and the indeclinable semen virile of all the incarnations, is this spirit of the universe. All Devas, all human beings and all animals are created from a portion of this soul of the universe, which in itself is a portion. Brahmā, first incarnated as Sanatkumāra and lived the life of a Brahmin student of chaste abstinence. The second incarnation was connected with the creation of the earth. It was the incarnation as a hog to redeem the earth which was immersed in the world of Rasātala. The third incarnation was taken to create the sages and hermits. The Supreme God incarnated as the deva - hermit, Nārada and taught Pañcarātra, the Vaiṣṇavaśāstra explaining the ways of observing Karmans. Fourthly, Viṣṇu took the incarnation of Nara-Nārāyaṇas (two hermits) and performed tapas (penance), difficult to do. The fifth incarnation was that of Kapila who taught his disciple Āsuri, a Brahmin, Sāṅkhya (one of the six systems of Indian philosophy dealing with evolution). The next incarnation was taken, according to the request of Atri, as his son under the name Dattātreya. Seventhly he took incarnation as Yajña, the son born to Prajāpati Ruci, by his wife Ākūti with the groups of devas (gods) such as Yāmas and others to sustain the Manvantara (age of Manu) of Svāyambhuva. The eighth incarnation was as the son of Bhagavān Nābhi by his wife Meru, and the ninth was, as the inner soul of Pṛthu, according to the request of the sages and hermits, with a view to change the earth to such a state that medicinal herbs may grow in plenty everywhere. The tenth was, as Matsya (Fish) in Cākṣuṣa Manvantara deluge; the eleventh, as turtle, to lift up the mountain Mandara; the twelfth as Dhanvantari, and the thirteenth was as Mohinī (Charming woman). The fourteenth was that of Man-lion, the fifteenth was that of Vāmana, the sixteenth that of Paraśurāma, the seventeenth, that of Vyāsa, the eighteenth, that of Śrī Rāma and the nineteenth was that of Rāma and the twentieth that of Kṛṣṇa in the dynasty of Vṛṣṇi. The twentyfirst was as Buddha in the beginning of the age of Kali. The twenty second incarnation was in the name of Kalki as the son of the Brahmin Viṣṇuyaśas. Each incarnation is explained in places where that word occurs. See under Avatāra.

The avatāras of Mahāviṣṇu are numerous. Thousands and thousands of incarnations originate from Mahāviṣṇu as streams flow from a lake which overflows at all times. Hermits, Manus, Devas, Sons of Manus, Prajāpatis, all these are marks and portions of Mahāviṣṇu.

(Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 15; Agni Purāṇa, Chapter 5; Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 40; Mahābhārata, Vana Parva, Chapter 83; Devī Bhāgavata, Skandha 1; M.B. Śānti Parva, Chapter 121; Agni Purāṇa, Chapter 12; Bhāgavata, Skandha 10; Bhāgavata, Skandha 5; Mahābhārata, Vana Parva, Chapter 272; Vana Parva, Chapter 149; Śānti Parva, Chapter 339).

4) *Family life.* Vaikuṇṭha is the dwelling place of Mahāviṣṇu. Mahālakṣmī is the prominent wife. It is seen in Devī Bhāgavata, Skandha 9, that besides Lakṣmīdevī, Gaṅgā Devī and Sarasvatī also were the wives of Viṣṇu. Lakṣmīdevī has taken several incarnations. Once she took birth from Khyāti, the wife of hermit Bhṛgu. At this birth Dhātā and Vidhātā were her brothers. On another occasion, she arose from a lotus-flower which grew up from the sea of Milk. (To know more about the wives Lakṣmī, Gaṅgā and Sarasvatī, see under Gaṅgā).

There is none to be mentioned as the legitimate son of Mahāviṣṇu. But Brahmā is the first that could be imagined as the son of Viṣṇu. Besides, Mahāviṣṇu once created a bright son, by his mind. That son was named

Virajas. Śāstā is another son of Mahāviṣṇu. Śiva became amorous with Mohinī (fascinating woman)—the form which Mahāviṣṇu took at the time of the churning of the Sea of Milk. They led a short family life as a result of which the son Śāstā was born. (See under Śāstā).

5) *Curses.* Mahāviṣṇu had cursed and had been cursed on many an occasion. The most important of them are given below:

(i) *The curse of Mahālakṣmī* Once Mahāviṣṇu looked into the face of Mahālakṣmī and laughed for no reason. Thinking that Mahāviṣṇu had been making fun of her, she cursed him saying "Let your head be severed from the body."

At this period an Asura named Hayagrīva had done penance for a thousand years and obtained several boons. One boon was that he should be killed only by a man with the head of a horse. Hayagrīva attacked the devas (gods). Though the gods fought with Hayagrīva for many thousands of years they could not kill him. Even Viṣṇu, admitted defeat. Using the bow as a prop to his chin he stood thinking, for years. In the meanwhile white ants began to eat the string of the bow. When the string was broken, the bow straightened with a sudden jerk and the head of Mahāviṣṇu was severed from the trunk and was thrown away. Viśvakarmā cut off the head of a horse and joined it to the trunk of Viṣṇu, who instantly rose up and killed Hayagrīva. Thus satisfying the need of the gods and making the curse of Lakṣmī come true, Viṣṇu regained his original form and returned to Vaikuṇṭha. (Devī Bhāgavata, Skandha 1).

(ii) *The curse of Bhṛgu.* The Asuras who were defeated in the war with Devas, approached Pulomā, the mother of their teacher-priest Śukra, and sought protection. Pulomā, was the wife of hermit Bhṛgu. She began to do penance for the destruction of devas. Knowing this Viṣṇu aimed his weapon, the Discus, at her and killed her. Bhṛgu got angry and cursed Viṣṇu to take birth as a man and suffer the grief of separation from his wife for many years. This curse was the first cause of the incarnation of Śrī Rāma. (For details see under Bhṛgu, Para 4).

(iii) *The curse of Viṣṇu.* Once the handsome King Revanta, mounted on the horse Uccaiśśravas and came to Vaikuṇṭha. Looking at the handsome youth, Lakṣmī stood for a while enchanted by Revanta and his horse. Mahāviṣṇu was displeased at this, and cursed her to take birth on the earth as a mare. Accordingly she was born as a mare and when the duration of the curse was over returned to Vaikuṇṭha. (For details see under Ekavīra).

(iv) *The curse of Vṛndā.* See under Māyāśiva.

6) *Contests and wars.* Wars are very few in the Purāṇas in which Viṣṇu had not participated directly or indirectly. As almost all of them have been dealt with in various places in this book, they are not given here. Only a few of the prominent among them are mentioned here.

(i) *Madhukaiṭabhas.* Madhu and Kaiṭabha are two asuras born from the ear-wax of Mahāviṣṇu. They tried to attack Brahmā and Viṣṇu killed them. (See under Kaiṭabha).

(ii) *Killing of Andhaka.* Andhaka was a notorious asura. He was the minister of Mahiṣāsura. When war broke out between asuras and Devas, Andhaka caused havoc among the devas. At last in the fight with Viṣṇu Andhaka was killed. (Devī Bhāgavata, Skandha 5).

(iii) *Killing of Vṛtrāsura.* See under Vṛtra.

(iv) *Rāhu.* For the story of how Viṣṇu cut into two the asura Rāhu, see under Amṛtam.

(v) *Contest with Brahmā.* The story of Viṣṇu and Brahmā making a competitive journey to find out the crest and foot of Śiva, is given with slight variations in most of the Purāṇas. (For detailed story see under Brahmā, Para 5).

(vi) *For the story of how Viṣṇu confronted the asuras Nemi, Sumālī and Mālyavān* see under each of those words.

7) *The weapons and ornaments of Viṣṇu.* The following are the prominent ornaments and weapons of Viṣṇu.

(i) *Śrīvatsa.* This is a mark on the chest. It is said that this is the mark imprinted by the angry Bhṛgu who kicked on the chest of Mahāviṣṇu. (See under Bhṛgu).

(ii) *Pāñcajanya.* This is a white conch. Even by the touch of this conch man becomes wise. (For further details see under Pañcaja I).

(iii) *The Discus Sudarśana.* Vajranābha is another name of this weapon. Viṣṇu uses this weapon to deal with fierce enemies. This is a wheel with a hole in the centre and thousand arms going out from the centre. The outer edge is sharp. This Sudarśana Cakra is operated by putting it on the first finger and turning it round, and releasing it at the enemy. Though it is terrible for the wicked and unjust, it forebodes good to good people and so it is Sudarśana (good to look at).

(iv) *Kaumodakī.* This is the club. The syllable "Ku" means the earth. Kumodaka means he who delights the earth. He who makes the earth delightful is Viṣṇu. As the club is the property of Kumodaka (Viṣṇu) it is called Kaumodakī.

(v) *Kaustubha.* This is the jewel of Mahāviṣṇu. (Ku= the Earth. Stubhnāti=Pervades (spreads). Kustubha= ocean. Kaustubha-obtained from the sea. This jewel obtained from the sea of milk at the time of its churning, is worn by Mahāviṣṇu on his neck. This is a red Jacinth.

(vi) *Nandaka.* This is the sword of Viṣṇu. It is stated in Mahābhārata, Śānti Parva, Chapter 166, that this sword was obtained from Indra.

(vii) *Śāraṅg.* This is the name of the bow of Viṣṇu. This is called Vaiṣṇavacāpa (the bow of Viṣṇu) also. A description is given in Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 25, as to how this bow was obtained. It is as follows :

Once the Devas made Viṣṇu and Śiva quarrel with each other, to test their might. The fight between the two began. Viśvakarmā gave each of them a bow. The bow of Viṣṇu was called Vaiṣṇavacāpa; the bow of Śiva was called Śaivacāpa. This Vaiṣṇavacāpa is Śārṅga. Due to the power of Śārṅga, Śiva was defeated in the fight. Getting angry Śiva gave his bow to the King Devarāta of Videha. It was this bow that Śrī Rāma broke at the time of the Svayaṁvara marriage of Sītā. After the fight, Viṣṇu gave his bow to Ṛcīka. That bow changed hands from Ṛcīka to Jamadagni and from him to Paraśurāma, who presented this bow to Śrī Rāma on his return after the marriage with Sītā.

(viii) *Vaijayantī.* This is the necklace of Viṣṇu. This necklace, made of five jewels stuck together, is known by the name Vanamālā, also. Viṣṇu has a charioteer named Dāruka and four horses named Śaibya, Sugrīva,

Meghapuṣpa and Valāhaka. Garuḍa is the conveyance of Viṣṇu. He holds conch, discus, club and lotus in each of his four hands. It is said that the discus was made by Viśvakarmā with the dust of the Sun. In Viṣṇu Purāṇa particular mention is made about the ornaments of Viṣṇu.

9) *The names of Viṣṇu.* The names of Viṣṇu given in Amarakośa and their meanings are given below.

1) Viṣṇu. He who is spread everywhere.

2) Nārāyaṇa. (i) He who lies on water. (nāram= water). (ii) He who had adopted Nāra (human body) in incarnations. (iii) He who enters the human society (Nāra) as Jīvātmā (individual soul).

3) Kṛṣṇa. (1) of dark complexion. (2) He who does Karṣaṇa (pulling or dragging) on the agha (sin) of jagat (world).

4) Vaikuṇṭha. (1) The son of Vikuṇṭhā. There is an incarnation as such. (2) At the time of creation twenty-three Tattvas (essences-elements) did not join with one another. So Viṣṇu joined earth to water, ether to air and air to fire; Thus their individual existence was made Vikuṇṭha-prevented. By achieving this he became Vaikuṇṭha. (3) Vikuṇṭha means wisdom (knowledge). So Vaikuṇṭha is he who has acquired knowledge. (4) Vaikuṇṭha means holy basil (a herb). So Vaikuṇṭha is he who wears rosary of holy basil. (5) Kuṇṭha means Māyā—Illusion. So Vaikuṇṭha is Māyā Maya or he who is blended with Illusion. (the female creative energy).

5) Viṣṭaraśravas. (1) Viṣṭara—tree—banyan tree. He who is universally known as banyan tree. (2) Viṣṭara—a bundle of darbha grass. (Poa grass). He whose ear-lobe is like this. (3) Viṣṭara = is spread—He whose fame is spread everywhere.

6) Dāmodara. (1) Stomach is tied by a rope. (2) Dāma—names of the worlds. He who bears all the worlds in his stomach. (3) He whose habit is dama or self-restraint, is Dāmodara.

7) Hṛṣīkeśa—(1)The Īśa-lord, of hṛṣīkas—organs of senses. (2) He who makes the world hṛṣta—delighted—bristling with his Keśas—hairs.

8) Keśava (Ka-Brahmā. Īśa-Śiva). (1) The Lord of Brahmā and Śiva. (2) He who has killed Keśī. (3) He who has three Keśas (heads) i.e. Brahmā- Viṣṇu-Īśa.

9) Mādhava. (1) Dhava-husband of Mā-Lakṣmī. (2) He who is born of the dynasty of Madhu. (3) He who has killed Madhu.

10) Svabhū. He who comes into existence by himself.

11) Daityāri the enemy of Daityas (the asuras, demons).

12) Puṇḍarīkākṣa. (1) With akṣis - (eyes) like puṇḍarīka-(lotus). (2) He who dwells in the lotus, that is the heart of devotees.

13) Govinda. (1) He who lifted up the earth assuming the form of a hog. (2) He who protects the heaven. (3) He who redeemed the Vedas.

14) Garuḍadhvaja. He whose ensign is Garuḍa (Eagle).

15) Pītāmbara. He who wears yellow silk.

16) Acyuta. He whose position has no displacement.

17) Śārṅgī. He who has the bow called Śārṅga.

18) Viṣvaksena. He whose army spreads.

19) Janārdana. (1) He who destroys janana-birth (birth and death) (2) He who had destroyed the asuras called Janas.

20) Upendra. He who had become the younger brother of Indra by taking birth as Vāmana.

21) Indrāvaraja. Younger brother of Indra.

22) Cakrapāṇi. He who has cakra—the weapon Discus—in his hand.

23) Caturbhuja. He who has four hands.

24) Padmanābha. He who has lotus in his navel.

25) Madhuripu. The enemy of the asura named Madhu.

26) Vāsudeva. (1) The son of Vasudeva. (2) He who dwells in all living beings as individual soul.

27) Trivikrama. He who has measured the three worlds in three steps. (In his avatāra as Vāmana).

28) Devakīnandana. The son of Devakī.

29) Śauri. Born in the dynasty of Śūrasena.

30) Śrīpati. The husband of Lakṣmī.

31) Puruṣottama. The noblest of men.

32) Vanamālī. He who wears the necklace which reaches up to the leg and is called Vanamālā.

33) Balidhvaṁsī. He who had killed the asura called Bali.

34) Kaṁsārāti. The arāti - (enemy) of Kaṁsa.

35) Adhokṣaja. He who is not discernible to the organs of senses.

36) Viśvambhara. He who rules over the Viśva (world).

37) Kaiṭabhajit. He who became victorious over Kaiṭabha.

38) Vidhu. Expert in all things.

39) Śrīvatsalāñcchana. He who has the mark or scar of Śrīvatsa on his chest.

40) Purāṇapuruṣa. The earliest man.

41) Yajñapuruṣa. He who is remembered in yāgas—sacrifices.

42) Narakāntaka. He who had killed Naraka.

43) Jalaśāyī. He who lies in water.

44) Viśvarūpa. One who has the cosmic form.

45) Mukunda. He who gives salvation.

46) Muramardana. He who had suppressed Mura.

10) *Sahasra Nāmans.* (Thousand names of Viṣṇu). The list of thousand names of Viṣṇu, is present in Padma Purāṇa, Uttarakhaṇḍa, Chapter 72. In Mahābhārata, Anuśāsana Parva, Chapter 149, also all the thousand names are given. Variations are seen in these two lists.

11) *Other details* (i) Mention about Mahāviṣṇu occurs in several places in Ṛgveda. But more prominence is given to Indra. Though Viṣṇu is exalted in five Ṛgveda mantras (incantations), when compared with other gods, Viṣṇu is only a lesser god. The story of Trivikrama is hinted in Ṛgveda. But there is no mention about the incarnation of Vāmana or Mahābali. Ṛgveda gives Mahāviṣṇu only the position of a younger brother of Indra. That is why the author of Amarakośa has given Viṣṇu synonyms such as Upendra, Indrāvaraja etc.

(ii) Mahāviṣṇu was one of those who came to see Śivaliṅga (Phallus) when it was detached and fell down at the curse of hermit Bhṛgu. (For details see under Śiva).

(iii) Mahāviṣṇu gave Subrahmaṇya as attendants two Vidyādharas named Vardhana and Nandana. (M.B. Śalya Parva, Chapter 45, Stanza 37).

(iv) Mahāviṣṇu gave Subrahmaṇya the necklace Vaijayantī. (M.B. Śalya Parva, Chapter 45, Stanza 49).

(v) It is stated in Mahābhārata, Sabhā Parva, Chapter 11, Stanza 25, that Mahāviṣṇu stays in the assembly of Brahmā.

(vi) Mahāviṣṇu showed grace to Uparicaravasu. (M.B. Śānti Parva, Chapter 337, Stanza 33).

(vii) Mahāviṣṇu once took birth as the son of Aditi. From that day onwards he got the name Āditya also. (For details see under Aditi). For further details regarding Mahāviṣṇu, see under Virāṭpuruṣa, Prakṛti, Puruṣa, Brahmasṛṣṭi, Avatāra, Amṛta, Garuḍa, Lakṣmī, Gaṅgā etc.

VIṢṆUCITTA. A noble Vaiṣṇavite devotee, who lived in Tamil Nadu. He lived in Villiputtur. It is said that he was the incarnation of Garuḍa. Viṣṇucitta had another name Periyālvār. Āṇḍāl who was famous among the Ālvārs was the daughter of Viṣṇucitta.

Viṣṇucitta sang holy hymns in praise of the beloved god. The hymns of praise he sang are called Pallāṇḍu. He got the name Periyālvār or the foremost of the devotees.

Once at Villiputtur, while he was getting beds ready to plant holy basil, he was attracted by a divine infant. It seemed to Viṣṇucitta that the little girl was lying among the basil plants. He took the child home and named her Godā. It was this Godā who became the famous Āṇḍāl later. Legends say that the birth of Āṇḍāl was in 97 Kali Era. Scholars say that Godā was born in the middle of 7th century. There is another story which mentions that Āṇḍāl was born from a portion of Goddess Earth.

VIṢṆUDĀSA. A Vaiṣṇavite devotee who lived in ancient days. The story of this devotee who defeated his king Cola in devotion to Viṣṇu, is given in Padma Purāṇa, Uttara Khaṇḍa, Chapter 110. The story is as follows.

In days of old there was a king named Cola in Kāñcīpura. It was because of his reign that the country got the name Cola. He had performed several sacrifices. On the banks of the river Tāmraparṇī, stood his golden Yūpas (pegs on which sacrificial animals were tied) that the place looked like Caitraratha.

Once the king went to the temple and worshipped Viṣṇu by offering flowers of gold and jewels such as chalcedony and prostrated before Viṣṇu and rose up. At that time a Brahmin named Viṣṇudāsa from his own city came there to worship, with holy basil and water as offerings. He worshipped with the leaves and flower-bunches of holy basil. Because of his worship by holy basil, the king's worship by jewels, was dimmed. The emperor got angry and said, "Viṣṇudāsa, you are a poor man who does not know how to worship Viṣṇu. What merit has your worship of holy basil after mine of jewels?" Both began to contest on this point. At last the king said "Let us see who between us will get oneness with Viṣṇu first, you or I"

After saying this the king went to his palace. He appointed Mudgala the high priest and began to perform a sacrifice to Viṣṇu. The sacrifice was going on with pomp and festivities. Viṣṇudāsa also was immersed in devotion to Viṣṇu to the best of his abilities.

Once Viṣṇudāsa, after his usual prayer and meditation prepared rice-food. But somebody took away the cooked rice unseen by Viṣṇudāsa. Fearing that he would miss the time for his evening prayer, he did not think of cooking food again. Next day also he cooked food and went for evening prayer. On that day also the rice was stolen. This continued. One day after cooking the food, Viṣṇudāsa waited close by in a hidden corner. He saw a low-caste man who was a mere skeleton because of famine, stealing the cooked rice and feeling pity on him he said, "Stop, stop. How can you eat it without any oily thing? See, take this ghee also." Saying so he drew near. The out-caste was terrified at this and ran away. On the way he stumbled and fell. Viṣṇudāsa ran to the spot and fanned him with his cloth. When he rose up the figure in the place of the low-caste was that of the real Śrī Nārāyaṇa with conch, discus and club held in his hands. Because of devotion Viṣṇudāsa stood benumbed. While the King Cola and the people were looking on, Viṣṇudāsa got into the divine Vimāna and went to the world of Viṣṇu.

VIṢṆUDATTA. Son of the Brahmin named Vasudatta. The story of Viṣṇudatta is quoted to prove that bad omens at the beginning of a journey is a warning that the journey would not be fruitful and that it would be rather dangerous.

When Viṣṇudatta became sixteen years old he decided to go to the city of Valabhī for his education. Seven Brahmin boys of his age gathered together and joined him. Deciding not to separate from each other, they started for Valabhī, without the knowledge of their parents. When they proceeded a little further they saw a bad omen. Viṣṇudatta stood undecided, but the others pressed him on and they continued their journey. Next day by evening they reached a village of forest tribes. After walking through the village they reached the house of a woman. They got her permission to stay there for the night. They all lay in a corner. Immediately all slept. Viṣṇudatta alone lay awake. When the night advanced, a man entered the house. The woman and the man talked for a while and carried on sexual sports, and they lay together and slept. A light was burning in the room. Viṣṇudatta saw everything through the cleavage of the shutters, and thought. "I am sorry that we have come to this house. He is not her husband. Sure ! she is a harlot." As he was thinking thus, foot-steps were heard in the courtyard. A young man fixed his servants in their places. Then he entered the house and saw Viṣṇudatta and his friends. The new-comer was also a forest-man. He had a sword in his hand. He was the owner of the house. Viṣṇudatta said that they were travellers. When he heard it, without saying anything he got inside and saw his wife sleeping with her lover. With the sword in his hand, he cut off the head of the lover. He did not kill the woman, who did not know that her lover was killed. The forester laid the sword down and lay in the same bed and slept. The light was burning.

After a while the woman woke up, and saw her husband who had cut her lover into two. She stood up quickly and took the trunk of her lover and placed it on her shoulder and taking the head in one hand, went out and hid them in the pile of ashes. Then she returned and lay down. Viṣṇudatta had followed her stealthily and seen what she had done. He also returned and sat in the midst of his friends. She rose up and took the sword of her husband and killed him with it. Then coming out she cried aloud. "Oh dear ! These travellers have killed my husband." The servants woke up and came to the house and saw their master lying dead. They tried to attack Viṣṇudatta and his friends. Viṣṇudatta told them everything that he had seen, and showed them the head and the trunk of her lover, hidden in the ashes. When they saw this they understood

everything. They tried the woman. At last she admitted the crime. They expelled her and drove her away. After this the travellers returned to their homes. (Kathāsaritsāgara, Madanamañcukālambaka, Taraṅga 6).

VIṢṆUDHARMĀ. A child of Garuḍa. (Mahābhārata, Udyoga Parva, Chapter 101, Stanza 13).

VIṢṆUJVARA. A great disease used by people to defeat their enemies. The antidote for Viṣṇujvara is Śivajvara. In ancient days, in the fight between Śrī Kṛṣṇa and Bāṇa, Śivajvara was sent against Śrī Kṛṣṇa by Bāṇa and to prevent it Śrī Kṛṣṇa sent Viṣṇujvara against Bāṇa. (Bhāgavata, Skandha 10).

VIṢṆULOKA. Vaikuṇṭha. It is mentioned in Devī Bhāgavata, Skandha 7, that this world is situated on the top of Mahā Meru along with the worlds of Indra, Agni, Yama, Śiva, Brahmā etc.

VIṢṆUMATĪ. The queen of the king named Śatānīka. Sahasrānīka was the son born to Viṣṇumatī and Śatānīka. (Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga 1).

VIṢṆUPADA. A place at the source of the river Gaṅgā See under Gaṅgā.

VIṢṆUPADATĪRTHA. A holy place. It is stated in Mahābhārata, Vana Parva, Chapter 83, that by bathing in this place and worshipping Vāmana, one could attain the world of Viṣṇu. This place is on the bank of the river Vipāśā. It is mentioned in Droṇa Parva, Chapter 8, that Arjuna, in his dream, had travelled with Śrī Kṛṣṇa to the world of Śiva and had, on the way, visited this holy place.

VIṢṆUPAÑJARA. A Mantra (spell) taught to Devī Kātyāyanī by Śiva. (See under Pārvatī).

VIṢṆUPŪJĀ. (Form of worshipping Viṣṇu). There are conventions regarding the form of worship of Viṣṇu and his satellite gods. The general form of that worship is given below:

Lakṣmī, Gaṅgā, Dhātā, Vidhātā, Yamunā, Navanidhis (nine treasures), Vāstupuruṣa, Śakti, Kūrma (turtle) Ananta (serpent) and Pṛthivī (Earth) are the satellites of Viṣṇu. First you must bow before Acyuta, (Viṣṇu) with all his satellites. Then worship Dharma (Virtue) Wisdom, self-renunciation, Supernatural power and Lawlessness, Ignorance, Want of Self-renunciation and want of supernatural powers, and then Bulb, Stalk, Lotus, Filament and pericarp of the lotus and, the four Vedas, four Yugas (ages) and the three attributes, Sattva (purity) Rajas (passion) and Tamas (darkness). After this the three Maṇḍalas (regions) of Arka (the Sun) Soma (the Moon) and Vahni (fire). After this the nine powers should be worshipped. Vimalā, Utkarṣiṇī, Jñāna, Kriyā, Yoga, Prahva, Satya, Kānti and Īśa are the nine powers. In the same way, Durgā, Sarasvatī, Gaṇapati and Kṣetrapāla also should be worshipped. As the next step heart, head, lock of hair, armour, eyes and the weapons should be worshipped. Then worship the conch, the Discus the club, the lotus, the mark Śrīvatsa, the Kaustubha, the Vanamālā, the Earth, Guru and Garuḍa. With prayer and oblations offered to Indra, Agni, Yama, Nirṛti, Varuṇa, Vāyu, Kubera, Īśa, Ananta and Brahmā, who are the guardians of the ten directions and the weapons and conveyance and Kumuda and the others (the four mountains standing near the Mahā Meru) and Viṣvaksena (Viṣṇu) Viṣṇupūjā will be finished. By performing this worship of Viṣṇu and his satellites, one could attain all one's wishes. (Agni Purāṇa, Chapter 21)

VIṢṆUPURĀṆA. One of the eighteen Purāṇas. Viṣṇu Purāṇa is the description of the activities in Varāha Kalpa (the age of Varāha—Boar). There are twenty-three thousand granthas in this Purāṇa. It is stated in Agni Purāṇa, Chapter 272, that if this book Viṣṇu Purāṇa is given as a gift along with cow and water on the full moon day of the month of Āṣāḍha, the giver would attain the city of Viṣṇu. (For further details see under Purāṇa).

VIṢṆURĀTA. Another name of Parīkṣit.

VIṢṆUŚARMĀ. See under Śivaśarmā.

VIṢṆUVRATA. A Vrata (fast or vow) taken thinking of Viṣṇu in mind. By taking this vow, one could get what one desires for.

Worship Viṣṇu, after bathing his image on the first day of the vow of four days, beginning with the second day of the bright lunar fortnight in the month of Pauṣa, with mustard; on the next day with gingelly seeds; on the third day with Orris root and on the fourth day with all the medicinal herbs. 'All the medicinal herbs', means medicine such as Māñcī, Oris root, Costus, Bitumen (stone juice), Saffron, Curcuma, bulb of Kaccūri, Flower of Michelia Champaca and bulb of Cyperus grass. After bathing the image as given above, Viṣṇu must be exalted on the first day by the name Kṛṣṇa, on the second day by the name Acyuta, on the third day, by the name Ananta and on the fourth day, by the name Hṛṣīkeśa. The worship should be performed by offering flower, on the feet on the first day, on the navel on the second day, on the eyes on the third day and on the head on the fourth day, and Candra should be given oblations and exalted by names such as Śaśī on the first day, Candra on the second day, Śaśāṅka on the third day and Indu on the fourth day. It is ordained in Chapter 177, of Agni Purāṇa, that the worship of Viṣṇuvrata should be conducted in this way. This is a form of worship observed by Kings, women and Devas (gods).

VIṢṆUVṚDDHA. A King. He was the son of Trasadasyu. It is mentioned in Brahmāṇḍa Purāṇa that Viṣṇuvṛddha who was a Kṣatriya by birth, became a Brahmin by penance.

VIṢṆUYAŚAS. Another name of Kalkī. (For further details see under Kalkī).

VIŚOKA I. The charioteer of Bhīmasena. In the Bhārata-battle Bhagadatta struck him and he fell unconscious. (M.B. Bhīṣma Parva, Chapter 95, Stanza 76).

VIŚOKA II. A prince of Kekaya. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 82, Stanza 3, that this prince was killed by Karṇa in the battle of Bhārata.

VIŚOKA III. A Yādava prince born to Kṛṣṇa by Trivakrā. This prince who was the disciple of Nārada had written the book, "Sātvatatantra". (Bhāgavata, Skandha 10).

VIŚOKĀ I. Mention is made in Mahābhārata, Sabhā Parva, Dākṣiṇātyapāṭha, Chapter 38, that Śrī Kṛṣṇa had a wife called Viśokā.

VIŚOKĀ II. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 5).

VIŚRAVAS. Father of Rāvaṇa.

1) *General Information.* Viśravas was the son born to Pulastya the son of Brahmā, by his wife Havirbhuk. The son Vaiśravaṇa was born to him by his wife

Ilabilā (Iḍabiḍā) and Rāvaṇa and his brothers by his wife Kaikasī. In Mahābhārata, Vana Parva, Chapter 274, there is a story about the birth of Vaiśravaṇa (Kubera) as son to Viśravas.

The son Vaiśravaṇa was born to Pulastya. Vaiśravaṇa rejected his father Pulastya and served his grandfather Brahmā. Pulastya did not like this. He generated another son Viśravas from half of his body. Viśravas tried to wreak vengeance on Vaiśravaṇa, who took refuge near Brahmā, who was much pleased at Vaiśravaṇa and granted him immortality, the state of being the owner of wealth, the position of 'Lokapāla', connection with Śiva, a son named Nalakūbara, the city of Laṅkā, the Puṣpaka Vimāna, the lordship of the Yakṣas and the title Rājarāja (King of Kings).

2) *Family Life.* Kubera engaged three beautiful Rākṣasa damsels, Puṣpotkaṭā, Rākā and Mālinī to attend on Viśravas. Puṣpotkaṭā had the name Kaikasī also. Kaikasī gave birth to Rāvaṇa and Kumbhakarṇa. Khara and Śūrpaṇakhā were born to Rākā and Mālinī gave birth to Vibhīṣaṇa. (M.B. Vana Parva, Chapter 275, Verse 7).

VIŚRAVĀŚRAMA. A holy place situated on the boundary of the country Ānartta. Kubera was born in this place. (Mahābhārata, Vana Parva, Chapter 89, Stanza 5).

VIṢŪCIKĀ. See under Brahmā, Para 12).

VIŚUṆḌĪ. A nāga (serpent) born in the family of Kaśyapa. (Mahābhārata, Udyoga Parva, Chapter 103, Stanza 16).

VIṢUVAT. The time, when night and day are equal, is called Viṣuvat. (Viṣṇu Purāṇa, Aṁśa 2, Chapter 8).

VIŚVA. A Kṣatriya King. It is stated in Mahābhārata, Ādi Parva, Chapter 67, Stanza 36, that this King was born from a portion of Mayūra, an asura.

VIŚVĀ. A daughter of Prajāpati Dakṣa. (Mahābhārata, Ādi Parva, Chapter 65, Stanza 12).

VIŚVABHUK I. A story about the birth of five Indras, on earth, in the form of Pāṇḍavas, is given in Mahābhārata, Ādi Parva, Chapter 196, Stanza 29. Viśvabhuk is one of them. The remaining four were, Bhūtadhāmā, Śibi, Śānti and Tejasvī.

VIŚVABHUK II. The fourth son of Bṛhaspati. It is mentioned in Mahābhārata, Vana Parva, Chapter 219, Stanza 17, that it is this Viśvabhuk, who sits in the stomach of all living things and digests food. This Agni (fire) is particularly worshipped in sacrifices. The Purāṇas say that the river Gomatī is the wife of this Agni (fire).

VIṢVĀC. An asura. Mention is made in Ṛgveda, Maṇḍala 1, Anuvāka 17, Sūkta 117, that the race of this Asura was destroyed by the Aśvinīdevas.

VIŚVĀCĪ. A celestial maid. She is one of the prominent celestial maids such as Urvaśī and others. Once King Yayāti played with Viśvācī. It is mentioned in Mahābhārata, Ādi Parva, Chapter 122, Stanza 65, that Viśvācī had attended the birth festival of Arjuna and sang some songs. Her duty is to stay in the palace of Kubera and serve him. (M.B. Sabhā Parva, Chapter 10, Stanza 11).

VIŚVADAṀṢṬRA. An asura. Mention is made in Mahābhārata, Śānti Parva, Chapter 227, Stanza 52, that this asura also had been a ruler of this world.

VIŚVADEVAS. A group of Devas. Dharmadeva married ten daughters of Dakṣa, Viśvā was one of them. Viśvadevas are the sons of Viśvā. The Sādhyas were born from Sādhyā, the Marutvans from Marutvatī, the Vasus from Vasū, the Bhānus from Bhānū and the Devas who boast about Muhūrta (auspicious moment) were born from Muhūrtā. Lambā gave birth to Ghoṣa and Yāmī to Nāgavīthī. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

VIṢVAGAŚVA I. An ancient King in India. He was the son of emperor Pṛthu born in the dynasty of Ikṣvāku and the father of the King Adri. By giving alms of cows, he became famous. Viṣvagaśva was a pure vegetarian. (M.B. Vana Parva, Chapter 20, Stanza 3; Anuśāsana Parva, Chapter 76, Stanza 25; Anuśāsana Parva, Chapter 115, Stanza 58).

VIṢVAGAŚVA II. A King born in the dynasty of Pūru. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 27, Stanza 14, that this King was defeated by Arjuna during his Northern Regional conquest.

VIŚVAJIT I. A King of the Aṅga dynasty. He was the son of Jayadratha. (Agni Purāṇa, Chapter 277).

VIŚVAJIT II. A King descended from Yayāti. This King was the son of Suvrata and the father of Ripuñjaya. (Bhāgavata, Skandha 9).

VIŚVAJIT III. The third son of Bṛhaspati. He has the intelligence of all the living beings in all the worlds. That is why he was given the name Viśvajit. (M.B. Vana Parva, Chapter 219, Stanza 16).

VIŚVAJIT IV. An asura. It is mentioned in Mahābhārata, Śānti Parva, Chapter 227, Stanza 53, that in days of yore, this asura had been ruling over the world and that because of his fate he had to leave this world.

VIŚVAKA. A hermit of the period of Ṛgveda. Once Viṣṇāpū the son of this hermit was lost. The father praised the Aśvinidevas, who showed him his son as one shows a lost cow. (Ṛgveda, Maṇḍala 1, Anuvāka 8, Sūkta 116).

VIŚVAKARMĀ. The architect of the Devas.

1) *Birth.* Viśvakarmā is the son of Prabhāsa, the eighth of the Eight Vasus. Varastrī, the sister of Bṛhaspati, a celibate woman who had attained Yogasiddhi (union with the Universal Soul) and travelled all over the world was the wife of Prabhāsa. Prajāpati Viśvakarmā was born to Prabhāsa by Varastrī. This Viśvakarmā was the inventor of innumerable kinds of handicrafts, the architect of the gods, maker of all kinds of ornaments, and the most famous sculptor. He was the maker of all the aerial chariots of the Devas. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

2) *Children.* Though mention is made about many children of Viśvakarmā in various Purāṇas, five sons and four daughters are mostly spoken of. When Mahāviṣṇu took the incarnation of Śrī Rāma for a stipulated purpose, the devas took birth as monkeys in forests, to help Mahāviṣṇu. Mention is made in Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 18, that Nala a very big monkey was begotten by Viśvakarmā.

The other four sons of Viśvakarmā are mentioned in Viṣṇu Purāṇa, Aṁśa 1, Chapter 15. Four sons named Ajaikapāt, Ahirbudhnya, Tvaṣṭā and Rudra were born to Viśvakarmā. The great hermit and sage Viśvarūpa was the son of Tvaṣṭā. Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Śarva, and Kapālī are the eleven Rudras. They are the Īśvaras (gods) of the three worlds. It is

said that in this way there are one hundred Rudras with shining radiance.

The daughters of Viśvakarmā:—The four prominent daughters are Saṁjñā, Citrāṅgadā, Surūpā and Barhiṣmatī. The Sun married Saṁjñā. Sun got three children, Manu, Yama and Yamī by Saṁjñā. (Viṣṇu Purāṇa, Aṁśa 3, Chapter 2). Priyavrata, the brother of Uttānapāda, married Surūpā and Barhiṣmatī. Of these the first wife gave birth to ten sons named Agnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi and last of all a daughter named Ūrjjasvatī. Of these Kavi, Savana and Mahāvīra became abstemious and well-versed in Brahmavidyā (theosophy). By the other wife three other sons Uttama, Tāmasa and Raivata were born to Priyavrata. These grew up to be famous and gradually became lords of Manvantaras. This Priyavrata lived with his sons and ruled over the country for eleven Arbuda ages (Arbuda=ten crores). In spite of his old age, his faculties or his body did not become weak. (Devī Bhāgavata, Skandha 8).

Citrāṅgadā was the fourth daughter of Viśvakarmā. Ghṛtācī was her mother. The young and beautiful Citrāṅgadā one day went to bathe in the river in the Naimiṣa forest. When she got into the water the prince Suratha, the son of King Sudeva came there. Their eyes met. Both fell in love with each other. In spite of the advice of her maids she succumbed to the desire of the King. Knowing this her angry father Viśvakarmā came to her and said, "Since you have deviated from the path of righteousness and abandoned your soul to a libertine, you will not have marriage, and hence you will not enjoy the pleasures of having a husband or child." As soon as she was cursed, the river Sarasvatī carried the prince Suratha thirteen yojanas down along with her current. Because the King was washed away by the current Citrāṅgadā fell down unconscious. The maids sprinkled the water from the river Sarasvatī on her face. Still she lay there as dead. Thinking that she was dead, her maids went in different ways to fetch firewood and fire. When the maids were gone, she came to herself and looked on all sides. Seeing none of her maids in the vicinity, she felt miserable and jumped into the river Sarasvatī, and the current carried her down and pushed her into the great river Gomatī. Being aware of her future, the great river Gomatī pushed her down and placed her in a big forest where lions, leopards, tigers etc. lived in plenty.

A Guhyaka (a section of Yakṣas) who was going through the sky, saw Citrāṅgadā in the forest, and in reply to his enquiry she told her story to him. Guhyaka blessed her and advised her to go to the temple close by and to worship Śrīkaṇṭheśvara, so that every thing might end well. Accordingly Citrāṅgadā reached Śrīkaṇṭheśvara on the south of Kālindī, bathed in the Yamunā at noon and went to the temple and bowed before Śrīkaṇṭha Maheśvara.

At that time the hermit Ṛtadhvaja, well-versed in Sāmaveda came there to bathe. The hermit called Citrāṅgadā and enquired about her. She told the hermit all that had happened to her. Hearing her story, the hermit became angry and cursed Viśvakarmā. "Let that Viśvakarmā who has behaved so cruelly towards his own daughter become a monkey." Then he called Citrāṅgadā and said to her. "Good girl, go to the holy place called Saptagodāvara and worship Hāṭakeśvara Mahādeva. Devavatī, the daughter of the asura Kandāramālī the hermit woman Damayantī, the daughter of Āñjana, a Guhyaka, and Vedavatī the daughter of Parjanya would come there. At the time when these three young women meet together at Hāṭakeśvara, you will unite with your husband." Being overjoyed at the words of the hermit, Citrāṅgadā went to Saptagodāvara, lived there and worshipped Śiva. Ṛtadhvaja went on his way.

Viśvakarmā, transformed into a huge monkey, was causing havoc and devastation in the forest. Once the five-year-old son of Ṛtadhvaja, called Jābāli had gone to bathe in the river. The Viśvakarmā monkey chased this boy and caught him and taking him to the top of a Banyan tree, placed him close to the branches and tied him fast with creepers. After this the monkey went to Mahāmeru. As the second adventure, the monkey separated Damayantī from her father Añjana, a Guhyaka. Damayantī was born to Añjana by the celestial maid Pramlocā. Hermit Mudgala had once prophesied that this Damayantī would become the prominent wife of a King. The delighted Damayantī was once about to get into the water of the holy bath Hiraṇvatī, with her maids when the Viśvakarmā-monkey ran to the spot and the terrified Damayantī jumped into the river and was carried down by the current. She floated down and got into a forest. It was in this forest that Jābāli was tied to the banyan branches. Damayantī saw Jābāli. Each said to the other about the cruel deeds of the monkey. After that according to the advice of Jābāli, Damayantī went to the temple of Śrīkaṇṭheśvara on the basin of the river Yamunā. After worshipping Śrīkaṇṭheśvara, she wrote on the wall of the temple, a poem about the misfortunes of herself and Jābāli and stayed in that place engaged in worshipping god.

The next confrontation of the monkey was with Vedavatī the daughter of Parjanya. Vedavatī was born to Parjanya by a celestial woman Ghṛtācī. Once while Vedavatī was playing in the forest, the monkey saw her. He addressed her Devavatī, intentionally mispronouncing her name. She replied, "You monkey. I am not Devavatī, I am Vedavatī." Instantly the monkey ran to her. Vedavatī quickly climbed on a hibiscus tree. The monkey kicked at the tree and broke it. Vedavatī held fast to a strong branch of the tree. The monkey took the branch and threw it on to the sea. Every movable and immovable thing in the world thought a tree was falling down from the sky. Seeing Vedavatī falling down, a Gandharva said, "Oh dear, Brahmā himself had said once that this damsel would become the chief wife of Indradyumna, the famous hero, the son of Manu the great King who has completed thousand yāgas (sacrifices)."

Hearing the words of the Gandharva, Indradyumna the son of Manu, broke that branch into thousand pieces by his arrows. Though the branch was destroyed, Indradyumna could not find where Vedavatī had fallen. She floated into a part of the forest. All alone she walked on and on and reached the temple of Śrīkaṇṭheśvara, on the bank of Yamunā. Damayantī who had reached the temple earlier and Vedavatī met each other and talked about their experiences. Thus due to the wickedness of the Viśvakarmā-monkey Jābāli the son of Ṛtadhvaja came to be tied, on to the banyan tree and

Damayantī and Vedavatī to be staying helpless in the temple of Śrīkaṇṭheśvara.

At this time the hermit Gālava reached the temple of Śrīkaṇṭheśvara. He saw Damayantī and Vedavatī and felt pity on them. Next day Gālava started for Saptagodāvara to take a bath in Kārttika. Damayantī and Vedavatī followed the hermit. They reached Saptagodāvara and dipped in Puṣkara bath. Under water they saw several Virgin fishes gathered round a whale begging him for love. The whale was saying harsh words to them rejecting their request. The fish virgins again told the whale. "Don't you see the hermit Gālava going about with two beautiful damsels. If this righteous hermit does not fear slander, why should you, who live under water fear it ?" The whale replied. "Gālava doesn't fear people because he is daring and blind with love." Hearing these words of the fishes, Gālava became ashamed of himself. So without coming up he stayed under water. The two girls finished bath and got on the bank, and waited for Gālava. Viśvakarmā's daughter Citrāṅgadā, who had reached the place earlier, met the two girls. They told each other their stories. "As Ṛtadhvaja had prophesied, Damayantī the daughter of Añjana and Vedavatī the daughter of Parjanya have arrived." Thought Citrāṅgadā. "If Devavatī the daughter of the asura Kandāramālī, also is come, I could unite with my husband Suratha." Citrāṅgadā became glad. At this time Devavatī, the daughter of Kandāramālī, ran to the spot, being chased by the Viśvakarmā monkey.

The reader might remember that Damayantī had written a poem on the wall of the temple at Śrīkaṇṭheśvara when she had gone there at the instruction of Jābāli who had been tied on to a branch of a tree. At noon on that day Ṛtadhvaja had gone to the temple at Śrīkaṇṭheśvara and happened to see the poem. Then only did he understand that his son Jābāli had been tied to a tree by a monkey. By then five hundred years had elapsed. Ṛtadhvaja was aware of the fact that the only person capable of liberating Jābāli, was Śakuni the son of Ikṣvāku. Ṛtadhvaja reached Ayodhyā instantly and told Ikṣvāku. "Oh, mighty King ! hear me, please ! A monkey has made my virtuous and learned son Jābāli, a captive and bound him on a tree, within the boundary of your kingdom. Nobody in the world except your son Śakuni will be capable of rescuing him." Śakuni accompanied Ṛtadhvaja to the forest. They saw the tall huge banyan tree with bulky roots hanging on all sides and on the top of the tree, on a lofty place, the son of Ṛtadhvaja entangled and entwined by creepers. Seeing the network of creepers around the body of the hermit's son, Śakuni began to send arrows one after another and cut off all the creeper's knots. Ṛtadhvaja climbed up the tree. Seeing his father, Jābāli bowed his head to his father. Ṛtadhvaja was not capable of extricating his son. The prince put down his bow and arrow and tried to untie the knots of the creepers that held his body to the branch. Though a sturdy man he could not do it. At last they cut the branch close to his body and got Jābāli down. A piece of the branch was stuck to his back. Thus with his son Jābāli bearing a piece of lumber on his back and Śakuni bearing bow and arrows, Ṛtadhvaja came to Kālindī.

Ṛtadhvaja, Śakuni and Jābāli wandered about for years in search of Damayantī and the others. After nearly a hundred years, with despair Jābāli bearing the lumber on his back, went with his father to Kosala. The king of that country was Indradyumna, the son of Manu. He welcomed the hermit with hospitality. Ṛtadhvaja talked about Damayantī. Indradyumna claimed that he had once saved a young woman by his arrows from the branch of a tree. They all started in search of the girls. They reached Badaryāśrama, where they saw a young hermit. From the conversation it was revealed that the young hermit was Suratha. When he learned everything he stopped penance and accompanied them. Under the leadership of Ṛtadhvaja, they reached Saptagodāvara and saw Citrāṅgadā.

In the meanwhile Ghṛtācī, sad and miserable, was wandering over the mountain of the rising sun, searching for her lost daughter Citrāṅgadā. She met the cursed monkey form of Viśvakarmā and asked it, "Oh ! monkey ! have you seen a girl?" The monkey told her every thing that took place. Ghṛtācī also reached Saptagodāvara. The monkey followed close behind her. As soon as Jābāli saw the monkey he got angry and jumped forward to wreak vengeance. Ṛtadhvaja checked his son and told him the history of Viśvakarmā. The monkey separated the piece of the branch from the back of Jābāli, who had been bearing it on his back for the last thousand years. Ṛtadhvaja was immensely pleased at this and asked the monkey what boon he wanted. The monkey said. "Brahman, if you wish to give me a boon, please recall your curse. Great hermit ! I am Viśvakarmā the father of Citrāṅgadā. I became a monkey because of your curse. Let all the sins I have incurred because of the mischief of a monkey, be remitted." Hearing this Ṛtadhvaja said. "Your curse will end when you get a strong and sturdy son by Ghṛtācī."

Hearing this Ghṛtācī rose up in the sky. The monkey also jumped up and followed her. The monkey was attracted by the beauty of Ghṛtācī. Later, on the mountain named Kolāhala, the monkey enticed Ghṛtācī and wooed her. She consented and they lived thus for a long time. Then they went to the Vindhya mountain. On the bank of the Godāvarī, a sturdy son was born to them. This son was the strong sturdy huge monkey Nala, who helped Śrī Rāma.

On the birth of a son Viśvakarmā regained his former form. He returned to Saptagodāvara with Ghṛtācī. Gālava also came there. With the hermit Gālava at the head, the priests made burnt offerings and began the performance of the marriage ceremony. The Gandharvas sang and the celestial maids danced. The first marriage was between Devavatī the daughter of Kandāramālī and Jābāli. Then Indradyumna married Vedavatī. Next, Śakuni married Damayantī, the daughter of Añjana, and lastly Suratha married Citrāṅgadā. (Vāmana Purāṇa, Chapters 63 and 64).

3) *Other details.*

(i) Viśvakarmā shines in the assembly of Indra, in the form of a hermit. (M.B. Sabhā Parva, Chapter 7, Stanza 14).

(ii) The palace of Yama was built by Viśvakarmā. (M.B. Sabhā Parva, Chapter 8, Stanza 34).

(iii) Viśvakarmā lived in water and built the palace of Varuṇa. (M.B. Sabhā Parva, Chapter 9, Stanza 2).

(iv) Viśvakarmā stays in the palace of Brahmā and serves him. (M.B. Sabhā Parva, Chapter 11, Stanza 31).

(v) Viśvakarmā once performed a sacrifice in Brahmavana. (M.B. Vana Parva, Chapter 114, Stanza 17).

(vi) The aerial chariot Puṣpaka was made by Viśvakarmā. (M.B. Vana Parva, Chapter 161, Stanza 37).

(vii) It was with an illusive ensign, made by Viśvakarmā, flying in front of the chariot that Arjuna fought against the Kauravas at Virāṭa. (M.B. Virāṭa Parva, Chapter 46, Stanza 3).

(viii) Once Viśvakarmā quarrelled with Indra and created the son Viśvarūpa with three heads. (See under Viśvarūpa).

(ix) Viśvakarmā made the bow called Vijaya and gave it to Indra. (M.B. Karṇa Parva, Chapter 31, Stanza 42).

(x) During the burning of Tripura, Viśvakarmā made a divine chariot and gave it to Śiva. (M.B. Karṇa Parva, Chapter 34, Stanza 16).

(xi) To the reception and feast given by Bharadvāja to Bharata, who was going to the forest in search of Śrī Rāma who had gone to live in the forest, Viśvakarmā and Tvaṣṭā were also invited. (Vālmīki Rāmāyaṇa, Ayodhyākāṇḍa, Sarga 91).

(xii) Viśvakarmā once cut the face of a horse and attached it to the headless body of Mahāviṣṇu. That figure was given the name Hayagrīva. It was this Hayagrīva figure of Mahāviṣṇu, which killed the asura Hayagrīva. (See under Hayagrīva).

(xiii) Viśvakarmā should be dedicated in temples in the form of wearing Akṣasūtra. (Agni Purāṇa, Chapter 51).

(xiv) It is stated in Kathāsaritsāgara, Madanamañcukālambaka Taraṅga 8, that Maya, the architect of the asuras, was the son of Viśvakarmā.

(xv) Laṅkā was built by Viśvakarmā. (Uttara Rāmāyaṇa).

(xvi) Viśvakarmā once made a heaven for hermit Ātreya. (See under Ātreya).

(xvii) Tilottamā was made by Viśvakarmā. (See under Tilottamā).

(xviii) Viśvakarmā once turned the sun in his turning machine. (See under Saṁjñā).

VIŚVAKṚT. An eternal god (Viśvadeva) concerned with offerings to the Manes. (M.B. Anuśāsana Parva, Chapter 91, Stanza 36).

VIṢVAKSENA I. An ancient hermit. It is mentioned in Mahābhārata, Sabhā Parva Dākṣiṇātyapāṭha, Chapter 7, that he shines in the palace of Indra.

VIṢVAKSENA II. A synonym of Viṣṇu.

VIŚVĀMITRA. A royal hermit of immense attainments.

1) *Genealogy.* Descended from Brahmā in the following order Brahmā—Atri — Candra — Budha — Purūravas —Vijaya—Hotraka—Jahnu — Puru—Balāka—Ajaka—Kuśa—Kuśanābha—Gādhi—Viśvāmitra.

2) *Birth.* Six beautiful daughters were born to Kuśanābha the son of King Kuśa. The hermit Brahmadatta married them. After this a son named Gādhi was born to Kuśanābha. Two children named Satyavatī and Viśvāmitra were born to Gādhi. Satyavatī was married to Ṛcīka; As he was born in the family of the famous king Kuśa, Viśvāmitra got the name Kauśika also. His kingdom was Kānyakubja. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 34).

3) *Becoming a hermit.* Viśvāmitra and Vasiṣṭha were two hermits who were hostile to each other throughout their lives. A quarrel with Vasiṣṭha, persuaded Viśvāmitra to become a hermit.
(Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, Sarga 51).
The hermit Vasiṣṭha erected his hermitage and did penance in the country of Viśvāmitra. Once, while engaged in hunting Viśvāmitra saw Nandinī in the hermitage of Vasiṣṭha, and wanted to have her. In the battle which ensued between Vasiṣṭha and Viśvāmitra, the hermit Vasiṣṭha came out victorious. The ashamed Viśvāmitra gave up his kingdom and went to forest to do penance. Viśvāmitra became a royal hermit of great attainments. There were constant confrontations between the Rājarṣi and the Brahmarṣi (King-hermit and Brahmin-hermit). (For the detailed story of the quarrels between Viśvāmitra and Vasiṣṭha see under Vasiṣṭha, para 2).

4) *Viśvāmitra and Hariścandra.* The histories of Viśvāmitra, Vasiṣṭha and Hariścandra are intertwined as a triple string. Viśvāmitra made Hariścandra, the most renowned of the men of veracity, go begging.

Hariścandra and Viśvāmitra. Their history begins from King Triśaṅku of the Solar dynasty.

Formerly the name of Triśaṅku was Satyavrata. Aruṇa was the father of Satyavrata. When Aruṇa was reigning the prince Satyavrata was leading a wicked life. He once entered the wedding hall of a Brahmin and carried away the bride by force. When the king knew this, he expelled the prince from the palace. Vasiṣṭha, as the family priest, was behind the cruelty on the part of the king towards his son. It was because of this that Viśvāmitra crossed the path of Satyavrata.

Satyavrata went to the forest and lived like a low-caste man. King Aruṇa repented his rashness. Entrusting his kingdom to Vasiṣṭha, Aruṇa went to the forest to do penance. For twelve years there was no rain in the country. Famine broke out. Viśvāmitra's wife and three children were in great difficulty. The hermit had been engaged in penance. So the wife of the hermit decided to sell the middle son for the sake of maintaining the rest and started for the market with her children. On the way Satyavrata met them and learned the whole story. He told her not to sell the child. He agreed to give them food till the arrival of Viśvāmitra. The agreement was that he would tie the meat, obtained by hunting, to a tree outside the hermitage, every day. Satyavrata carried out the promise. One day he did not get anything from hunting. He caught hold of Vasiṣṭha's cow which had been grazing in the forest and killed it and gave its flesh to the family of Viśvāmitra. On coming to know this Vasiṣṭha cursed him and changed his form into that of a caṇḍāla (low-caste). Moreover, as he had incurred three sins such as stealing of a bride, anger of father and cow-slaughter, he came to be called Triśaṅku from that day onwards. Weighed down by these sins, he tried to commit suicide. Devī appeared before him and gave him back his original form and his kingdom.

After the death of Aruṇa, Triśaṅku assumed the reign. Hariścandra was his son. After giving the country to his son, Triśaṅku requested Vasiṣṭha to perform the sacrifice to send him to heaven bodily. Vasiṣṭha said that it was impossible for him. Vasiṣṭha's enemy Viśvāmitra took up the task. He lifted Triśaṅku bodily, up to heaven. But he was denied admittance in heaven and so Viśvāmitra created an artificial heaven between the earth and heaven and made Triśaṅku stay there.

Viśvāmitra was keeping up hostile attitude towards the

kings of the Solar dynasty. In reality it was not the hostility towards the Solar dynasty, but it was his enmity against Vasiṣṭha. Viśvāmitra did not like Vasiṣṭha's being the family-priest of the kings of the Solar dynasty. So Viśvāmitra kept up an attitude of antipathy towards them. This is the background of the quarrel between Hariścandra and Viśvāmitra.

Hariścandra took Candramatī, the daughter of Śibi, as his first wife. Besides her, he had ninetynine wives. But they had no children. At last according to the advice of Vasiṣṭha he went to the basin of the Ganges and did penance before Varuṇa. Viśvāmitra did not like this. Varuṇa appeared and said that Hariścandra would get a son. The king had promised that he would give his son as a sacrificial animal to Varuṇa.

Candramatī became pregnant and delivered a son. He was named Rohitāśva. Even after the lapse of a month, the son was not given to Varuṇa. On several occasions Varuṇa demanded the child; and Hariścandra would give some excuses. Finally the king agreed to hand him over to Varuṇa at the age of eleven after his Upanayana (investiture with the Brahma string). The boy completed his tenth year. Preparations were being made in the palace, for Upanayana, when Varuṇa arrived. The prince, who was aware of the fact that his father would sacrifice him after his Upanayana, ran away from the palace at night. Varuṇa asked the king to hand over the boy to him. The king was in great perplexity. Varuṇa cursed the king that he would catch the disease called Jalodara(dropsy). Thus the king became a sick man. Rohitāśva heard from travellers that his father was ill. On many occasions he wanted to return to the palace. But Indra appeared before him in the form of a Brahmin and dissuaded him from going to the palace.

Hariścandra called Vasiṣṭha and asked him to suggest a remedy for this woe and misery. Vasiṣṭha advised him to fulfil somehow or other, the promise made to Varuṇa. The hermit continued. "Sons are of ten types. A son bought for price also is included in this. So it is enough if a son is bought for price and is sacrificed. Some Brahmin may be found, who will be willing to sell his son. If you please Varuṇa thus, you will be cured." The King was delighted to hear this. He instructed his minister to find out any Brahmin who was willing to sell his son. A greedy Brahmin was found out. His name was Ajīgarta. He had three sons. He was prepared to sell the second son, Śunaśśepha. The minister agreed to give him hundred cows in return.

Up to this time Viśvāmitra had been waging only a shadow war against the Kings of the Solar dynasty. From this moment he entered the scene of war. The minister bought Śunaśśepha and brought him to the palace. Viśvāmitra also arrived at the palace. He sympathised with Śunaśśepha who was crying pitiably. He asked the King to release the boy, and gave a warning that if the boy was not set free, the sacrifice would be obstructed. The King said that he was doing so to get recovery from illness, that he would give Viśvāmitra a good deal of wealth, and requested him not to cause any hindrance to the sacrifice. These words and the misery of the boy kindled the anger of Viśvāmitra. He called Śunaśśepha and taught him Varuṇamantra (spell) and told him to repeat the mantra when he was lying on the slaughter-stone and that he would escape death. Śunaśśepha did as he was told. Varuṇa became pleased with him and appearing before the King said, "Leave Śunaśśepha and perform the sacrifice. You will get recovery." Saying so Varuṇa disappeared. Immediately the King was cured of his disease. At the order of the King Śunaśśepha was set free. The sound 'Jaya Jaya' (victory) reverberated in the sacrificial hall. Śunaśśepha got up and asked. "Oh great men. Who is my father now? Some said that it was Ajīgarta. Some others argued that it was Hariścandra. Some said that it was Varuṇa." At this time Vasiṣṭha stood up and said. "Oh, great men, please stop arguing. I shall give reply in accordance with the convention of Vedas. When he bargained on the price of his son and received the cost Ajīgarta lost his paternity. Thenceforward Hariścandra who bought the boy became his father. From the moment he had issued orders to bind the boy and place him on the slaughter-stone, he also had lost his paternity. The claim of Varuṇa to his paternity, because the boy had been saved from death by him, does not hold good. Any god will be pleased, when praised and glorified with great laudatory mantras and will confer upon the supplicant wealth, life, cow, land, salvation etc. There is nothing unusual in this. But it was Viśvāmitra who taught him the Varuṇa-spell in his pitiable and dangerous situation. So Viśvāmitra alone has claim to the boy's paternity."

Those who were present, accepted this decision. Immediately Viśvāmitra took Śunaśśepha with him and went to his hermitage. Hearing about the recovery of the King, Rohitāśva returned to the palace from the forest. Hariścandra received him with tears of joy. The King, with his wife and son led a happy life and ruled over his subjects with justice and truth. At this time, Hariścandra (of Kakutstha's family) accepting Vasiṣṭha as the main priest performed the famous sacrifice of Rājasūya (Royal) consecration with ceremonies and festivities. With this the fame of Hariścandra spread far and wide.

At this point begins the next stage of confrontation between Viśvāmitra and Hariścandra. Vasiṣṭha once reached heaven. Viśvāmitra also reached there at the same time. The devas greeted both honourably. But Viśvāmitra saw that Vasiṣṭha was shown some partiality. This was unpalatable to Viśvāmitra, who asked Vasiṣṭha. "What excellence have you, more than I ?" Vasiṣṭha replied. 'Have you not heard about Hariścandra, the King of the Solar dynasty ? It is the noblest dynasty in the world. The familypriesthood of this dynasty also is laudable. My disciple Hariścandra of that royal family has recently performed the sacrifice of Rājasūya. I was the Supreme priest of the function. This is a covetable position not attainable to many. Moreover, there is none in the world, more truthful, firm of character, more charitable and more liberal than Hariścandra. This is a fact."

Viśvāmitra got up angrily and argued that Hariścandra was not truthful. He staked all the fruits of his penance to prove this. From that day onwards Viśvāmitra began to make moves to instigate Hariścandra to deviate from the path of truth.

Once Hariścandra, while he was hunting, met a lonely woman in the forest. She was moaning. The King asked why she was lamenting. She replied, "Oh King. I am Siddhirūpiṇī (a goddess who helps people to attain

anything). Viśvāmitra is doing penance to possess me. I request you to protect me." The King promised her to see that she was not subjected to the molestation of Viśvāmitra any longer. After that Hariścandra went to the hermitage of Viśvāmitra and made an enquiry. He then asked the hermit to stop penance, as his severe, intense, penance was harmful to many people in the country. The King returned to the palace. Viśvāmitra got angry and stood up. Up to this time only a cold war existed between them. Hostility became open now.

Viśvāmitra began to make moves against Hariścandra quickly. He changed a fierce asura into a hog and sent it to the garden of Hariścandra. The hog destroyed the garden. All the attempts made by the guards to drive the hog away ended in failure. They informed the King. The King mounted on a horse and with weapons started for the garden. Without paying any heed to the arrows of the King, the hog ran away. The King began to chase it. The hog seemed to be near. Then it was away, then in front of the King and suddenly it appeared behind him. Then it would disappear instantly. In this manner the hog played around the King. After a while, the King was separated from his army and was entrapped, all alone, in a thick forest. He did not find any way out. He lost his way in the forest. As he was thus walking slowly, he saw a stream of pure water in front of him. Both the King and the horse drank from the stream. As he was standing thus without knowing the way to return home, Viśvāmitra went to him in the guise of an old Brahmin.

The King honoured the old man, and told him that he was Hariścandra, the King of Ayodhyā, and that by chasing a hog which destroyed his garden, he had reached the forest. He continued telling the old Brahmin who had helped him. "You might have heard that Hariścandra, the King of Ayodhyā, had performed the sacrifice Rājasūya. I am that same King. It is my vow to give anybody what he asks for. If you want money or anything for sacrifice or for any other purpose, just come to Ayodhyā. I will give you whatever you want." The old man was pleased. He told the King that the jungle-stream flowed through a holy place and that it would be better to offer the gift after taking a bath in the river. The King purified himself by bathing in the river and then said. "Sir, I am ready to offer gifts. State your needs. It is my vow to give what is requested. At the time of the Rājasūya I acted so towards all of you and took a vow that I would do so in future also. I am glad because I have met you on the bank of this holy stream. So tell me quickly what you want."

Brahmin:—"Oh King, I have heard about your fame. Moreover there is nobody in the world equal to Hariścandra, born of the Solar dynasty, the son of Triśaṅku in liberality. Such is the opinion of hermit Vasiṣṭha. There is nothing more to know about you, oh, King, who is such a man of liberality. I have only one desire. The marriage of my son is being conducted. I do not possess enough money for the marriage. I want only a help for the same." The King thought it to be a very simple request, and promised to give the required amount. Viśvāmitra by illusion customary to Gandharvas created a young man and a young woman, and showed them to the King saying that they were his son and daughter. Then the Brahmin who was delighted by the promise, showed the King the way to the palace.

After making all arrangements for the marriage, Viśvāmitra approached King Hariścandra. The King asked him what amount he required. "Give me your kingdom with all the elephants, horses, chariots, jewels and wealth in it", said Viśvāmitra. The King who had been led to this deception by Viśvāmitra, having no go, agreed. Thus Viśvāmitra obtained the kingdom and everything that Hariścandra possessed. It is conventional that whenever a gift is given to Brahmins, a dakṣiṇā (monetary gift) also should be given along with it. Otherwise the gift will be futile. The King asked the Brahmin what he wanted as dakṣiṇā. He demanded two and a half Bhāras of gold as dakṣiṇā. The King agreed to give that also. But where to get this amount from, since he had lost his kingdom and everything? Having sunk deep in misery due to the deceit of Viśvāmitra, the King sat on the soil, cursing his fate. Seeing this, the queen ran to him and cried. While he was telling his wife every thing, Viśvāmitra came there and said :

Viśvāmitra :—"Hariścandra ! According to the gift hand over your country and everything instantly. I must have the dakṣiṇā of two and a half Bhāras of gold also just now."

Hariścandra :—"Sir ! According to my promise receive everything now. We are leaving the country instantly. But since I have given you everything that I had, how can I give you dakṣiṇā ? Everything I had, has become yours. The amount for dakṣiṇā has yet to be procured. So receive the gift now. The dakṣiṇā shall be given as early as possible."

After giving everything to the hermit, the King left the country with only the cloth he had been wearing. His wife and child followed him. The hermit also followed the King compelling him to give him the dakṣiṇā. The King told him that only after paying this debt would he eat any food, and that he would pay the amount within a month. Viśvāmitra, unwillingly agreed to this.

With his wife Candramatī and his young son, Hariścandra reached Kāśī. After a month Viśvāmitra came to Kāśī for the amount of dakṣiṇā. Finding no go, Candramatī said to her husband. "My Lord ! sell me to some one and clear off this debt." The King with tears agreed to this proposal. Because of their woe and misery, both fell on the ground and fainted. The child sat near them hungry and crying. Viśvāmitra stood near them compelling them to pay the amount. When Hariścandra came to himself, he sold his beloved wife to a Brahmin in the village close by. The Brahmin who bought Candramatī was Viśvāmitra. Hariścandra was not aware of this. After counting out a crore of gold pieces in a cloth and placing it on the ground Viśvāmitra caught hold of Candramatī by her hair and dragged her away. He bought the crying child also paying its price. The Brahmin led the mother and the child, beating and dragging them along, like animals. They disappeared from the sight of the King.

Viśvāmitra again came before Hariścandra and asked for the money. Hariścandra gave Viśvāmitra, all the money he got. The hermit was not satisfied. Viśvāmitra said that the money given, was not an adequate amount as dakṣiṇā when the importance of the great sacrifice Rājasūya was considered and that if he was to get the full benefit of the sacrifice he had to satisfy him by

giving him the requisite amount. The King accepted everything the hermit said without any objection. Viśvāmitra compelled him for payment. The King requested for time. Viśvāmitra allowed time till sunset that day.

As soon as Viśvāmitra had gone Hariścandra walked on with bent head, calling out. "Does anybody want me ? Will anybody buy me for price ?" Instantly Yamadharma came there as an outcaste and bought Hariścandra. The name of the outcaste was Pravīra. He bought Hariścandra to guard the funeral ground and to collect tax on dead bodies. Viśvāmitra quickly ran to the place. The outcaste gave Viśvāmitra ten yojanas of land which yielded jewels, in the region of Prayāga and severed his connection. Viśvāmitra went on his way. The outcaste King took Hariścandra to the funeral ground. Day and night Hariścandra had to guard the entrance of the funeral ground.

At this juncture Hariścandra's son died of snake bite, while he was playing with other children on the bank of the Ganges. His mother Candramatī fainted and fell down, the moment she heard about it. As soon as she recovered, she lamented over the death of her son for a long time. Then she requested her master for permission to go and see the dead body of her son. But she was not given permission. She repeatedly pleaded crying all the while. Then the Brahmin, her master, got angry and said. "You slave ! If your son it dead, let him be dead. Is it any loss to you ? It is my money that is lost. You go and do your work. If not I will operate this whip well on you. Remember that. You know the biting pain of this whip. Stop wailing and lamenting."

Candramatī persisted in her request to allow her to go and see the dead body of her son. Not only did he refuse to allow her to see the dead body of her son, but also beat her. With tears she turned to her duties. It was night. The Brahmin took his meals and lay down to sleep. Candramatī was sitting at his feet massaging his legs. When it was nearly midnight that stone-hearted old Brahmin said. "Now you may go. Complete the funeral and return before dawn. Your usual work in the morning should not be left undone. If so, you know the consequences."

Hearing these words, Candramatī ran to the place where the dead body of her son lay. The son lay on the grass dead and stiff, with the face and body turned blue due to poison. She saw that face in the flash of a lightning. She cried aloud. Hearing the cry people of the neighbouring houses ran to the spot. Candramatī did not give any reply to their questions. Some thought her to be a ghost. Some wanted to kill her. Some caught her by the hair. Some struck at her. At last they tied her with a rope and dragged her to the funeral place. They asked Hariścandra who was standing there, to cut her into pieces. He refused to kill a woman. The outcaste King came there and giving Hariścandra a big sword asked him again and again to cut her into pieces. Candramatī and Hariścandra did not recognize each other. At last, finding it difficult to disobey his master, Hariścandra raised the sword to cut her.

Then Candramatī shouted. "You outcaste. [My son is lying dead on the bank of the Ganges near this town. Let me bring his body and cremate it. Allow me this much time. After that I will come and sit here to be cut into pieces by you." Hariścandra agreed to it. Crying all the way Candramatī went to the bank of the Ganges and brought the dead body of her son to the cremation place. Seeing her pitiable condition Hariścandra went close to the dead body and removing the shroud looked at the corpse. Because of poison the body of the child was blue and ugly and as Hariścandra and Candramatī had undergone so thorough a change they did not recognize each other. But from her lamentation and talk, he understood that the woman was his wife Candramatī. He also cried aloud. Candramatī recognized her husband. Still Hariścandra said that if the child was cremated without collecting the usual fee, it would be deceiving his master. At last both of them decided to commit suicide before the night ended.

Without loss of time Hariścandra gathered half-burned fire-wood, and built a pile big enough to burn the child's body and for them to jump into it. He laid the child on it and set fire to it. Hariścandra and Candramatī stood with closed eyes ready to jump into the burning fire. Then Brahmā appeared there and prevented them from jumping into the fire. Indra and the Devas showered Amṛta (Ambrosia). The child came to life and got out of the fire. The King and the queen regained their shining bodies and royal garments and ornaments. The outcaste who was the master of Hariścandra was really, Dharmadeva. All the Devas blessed Hariścandra and Viśvāmitra returned the kingdom to the truthful Hariścandra. Their subjects were overjoyed at the return of their King and queen. After that Rohita was anointed as the King of Ayodhyā and the Devas went with Hariścandra to heaven. (Devī Bhāgavata, Skandha 7).

6) *Viśvāmitra and the brothers Rāma and Lakṣmaṇa.* See under Rāma, Paras 5, 6, 7 and 8.

7) *Weapon Training.* Viśvāmitra had proficiency in wielding all types of weapons. He taught Rāma and Lakṣmaṇa all that he knew about weapons. See under Astra.

8) *Cursing Rambhā.* Once Viśvāmitra was doing very severe penance. Indra feared him. So wishing to hinder the penance of Viśvāmitra somehow Indra called Rambhā to him and said to her. "Rambhā, you dress well and dance before Viśvāmitra. Somehow his penance must be hindered. I shall take the form of a cuckoo, and help you by singing."

Indra and Rambhā reached the forest of penance. The cuckoo began to sing and there was the atmosphere of spring season. Rambhā danced before Viśvāmitra. The concentration of the hermit was broken. The hermit got angry and cursed Rambhā and changed her into a rock. She entreated for redemption from the curse. The hermit told her that after ten thousand years a Brahmin named Bhūritejas would touch the rock, by which touch she would get her original form. (Vālmīki Rāmāyaṇa, Bālakāṇḍa, Sarga 64).

9) *Viśvāmitra and Triśaṅku.* See under Triśaṅku.

10) *Viśvāmitra and Menakā.* See under Śakuntalā and Kadalīgarbhā.

11) *Cursing Vidyutprabhā.* Once Viśvāmitra did penance to obtain the position of Kubera, who employed the celestial maid Vidyutprabhā to obstruct the penance of Viśvāmitra. She came to the forest in which Viśvāmitra was doing penance and tried to entice the hermit by her beauty. But when she saw that her beauty did not attract the hermit, she assumed a fearful form. Seeing

this form, the hermit cursed her. "You shall retain this fearful form and live like a giantess." She requested for redemption. The hermit said that when Śrīdatta, the son of Kālanemi, touched her hair she would be redeemed from the curse.

After many years Kālanemi was born in the country of Mālava as the son of a brahmin named Yajñasena. A son named Śrīdatta was born to this Kālanemi. Once Śrīdatta happened to see this giantess in a forest and caught hold of her by the hair. Instantly she got her original form. (Kathāsaritsāgara, Kathāmukhalambaka, Taraṅga 2).

12) *Stealing the flesh of a dog.* Once, at the end of Tretā Yuga and the beginning of Dvāpara Yuga, there was no rain for twelve years. Famine prevailed every-where. The people were in utter want and misery. Hermits left their hermitages and wandered about. In a crowd Viśvāmitra lost his wife and children and entered a forest and travelled all alone. He entered the hut of a low-caste (Paraya) and begged for food. But none of them even talked to him. He again requested for something to eat. Nobody cared for him. The hermit fell on the veranda due to weakness.

Viśvāmitra saw in the hut some decayed flesh and intestine of a dog placed in a corner of the kitchen. He decided to steal some of it to appease his hunger. The Caṇḍālas slept when the night advanced. But the lord of the house lay pretending to sleep. Viśvāmitra slowly entered the kitchen, and opened the pot in which the intestine of the dog was kept. The owner of the house asked, "Who is that?" Viśvāmitra replied that he had stolen because of his hunger. The eyes of the caṇḍāla were filled with tears because of pity. He said:

"Dog is lower than jackal,
That is what men say,
Of all the parts of its body,
the lowest is its posterior."

Though he said so, he felt glad since he had given Viśvāmitra food. (M.B. Śānti Parva, Chapter 141).

13). *Cursing the river Sarasvatī.* See under Vasiṣṭha, para 2, sub-para 5.

14) *Sons.* Viśvāmitra had many sons. Their names are given in Chapter 4, Anuśāsana Parva.

15). *Viśvāmitra and Ṛgveda.* Ṛgveda, Maṇḍala 5, was composed by the Viśvāmitra-family. Variations are observed in the two versions of statements about Viśvāmitra, occurring in Ṛgveda and the Purāṇas. The confrontations between Vasiṣṭha and Viśvāmitra occur in Ṛgveda also. The last four sections of Sūkta 15 of Ṛgveda, Maṇḍala 3, Anuvāka 4, are meant to scold Vasiṣṭha. Here Viśvāmitra curses Vasiṣṭha's family in various ways. In the 'Annotations of Sāyaṇa', mention is made that the disciples of Vasiṣṭha freed Viśvāmitra from the vow of silence, and that instantly these mantras (chants) dawned in his mind. Though the enmity between Vasiṣṭha and Viśvāmitra is seen in Ṛgveda, such elaborate stories as seen in the Purāṇas do not occur in Ṛgveda. But Viśvāmitra procured a prominent place in Ṛgveda because this hermit rescued Sudāsa from danger and forded him across rivers, and took Śunaśśepha as his son. Of these two incidents the first is not given much importance in the Purāṇas. Though the second one occurs in the Purāṇas, the version is different from that of Ṛgveda. From this it is presumed that the stories taken from Ṛgveda underwent a thorough change before they appeared in the Purāṇas.

16) *Other details.*

(i) The famous hermit Gālava was the son and disciple of Viśvāmitra. (For further details see under Gālava).

(ii) It was Viśvāmitra who lighted the torch for Kalmāṣapāda in his quarrel with Vasiṣṭha. (See under Kalmāṣapāda).

(iii) Viśvāmitra earned Brahminhood by tapas (penance). (M.B. Śalya Parva, Chapter 40, Stanza 12).

(iv) Mention is made in Mahābhārata, Ādi Parva, Chapter 122, Stanza 51, that Viśvāmitra was present at the birth festival of Arjuna.

(v) Kalmāṣapāda killed all the sons of Vasiṣṭha because of the persuasion of Viśvāmitra. (M.B. Ādi Parva, Chapter 175, Stanza 41).

(vi) It was at a place on the bank of the river Kauśikī that Viśvāmitra got Brahminhood. (M.B. Vana Parva, Chapter 87, Stanza 13).

(vii) Viśvāmitra and his sons once performed a sacrifice at the forest Utpala. (M.B. Vana Parva, Chapter 87, Stanza 15).

(viii) Viśvāmitra once drank soma (a liquor) with Indra at a place called Kanyākubja. After that it was proclaimed that Viśvāmitra was no longer a Kṣatriya but a Brahmin. (M.B. Vana Parva, Chapter 87, Stanza 17).

(ix) Once Dharmadeva came in the guise of Vasiṣṭha and tested Viśvāmitra, who remained there with food on his head for hundred years. (See under Gālava, para 3)

(x) During the time of the Bhārata-battle Viśvāmitra entered the battle-field and compelled Droṇa to stop the battle forthwith. (M.B. Droṇa Parva, Chapter 190, Stanza 35).

(xi) Viśvāmitra was considered the most prominent of the hermits of the Northern countries. (M.B. Śānti Parva, Chapter 208, Stanza 33).

(xii) Viśvāmitra was one of the hermits who visited Bhīṣma on his bed of arrows. (M.B. Anuśāsana Parva, Chapter 26, Stanza 5).

(xiii) Once Viśvāmitra talked about the dangers of bribery to Vṛṣādarbhi. (M.B. Anuśāsana Parva, Chapter 93, Stanza 43).

(xiv) Once Viśvāmitra explained the secrets of duty. (M.B. Anuśāsana Parva, Chapter 126, Stanza 35).

(xv) Viśvāmitra was one of the hermits who cursed Sāmba to give birth to an iron pestle, when the end of the Vṛṣṇi dynasty drew near. (M.B. Mausala Parva, Chapter 1, Stanza 15).

VIŚVĀMITRA (M). A holy place situated on the boundary of Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 131, that those who bathe in this holy place will get the status of a Brāhmaṇa.

VIŚVĀMITRĀŚRAMA. A holy place on the banks of the river Kauśikī. The hermitage of Viśvāmitra stood in this place. (M.B. Vana Parva, Chapter 110, Stanza 22).

VIŚVĀNARA. A King. For a time this King was miserable as he was childless. But by the blessing of Śiva, Viśvānara got a son named Gṛhapati by his wife Śucismitā. Gṛhapati was destined to have life only up to three years. But it is mentioned in Skanda Purāṇa that

within this short period Gṛhapati learned the whole of Sāṅgaveda and obtained long life from Śiva.

VIŚVANĀTHA. A Sanskrit literary critic who lived in India in the 14th century A.D. Sāhityadarpaṇa is the most important work of this poet of Orissa. This work on criticism in ten chapters, deals with all the aspects of a literary work.

Kuvalayāśvacarita, Raghuvilāsa, Prabhāvatī, Candrakalā, Narasiṁharājavijaya etc. are the other works of this author. Most of these are not yet found. Kuvalayāśvacarita is a poetic work in Prākṛta and Raghuvilāsa is a great poetic work. Prabhāvatī and Candrakalā are dramas. Narasiṁharāja is a historic work.

VIŚVAPATI. The second son of the Agni (fire) called Manu. It is mentioned in the Vedas that this fire is the King of all the worlds. (M.B. Vana Parva, Chapter 221 Stanza 17).

VIŚVARANDHI. The son of Pṛthu, a King of the Solar dynasty. He was the father of the King Candra and grandfather of Yuvanāśva. (Devī Bhāgavata, Skandha 7)

VIŚVARUCI. A Gandharva King. At the time of emperor Pṛthu, when the Gandharvas made the earth a cow and milked her for various things, it was the Gandharva Viśvaruci who did the milking. (M.B. Droṇa Parva, Chapter 69, Stanza 25).

VIŚVARŪPA I. A Rākṣasa (giant). Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 14, that this giant sits in the palace of Varuṇa glorifying him.

VIŚVARŪPA II. The son of Tvaṣṭā, the son of Viśvakarmā. This Viśvarūpa is also known as Triśiras. (For further details see under Indra, Para 7).

VIŚVARŪPĀ. The wife of Sage Dharma. It is stated in Vāyu Purāṇa that from sage Dharma, a daughter named Dharmavratā was born to Viśvarūpā.

VIŚVAŚAMBHU. A fire. Ṛgveda, Maṇḍala I, Anuvāka 2, Sūkta 24, states that this fire exists in water.

VIŚVAVASU I. A brother of Paraśurāma, who had four brothers named Rumaṇvān, Suhotra, Vasu and Viśvavasu. (Brahmāṇḍa Purāṇa, Chapter 58).

VIŚVĀVASU II. A Gandharva King. The following information about this King is taken from the Purāṇas.

(i) The father of this Devagandharva was Prajāpati Kaśyapa and his mother was Pradhā. (M.B. Ādi Parva, Chapter 25, Stanza 47).

(ii) Pramadvarā was born to Viśvāvasu by the celestial maid Menakā. (See under Pramadvarā).

(iii) Viśvāvasu was present at the Birth-festival of Arjuna. (M.B. Ādi Parva, Chapter 122, Stanza 22).

(iv) This Viśvāvasu learned from Soma, Cākṣuṣīvidyā (the art of seeing all) and taught Citraratha, a Gandharva the same art. (M.B. Ādi Parva, Chapter 169, Stanza 43).

(v) He was present at the Svayaṁvara (marriage) of Draupadī. (M.B. Ādi Parva, Chapter 186, Stanza 7).

(vi) Viśvāvasu stays in the palace of Indra glorifying him. (M.B. Sabhā Parva, Chapter 7, Stanza 22).

(vii) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 25, that he stays in the palace of Kubera praising him.

(viii) This Gandharva recited a poem at the sacrifice performed by Jamadagni. (M.B. Vana Parva, Chapter 90, Stanza 18).

(ix) Kabandha, the asura, who stopped Rāma and Lakṣmaṇa, was the changed form of Viśvāvasu by a curse (See under Kabandha).

(x) It was this Viśvāvasu who played the lute in the sacrifice performed by emperor Dilīpa. (M.B. Droṇa Parva, Chapter 61, Stanza 7).

(xi) Once Viśvāvasu asked hermit Yājñavalkya twenty-four questions. When he got satisfactory answers, the Gandharva returned to heaven. (M.B. Śānti Parva, Chapter 318, Stanza 26).

(xii) It was Viśvāvasu and some other Gandharvas who took away Urvaśī from Purūravas. (See under Purūravas).

(xiii) At the time of emperor Pṛthu, when the earth was milked, the thing the Gandharvas got were those befitting them, In the course of the milking Viśvāvasu stood as the calf. (Bhāgavata, Skandha 4).

VIŚVAVEDĪ. A minister of King Śauri. This minister wanted the King to be just. Śauri and his four brothers Khanitra, Udāvasu, Sunaya and Mahāratha were the sons of Prajāpati. The main ruler of the kingdom was Khanitra. The others were Governors of the East, West North and South divisions of the kingdom. The four brothers had a priest each named Suhotra, Kuśāvarta, Pramati and Vasiṣṭha respectively.

Viśvavedī gathered these four priests together and created four wicked fairies and sent them against Khanitra the King. The fierce fairies attacked Khanitra. But because of his purity and cleanliness the fairies had to admit defeat. The fairies came back and attacked their creators, the four priests and Viśvavedī who had planned the programme, and killed all the five of them. (Mārkaṇḍeya Purāṇa, Chapter 314).

VIŚVĀYU. An eternal Viśvadeva (gods concerned with offering to the Manes). (Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 34).

VĪṬĀ. A ball made of wood. The Kaurava boys played with this ball and by accident the Vīṭā fell in a well. It is mentioned in Mahābhārata, Ādi Parva, Chapter 130, Stanza 17, that the teacher Droṇa recovered it from the well by shooting a number of arrows, one upon the tail of another.

VĪTABHAYA. A King of the Pūru dynasty. He was the son of the King Manasvī and father of King Śuṇḍu. (Agni Purāṇa, Chapter 278).

VIṬABHŪTA. An asura. Mention is made in Mahābhārata, Sabhā Parva, Chapter 9, Stanza 65, that this asura stays in the palace of Varuṇa praising and worshipping him.

VĪTADHVAJA. A King of the dynasty of Janaka. He was the son of Dharmadhvaja and the brother of Kṛtadhvaja. Vītadhvaja had a son named Khāṇḍikya. (Bhāgavata, Skandha 9).

VITADRU. A Yādava. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 14, that Vitadru was one of the seven Kings of the Yadu dynasty.

VĪTAHAVYA. Another name of King Ekavīra, otherwise known as Haihaya. (For further details see under Ekavīra).

VITALA. A part of Pātāla (underworld). (For details see under Pātāla).

VITAṆḌĀVĀDA. When arguments, which do not serve, either to establish one's own points or to cut the points of the opponent, are employed in a debate, it is called Vitaṇḍāvāda. (M.B. Sabhā Parva, Chapter 36, Stanza 4).

VITARKA. A son of Dhṛtarāṣṭra of the Kuru dynasty, (M.B. Ādi Parva, Chapter 94, Stanza 58).

VITASTĀ. A river famous in the Purāṇas. Mention is made about this river in Ṛgveda. Important rivers mentioned in Ṛgveda are, Kubhā, Sindhu, Suvāstu Vitastā, Asiknī, Paruṣṇī, Śatadrū, Sarasvatī and Yamunā. These rivers were more important than the Ganges in those days. Mention is made about the Ganges only once in Ṛgveda. Perhaps the Āryans were not acquainted with the Gangetic basin in those days. The region from the rivers Kubhā to Yamunā was Āryadeśa (the country of the Āryans). The information about this river Vitastā given in Mahābhārata is given below :—

(i) The river Vitastā is the same river as Jhelum in Kashmir. The deity (goddess) of this river stays in the palace of Varuṇa and praises him. (M.B. Sabhā Parva, Chapter 9, Stanza 19).

(ii) By worshipping the Devatās and the Manes after taking bath in this river, one could obtain the fruits of performing the sacrifice Vājapeya. In Kashmir, Takṣaka the King of the Nāgas has a famous palace known as Vitasta. (M.B. Vana Parva, Chapter 82, Stanza 39).

(iii) Once four hundred horses with black ears, owned by Brahmins were caught in the current of this river and carried away. (M.B. Udyoga Parva, Chapter 119, Stanza 8).

(iv) If anybody bathes in the waves of the river Vitastā, with vow and fasts, for seven days he would become as pure as a hermit. (M.B. Anuśāsana Parva, Chapter 25, Stanza 7).

(v) Once Pārvatī made a speech before Śiva on the duties of women, after receiving advice from rivers. The river Vitastā was one of the rivers which advised Pārvatī. (M.B. Anuśāsana Parva, Chapter 146, Stanza 18).

VITATHA. Another name of hermit Dīrghatamas. This Vitatha was the foster-son of Bharata. (For further details see under Bharata 1 and Dīrghatamas).

VITATYA. Son of Vihavya, who belonged to the dynasty of Gṛtsamada. It is mentioned in Mahābhārata, Anuśāsana Parva, Chapter 30, Stanza 62, that Vitatya was the father of King Satya.

VĪTI. A fire. It is ordained that the offering (Puroḍāśa) prepared for oblation, should be put in the fire formed by the blending of the fires Gārhapatya and Āhavanīya with Dakṣiṇāgni (a fire). (M.B. Vana Parva, Chapter 225, Stanza 25).

VĪTIHOTRA I. A King in ancient India. Vītihotra was one of the ten sons born to Priyavrata by his wife Barhiṣmatī, the daughter of Viśvakarmā. Agnīdhra, Idhmajihva, Yajñabāhu, Mahāvīra, Hiraṇyaretas, Ghṛtapṛṣṭha, Savana, Medhātithi and Kavi were the brothers of Vītihotra. (Bhāgavata, Skandha 5).

VĪTIHOTRA II. The husband of Śabarī in her previous life. (See under Śabarī).

VĪTIHOTRA III. The eldest of the hundred sons of Tālajaṅgha. When Tālajaṅgha was defeated by Paraśurāma, he and his men went to the Himālayas under the leadership of Vītihotra and hid themselves there. They returned when Paraśurāma had gone to Mahendragiri for penance. (Brahmāṇḍa Purāṇa, Chapter 89).

VĪTIHOTRA IV. A Kingdom of ancient India. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 70, Stanza 12, that all the Kṣatriyas of this country were exterminated by Paraśurāma.

VITTADĀ. An attendant of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Stanza 28).

VIVAHA. An air (wind) which blows very speedily. This wind will be transformed to a fierce storm which will cause havoc everywhere. At the time of the great flood this Vivaha will blow away the cloud called Valāhaka in consequence of which destruction and devastation will become rampant on earth. (M.B, Śānti Parva, Chapter 328).

VIVĀHA (MARRIAGE).

1) *General information.* In ancient India marriage was considered to be a sacrifice performed in accordance with social customs. Marriage was allowed to those who had completed education at the age of sixteen. (Samāvartana). Father or teacher teaches the pupil the Vedas and Vedāṅgas. When the education is completed the teacher or father makes him sit on a seat decorated with flowers, sandalwood etc. and do Godānavrata. Then he is offered Pañcāmṛta (milk, curd, butter, honey and water). This is called Samāvartana. With this his brahmacarya ends, and he is allowed to marry and lead the life of a house-holder.

Marriage is a ceremony with four secondary rites Viz, Kanyādāna, Śacīyāga, Vivāha, Caturthīkarman. If the husband is dead, or lost, or has renounced the world, or has become a eunuch or is expelled from society, the woman is allowed to take another husband. If the husband dies, the wife should be given to the brother of the husband. If there is no brother she could accept anybody whom she likes.

2) *Eight kinds of marriages.* The woman and man should not be of the same Gotra (family). One could marry a girl who is above seven generations on the paternal line and above five generations on the maternal line. Eight types of marriages allowed in Manusmṛti, Chapter 3, are given below :

(i) *Brāhma.* A man of good qualities and good family is asked to come and receive the damsel. This is Brāhma. The radiance of this marriage will give the man prosperity.

(ii) *Ārṣa.* After getting a couple of cows from the bridegroom the bride is given to him.

(iii) *Prājāpatya.* The virgin is given to the man, who had requested for her hand as a duty.

(iv) *Daiva.* The virgin is offered to the master who is engaged in performing a sacrifice.

(v) *Gāndharva.* Marriage between a man and a woman with equal love on either part.

(vi) *Āsura.* Giving money in return for the damsel and marrying her. This type is mean.

(vii) *Rākṣasa.* Carrying the damsel away by fight or force.

(viii) *Paiśāca.* Marrying a damsel when she is sleeping or lying unconscious.

VIVARDHANA. A King in ancient India. Mention is made in Mahābhārata, Sabhā Parva, Chapter 4, Stanza 21, that this King was a prominent member of the assembly of Yudhiṣṭhira.

VIVASVĀN I. The Sun.

1) *General information.* Sūrya (Sun) has a large number of synonyms. But prominence is given to two of them, Mārtaṇḍa and Vivasvān in the Purāṇas. Twelve devas were born to Prajāpati Kaśyapa by his wife Aditi. As these twelve were the sons of Aditi they were called Ādityas. The Dvādaśādityas (the twelve Ādityas) are Viṣṇu, Śakra, Aryaman, Dhātā, Tvaṣṭā, Pūṣā Vivasvān, Savitā, Mitra, Varuṇa, Aṁśu and Bhaga. These twelve Ādityas were, in the previous Manvantara (Age of Manu) of Manu Cākṣuṣa, twelve Devas called the Tuṣitas. When the Cākṣuṣa Manvantara came to an end and the Vaivasvata Manvantara was about to begin, the twelve Tuṣitas met together and after a consultation, they took birth as the sons of Aditi. In this birth they were known by the name Dvādaśādityas. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 15).

2) *The name Mārtaṇḍa.* As Aditi was pregnant, Candra went to the hermitage asking for alms. Due to her difficulties of pregnancy Aditi was not in a position to rise up instantly and greet the visitor. Candra thought that it was due to disrespect. So he cursed her. Let the child in your womb die." At this Aditi became miserable. Kaśyapa saw her crying incessantly and asked for the cause. Aditi told him all that had happened. Kaśyapa blessed her and said that the infant would not die. Thus the child which was lying dead in the womb came to life again. As the 'aṇḍa' (egg-embryo) of Vivasvān went mṛta (died) by the curse of Candra, he came to be called Mārtaṇḍa (he who has aṇḍa which has become mṛta). When the child was born he was given the name Vivasvān.

3) *Family life.* Vivasvān married Saṁjñā, the daughter of Viśvakarmā. The first child born to Vivasvān by Saṁjñā was Vaivasvata Manu. The Sūrya (Solar) dynasty begins from this Vaivasvata Manu. Saṁjñā again gave birth to two children Yama and Yamī. Then finding it difficult to bear the fierce brightness of the sun Saṁjñā gave her place to her maid Chāyā otherwise called Savarṇā, and went to the house of her father. Viśvakarmā did not like this action on the part of his daughter. So Saṁjñā took the form of a mare and went to the pastures of North Kuru. Thinking Chāyā to be his wife Saṁjñā, Vivasvān went to bed with her. She conceived and gave birth to two sons and a daughter. The sons were named Sāvarṇi and Śani and the daughter was named Tapatī. Chāyā loved her own children more. The children of Saṁjñā were grieved at this. Yama once lifted his leg to kick her. "Let that leg be broken." Chāyā cursed him. The miserable Yama ran to his father and said. "Father, this mother hates us and loves Sāvarṇi and Śani more. It is true that I lifted up my leg. But my leg did not touch mother's head. Father, I request you to pardon the wrong I have done because of my ignorance. Have pity on me and tell me how to save my leg from breaking." Vivasvān said to Yama that his leg would not be broken, but because of the curse worms would bite his leg. Vivasvān understood that Chāyā was not the real mother. He went to Viśvakarmā. Viśvakarmā put Vivasvān on his turning machine and by turning lessened his brightness. Vivasvān who was made more handsome by turning, found out his wife Saṁjñā, and approached her. But thinking him to be somebody else she moved away from him. In the meanwhile two male persons were born from the nostrils of Saṁjñā. There is another story that these two persons were the Aśvinidevas. Vivasvān and Saṁjñā came home. As a retribution for the wrong he had done, Yama ruled over his subjects justly and earned the name Dharmarāja. (Vāmana Purāṇa, Chapter 21; Bhaviṣya Purāṇa, Chapter 47; Mahābhārata, Ādi Parva, Chapter 171).

4) *Some details about Vivasvān.* (i) In Mahābhārata, Vana Parva, Chapter 3, the 108 names of Vivasvān are given.

(ii) Vivasvān lived in this world and defeated all his enemies. (M.B. Vana Parva, Chapter 315, Stanza 19).

(iii) Vivasvān performed sacrifice in strict accordance with the instructions given in the Vedas and gave as Dakṣiṇā (gift) to the priest, Prajāpati Kaśyapa, the southern quarter. From that day onwards the south got the name Dakṣiṇadiśā. (M.B. Udyoga Parva, Chapter 109, Stanza 1).

(iv) In days of yore Mahāviṣṇu advised Vivasvān "Anaśvaratākarma-yoga". Vivasvān advised this art to his son Vaivasvata Manu. (M.B. Bhīṣma Parva, Chapter 28, Stanza 1).

(v) Vivasvān is included among the twentyeight Prajāpatis. (M.B. Śānti Parva, Chapter 334, Stanza 36).

(vi) He learned from Mahāviṣṇu Sātvatadharma and taught his son Vaivasvata Manu the same in Tretāyuga. (M.B. Śānti Parva, Chapter 348, Stanza 50).

(vii) The Aśvinikumāras, Nāsatya and Dasra, are the sons of Vivasvān. They were born through the nose of his wife Saṁjñā (M.B. Anuśāsana Parva, Chapter 150, Stanza 17).

VIVASVĀN II. An asura. Mention is made in Mahābhārata. Udyoga Parva, Chapter 105, Stanza 12, that this asura was killed by Garuḍa.

VIVASVĀN III. An eternal god concerned with offerings to the Manes. (M.B. Anuśāsana Parva, Chapter 91, Stanza 31).

VIVASVĀN IV. The first human being who performed sacrifice. This Vivasvān is considered to be the father of Manu and Yama. (Ṛgveda 8. 52; 10; 14, 16). In Taittirīyasaṁhitā, mention is made that people of the earth are the children of this Vivasvān. (Taittirīya Saṁhitā, 6.5. 6).

VIVIDA. An asura who was the follower of Kaṁsa. It is mentioned in Bhāgavata, Skandha 10, that the asuras Pralambaka, Cāṇūra, Tṛṇāvarta, Muṣṭika, Ariṣṭaka, Keśī, Dhenuka, Agha, Vivida and some others had been the followers of Kaṁsa who caused havoc among the people.

VIVIKTA. A king of Kuśadvīpa. He was the son of Hiraṇyaretas. (Bhāgavata, Skandha 5).

VIVIṀŚA. The son of king Viṁśa of the Solar dynasty. Viṁśa had fifteen sons beginning with Khanīnetra. (M.B. Aśvamedhika Parva, Chapter 4).

VIVIṀŚATI. A son of Dhṛtarāṣṭra. The following information about him is given in Mahābhārata.

(i) This prince was present at the Svayaṁvara marriage of Draupadī.

(ii) He was caught hold of and bound by the Gandharvas in Dvaitavana (a forest). (See under Ghoṣayātrā).

(iii) In the battle between the Virāṭas and the Kauravas following the stealing of cows, this Viviṁśati, was defeated by Arjuna. He ran away from the battle-field. (M.B. Virāṭa Parva, Chapter 61, Stanza 43).

(iv) In the battle of Bhārata, Viviṁśati confronted Bhīmasena and Sutasoma and was killed. (M.B. Droṇa Parva, Chapter 25, Stanza 93).

VIVINDHYA. An asura. Mention is made in Mahābhārata Vana Parva, Ch. 16, Stanza 22, that this asura fought with Cārudeṣṇa, the son of Rukmiṇī and was killed.

VIVITSU. One of the hundred sons of Dhṛtarāṣṭra. He was killed by Bhīmasena in the battle of Bhārata. (M.B. Karṇa Parva, Chapter 51, Stanza 12).

VIYAMA. One of the three sons of the hermit Śataśṛṅga. He killed Sudeva, the commander of the army of Ambarīṣa and he also was killed in a battle. (M.B. Śānti Parva, Dākṣiṇātya Pāṭha, Chapter 98).

VIYATI. A son of Nahuṣa. (Bhāgavata, Skandha 9; Viṣṇu Purāṇa, Chapter 4).

VRAJA. A king born in the family of Manu Svāyambhuva. He was the son of Havirdhāna. Six sons named Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vraja and Ajina, were born to Havirdhāna by his wife Dhiṣaṇā. (Agni Purāṇa, Chapter 16).

VRAJANA. A king born to emperor Ajamīḍha by his wife Keśinī. It is stated in Mahābhārata, Ādi Parva, Chapter 94, Stanza 31, that he was the brother of Jahnu and Rūpiṇa.

VRAJĪRAVĀN. (VṚJINAVĀN). A king of the Yaduclan. He was the son of Kroṣṭu and father of Kuśaṅku (Bhāgavata, Skandha 9).

VRATA. Controls ordained by Vedic Saṁhitās are called Vratas. It is known as tapas (penance) also. Vratas are Avadama etc. When it involves mortifications of the body (tapas) it is called tapas or penance. Controlling the organs of sense is called niyama (control). Vrata, fast and restraining or control are always good. (Agni Purāṇa, Chapter 175).

VṚDDHAGĀRGYA. An ancient hermit. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 125, Stanza 77, that this hermit had conversed with the Manes about offerings made to them.

VṚDDHAKANYĀ. Daughter of the hermit named Kuṇigarga. (For further details see under Kuṇigarga).

VṚDDHAKṢATRA I. The father of Jayadratha, the king of Sindhu. (See under Jayadratha I).

VṚDDHAKṢATRA II. A king born in the Puru dynasty. He favoured the Pāṇḍavas. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 200, Stanza 73, that in the Bhārata battle, Aśvatthāmā killed him.

VṚDDHAKṢATRA III. A king of the Vṛṣṇi dynasty. This king took the side of the Pāṇḍavas in the Bhārata battle and was killed by Bālhīka. (M.B. Droṇa Parva, Chapter 24, Stanza. 49).

VṚDDHAKṢEMA. The king of the country Trigarta. He was the father of Suśarmā. (M.B. Ādi Parva, Chapter 185, Stanza 9).

VṚDDHAŚARMĀ. One of the five sons, born to the king Āyus by his wife Svarbhānū. The remaining four sons were Nahuṣa, Raji, Gaya and Anenas. (M.B. Ādi Parva, Chapter 75, Stanza 25).

VṚDDHIKĀ. A kind of goblin. It is mentioned in Mahā-Bhārata, Vana Parva, Chapter 231, Stanza 16, that once the semen of Śiva fell scattered over the trees and that these goblins were born from that. Human flesh is the food of these goblins. It is said those who want children need only worship these Vṛddhikās.

VRĪHIDRAUṆIKA PARVA. A sub-section of Vana Parva, comprising Chapters 259 to 261.

VṚJA. A hermit who was born in the family of emperor Pṛthu. Antardhāna and Vādī were the two sons of Pṛthu. A son named Havirdhāna was born to Antardhāna by his wife Śikhaṇḍinī. Dhiṣaṇā who was born in the family of Agni, became the wife of Havirdhāna. Prācīnabarhis, Śukra, Gaya, Kṛṣṇa, Vṛja and Ajina were the six sons of Havirdhāna by Dhiṣaṇā. Of these, Prācīnabarhis became a great Prajāpati. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 14).

VṚJINĪVĀN. The son of Kroṣṭā who was born in the family of Manu. He was the father of hermit Uṣaṅgu (M.B. Anuśāsana Parva, Chapter 147, Stanza 23).

VṚKA I. A son born to Dhṛṣṭaketu, the king of Kekaya by his wife Dūrvā. (Bhāgavata, Skandha 9).

VṚKA II. A son of Śrī Kṛṣṇa. born by his wife Mitravindā. (Bhāgavata, Skandha 10).

VṚKA III. An asura. This asura wanted to bring the Devas under his control. "How to achieve it? The only way is to please one of the three god-heads." The asura saw Nārada and asked him which of the three god-heads could easily be pleased. Nārada replied that it was Śiva. Vṛka resolved to please Śiva and began to do penance. He cut each of his organs and offered it in the fire as oblation. At last when Vṛkāsura was beginning to cut his head to offer it in fire, Śiva made his appearance, and asked him what his wish was. The boon he requested for, was that any one whose head he touched with his finger should die instantly. Śiva granted that boon.

The asura decided to try the boon, on the giver himself first. Terrified at this, Śiva began to run. The asura chased him. At last Śiva sought protection from Viṣṇu. Assuming the form of a boy, Mahāviṣṇu stood on the way and stopped Vṛkāsura, who was running after Śiva. The boy asked him why he was running. The asura told the boy everything. Then the boy laughed and said "Oh ! Asura ! What Śiva said was a lie. He has no divine power now. He was making fun of you. Not an ant would die by the touch of your fingers. You just try on your head and see for yourself." Hearing this the asura became dejected. He thought what the boy said was true. The poor creature touched his own head with his finger. The moment he touched his head, he fell down dead. (Bhāgavata, Skandha 10). This story has similarity with that of Bhasmāsura. (See under Bhasmāsura).

VṚKA IV. A king. It is stated in Mahābhārata, Ādi Parva, Chapter 185, Stanza 10, that this king had been present at the Svayaṁvara (marriage) of Draupadī. Mention is made in Mahābhārata, Karṇa Parva, Chapter 25, Stanza 16, that this king was killed by a mountain King in the battle of Bhārata.

VṚKA V. A warrior who fought on the side of the Pāṇḍavas. He was killed by the teacher Droṇa in the battle of Bhārata. (M. B. Droṇa Parva, Chapter 21, Stanza 16).

VṚKA VI. An ancient King who was a pure vegetarian. (M. B. Anuśāsana Parva, Chapter 115, Stanza 63).

VṚKA VII. One of the sons born to Śūra by his wife Māriṣā. Vṛka married Dūrvākṣī. Two sons named Takṣa and Puṣkara were born to the couple. (Bhāgavata Skandha 9).

VṚKALA. A grandson of Dhruva who was the son of Uttānapāda. Two sons named Śiṣṭi and Bhavya were born to Dhruva by his wife Śambhū. Succhāyā, the wife

of Śiṣṭi gave birth to five sinless sons named Ripu, Ripuñjaya, Vipra, Vṛkala and Vṛkatejas. (Viṣṇu Purāṇa, Aṁśa 1, Chapter 13).

VṚKATEJAS. A brother of Vṛkala. (See under Vṛkala).

VṚKṢA (S). (TREES). It is stated in Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, Sarga 14, Stanza 29, as follows about the origin of Vṛkṣas (trees).

Prajāpati Kaśyapa married Analā, the daughter of Dakṣa. Trees yielding good fruits were given birth to by Analā.

VṚKṢAPRATIṢṬHĀ. The ancient Indians believed that consecration of Trees and gardens (parks) were means of remission of sins and attainment of heaven. As the consecration of trees is a divine ritual it has to be performed as ordained in the Vedas. The rites are given below:

As the first item of the consecration ceremony of a tree, besmear it with all kinds of medicinal herbs, and adorn it with flour and flowergarlands and make it wear good clothes. Then make on it perforations for the ears with golden needle, and anoint ointment for eyes with golden wire. Place on the dais prepared at the foot of each tree, seven fruits and pots (Kalaśas) and make invocations. After this, offerings and sacrifices to Indra and the other gods should be given. Again invocation should be made with burnt offerings to Vanaspati. From the middle of the trees alms of cows should be given. Brahmins should bathe the trees with pots placed on the dais, reciting spells and incantations of anointment, and of Ṛg, Yajur and Sāma Vedas along with instrumental music. The owner of the trees should be given bathing water by himself. Then the owner should give cows, lands, ornaments and clothes as gift.

After having done so much, food with milk should be given for four days and burnt offerings should be made with gingelly etc. and buṭea. The gift to the priest should be double the gifts given to others. (Agni Purāṇa Chapter 70).

VṚKṢAVĀSĪ. A Yakṣa. Mention is made in Mahābhārata, Sabhā Parva, Chapter 10, Stanza 11, that this Yakṣa lives in the palace of Kubera.

VṚKṢĀYURVEDA. The name Vṛkṣāyurveda is used for the conventional rules about planting trees near dwelling places. According to Vṛkṣāyurveda it is good to plant Itti (wave-leafed fig-tree) on the North side of the house. Ficus Indica (banyan) should be plantd on the east. Mango tree on the south and Ficus Religiosa (banyan) on the west of the house. Thorny trees should grow up by themselves on the south side of the house. Garden should be close to the house. Svātī, Hasta, Rohiṇī, Śravaṇa and Mūla are considered to be good stars for planting trees. Stars good for taking trees, across river or in vehicle and to take down into ponds, are Hasta, Maghā, Ārdrā, Aśvinī, Puṣyam and Jyeṣṭhā. The stars mentioned above are good for planting Neem tree, Jonesia Asoca, Calophyllum, Mimosasirisha, Acacia Priyaṅgu, Syzygium, Mimusops and pomegranate tree. The distance between trees should be twenty rods. This distance is the best. Sixteen rods is medium. But it should never be less than twelve rods. If the tree does not bear fruit, the stem should be examined by cutting with a knife. Then mix powdered vermifuge seeds with ghee and smear it on the cut. Then water the tree. If fruits are destroyed before they ripen, mix the powders of horse-gram, black-gram, green-gram, barley and sesam with ghee and smear the tree and water it. Watering the tree with water and ghee will make the tree flower and yield fruits quickly. Mix powdered dung of sheep, powdered Barley, sesam, and cow's flesh with water and keep it for seven days. Then water the tree with this water. This will make any tree yield more fruits and flowers. Watering the trees with fish-water will make them yield fruits more quickly. Mixture of Vermifuge seed, fish and rice is a good manure. This manure is a good remedy for all diseases of trees. (Agni Purāṇa Chapter 281).

VṚNDĀ I. Wife of the asura named Jalandhara. (See under Māyāśiva).

VṚNDĀ II. See under Svarṇā.

VṚNDĀRAKA I. One of the hundred sons of Dhṛtarāṣṭra. It is mentioned in Mahābhārata. Droṇa Parva, Chapter 127, Stanza 33, that he was killed by Bhīmasena in the battle of Bhārata.

VṚNDĀRAKA II. A warrior who fought on the side of the Kauravas against the Pāṇḍavas. Abhimanyu killed this warrior. (M.B. Droṇa Parva, Chapter 47, Stanza 12).

VṚṢA I. A warrior of Subrahmaṇya. (M.B. Śalya Parva Chapter 45, Stanza 64).

VṚṢA II. An asura (demon). He is included among those who ruled over this earth in days of old. (M.B. Śānti Parva, Chapter 227, Stanza 51).

VṚṢA III. A King of the family of Bharata who was the son of Śakuntalā. It is stated that he had a brother called Durmarṣaṇa. (Bhāgavata, Skandha 9).

VṚṢA IV. An incarnation of Śiva in the form of an ox. The following is a story that occurs in Śiva Purāṇa, Śatarudasaṁhitā, about this incarnation.

When the Devas and the Asuras united together and churned the sea of milk, ever so many noble objects rose up to the surface of the sea. Several beautiful damsels also came up. Viṣṇu grew amorous of them and thus thousands of sons were born by them. These sons who were born in the Pātāla (Nether world), by and by, came up and began to do harm to the dwellers of the earth. At this time Śiva took the incarnation in the form of an ox to study the situation properly. In this disguise Śiva entered Pātāla and took by stealth the Sudarśana (the weapon of Viṣṇu) and drove him to heaven. When Viṣṇu had gone from Pātāla, he had advised his sons to stay in Pātāla. Vṛṣa who came to know of this, cursed them:— "Any man, other than the peaceful hermits and Dānavas (asuras) who are born from my portion, who enters Pātāla shall die." From that day onwards, the world of Pātāla became a forbidden place for men.

VṚṢA V. One of the sons of Kārtavīryārjuna. It is mentioned in Brahmāṇḍa Purāṇa, that this prince escaped from the Kṣatriya extermination of Paraśurāma.

VṚṢĀ. An Indian river famous in the Purāṇas. (M.B. Bhīṣma Parva, Chapter 9, Stanza 35).

VṚṢABHA I. Son of Subala, the King of Gāndhāra. He was the brother of Śakuni. In the battle of Bhārata, this Vṛṣabha, with his five brothers, attacked Irāvān, who killed the five brothers. Vṛṣabha alone escaped death. (M.B. Bhīṣma Parva, Chapter 90, Stanza 33).

VṚṢABHA II. An asura. Ariṣṭa was another name of this asura (See under Ariṣṭa).

VṚṢABHA III. A Yādava King who was the son of Anamitra. This Vṛṣabha married Jayantī, the daughter of the King of Kāśī. (Matsya Purāṇa, 45, 25-26).

VṚṢABHA IV. A mountain near Girivraja, the capital city of Magadha. (Mahābhārata, Sabhā Parva, Chapter 21, Stanza 2).

VṚṢABHĀNU. A King. When Vṛṣabhānu was cleaning the ground for performing sacrifice, once, he got a girl named Rādhā. He brought her up as his own daughter (Padma: Brahma: 7). In Brahmavaivarta Purāṇa, Vṛṣabhānu is mentioned as the father of Rādhā.

VṚṢABHEKṢAṆA. Another name of Śrī Kṛṣṇa. (M.B. Udyoga Parva, Chapter 70, Stanza 7).

VṚṢADAṀŚA. A mountain near the Mandara mountain. Arjuna once dreamt that he travelled to the world of Śiva with Śrī Kṛṣṇa. It is mentioned in M.B. Droṇa Parva, Chapter 80, Stanza 33, that in this dream travel they visited this mountain Vṛṣadaṁśa also.

VṚṢADARBHA I.

1) *General information.* An ancient saintly King in Bhārata. This King Vṛṣadarbha and another King named Seduka were righteous as well as experts in wielding main and subordinate weapons. After completing the education of Vedas, a brahmin once approached King Seduka and begged as alms some horses for giving gift to his teacher. The Brahmin said "It is my wish that you will give me these horses as alms." Seduka said that he had not enough wealth or horses to give the teacher's gift. Seduka sent the Brahmin to Vṛṣadarbha. The Brahmin went to Vṛṣadarbha and begged as alms a thousand horses. The King whipped the Brahmin. He asked the King why he was punished as he had done no wrong. The King asked the Brahmin who was beginning to curse. Ho. Brahmin ! Whom are you about to curse? Him who has not given you alms or another Brahmin? The Brahmin said. "O, King I am sent here by Seduka. I begged as he had instructed."

The King said. "This evening I shall give you all the tax-collection of this day. You who have been whipped ought not to be sent emptyhanded." Accordingly the whole of the taxcollection of that day was given to the Brahmin. (M.B. Vana Parva, Chapter 196).

2) *Other details.*

(i) It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 29, that Vṛṣadarbha stays in the palace of Yama glorifying him.

(ii) When he was reigning, he made a law that all his subjects should give gold and silver as alms to Brahmins (M.B. Vana Parva, Chapter 196, Stanza 3).

VṚṢADARBHA II. Another name of Uśīnara the King of Kāśī. (See under Uśīnara).

VṚṢĀDARBHI I. A King of Kāśī. Vṛṣādarbhi who was the son of Vṛṣadarbha, was known by the name Yuvanāśva also. He gave as alms, various kinds of jewels, women, beautiful houses etc. and entered heaven. (M.B Śānti Parva, Chapter 234, Stanza 24).

VṚṢĀDARBHI II. A famous son of Śibi. The following is a story given in Mahābhārata about this Vṛṣādarbhi.

Once the seven hermits started for going round the earth. At this time Vṛṣādarbhi had been performing a sacrifice. Vṛṣādarbhi invoked the seven hermits and gave them his son as a gift. The child died before long. As famine was prevailing everywhere the hermits were weak and worn out by hunger. They wished to eat the flesh of the child. Vṛṣādarbhi tried to dissuade the hermits from this beastly action in vain. At last the angry King created a wicked fairy to kill the hermits. Though the fairy attacked the hermits, Indra, who had lived with the seven hermits killed the fairy.

Vṛṣādarbhi was not at all behind his father Śibi in liberality. There are various stories in Mahābhārata to illustrate this.

VṚṢADARPA. A son of emperor Śibi. He had three brothers named Bhadra, Suvīra and Kekaya. (Bhāgavata, Skandha 9).

VṚṢADHVAJA I. A King born in the line of Pravīra. (Mahābhārata, Udyoga Parva, Chapter 74, Stanza 16).

VṚṢADHVAJA II. See under Sītā, Para 1.

VṚṢĀGIR. A royal hermit spoken of in Ṛgveda. Ṛjrāśva was the son of this hermit. (See under Ṛjrāśva).

VṚṢAKA I. Son of Subala the King of Gāndhāra. The following information about him is taken from Mahābhārata.

(i) He was present at the Svayaṁvara marriage of Draupadī. (M.B. Ādi Parva, Chapter 185, Stanza 5). He was present at the Rājasūya sacrifice (royal consecration) of Yudhiṣṭhira. (M.B. Sabhā Parva, Chapter 84, Stanza 7).

(ii) He was a prominent archer of the army of the Kauravas. (M.B. Udyoga Parva, Chapter 168, Stanza 1).

(iii) In the battle of Bhārata this Vṛṣaka was killed by Arjuna. (M.B. Droṇa Parva, Chapter 30, Stanza 2).

(iv) Vṛṣaka also was there among those brave men of the Kuru family who appeared on the surface of the Gangetic water by the invocation of Vyāsa. (M.B. Āśramavāsika Parva, Chapter 32, Stanza 12).

VṚṢAKA II. A Kaliṅga prince. It is mentioned in Mahābhārata, Karṇa Parva, Chapter 5, Stanza 33, that he also was killed in the battle of Bhārata.

VṚṢĀKAPI I. One of the eleven Rudras. The eleven Rudras are Hara, Bahurūpa, Tryambaka, Aparājita, Vṛṣākapi, Śambhu, Kapardī, Raivata, Mṛgavyādha, Sarpa and Kapālī. (Agni Purāṇa, Chapter 18). (See under Ekādaśa rudras).

VṚṢĀKAPI II. Another name of Mahāviṣṇu. (M.B. Śānti Parva, Chapter 342).

VṚṢĀKAPI III. A hermit. Mention is made in Mahābhārata, Anuśāsana Parva, Chapter 66, Stanza 23, that with so many other hermits, he also attended the sacrifice performed by the gods.

VṚṢAKETU. One of the sons of Karṇa. As he was following the sacrificial horse of Yudhiṣṭhira as its protector, he was killed by Babhruvāhana. (Jaimini Bhārata, Aśvamedha Parva, 30).

VṚṢAKRĀTHA. A warrior on the side of the Kauravas. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 80, Stanza 33, that this warrior stood in the heart of the Garuḍa-disposition of the army formed by Droṇa.

VṚṢALĀKṢA. A King born in the line of Bharata, the son of Duṣyanta. He was the son of Caturaṅga and the grandson of Romapāda. (Bhāgavata, Skandha 9).

VṚṢĀMITRA. A hermit. Mention is made in Mahābhārata, Vana Parva, Chapter 26, Stanza 24, that this hermit honoured and loved Yudhiṣṭhira.

VṚṢAṆAŚVA. A King praised in Ṛgveda. It is mentioned in Ṛgveda, Maṇḍala 1, Anuvāka 10, Sūkta 51,

that once Indra took birth as the daughter of this King under the name Menā.

VṚṢĀṆḌA. An asura. Mention is made in Mahābhārata, Śānti Parva, Chapter 227, Stanza 53, that this asura had once ruled over the earth and that because of the attacks of Kāla, he had to leave the earth.

VṚṢAṄKU. An ancient hermit. When Śrī Rāma returned from his forest life, the hermits such as Vṛṣaṅku, Kaviṣa, Dhaumya, Raudreya, Nārada, Vāmadeva, Saurabhi, Aṣṭāvakra, Śrīśuka, Bhṛgu, Lomaśa and Maudgala, from the west came and bowed before him. (Uttara Rāmāyaṇa).

VṚṢAPARVĀ I. A noble Asura. The following information about him is taken from Mahābhārata.

(i) Vṛṣaparvā was born to Prajāpati Kaśyapa by his wife Danu. (M.B. Ādi Parva, Chapter 65, Stanza 24).

(ii) He took rebirth in the earth as King Dīrghaprajña. (M.B. Ādi Parva Chapter 67, Stanza 15).

(iii) He had a daughter named Śarmiṣṭhā. (See under Devayānī).

VṚṢAPARVĀ II. An ancient royal hermit. It is stated in Mahābhārata, Vana Parva, Chapter 156, Stanza 15, that an ethereal voice was heard by the Pāṇḍavas, who were living in the forest, that they should visit this royal hermit. Accordingly the Pāṇḍavas visited the hermit and he received them cordially. This King rendered them various helps such as giving them directions for going through the forests. It is stated in Vana Parva, Chapter 177, that on the return journey also the Pāṇḍavas entered the hermitage of this hermit and received hospitality.

VṚṢAPRASTHAGIRI. A holy place. It is mentioned in Mahābhārata, Vana Parva, Chapter 95, Stanza 3, that the Pāṇḍavas visited this holy place during their life in the forest.

VṚṢASENA I. A son of Karṇa. The following information is taken from Mahābhārata about him.

(i) Vṛṣasena was a famous warrior in the army of the Kauravas. (M.B. Udyoga Parva, Chapter 167, Stanza 23).

(ii) In the Bhārata-battle he confronted the prominent archers such as Śatānīka, Pāṇḍya, Abhimanyu, Arjuna, Drupada, Sātyaki, Nakula and others. (M.B. Droṇa Parva).

(iii) In the fight with Arjuna, he was killed. (M.B. Karṇa Parva, Chapter 85, Stanza 35).

(iv) Among the brave souls of the Kurus who were invoked to the surface of the river Gaṅgā by Vyāsa, Vṛṣasena also was present. (M.B. Āśramavāsika Parva, Chapter 32, Stanza 10).

VṚṢASENA II. A King who shines in the council of Yama. It is mentioned in Mahābhārata, Sabhā Parva, Chapter 8, Stanza 13, that this King glorifies Yama.

VṚṢASENA III. Mention is made in Mahābhārata, Udyoga Parva, Chapter 167, Stanza 23, about a proud and honoured Vṛṣasena who attended the Rājasūya (sacrifice of royal consecration) of Yudhiṣṭhira.

VṚṢṆI. A famous King of the Yadu dynasty.

1) *Genealogy.* Descended from Viṣṇu in the following order : Brahmā-Atri-Candra-Budha-Purūravas - Āyus - Nahuṣa- Yayāti - Yadu - Sahasrajit - Śatajit - Hehaya - Dharma- Kuṇi- Bhadrasena-Dhanaka-Kṛtavīrya-Kārtavīryārjuna-Madhu-Vṛṣṇi.

2) *Other details.*

(i) The birth of Śrī Kṛṣṇa was in the family of Vṛṣṇi. (See the genealogy of Śrī Kṛṣṇa).

(ii) The line of Kings beginning with Vṛṣṇi is called the dynasty of Vṛṣṇi. (M.B. Ādi Parva, Chapter 217, Stanza 18).

(iii) Thinking that the jewel Syamantaka had been stolen by Kṛṣṇa himself, Vṛṣṇi took a hostile mentality towards Kṛṣṇa. (Brahmāṇḍa Purāṇa, 3 : 71 : 1).

(iv) Vṛṣṇi had two wives named Gāndhārī and Mādrī. Five sons were born to him by Mādrī. (Vāyu : 94 : 14; Mahābhārata, Ādi Parva, Chapter 211; 1-2; 5 : 8).

VṚTRA (VṚTRĀSURA). A mighty and fierce asura.

1) *Reason for his birth.* Vṛtra was the rebirth of emperor Citraketu. Citraketu and his wife Kṛtadyuti prayed to Aṅgiras, as a result of which a son was born to them. That son died in his infancy. But Aṅgiras brought him to life again. Brahmā and Nārada taught Citraketu theosophy. Citraketu sat in contemplation for eight days and changing himself to a Gandharva he flew through the sky. As he was flying, he saw Pārvatī sitting on the thigh of Śiva and laughed aloud. Knowing this Pārvatī cursed him to become an asura. Vṛtrāsura was the rebirth of the emperor according to this curse. (Bhāgavata, Skandha 6).

2) *Birth.* Two stories are mentioned about the birth of Vṛtrāsura. One story is that Kaśyapa created him from fire. The other story is that Vṛtra was the son of Tvaṣṭā. Both are given below :

(i) Hiraṇyakaśipu was born to Prajāpati Kaśyapa, by his wife Danu. Mahāviṣṇu killed him on being requested by the Devas. Danu was grieved at the death of her son. So Kaśyapa gave her another son. He was Vala or Bala. Indra killed him with his weapon, the thunderbolt. Kaśyapa got angry and plucking a hair from his matted hair, made a burnt offering of it, saying "Let a son who would be the killer of Indra be born." Immediately a huge giant, as black as antimony with yellow eyes was born from the fire. That asura, clad in the hide of antelope with sword in hand, opening his mouth, from which two huge tusks protruded, very wide, and shining with radiance cried out in a voice of thunder, "Oh ! Sage ! Order me, what am I to do ?"

Kaśyapa ordered him to kill Indra. He named the monster Vṛtra. (Padma Purāṇa, Bhūmi Khaṇḍa, Chapter 23).

(ii) It was Prajāpati Tvaṣṭā who created Vṛtra to kill Indra. He had sufficient reasons for it. From the very beginning Indra and Tvaṣṭā were enemies. Tvaṣṭā begot a son named Triśiras otherwise called Viśvarūpa, for the purpose of killing Indra. This Viśvarūpa had three heads. One was meant for drinking Surā (a liquor), the second for drinking Soma (liquor) and the third for eating food. Viśvarūpa was a Brāhmaṇa. Still, as his mother was an asura, he loved the asuras and mingled with them. Indra knew about the behaviour of Viśvarūpa. He concluded that it was blasphemy and wickedness. Indra who was afraid of Viśvarūpa, got angry and cut off his heads. Of the heads of Viśvarūpa, that which drank Soma became a bird called Kapiñjala, that which drank Surā became a bird called Kalapiṅga, and that which ate food became the bird Tittiri (partridge). Brahmahatyā (the sin of killing Brahmin) took shape and went against Indra. Though Indra could have destroyed it, he joined his

hands and received it. At the end of the year he cut it into four pieces and divided them among earth, water, tree and woman. The earth received it with the boon that depressions will be filled. That sin is now seen as salt beds. Water got it with the boon, "Will be swollen when joined". That sin is foam and bubbles. The tree got it with the boon, "Will not die even if cut into pieces". That sin is the sap of the tree. Women got it with the boon, "Amour will last without break". That sin is the menstruation of women.

When Tvaṣṭā heard that his righteous son was killed by Indra unreasonably, he became angry and began to make burnt offerings with spells and incantations of Atharvaveda. This offering continued for eight days. On the eighth day at night, an extremely bright male person arose from the fire pit. He rose higher and higher as the flame of fire. Then that figure of power asked Tvaṣṭā. "Father ! what is my name ? What have I to do for you ? What is the reason for your grief ?" He said that he was prepared to drink up the ocean dry or smash the mountains, or prevent the sun and the moon from moving or any such thing for the sake of his father. The father ordered him to kill Indra. From that day onwards Vṛtra got ready to kill Indra. (Devī Bhāgavata, Skandha 6).

3) *The slaughter of Vṛtrāsura.* Hearing about the prowess, strength, and the martial radiance of Vṛtrāsura, Indra grew afraid of him and began to think about means and ways to kill him. Indra called the Saptarṣis (seven hermits) and sent them to Vṛtra. His intention was to make a treaty. The seven hermits approached Vṛtra and requested him to make a treaty with Indra, and told him that Indra was prepared to give half of the position of Indra.

Vṛtra :—Look hermits ! If Indra honestly desires to be in peace with me, I have no objection. But what is the surety that Indra will not deceive me ?

Hermits :—If Indra proves to be false and deliberately deceives you, he has agreed to bear the sin of Brahmahatyā incurred, by himself.

Vṛtra agreed to make a treaty on this condition. The hermits took Vṛtra to the palace of Indra. Seeing Vṛtrāsura who was coming to be friends with him Indra rose from his royal chair and offered half of it to Vṛtra. Both embraced each other and vowed that they would be brothers born from the same womb.

Thus having engaged Vṛtra in a treaty deceitfully, Indra waited for an opportunity to kill Vṛtra. Once Indra sent Rambhā to infatuate Vṛtra. "Look, beautiful girl ! Make Vṛtra senseless somehow so that I may kill him." Hearing this, with a beautiful laugh, Rambhā went with her maids to the Park Nandana and waited for Vṛtrāsura. At this time Vṛtra, with some Dānava friends, came to the park Nandana for entertainment. Indra walked beside watching for the opportunity to kill him. Without fearing any danger from Indra, Vṛtra walked through the park, seeing the celestial maids singing and dancing and playing various games in the garden, and they reached a corner where Rambhā had been singing sweet songs and swinging with her maids. This sight made Vṛtra amorous. He approached Rambhā and prayed to her to become his wife. Under that sandalwood tree Rambhā asked him. "Oh handsome youth ! I am Rambhā. I came here with my maids to play. Who are you, my Lord ?"

Vṛtra : "Beautiful maid ! I am the son of Kaśyapa and the friend of Indra. I enjoy half the position of Indra. I, Vṛtra, have brought the three worlds under my control. I shall be complete in all aspects, if I could marry you."

Rambhā agreed to the marriage on condition that Vṛtra would not gainsay her in anything. They engaged in amorous plays and Rambhā made the Brahmin drink liquor in large quantities and he became unconscious. Indra took this opportunity and sent his thunderbolt which took away the life of Vṛtra. Instantly Indra became affected with sins such as Brahmahatyā etc. (Padma Purāṇa, Bhūmikhaṇḍa, Chapters 23 and 24).

4) *Other details.*

(i) Indra washed away the sin of Brahmahatyā incurred by killing Vṛtra, at the place called Karūṣa. (See under Aṅgamalada).

(ii) It was at the time of the killing of Vṛtra by Indra, that Jaṭāyu and Sampāti made bets and flew up to the region of the Sun. (Vālmīki Rāmāyaṇa, Kiṣkindhā Kāṇḍa, Sarga 58, Stanza 4).

(iii) Mention about the conflict between Indra and Vṛtrāsura occurs in various places in the Ṛgveda. Ṛgveda, Maṇḍala 1, Anuvāka 16, Sūkta 80 refers to the battle between Indra and Vṛtra. In many other Sūktas songs about Indra and Vṛtra occur.

(iv) Mention is made in Mahābhārata, Ādi Parva, Chapter 65, Stanza 33, that Vṛtra was the son born to Prajāpati Kaśyapa by his wife Danu.

(v) It was Vṛtrāsura who took rebirth later as King Maṇimān. (M.B. Ādi Parva. Chapter 67, Stanza 44).

(vi) The thunderbolt of Indra hit on the head of Vṛtrāsura and was broken into ten big pieces and hundred small pieces. (M.B. Ādi Parva, Chapter 169, Stanza 50).

(vii) It is stated in Mahābhārata, Udyoga Parva, Chapter 9, Stanza 48, that Vṛtrāsura was born from the fire of Sorcery and witchcraft of Tvaṣṭā.

(viii) In the fight between Indra and Vṛtra, Indra was swallowed by Vṛtra. But Indra contracted the members of his body and became smaller and smaller and came out of Vṛtra's belly. (M.B. Udyoga Parva, Chapter 9, Stanza 52).

(ix) Once the teacher-priest Śukra asked Vṛtra certain questions to all of which Vṛtra gave proper answers. (M.B. Śānti Parva, Chapter 279, Stanza 13).

(x) Vṛtra entered heaven after his death. (Śānti Parva, Chapter 180, Stanza 57).

(xi) Everybody was terrified because the fight of Indra with Vṛtra prolonged without any termination. At last Vṛtra gaped and taking this opportunity, Indra sent his weapon the thunderbolt into the mouth of Vṛtra. Thus Vṛtra met with death. (M.B. Vana Parva, Chapter 101, Stanza 15; Udyoga Parva, Chapter 10, Stanza 30; Śānti Parva, Chapter 232, Stanza 9; Śānti Parva, Chapter 283, Stanza 59).

(xii) In Mahābhārata, the words, Asura, Asuraśreṣṭha, Asurendra, Daitya, Daityapati, Daityendra, Dānava, Dānavendra, Ditija, Surāri, Tvāṣṭar, Viśvātmā etc. are used as synonyms of Vṛtra.

VṚTTA. A nāga (serpent) born to Prajāpati Kaśyapa by his wife Kadrū. (M.B. Ādi Parva, Chapter 35, Stanza 10).

VYĀDHI. Vyādhi, Jarā, Śokā, Tṛṣṇā and Krodhā, were

the daughters of Mṛtyu (Death). (Agni Purāṇa, Chapter 20).

VYĀGHRABHAṬA. The minister of King Śrīdatta, described in Kathāsaritsāgara. Besides Vyāghrabhaṭa, he had three more ministers named Mahābala, Upendrabala and Niṣṭhūraka.

VYĀGHRADATTA I. A King who fought on the side of the Pāṇḍavas. This King who was a great fighter on the chariot, fought with the teacher Droṇa. It is mentioned in Mahābhārata, Droṇa Parva, Chapter 16, Stanza 32, that he was killed by Droṇa.

VYĀGHRADATTA II. A prince of the country of Magadha. He took the side of the Kauravas and was killed in the battle of Bhārata by Sātyaki. (M.B. Droṇa Parva, Chapter 107, Stanza 31).

VYĀGHRAKETU. A warrior of Pāñcāla, who fought on the side of the Pāṇḍavas against the Kauravas. Karṇa wounded him in the battle of Bhārata. (M.B. Karṇa Parva, Chapter 56, Stanza 44).

VYĀGHRĀKṢA. A follower of Subrahmaṇya. (Mahābhārata, Śalya Parva, Chapter 45, Stanza 59).

VYĀGHRAPĀDA. An ancient hermit. He was the father of Upamanyu. (M.B. Anuśāsana Parva, Chapter 14, Stanza 45).

VYĀLĪMUKHA. An asura who fought against Subrahmaṇya. In the fight with Subrahmaṇya this asura was killed. (Skanda Purāṇa, Āsura Kāṇḍa)

VYĀSA. The sage Vyāsa who is the author of the Mahā-Bhārata.

1) *Genealogy.* Descended from Viṣṇu in the following order: Brahmā-Vasiṣṭha-Śakti-Parāśara-Vyāsa.

2) *Birth.* Vyāsa was born to hermit Parāśara by a fisherwoman named Kālī. His name when he was a child was Kṛṣṇa. As his birth took place in an island (Dvīpa) he got the name Kṛṣṇadvaipāyana. After dividing the Vedas he got the name Vedavyāsa. He is the composer of Mahābhārata, one of the greatest books in world-literature. The births of great men, generally will be wonderful. Behind the birth of Vyāsa also there is a wonderful story.

As has already been mentioned, Kālī, a fisherwoman was the mother of Vyāsa. There is a story about this Kālī also. When king Vasu of Cedi went to the forest for hunting, he saw the coition of animals and he had seminal discharge. The king sent that semen to his queen. But on the way it fell in the river Kālindī and was eaten by a fish. This fish was a celestial maid named Adrikā transformed to fish by a curse. The fish conceived and got into the net of a fisherman, who lived on the banks of Kālindī. When this fish was cut open a male and a female infant were seen inside. The male child was given to the king himself. The fisherman brought up the girl naming her Kālī. As the girl had the gandha (smell) of matsya (fish), she got the name 'Matsya-gandhā', also. This fisherman was also a ferryman. Kālī used to help her father in ferrying people across the river Kālindī. She grew up and became a young woman.

Once the hermit Parāśara came by that way to go to the other side of the river. At that time, the fisherman who has been taking people across the river, was sitting on the bank of the river and having his meals. As soon as Parāśara came, the innocent fisherman—the foster-father of Matsyagandhā—called her, who was standing close by and asked her to take the hermit across the river. The hermit got into the boat. Matsyagandhā began to row the boat. The beauty of the damsel sitting in front of him and the little waves of the river, combined together had the effect of arousing passion in the hermit. He became sexually excited and sat close to her. Discerning his intention she moved away from him and prayed to him humbly not to violate her chastity. She repeated her prayer. The hermit Parāśara created an artificial fog around the boat. The smell of fish was gone from her and the fragrance of Musk took its place. The hermit created an artificial island in the middle of the river. They got down on the island and acted a love drama. She became pregnant. Parāśara said to her. "Beautiful girl! Even after your confinement you shall remain a virgin. A son, who will be a portion of Viṣṇu, a man of purity, famous throughout the three worlds, highly learned, the teacher-priest of the whole world, shall be born to you. He will divide the Vedas and will be exalted by the people of the world."

After this the great hermit took his bath in Yamunā and went away. The pregnancy of Kālī was completed instantly and she gave birth to a very handsome boy in that island of Yamunā. As soon as he was born, he grew up and became a hermit radiant with devotion and assuming a vow of purity and abstinence he said to his mother. "Mother! You can go anywhere, as you please. You need have no worry on my account. I am about to go for penance. When anything unpleasant happens to you, just think of me. The moment you wish to see me, I will be there by you. I wish you a happy life. I am going." Saying thus the brave boy walked away. (Devī Bhāgavata, Skandha 2; Mahābhārata, Ādi Parva, Chapters 60 to 63).

3) *Spiritual life.*

i) Introduction. Two sides, the spiritual as well as the material, are seen in the life of Vyāsa. It was after the marriage of Śantanu, a king of the Lunar dynasty, with his mother Kālī, otherwise known as Satyavatī, that Vyāsa came into contact with Hastināpura. Participating in all the vicissitudes of the Pāṇḍavas and the Kauravas was the worldly side of the life of Vyāsa. But the major part of his life was spent in living as a hermit in his hermitage in the forest with a large group of disciples; teaching them the Vedas. A small description of that spiritual life is given below:

ii) *In the forest.* We do not see Kṛṣṇadvaipāyana, who had grown up to a youth at the time of his birth, for many years after his departure, bidding adieu to his mother. He might have been living with hermits in the forests, learning Vedas from them. After this he appears on the banks of river Sarasvatī as a teacher and Priest. As he was doing penance there, he saw two sparrows, legs and beaks red, without even down feathers, crying for food, and the parent birds, with the utmost care and tenderness feeding them. They flew about here and there and gathered food and came back quickly. Because of joy at the sight of their parents, the little ones opened their ruby-red mouths with cries and throbbing. They kissed the young ones and fed them. The young sparrows hid under the wings of their father and mother and enjoyed the surroundings by thrusting out their heads and looking on all sides.

iii) Birth of son. Seeing this, the paternity instinct in him was aroused. He understood that love of children was merely for the sake of love, that this love was pure

and simple. Moreover there is the maxim that a man without a son has no right to aspire for heaven. Sad and silent, thinking of these things he walked on unwillingly and reached the vicinity of the Himālayas. Still, he was doubtful. He began to consider about the deity, before whom he had to do penance for the fulfilment of his wish. He could not decide. As he was sitting in thought, Nārada came there. From the talk of Vyāsa, Nārada knew that childlessness was the cause of his sorrow. Nārada advised him that for the attainment of Puruṣārthas (objects of life) penance was to be done before Devī. Accepting that advice, Vyāsa went to a place near Mahāmeru to do penance.

When Vyāsa began penance, the celestial maids also commenced their work of hindering the penance. It was Ghṛtācī who confronted Vyāsa. She took the form of a parrot of five colours and flew in front of Vyāsa. The hermit was excited at the beauty of Ghṛtācī and sat forgetting himself. As he sat there thinking of the infatuating beauty of the parrot, seminal discharge occurred to him. He became a slave to this infatuation, when he was engaged in making fire by attrition. In this amorous state of mind he was quite unaware of the seminal discharge or its falling on the pieces of wood used for attrition. He continued attrition. Then a very bright, divine person appeared from the pieces of wood. At the birth of a person, without attachment to a womb, all the worlds were delighted. The hide of black antelope, water pot, hermit's rod etc. fell from the sky. Birth rituals and ceremonies, according to the custom, were conducted by Vyāsa. As he was born from the semen discharged at the sight of the Śuka (parrot) the infant was named Śuka. As soon as he was born Śuka began to grow by divine power and shortly became a boy of shining radiance. After investiture with the Brahma-string, the boy was sent for education to the hermitage of Bṛhaspati, the teacher of the devas. Śuka completed his education with Bṛhaspati and having performed Samāvarta and offering of gift to the teacher, he returned home to his father.

iv) Disciples. Śuka commenced advanced study under his father Vyāsa. Besides Śuka, Vyāsa had disciples such as Vaiśampāyana, Sūta, Paila, Jaimini and others also, living with him. The hermitage of Vyāsa soon grew up to be a great educational institution, with plenty of disciples.

v) Separation of son. In the meanwhile Śuka married and lived the life of a householder in the hermitage of his father, for a time. Then forsaking his family and his father, Śuka went to the peak of Kailāsa and began to do penance meditating on Śiva. At last he became a divine person who had obtained complete attainments, and breaking the top of the peak open, he rose up into the sky and shone there as a second Sun. The devas who saw Śuka rising up by breaking the peak of Kailāsa and staying up in the sky, praised him.

This untimely separation of his son had undermined the firmness of the mind of Vyāsa. Filled with grief, he left his hermitage and wandered here and there calling out his son by name. He could not find his son. At last he reached the peak of Kailāsa where his son had been doing penance. Standing there he called aloud his son by name cryingly. Paramaśiva appeared before the lamenting father and consoled him. Thus getting a little bit of peace of mind, Vyāsa returned to his hermitage and lived there. The sorrowing Vyāsa, was made still more sorrowful by the departure of his beloved disciples, Asita, Devala, Vaiśampāyana, Sumantu, Jaimini and others who had been living in the hermitage and who had departed, having finished their education. All the surroundings of the hermitage seemed to him filled with pain. At last he thought about his mother. (Devī Bhāgavata Skandha 1).

4) *His terrestrial life.*

i) Preface. Within this period many changes had taken place in Hastināpura and the bank of Yamunā. Śantanu the king of the Lunar dynasty had married Gaṅgādevī, who had disappeared after giving the king a son named Devavrata (Bhīṣma). Bhīṣma grew up. Once Śantanu was hunting in the forest when he was attracted by the sweet smell of musk. Tracing the origin of that smell, the king reached the fisherman's hut on the banks of the Yamunā. That smell proceeded from Kastūrigandhā (Satyavatī) the mother of Vyāsa. The king fell in love with her. He returned to the palace, sad and silent. Learning the cause of his father's sadness, Devavrata went to the fisherman's hut and took Satyavatī to the palace to be given to his father. Devavrata had taken a vow that the kingdom would be given to the son born to Satyavatī and that he would remain unmarried, throughout his life. Because he had taken so terrible a vow, Devavrata came to be called Bhīṣma from that day onwards.

Two sons named Citrāṅgada and Vicitravīrya, were born to Śantanu. Citrāṅgada died when he was young. Vicitravīrya married Ambikā and Ambālikā, daughters of the King of Kāśī. Vicitravīrya also died before any children were born to him. It seemed as if the family was about to become extinct. At this juncture Satyavatī thought about her son Vyāsa.

ii) *Vyāsa in Hastināpurī.* The mother thought about him, and instantly he reached Hastināpurī. Because of her compulsion, two sons were born, one each to Ambikā and Ambālikā from Vyāsa. The son of Ambikā was Dhṛtarāṣṭra and the son of Ambālikā was Pāṇḍu. Vidura was the son born to Vyāsa by their maid.

iii) *Vyāsa and the Kaurava-Pāṇḍavas.* From this time onwards we see Vyāsa as the spiritual teacher of the Kauravas and the Pāṇḍavas. Behind all the movements of these two families we could see the hand of Vyāsa. Thus though he came to Hastināpurī and gave advice to the members of the family frequently, his main abode was his hermitage. Vyāsa's contact with Hastināpura could be seen up to the Mahāprasthāna (the great departure) of the Pāṇḍavas. In all the administrative affairs up to this period, Vyāsa also had a part. The situations in which Vyāsa had taken part in the life-voyage of the Kauravas and the Pāṇḍavas are given below.

(i) Vyāsa gave the boon that hundred sons would be born to Gāndhārī. (M. B. Ādi Parva, Chapter 114, Stanza 8).

(ii) Vyāsa cut the mass of flesh given birth to by Gāndhārī into a hundred pieces and kept them in hundred pots. (M. B. Ādi Parva, Chapter 114, Stanza 17).

(iii) Vyāsa consoled Gāndhārī by telling her that over and above hundred sons a daughter also would be born to her. (M. B. Ādi Parva, Chapter 115, Stanza 16).

(iv) Vyāsa consoled the Pāṇḍavas who had been living in the forest with their mother Kuntī, after the death of Pāṇḍu their father. (M. B. Ādi Parva, Chapter 155, Verse 5).
(v) On another occasion Vyāsa came to the Pāṇḍavas and told them the stories of the previous births of Pāñcālī. (Ādi Parva, Chapter 168).
(vi) Vyāsa rendered all possible help to the Pāṇḍavas to marry Pāñcālī. (M. B. Ādi Parva, Chapter 195).
(vii) Very often Vyāsa was a member of the council of Dharmaputra. (M. B. Sabhā Parva, Chapter 4, Stanza 11).
(viii) It was Vyāsa who sent Arjuna to the north, Bhīmasena to the east, Sahadeva to the south and Nakula to the west for regional conquest. (M. B. Sabhā Parva, Dākṣiṇātyapāṭha, Chapter 26).
(ix) Vyāsa engaged himself in making various arrangements in the Rājasūya (sacrifice of royal consecration) of Yudhiṣṭhira. (M. B. Sabhā Parva, Chapter 33, Stanza 34).
(x) At the end of the Rājasūya, Vyāsa predicted the future of Yudhiṣṭhira. (Sabhā Parva, Chapter 46, Stanza 1).
(xi) When the Rājasūya ended, Vyāsa anointed Yudhiṣṭhira. (Sabhā Parva, Chapter 53, Stanza 10).
(xii) Vyāsa advised Dhṛtarāṣṭra to prevent Duryodhana from doing injustice. (M.B. Vana Parva, Chapters 7 and 8).
(xiii) When the Pāṇḍavas were living in the Dvaitavana (forest) Vyāsa visited them and taught Yudhiṣṭhira the art of Pratismṛti. (M.B. Vana Parva, Chapter 36, Stanza 24).
(xiv) He sent Sañjaya to Dhṛtarāṣṭra to tell him about the greatness of Arjuna and Śrī Kṛṣṇa. (M.B. Udyoga Parva, Chapter 69, Stanza 11).
(xv) He gave Sañjaya the power of having the eye of a seer penetrating beyond time and space (Divya dṛṣṭi). (M.B. Bhīṣma Parva, Chapter 2, Stanza 10).
(xvi) Vyāsa consoled Yudhiṣṭhira who was stricken with grief in the course of the battle of Bhārata. (M.B. Droṇa Parva, Chapter 71, Stanza 23).
(xvii) When Yudhiṣṭhira cried over the death of Ghaṭotkaca in the battle of Bhārata, Vyāsa came to Yudhiṣṭhira and consoled him. (M.B. Droṇa Parva, Chapter 183, Stanza 58).
(xviii) He talked to Aśvatthāmā about the greatness of Śiva and Śrī Kṛṣṇa. (M.B. Droṇa Parva, Chapter 201, Stanza 56).
(xix) When Sātyaki was about to kill Sañjaya, Vyāsa turned him back from the attempt and rescued Sañjaya. (M.B. Śalya Parva, Chapter 29, Stanza 39).
(xx) Vyāsa argued and established that the act of cursing Aśvatthāmā on the part of Śrī Kṛṣṇa was correct. (M.B. Sauptika Parva, Chapter 16, Stanza 17).
(xxi) Vyāsa prevented Gāndhārī from her intention to curse the Pāṇḍavas. (M.B. Strī Parva, Chapter 14, Stanza 7).
(xxii) When the battle of Bhārata was over, Vyāsa advised Yudhiṣṭhira about matters regarding the administration of the country.
(xxiii) Yudhiṣṭhira felt grieved at the death of relatives and friends in the battle of Bhārata and he decided to commit suicide. But Vyāsa dissuaded him from that attempt. (M.B. Śānti Parva, Chapter 27, Stanza 28).
(xxiv) Vyāsa walked to the place where Bhīṣma lay on the bed of arrows and visited him. (M.B. Śānti Parva, Chapter 45, Stanza 5).
(xxv) Vyāsa advised Yudhiṣṭhira to perform Aśvamedha (horse sacrifice). (M.B. Aśvamedha Parva, Chapter 3, Stanza 8).
(xxvi) Vyāsa advised the Pāṇḍavas to go to King Marutta for wealth when the battle of Bhārata was over. (Aśvamedhika Parva, Chapter 3, Stanza 20).
(xxvii) Vyāsa consoled Uttarā, who was lamenting over the death of her husband. (Aśvamedha Parva, Chapter 62, Stanza 11).
(xxviii) He consoled Arjuna who was crying over the death of his son. (Aśvamedha Parva, Chapter 62, Stanza 14).
(xxix) Vyāsa advised Yudhiṣṭhira on the various arrangements which were to be made for the conducting of horse-sacrifice. (Aśvamedhika Parva, Chapters 62 to 72).
(xxx) Vyāsa went to Dhṛtarāṣṭra, who had gone to the forest after the Bhārata-battle and pacified him. (M.B. Āśramavāsika Parva, Chapter 28).
(xxxi) Vyāsa brought the spirits of those who died in the Bhārata-battle, to the surface of the river Ganges, by the power of his penance and Dhṛtarāṣṭra and the others saw them. (See under Dhṛtarāṣṭra, Para 7).
(xxxii) At the instruction of Vyāsa, all the Kṣatriya widows immersed themselves in the river Ganges and everyone of them entered the world of her husband. (M.B. Āśramavāsika Parva, Chapter 33, Stanza 18).
(xxxiii) When the Yadu-clan was completely destroyed, Arjuna went to the hermitage of Vyāsa and talked with him. (Mausala Parva, Chapter 8).
(xxxiv) Vyāsa had been an adviser of King Janamejaya. (See under Janamejaya).

5) *Saving a worm.* Once a wicked man took rebirth as a worm. This worm was crawling in haste for life in front of a cart coming at great speed. He saved the worm and gave it Brahminhood, and in the next birth it became a Brahmin who lived in peace and comfort. (M.B. Anuśāsana Parva, Chapter 117).

6) *The literary life of Vyāsa.* Towards the close of his life Vyāsa again entered the caves of Himālayas. Vyāsa who had steered through a very wide and rough sea of life, was in a position to understand clearly the various sides of human life. In the mind of that sage, who sat in deep contemplation in the eternally silent caves of the Himālayas, the events of his past life began to line up one after the other. From that inward instigation the Purāṇetihāsas (the Myths and legends) took form. It might have been during this period that Vyāsa divided the Vedas and composed Purāṇas and Upapurāṇas.

One does not go wrong in saying that it was the composing of the Mahābhārata that brought Vyāsa very close to the later generations. The stories of the Kauravas and the Pāṇḍavas, flowed through his mind as a river flows down crushing down the banks on either side. A scribe was necessary to take them down in the form of verses. Vyāsa informed Brahmā of this need. Brahmā replied "Gaṇapati is the only person capable of taking down every thing that you sing." Accordingly Vyāsa thought of Gaṇapati, who came to the side of Vyāsa, and he informed Gaṇapati of his need. Gaṇapati said that he was willing to do the work on condition

that Vyāsa would go on singing unceasingly, so that he might not have to stop the iron pen. Vyāsa said that while he would be singing the poems without stopping, Gaṇapati should not take down this and that without grasping the meaning. Both agreed to this condition and the composing of the Mahābhārata commenced. Within two years and a half the great poetic work was finished. The great disciples of Vyāsa, such as Vaiśampāyana, Jaimini and such others sang them and learned them by heart and published them in the world. (M.B. Ādi Parva, Chapter 1).

7) *Many Vyāsas.* It is stated in the Purāṇas that in every Manu's age, a Vyāsa will be born. It is mentioned in Viṣṇu Purāṇa, Aṁśa 3, Chapter 3, as to who were the persons who took birth as Vyāsa in a particular Manu's age and which were the Vedas and branches of Vedas they had divided. It is given below: During the age of Manu Vaivasvata, in each of the past Dvāparayugas, the Veda had been divided by great hermits, twentyeight times. Twentyeight Veda-Vyāsas have passed, each of whom had divided the Veda into four parts in each Dvāpara Yuga. It was Brahmā himself who had divided the Veda into four in the first Dvāparayuga. Prajāpati was the Vedavyāsa in the second Dvāparayuga. In the third, Vyāsa was the teacher-priest Śukra; in the fourth Bṛhaspati; in the fifth the Sun; and in the sixth the all powerful Dharmarāja. It was Indra in the seventh, Vasiṣṭha in the eighth, Sārasvata in the ninth, and Tridhāmā in the tenth. It was Triśikha in the eleventh, Bharadvāja in the twelfth, Antarīkṣa in the thirteenth, Varṇī in the fourteenth, Trayyāruṇa in the fifteenth, Dhanañjaya in the sixteenth, Kratuñjaya in the seventeenth and Jaya in the eighteenth. Next Bharadvāja comes as Vedavyāsa and Gautama after Bharadvāja. It was hermit Haryātmā who was the next Vyāsa, and then comes Vājaśravas. The Next Vyāsa was Tṛṇabindu born in the clan of Somaśuṣma. He was followed by Ṛkṣa. otherwise called Vālmīki born in the family of Bhṛgu. Śakti is the Next Vyāsa. After that Parāśara, then Jātūkarṇa and then Kṛṣṇadvaipāyana. They are the twentyeight Vedavyāsas. Each one of these had divided the Veda which had been one at the beginning of each Dvāparayuga, into four Vedas. It is Aśvatthāmā, the son of Droṇa, who is going to be the Vedavyāsa of the coming Dvāparayuga.

8) *Other details.*

(i) Most of the scholars are of opinion that the period of Vyāsa was between 1800 and 1500 B.C.

(ii) Apāntaratamas was the rebirth of Vyāsa. (See under Apāntaratamas).

(iii) In Mahābhārata, the word Kṛṣṇa, Kṛṣṇadvaipāyana, Dvaipāyana, Satyavatīsuta, Satyavatyātmaja, Pārāśarya, Parāśarātmaja, Bādarāyaṇa, Vedavyāsa etc. are used as synonyms of Vyāsa.

(iv) The word Vyāsa means he who describes elaborately.

"He became Vyāsa because he had described all the Vedas". (M.B. Ādi Parva, Chapter 63, Stanza 88). Vyas=describe (Differentiate the branches and divide).

VYĀSASTHALĪ. An ancient holy place on the border of Kurukṣetra. It is said that because of his grief due to the separation of his son, Vyāsa tried to commit suicide at this place. He who visits this place would get the fruits of giving thousand cows as alms. (M.B. Vana Parva, Chapter 83, Stanza 93).

VYĀSAVANA. A forest near Kurukṣetra. It is mentioned in Mahābhārata, Vana Parva, Chapter 83, Stanza 93, that he who bathes in the holy bath named Manojavatī tīrtha in this forest, would get the fruits of giving thousand cows as alms.

VYAŚVA. A King. It is stated in Mahābhārata, Śānti Parva, Chapter 127, Stanza 3, that this King remains in the palace of Yama.

VYAVAHĀRA. It is mentioned in Manusmṛti, Chapter 8, that administering the law was of eighteen types in ancient India.

i) Pertaining to giving and taking.

ii) Pertaining to the property entrusted to another for keeping.

iii) Selling the property by anybody other than its owner.

iv) Appropriating gain to oneself in a combined transaction.

v) Not handing over the property which was given as a gift.

vi) Non-payment of salary.

vii) Disobeying orders.

viii) Retaining and doubting the ownership after the completion of a transaction of selling or buying.

ix) A law suit between the owner of the cattle and the cowherd or shepherd.

x) Dispute about boundary.

xi) Striking another.

xii) Reviling others

xiii) Theft and robbery.

xiv) Violence.

xv) Stealing another's wife.

xvi) Matrimonial responsibilities.

xvii) Partition.

xviii) Gambling.

Whenever difference of opinion arises between two persons on any of the matter given above, the King should interfere and make a decision. For one reason or another, if the King could not attend the court, three learned Brahmins should enter the court and conduct the trial sitting or standing, and they should not conduct the trial walking to and fro. This was the practice of courts in ancient India.

VYOMA. A King born in the dynasty of Bharata, the son of Duṣyanta. It is mentioned in Bhāgavata, Skandha 9, that Vyoma was the son of Dāśārha and the father of Jīmūta.

VYOMĀRI. An eternal Viśvadeva (deity concerned with offerings to the Manes). (Mahābhārata, Anuśāsana Parva, Chapter 91, Stanza 35).

VYOMĀSURA. Son of Māyāsura. For the story how Kṛṣṇa killed this asura, see under Kṛṣṇa, para 24.

VYŪḌHORU (VYŪḌHORASKA). One of the hundred sons of Dhṛtarāṣṭra. Mention is made in Mahābhārata, Bhīṣma Parva, Chapter 96, Stanza 23, that Vyūḍhoru was killed by Bhīmasena in the battle of Bhārata.

VYŪHA. (Disposition of an army). Disposition of an army of four parts, (infantry, cavalry, elephants and chariots) in the battlefield, the arrangement of it, in various forms. It is said that during the period of Mahābhārata, there were various forms of disposition of the army. Some of them are given below;

i) Ardhacandravyūha. (like a Crescent moon) (M.B. Bhīṣma Parva, Chapter 56)
ii) Garuḍavyūha. (M.B. Bhīṣma Parva, Chapter 56).
iii) Krauñcavyūha. (M.B. Bhīṣma Parva, Chapter 60).
iv) Cakravyūha. (wheel-shaped) (M.B. Droṇa Parva, Chapter 34).
v) Makaravyūha. (shark-like) (M.B. Bhīṣma Parva, Chapter 69).
vi) Maṇḍalavyūha. (circular) (M.B. Bhīṣma Parva, Chapter 81).
vii) Maṇḍalārdhavyūha. (Semi circular) (M.B. Droṇa Parva, Chapter 20).
viii) Vajravyūha. (Diamond-shaped) (M.B. Bhīṣma Parva, Chapter 81).
ix) Śakaṭavyūha. (cart-shaped) (M.B. Droṇa Parva, Chapter 7).
x) Śyenavyūha. (Vulture-like) (M.B. Bhīṣma Parva, Chapter 69).
xi) Sarvatobhadravyūha. (fortified all-round) (M.B. Bhīṣma Parva, Chapter 99).
xii) Suparṇavyūha. (kite-shaped) (M.B. Droṇa Parva, Chapter 20).
xiii) Sūcīmukhavyūha. (Like the needle-eye) (M.B. Bhīṣma Parva, Chapter 77).

VYŪKA. A country of ancient India. (M.B. Bhīṣma Parva, Chapter 9, Stanza 31).

VYUṢITĀŚVA. A King of the Pūru dynasty, who was righteous and just. He performed many sacrifices. His wife was Bhadrā, daughter of King Kakṣīvān. It is said that this Bhadrā was the most beautiful woman in India. As the King led a libidinous life with this queen Bhadrā he met with an untimely death.

When the King died, he had no children. Bhadrā cried for a long while embracing the dead body of the King. Then the spirit of Vyuṣitāśva, without the body, said to her. "My love. Lie with me in your own bed on the eighth or fourteenth day of your menstruation. I will give you sons." She acted according to the wish of the King and got seven sons from the dead body. Her sons were three Satvas and the four Madras. (M.B. Ādi Parva, Chapter 120).

VYUṢṬA. A King of the dynasty of Dhruva. This King was the son of King Puṣpārṇa, by his wife Prabhā. Pradoṣa, Niśītha and others were brothers of Vyuṣṭa. A son named Sarvatejas was born to this King. (Bhāgavata, Skandha 4).

VYUṢṬI. Another name for day-time.

Y

YA. (य) This letter means "Yāga", "Yātā" (one who goes) or "hero". (Agni Purāṇa, Chapter 348).

YĀDAVA. See under Yaduvaṁśa.

YĀDAVĪ. Mother of the King Sagara. (For more details see under Sagara).

YADU I. The founder of Yādava Vaṁśa or Yadu Vaṁśa.

1) *Genealogy.* From Viṣṇu were descended in the following order:—Brahmā—Atri— Candra — Budha — Purūravas—Āyus—Nahuṣa—Yayāti—Yadu.

2) *Yadu Vaṁśa (Yādava Vaṁśa).* The origin of Yadu Vaṁśa is from Atri. Candra, Durvāsas and Dattātreya Muni were the sons of Atri by Anasūyā. Budha was born to Candra, Purūravas was born to Budha, Āyus was born to Purūravas, and Nahuṣa was born to Āyus. Two children, Āyati and Yayāti were born to Nahuṣa. Yayāti had two wives, Śarmiṣṭhā and Devayānī. Three sons, Druhyu, Anudruhyu and Pūru were born to Śarmiṣṭhā. The Pūru vaṁśa takes its origin from Pūru. Yayāti had two sons by Devayānī. They were Yadu and Turvasu. The descendants of Yadu are the Yādavas.

Four sons, Sahasrajit, Kroṣṭā, Nala and Ripu were born to Yadu. Sahasrajit had a son, Śatajit. Three sons Mahābhaya, Veṇuhaya and Hehaya were born to Śatajit. Of them Hehaya became famous under the name of Ekavīra and founded the Hehaya vaṁśa. The Hehayas and Bhārgavas were on terms of enmity. Dharma was born to Hehaya, and Kunti or Kuṇi was born to Dharma. Kuṇi had four sons—Sadājit, Māhiṣmān, Bhadrasena and Durdama. Dhanaka was the son of Bhadrasena and Dhanaka had four sons—Kṛtavīrya, Kṛtāgni, Kṛtavarmā and Kṛtaujas. Of them, Kṛtavīrya who was the eldest, was the father of Kārtavīryārjuna.

From here, Yadu vaṁśa continues from Kārtavīryārjuna. He had five sons, Jayadhvaja, Śūrasena, Vṛṣabha, Madhu and Ūrjjita. Vṛṣṇi was the son of Madhu, the fourth of them. From this point, Yadu vaṁśa continues from Vṛṣṇi. Yādava vaṁśa from this stage is also known as Vṛṣṇi vaṁśa. Vṛṣṇi had four sons—Sumitra, Yudhājit, Vasu and Sārvabhauma. Yadu vaṁśa continues from Yudhājit. He had two sons, Śini and Nimna. Śini's son was Satyaka and Satyaka's son was Sātyaki. Sātyaki had another name, Yuyudhāna. Jaya was Sātyaki's son. Kuṇi was the son of Jaya, Anamitra was the son of Kuṇi and Pṛśni was the son of Anamitra. Pṛśni's sons were Citraratha and Śvaphalka. Vidūratha and Kukūra were born to Citraratha. Śūra was the son of Vidūratha. Śini was the son of Śūra, Bhoja was the son of Śini, Hṛdīka was the son of Bhoja. Four sons, Devavāha, Gadādhanvā, Kṛtaparvā and Śūra, were born to Hṛdīka. Śūra married Māriṣā and their children were Vasu, Devabhāga, Devaśravas, Ānaka. Sṛñjaya, Kākānīka, Śyāmaka, Vatsa, Kavūka and Vasudeva. Vasudeva married Devakī, the sister of Kaṁsa. Śrī Kṛṣṇa was their son. Pradyumna was the son of Śrī Kṛṣṇa. Aniruddha was the son of Pradyumna and Vajra was the son of Aniruddha. The last known link of that branch of Yadu vaṁśa was Vajra.

Kaṁsa also belonged to Yadu vaṁśa. Kukūra who was the brother of Vidūratha was the ancestor of Kaṁsa. Ugrasena who was a lineal descendant of Kukūra, was the father of Kaṁsa. The Purāṇas mention Devakī, the mother of Śrī Kṛṣṇa as Kaṁsa's sister. But in fact she was not his direct sister. Ugrasena, Kaṁsa's father, had a brother named Devaka. This Devaka had three sons, Devāpa, Upadeva and Sudeva. Devakī, Śrī Kṛṣṇa's mother was the daughter of Devāpa. Devakī had six sisters who were—Śrutadevā, Śāntidevā, Upadevā, Śrīdevā, Devarakṣitā and Sahadevā.

Akrūra who went to Ambāḍi also belonged to another branch of Yadu vaṁśa. Pṛśni who was of the ninth generation from Vṛṣṇi, had two sons—Citraratha and Śvaphalka. Akrūra was the son of Śvaphalka.

3) *Other details about Yadu Vaṁśa*

(i) Once Yayāti wanted his son Yadu to transfer the latter's youthfulness to Yayāti. The son refused to oblige the father who therefore pronounced a curse that Yadu's descendants would not enjoy kingship. (For detailed story, see under Yayāti).

(ii) Yadu's descendants are called Yādavas. (M.B. Ādi Parva, Chapter 95, Verse 10).

(iii) Yadu was the son of Devayānī and the grandson of Śukrācārya. Although Yadu was a hero, he was dull-witted. He did not obey his father. He used to despise his father and brothers. His capital city was Hastināpura. He became dull-witted after the loss of his kingdom by the curse of his father. (M.B. Udyoga Parva, Chapter 149).

4) *The end of Yadu Vaṁśa.* Śrī Kṛṣṇa was one of the most important members of the Yadu Vaṁśa. That family continued only for 36 years more after the end of the Bhārata Yuddha. At the end of the thirtysix years, evil omens began to appear in Dvārakā. Whirlwinds began to blow furiously. Frightened birds began to fly helter-skelter. Rivers began to flow upwards. The whole land was enveloped in mist. Comets continued to drop from heaven, scattering sparks of fire. The sun's disc was eclipsed with clouds of dust.

At that time, one day, the sages Viśvāmitra, Kaṇva and Nārada happened to come to Dvārakā. A band of Yādavas, under the leadership of Sāmba, gathered round the sages to make fun of them. They dressed Sāmba like a pregnant woman and asked the sages what child "she" would bear. The enraged sages replied that the "Child" would be an iron pestle which would be the cause of the death of all the Yādavas. Besides, they added that, with the exception of Rāma, (Balabhadra Rāma) and Kṛṣṇa, the whole of Yādava Vaṁśa would come to ruin.

Next day Sāmba did give birth to an iron pestle. The frightened Yādavas recalled the curse of the sages. They reported the matter to their king. The king, in deep gloom, had the pestle filed into dust and ordered his men to throw the dust into the sea.

People recalled Gāndhārī's curse on Śrī Kṛṣṇa after the Bhārata Yuddha. The curse was that the family of Śrī Kṛṣṇa who was the cause of all mischief, would be wiped out within a period of 36 years.

At that time, women began to be stolen from Dvārakā every night by a dark woman monster. Śrī Kṛṣṇa's weapon, Cakra slipped out of Kṛṣṇa's grip and rose up to heaven, in the very presence of the Vṛṣṇis. Seeing these evil omens, the alarmed Vṛṣṇis and Andhakas began to leave the place on a pilgrimage. They reached the shore of Prabhāsa tīrtha. The Uddhavas parted company with the Yādavas there. Nobody prevented the Uddhavas. Śrī Kṛṣṇa who saw that the end of the Yādavas was approaching, also kept silent. The Yādava leaders in despair, took to drinking. Intoxicated by drinking they began to quarrel. The particles of the iron pestle thrown into the sea, were carried and deposited on the shore by the waves. They began to sprout into a kind of grass. The blades of this grass soon transformed themselves into iron pestles. The Yādavas pulled them out and began attacking each other with them. Most of them were beaten to death by their own kinsfolk. Śrī Kṛṣṇa who was in a state of trance in "Yogāsana", was hit on his toe by an arrow shot by a hunter and he fell into Samādhi. Balabhadra Rāma renounced his body and went to Pātāla.

After that the sea advanced and submerged the whole of Dvārakā. (M.B. Mausala Parva).

YADU II. There is another Yadu mentioned in the Purāṇas, who was the son of Uparicara Vasu. Mahābhārata, Ādi Parva, Chapter 68, Verse 31, says that this Vasu was never defeated by anyone at any time.

YADU III. King of Yadus. There are references to this king in many places in the 1st Maṇḍala of Ṛgveda.

YĀJA. A sage born in Kaśyapa gotra. (For further details, see the word Upayāja and Pāñcālī).

YAJATA. A Yajñakartā (Performer of Yajñas) celebrated in the Ṛgveda.

YAJÑA. An incarnation of Mahāviṣṇu. Svāyambhuva Manu had two sons, Priyavrata and Uttānapāda and three daughters, Ākūti, Devahūti and Prasūti. Ruci Prajāpati married Ākūti. Yajña was their son. Devī Bhāgavata, 8th Skandha mentions that this Yajña was an incarnation of Ādi Nārāyaṇa.

Yajña had a sister named Dakṣiṇā. They were twins. They married each other. The twelve sons who were born to them were the Devas known as Yāmas, during the Svāyambhuva Manvantara. (Viṣṇu Purāṇa, Part 1, Chapter 7).

Yajña's twelve sons were:—Toṣa, Pratoṣa, Santoṣa, Bhadra, Śānti, Iḍaspati, Iddhma, Kavi, Vibhu, Sraghna, Sudeva and Virocaka. Their father Yajña was the Indra of Svāyambhuva Manvantara. (Bhāgavata, 4th Skandha).

YAJÑABĀHU. An ancient sage who was the son of Priyavrata and grandson of Svāyambhuva Manu. Svāyambhuva Manu had two famous sons named Priyavrata and Uttānapāda. Of these, Priyavrata married Surūpā and Barhiṣmatī, the two daughters of Viśvakarmā. Yajñabāhu was the son of Priyavrata by Surūpā. The ten sons born to Priyavrata and Surūpā were:—Agnīdhra, Iddhmajihva, Yajñabāhu, Mahāvīra, Rukmaśukra, Ghṛtapṛṣṭha, Savana, Medhātithi, Vītihotra and Kavi. They had a daughter, Ūrjjasvatī. Bhāgavata, 8th Skandha).

YAJÑADATTA I. A youthful sage. In Agni Purāṇa. Chapter 6, it is stated that this youth was shot dead with an arrow by Daśaratha, mistaking him for an elephant, on the bank of the river Sarayū. But Vālmīki Rāmāyaṇa says that the name of the boy-sage who was shot dead by Daśaratha was "Śravaṇa". For more details see 3rd Para under Daśaratha.

YAJÑADATTA II. A Brāhmaṇa. There was a Brāhmaṇa village called Mahat at the foot of the Yāmuna mountain, between the rivers Gaṅgā and Yamunā. This Brāhmaṇa was born and brought up here. There is a story in Padma Purāṇa, Chapter 92, about him, which says that by mistake he was taken to hell by Kāla's messenger and that he was reluctant to leave hell. The story is as follows:—

Once Yama (Kāla) ordered his agent to bring the Brāhmaṇa named Yajñadatta, who lived in Mahat village, born in Vasiṣṭha gotra and was gentle, scholarly and well-versed in Yajña practices. He was specially warned that he should not make a mistake as there was another Brāhmaṇa with the same name who lived in the neighbourhood and who resembled Yajñadatta in appearance, learning and in every other respect. But in spite of Yama's specific warning, his agent brought the wrong person. Yama, with his sense of justice, received him with due respect and allowed him to return to the world. But Yajñadatta was not willing to return to the world.

YAJÑADATTA III. See under Pāṭalīputra.

YAJÑAŚARMĀ. A Brāhmaṇa made famous in the Purāṇas. He was the son of Śivaśarmā. (For detailed story, see under Śivaśarmā).

YAJÑAŚATRU. A Rākṣasa who fought against Rāma and Lakṣmaṇa in the forest. Khara, Dūṣaṇa and Triśiras were the three Rākṣasas who declared war on Śrī Rāma. Yajñaśatru was one of the twelve military commanders of Khara. Vālmīki Rāmāyaṇa, Araṇya Kāṇḍa, 26th Sarga, mentions that the twelve heroes who were Khara's commanders were: - Śyenagāmī, Pṛthugrīva, Yajñaśatru, Vihaṅgama, Durjaya, Karavīrākṣa, Paruṣa. Kālakārmuka, Meghamālī, Mahāmālī, Sarpāsya and Rudhirāśana.

YAJÑASENA I. See under Pañcatantra.

YAJÑASENA II. Drupada, the son of King of Pāñcāla. (For more details see under Drupada).

YAJÑAVĀHA. A warrior of Subrahmaṇya. There is a reference to him in Mahābhārata, Śalya Parva, Chapter 45, Verse 80.

YĀJÑAVALKYA. An ancient sage who was a profound scholar.

1) *General.* Purāṇas say that this sage spent the major part of his life at the court of King Janaka. He was also King Janaka's priest. In Agni Purāṇa, Chapter 16, it is mentioned that Kalki was Yājñavalkya's priest. Mahābhārata, Anuśāsana Parva, Chapter 4, Verse 51, mentions that Yājñavalkya was a "Brahmavādī son" of Viśvāmitra.

2) *Thousand cows.* Once King Janaka conducted a Yāga. At that time he wished to find out the most eminent among the sages. He promised to present a thousand cows to the sage who was a consummate scholar. A bag of gold coins was also tied to each horn of the cows. Janaka announced that the sage who claimed to be a consummate scholar might come forward and take the cows with him. No one among the numerous sages who were present, dared to come forward. Yājñavalkya, however, ordered his disciple to take the cows home with him. The other sages questioned his right to claim the cows. Yājñavalkya asserted his right to do so. One of the sages named Arthabhāga stood up and asked him the following question :—

Arthabhāga :—When a man who has not acquired divine knowledge dies, his "Jñānendriyas" (senses of knowledge) are also merged with it. How is it possible for him to accept another body afterwards ? "Yājñavalkya:—Karma (action) becomes the cause of his rebirth."

Next Kahola and many other sages put various questions to him. The substance of their talk is given below :—

Kahola :—What have you to say about the invisible and omnipresent Brahman ?

Yājñavalkya :—Your soul is the omni-present Brahman. The soul has no hunger or thirst, fear or desire, old age or death. Those who wish to know the soul, become sages after transcending love of wife, children or worldly riches. The two qualities essential for sages are scholarship and spiritual knowledge.

Gārgī :—Who is the warp and woof of everything ?

Yājña :—It is Brahman. Do not ask further; if you do, your head will be broken to pieces.

Āruṇi :—Who is he who exists within ? (Antaryāmī).

Yājña :—He who is contained in Jagat (the universe) without the knowledge of Jagat, he whose body is Jagat, he who controls Jagat as antaryāmī, he is within every one. He cannot be seen, but he sees. He cannot be heard; but he hears. He is capable of thinking; but he is beyond our thoughts. He exists as one who sees, hears and thinks, in all creatures.

Gārgī :—I have two questions to ask. They are as sharp and pointed as two arrows. By what force is fixed that which is above Heaven, below the earth and that which is between them, like warp and woof ?

Yājña :—By the sky.

Gārgī :—By what force is the sky held in position like warp and woof ?

Yājña :—Under the command of God, the sun and moon do not deviate from their orbits. The sky and the earth remain in their respective places. Rivers run making the fields fertile. One who lives and works without the ability to know God does not obtain immortality. He who dies without knowing God is a Kṛpaṇa (spiritual bankrupt). On the contrary, he who knows God attains Mokṣa.

Śākalya :—How many gods are there ?

Yājña :—Thirtythree. They are—8 Vasus, 11 Rudras, 12 Ādityas, Indra and Prajāpati. The 8 Vasus are—Agni, Pṛthvī, Vāyu, Antarīkṣa, Āditya, Dyau (Heaven), Candra and Stars. The 11 Rudras are the combination of the 10 jñānendriyas and the working of the mind. The ruling deities of the 12 months are known as the 12 Ādityas. They receive into them our lives and our Karmans (actions).

Yājñavalkya gave suitable answers to all other questions of Śākalya. At last, he asked Śākalya :—"Now I will ask you a question. Whom do the Upaniṣads describe ? If you do not answer, your head will break." Śākalya could not answer it. He dropped down with a broken head. He asked the other scholars who had gathered there, if any of them wanted to ask him more questions. But no one came forward. All remained dumb. Then he continued :—"Fresh leaves sprout from a tree which has been cut. If the seed is destroyed, the tree does not grow out of it. How is it that a man is born again after his death ?"

No one was able to answer that question. Thus after defeating all of them in argument, Yājñavalkya went home with the cows.

3) *In Janaka's court again.* On another occasion, Yājñavalkya went to see King Janaka. The King asked him whether he had come for getting cows or to ask abstruse question. The sage answered that he had come for both. Their conversation continued as follows :—

Janaka :—Jita Muni has said that "Vacana" (word) is Brahman or God. What is your opinion ?

Yājña :—It is correct. But did he say which is the body and abode of God ?

Janaka :—No.

Yājña :—In that case he has said only onefourth about God. Vacana is god's body and sky, his abode. Brahmavidyā depends on the word. The word is Parabrahman. Janaka was highly pleased. He decided to give a thousand bulls to the sage. But Yājñavalkya said that his father's principle was to give effective knowledge to the pupil and not to receive any dakṣiṇā (Payment) from him. Janaka again wanted Yājñavalkya to explain clearly what "Brahma Vidyā" means.

Yājña :—Just as a person can reach his destination by walking or by travelling in a chariot or by sailing in a boat, in order to secure peace for the soul, you are depending on the Upaniṣads. But although one is

learned in Vedas and Āgamas, or adored by others or wealthy, or well-versed in Upaniṣads, unless one has known God—unless one acquired Brahmajñāna—one cannot be said to be gratified. Do you know where you will go after renouncing your body?

Janaka :—I do not know.

Yājña :—I shall tell you. The deity of the right eye is "Inda" (light). People call it "Indra". The deity of the left eye is Indrāṇī, the wife of Indra. Indra is eater and Indrāṇī is food. In a state of consciousness they are separated. (Then the soul is called Vaiśvānara). In a state of dream, the two are united. (Then the soul is called Taijasa). In a state of slumber, the soul is in "Prjñāa" state. (Since there is no activity it is called Prājña). In the fourth or "Turīya" state, one becomes capable of transcending the three other states and to attain Parabrahman. It is a state of fearlessness transcending birth and death.

The King who was pleased by this teaching dedicated the kingdom of Videha and even himself to the sage.

4) *In Janaka's court for the third time.* After some years Yājñavalkya went again to Janaka's court. At that time also there was a philosophical discussion between the King and the sage in the form of questions and answers.

Janaka :—Which is the light that gives us guidance during the day time?

Yājña :—The Sun.

Janaka :—After sunset which is the light that guides us?

Yājña :—The Moon.

Janaka :—And in the absence of the sun and moon?

Yājña :—Agni.

Janaka :—Which is the light that guides us in the absence of the sun, moon and Agni?

Yājña :—Vacana.

Janaka :—Which is the light that shines in the absence of all these luminaries?

Yājña :—Ātmajyotis (soul's light).

Janaka :—Who is Ātman?

Yājña :—"Puruṣa" who is formed by the union of "vyāna" in prāṇas (lives) and jyotis (light) in the heart. The soul is disposed to action with the help of intelligence. In the end it transcends the body, senses and mind and attains Mokṣa. In the state of consciousness the soul's activities become manifest to us. When in sleep, after deputing "Prāṇa" for the protection of the body, the soul remains outside the body. The senses become inactive. Therefore we should never wake up one who is asleep. When the soul remains in the body and the senses are active, it is in a most vigilant state. Thus the soul is above the states of wakefulness, dream and slumber. The soul is the divine light of pure energy.

Janaka who was pleased, gave the sage a thousand cows more. After that Yājñavalkya spoke about liberation from worldly bonds.

Yājña :—The soul has no connection with the three conditions. Just as the actions in a dream do not affect the soul, the actions in a wakeful state also do not affect it. Just as a fish jumps from one side of the river to the other and back again, life keeps jumping from the state of wakefulness to the state of slumber and vice versa.

Just as a kite goes up flying and then comes back to its nest, one moves from the state of wakefulness to sleep and back again. In deep slumber, he merges with God, but he does not know that. In that state, the father or the mother does not have the knowledge that they are the father or mother.

After that Yājñavalkya explained the nature of the soul and the various aspects of its working in a state of wakefulness and of slumber. He added:—"As long as there is "Kāma" (desire) there is "Karman" also. Life goes on passing from birth to death and from death to birth. One attains perfection when one is above all desires, and acquires the highest divine knowledge. He is liberated from birth and death and becomes immortal.

By jñāna, dāna and tapas we become self-purified and thus become worthy of the highest divine grace. We have to go from the world of Karman (action) to the world of ātman (soul). One who has acquired Brahmajñāna (knowledge of Brahman) becomes a Brāhmaṇa.

Hearing these famous teachings of Yājñavalkya, Janaka became his permanent disciple.

5) *His end.* Yājñavalkya had two wives named Kalyāṇī and Maitreyī. After giving his all to his wives he passed into immortality. (Bṛhadāraṇyaka; M.B. Śānti Parva, Chapters 3-9).

6) *His works.* Yājñavalkya has written a Smṛti on the subject of law. "Mitākṣarā" is its famous commentary. Mitākṣarā is the highest authoritative treatise on Law in South India.

7) *Other details.*

(i) Yājñavalkya flourished in Yudhiṣṭhira's assembly. (M.B. Sabhā Parva, Chapter 4, Verse 12).

(ii) He was also a member of Indra's assembly. (M.B. Sabhā Parva, Chapter 7, Verse 12).

(iii) Yājñavalkya was the priest at the Rājasūya Yajña of Dharmaputra. (M.B. Sabhā Parva, Chapter 33, Verse 35).

(iv) Yājñavalkya had his knowledge of Vedas from Sūryadeva. (M.B. Śānti Parva, Chapter 318, Verse 6).

YAJURVEDA.

1) *General.* The Caturvedas are:—Ṛg veda, Yajurveda Sāmaveda and Atharvaveda. Viṣṇu Purāṇa, Part 3, Chapter 5, mentions that Vaiśampāyana, the disciple of Vedavyāsa, divided Yajurveda into twentyseven branches and taught them to his disciples. Among those disciples there was Yājñavalkya, the son of Brahmarāta. It was Vyāsa who divided the Vedas into four parts. After dividing them, the sage Vyāsa taught Ṛgveda to Paila, Yajurveda to Vaiśampāyana, Sāmaveda to Jaimini and Atharvaveda to Sumantu.

The rules for Japa, Homa etc. of Yajurveda were taught to Vyāsa by Agnideva. If all the rules of Yajurveda are correctly observed, all desires will be fulfilled. There are special rules for the observance of homa for the fulfilment of particular desires.

YAKṚLLOMĀ. An Indian town. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 46).

YAKṢA.

1) *General.* A class of Semi-gods. There are chiefly three classes of inhabitants in Heaven:—Devas, Gaṇadevas and Upadevas. Gaṇadevas consist of the 12 Ādityas, 10 Viśvadevas, 8 Vasus, 36 Tuṣitas, 64 Ābhāsvaras, 49 Anilas 220 Mahārājikas, 12 Sādhyas and 11 Rudras.

Among the Upadevas there are 10 subdivisions. They are, Vidyādharas, Apsaras, Yakṣas, Rākṣasas, Gandharvas, Kinnaras, Piśācas, Guhyakas, Siddhas and Bhūtas.

2) *Origin.* There are different views relating to the origin of the Yakṣas. In Mahābhārata, Ādi Parva, Chapter 1 we find that the Yakṣas took birth after Brahmā's birth from "Virāṭ Puruṣa's" aṇḍa. According to a statement in Agni Purāṇa, Chapter 19, Yakṣas and Rākṣasas were born from Munī, the grand daughter of Kaśyapaprajāpati. Thus Yakṣas and Rākṣasas are related as brothers. In Mahābhārata, Ādi Parva, Chapter 66, Verse 7, there is another passage which says that Yakṣas are the progeny of the sage Pulastya.

3) *Other details.*

i) Once Śukadeva sang the story of Mahābhārata to the Yakṣas. (M.B. Ādi Parva, Chapter 1, Verse 108).

(ii) Lakhs of Yakṣas remain in Kubera's assembly, worshipping him. (M.B. Sabhā Parva, Chapter 10, Verse 18).

(iii) There are Yakṣas in Brahmā's assembly also. (M.B. Sabhā Parva, Chapter 11, Verse 56).

(iv) Kubera is the King of Yakṣas. (M.B. Vana Parva, Chapter 111, Verse 10).

(v) Bhīmasena once drove away Yakṣas and Rākṣasas. (M.B. Vana Parva, Chapter 16, Verse 57).

(vi) On another occasion, Sunda and Upasunda defeated and persecuted the Yakṣas. (M.B. Vana Parva, Chapter 208, verse 7).

YAKṢAGRAHA. A Graha (Evil Spirit) connected with Yakṣas. Mahābhārata, Vana Parva, Chapter 230, Verse 53, mentions that people become mad owing to the adverse influence of this Graha.

YAKṢAVĀṬA. A place made famous in the Purāṇas. In Devī Bhāgavata, 5th Skandha, there is a statement saying that it was at this place that the Dānava called Rambha took a she-buffalo as his wife.

YAKṢAYUDDHAPARVA. A sub-division of Vana Parva, in Mahābhārata, Chapters 158 to 164 of Vana Parva, are included in this sub-division.

YAKṢEŚVARA. An incarnation of Śiva. The devas were puffed with pride when they secured Amṛta by churning the ocean of milk. In order to allay their pride, Śiva took birth as Yakṣeśvara.

One day he put a blade of grass on the ground before them and asked them to take it up. Although the Devas tried their best, they were not able even to move it. It was only then that they became convinced of their own incapacity. (Śiva Purāṇa, Śatarudra Saṁhitā).

YAKṢĪ (YAKṢIṆĪ). Women folk of Yakṣas. Agni Purāṇa, Chapter 50 mentions that the images of Yakṣī to be installed in temples should have fixed and long eyes. Mahābhārata, Vana Parva, Chapter 54, Verse 105, states that Yakṣiṇī is a Devī and by eating the prasāda (naivedya) of the Devī one would be absolved of the sin of Brahmahatyā (killing a Brāhmaṇa).

YAKṢIṆĪ TĪRTHA. A famous sacred place situated on the borders of Kurukṣetra. By bathing at this place one's desires would be fulfilled. The place is also famous for offering worship to the Pitṛs. A visit to this place will be rewarded with the benefit of Aśvamedha Yāga. Mahābhārata, Vana Parva, Chapter 83, Verse 23 mentions that this tīrtha was founded by Paraśurāma.

YAKṢMĀ (RĀJAYAKṢMĀ). The disease of consumption (Tuberculosis). There is a story in Mahābhārata which says that this disease was created by Dakṣa Prajāpati. (For more details see under Candra).

YAMA. Kāla. (For more details see under Kāla).

YĀMA (S). A band of special gods of the Svāyambhuva Manvantara (See under Manvantara).

YAMADŪTA. One of the Brahmavādī sons of Viśvāmitra. (M.B. Anuśāsana Parva, Chapter 4, Verse 51).

YAMAJIHVĀ. A prostitute. In Kathāsaritsāgara, Śaktiyaśolambaka, 1st Taraṅga, there is a story about her as follows :—

In the city of Citrakūṭa Ratnavarmā a wealthy Vaiśya, had a son named Īśvaravarmā. In order to avoid his son falling under the influence of prostitutes, the father decided to teach "veśyātantram", to Īśvaravarmā while he was a boy. Yamajihvā, the prostitute undertook this task for a reward of 1000 Niṣkas. (a gold coin of that time).

After completing his education on the wiles and tricks of prostitutes, he was sent by his father to start a trade with a capital of five crores of Niṣkas. Īśvaravarmā and his friend Arthadatta on their way, stopped at a park on the outskirts of the city of Kāñcanapura. There he fell a victim to the bewitching charms of a prostitute named Sundarī. He spent the lion's share of the money given by his father, on her. On the advice of his friend Arthadatta he was about to leave the place when Sundarī pretended to be in danger of falling into a well and asked for his help. Īśvaravarmā was again caught in her trap and he was forced to spend the rest of his money also on her. When he was rendered penniless the prostitute and her mother deserted him.

Īśvaravarmā returned home to his father, empty-handed. Ratnavarmā took his son to Yamajihvā again and told her the whole story. He said that his son fell into this plight because Yamajihvā's training was not effective. After listening to the whole story, Yamajihvā promised to recover the whole amount lost by Īśvaravarmā. She brought her trained monkey named "Āla" and placed 1,000 Niṣkas before him. She taught him to swallow the whole amount. After that, she taught him to give out by vomiting, the swallowed money in instalments of twenty, thirty, forty etc., as ordered. Then Yamajihvā said to Īśvaravarmā :—"Take this monkey with you and go to Sundarī's place. Make him swallow the money in secret and get it again from him, in instalments, in her presence. She would think that the monkey is an inexhaustible source of wealth and would be prepared to buy it at any cost— even by offering her whole wealth in return. At first you must pretend to be unwilling to part with the monkey. In the end, you must make him swallow 2,000 Niṣkas which he would be able to give out in two days at the rate of 1,000 on each day. Exchange him for her whole wealth and leave the place immediately."

With this advice Yamajihvā sent Īśvaravarmā with the monkey. He went to Kāñcanapura in the company of his friend Arthadatta after receiving two crores of Niṣkas from his father. When Sundarī knew that Īśvaravarmā had come again with more money, she welcomed him with due respect and invited him to live with her. He accepted her invitation and took up his residence there. One day, he brought the monkey into the house and in the presence of Sundarī asked him to produce various amounts of money for different purposes.

The monkey promptly vomited the various amounts separately without making any mistake. Sundarī and her mother Makarakaṭī were naturally amazed at the

marvellous performance of the monkey. Īśvaravarmā explained that the monkey was capable of giving in this way, 1,000 Niṣkas daily. Sundarī made up her mind to purchase the wonderful animal at any price. She requested Īśvaravarmā to give her the monkey in exchange for the crores of Niṣkas she had taken from him earlier. But he turned down her request. At last she persuaded him to sell the monkey to her for the entire wealth she possessed. Īśvaravarmā secretly made the monkey swallow 2,000 Niṣkas before handing it over to Sundarī and left the place at once to go to Svarṇadvīpa for trade.

Āla, the monkey gave Sundarī 1,000 Niṣkas on each of the first two days, but on the third day she was disillusioned. In her disappointment and anger, she beat Ālan. The enraged monkey attacked both Sundarī and Makarakaṭī and harmed them by biting and tearing with its nails. They in turn, beat him to death. Thus Sundarī lost all her ill-gotten wealth and was reduced to utter poverty and distress.

YAMAKA. A region in ancient India. The inhabitants of this place were called "Yamakas". Mahābhārata, Sabhā Parva, Chapter 52, refers to the presents offered by the princes and people of Yamaka at Yudhiṣṭhira's Aśvamedhayajña.

YAMASABHĀ. Yama's assembly. This assembly is described in Mahābhārata, Sabhā Parva, Chapter 8.

It was Viśvakarmā who built Yamasabhā. It is 100 yojanas in length and 100 yojanas in width. Although it is illuminated with sun-light it has an equable temperature. Sadness, old age, hunger or thirst are unknown there. There is a dense growth of Kalpavṛkṣas. All the dead people who were famous in ancient times are members of this assembly.

YAMĪ. A daughter of Sūrya. One of the wives of Sūrya was Saṁjñā, the daughter of Viśvakarmā. Three children, Manu, Yama and Yamī, were born to Sūrya by Saṁjñā. (Viṣṇu Purāṇa, Part 3, Chapter 2).

YĀMĪ. A wife of Dharmadeva. The ten wives of Dharmadeva are—Arundhatī, Vasu, Yāmī, Lambā, Bhānu, Marutvatī, Saṅkalpā, Muhūrtā, Sādhyā and Viśvā. (Viṣṇu Purāṇa, Part 1, Chapter 15).

YĀMINĪ. A daughter of Dakṣa Prajāpati. She was one of the wives of Kaśyapa. (Bhāgavata, 6th Skandha).

YAMUNĀ. Another name for the river Kālindī. (See also under Kālindī).

1) *How the water in Kālindī turned Black* :-The water in the river Kālindī is black in colour. There is a story behind the changing of the colour of this river-water into black. Originally it was clear.

After the death of Satī, Dakṣa's daughter, Śiva broke up Dakṣa yāga and went about rambling round the world. Kāmadeva who saw Śiva who had lost his wife (Satī) shot him with "Unmādāstra" (an arrow causing madness and excitement). Śiva, in his excitement, always thinking about Satī, wandered about, finding peace and rest nowhere. In his excited and restless state he plunged himself into Kālindī river. Just then, the clear water of the river turned black. (Vāmana Purāṇa, Chapter 6).

2) *The greatness of Kālindī (Yamunā)*. The Purāṇas declare that by bathing in the holy Kālindī one attains heaven. There is a story illustrating this in Padma Purāṇa, Chapter 30, as follows :—

Long ago, in Kṛtayuga, there lived in the country of Niṣadha, a very wealthy Vaiśya, by name Hemakuṇḍala. By doing various kinds of business, he had earned eight crores of golden coins. By that time he was advancing in age. At this stage he began to think of the transitoriness of worldly pleasures and set apart one-sixth of his entire wealth for charitable purposes. He built two temples—one for Viṣṇu and the other for Śiva. He offered daily worship to the gods and spent money in generous hospitality. His two sons, Śrīkuṇḍala and Vikuṇḍala were growing up. He entrusted the burden of domestic affairs to them and went to the forest to perform austere tapas, after which he attained Viṣṇuloka.

His sons, who were intoxicated with their affluent and luxurious life, deviated from the path of virtue and began to indulge in all kinds of sensual pleasures. It did not take long for them to be reduced to utter poverty. Their relatives and dependants left them to their fate and at last, they began to resort to stealing. For fear of the King, the public and the law, they changed their residence to the woods. One of them went to a mountain and the other to a forest. One day, the elder brother was caught by a tiger and the younger was bit by a snake. Both of them died on the same day. Yama's agents took both to Yamaloka. Dharmarāja (Yama) ordered the elder brother to be sent to Naraka (Hell) and the younger one (Vikuṇḍala) to be sent to Heaven.

Vikuṇḍala who knew that he did not deserve Heaven by any standards, asked Yama's agent how this had happened. The agent gave him this answer :—"There was a Brāhmaṇa well-versed in Vedic lore, who was the son of Harimitra. His āśrama was on the southern bank of Yamunā. While you were living in the forest, you were associated with him. As a result of that contact, it so happened that you bathed for two months in the holy river Kālindī, the waters of which have the power of absolving sinners. By your bath in the first month you were liberated from all sins. By the second you have become eligible for Heaven. You have qualified yourself for the eternal bliss of Heaven, by that holy act."

Yamunā is being worshipped as a goddess. Devotees of this goddess imagine her as riding on a tortoise, carrying a water pot in her hand and is of black complexion. (Agni Purāṇa, Chapter 50).

YĀMUNA I. A town in ancient India. (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 51).

YĀMUNA II. A mountain, made famous in the Purāṇas, standing between the rivers Gaṅgā and Yamunā. (M.B. Anuśāsana Parva, Chapter 68, Verse 3).

YAMUNĀDVĪPA. An island in the river Yamunā. It was on this island that Vyāsa was conceived as the result of the union of sage Parāśara with Satyavatī. (M.B. Ādi Parva, Chapter 60, Verse 2).

YAMUNĀPRABHAVA. A sacred place. Mahābhārata, Vana Parva, Chapter 84, Verse 44, mentions that the man who bathes here obtains the reward of Aśvamedha Yāga and enters Heaven.

YAMUNĀTĪRTHA. A holy tīrtha on the bank of the river Sarasvatī. Mahābhārata, Śalya Parva, Chapter 49, Verse 11, refers to a Rājasūya Yajña performed at this place by Varuṇa, the son of Aditi.

YĀNA. One of the royal qualities like Sandhi, Vigraha etc. (For more details see under Ṣaḍguṇas).

YĀNASANDHIPARVA. A subdivision of Mahābhārata, Udyoga Parva. Chapters 47-71 of Udyoga Parva, are included in this Parva.

YAŚAḤKETU. A King of the city called Śobhāvatī. He was one of the chief characters in the sixth story told by the famous Vetāla in Kathāsaritsāgara.

YAŚAS. Father of Kalki, the tenth incarnation of Mahāviṣṇu. Agni Purāṇa, Chapter 16, mentions that towards the end of Kaliyuga all people will become atheists, there will be an intermixture of castes and all people will become thieves and devoid of virtue. At that time, the 15 branches of the Veda called Vājasaneyas alone will be the authority. Mlecchas (low-class people) assuming the form of Kings will begin to eat human beings. Agni Purāṇa states further that at that time, Lord Viṣṇu will incarnate as Kalki, the son of Yaśas and Yājñavalkya's priest and after training himself in archery and weapons, annihilate all Mlecchas.

YAŚASVINĪ I. A woman follower of Subrahmaṇya. (M.B. Śalya Parva, Chapter 46, Verse 10).

YAŚASVINĪ II. A sister of Pāñcālī. (Bhāgavata, 9th Skandha).

YĀSKA. A famous Sanskrit Grammarian of ancient times. Although the people of India always believed in the greatness of the Vedas, the Vedas became unintelligible even to scholars owing to changes in language and differences in grammar. It was Yāska and Sāyaṇa who saved the country from that plight. Yāska became famous by composing "Nirukta" (etymology). There is a reference to this ancient sage in Mahābhārata, Chapter 342, Verse 72.

YAŚOBHADRA. A son of King Manobhadra. Padma-Purāṇa, Kriyākhaṇḍa mentions that Yaśobhadra happened to be born in a royal family because in his previous birth he had bathed in the Gaṅgā.

YAŚODĀ. Foster-mother of Śrī Kṛṣṇa. How she became Śrī Kṛṣṇa's fostermother, is explained in a story given in Bhāgavata, 10th Skandha:—

Once Droṇa, one of the Aṣṭavasus, and his wife Dharā, caused displeasure to Brahmā. In his anger, Brahmā cursed them to be born in the world as human beings and to spend a life-time on earth, tending cattle. Droṇa became sad and with tears in his eyes, prayed to Brahmā that during his life on earth he should be blessed with Viṣṇu's darśana. Brahmā granted that prayer. It was in fulfilment of this prayer that Droṇa was born as Nandagopa and Dharā as Yaśodā in Ambāḍi.

YAŚODHARA I. Son of Durmukha, who fought on the side of the Pāṇḍavas against the Kauravas. (Mahābhārata, Droṇa Parva, Chapter 184, Verse 5).

YAŚODHARA II. A son of Śrī Kṛṣṇa by Rukmiṇīdevī. (M.B. Anuśāsana Parva, Chapter 14, Verse 33).

YAŚODHARĀ. Daughter of King Trigarta. She was married by Hasti, King of the Pūru dynasty and they a had a son named Vikaṇṭha. (M.B. Ādi Parva, Chapter 95, Verse 35).

YAŚOVATĪ I. The name of Īśāna's city. Devī Bhāgavata, 8th Skandha mentions that god Īśāna, the ruler of the north-eastern part, lives in the city called Yaśovatī.

YAŚOVATĪ II. A princess. (See under Ekavīra).

YATHĀVĀSA. A muni (sage) who followed the Vānaprasthadharma. He attained Heaven as a Vānaprasthadharmī. (M.B. Śānti Parva, Chapter 244, Verse 17).

YATI I. A king who was the eldest son of Nahuṣa and the eldest brother of Yayāti. Mahābhārata, Ādi Parva, Chapter 75, Verse 31, mentions that he became a yogī and lived in the forest.

YATI II. One of the sons of Viśvāmitra. (Mahābhārata, Anuśāsana Parva, Chapter 4, Verse 58).

YATI III. A community-group. They were perhaps enemies of yajñas. There are references to them in various parts of the Ṛgveda.

YATINĀTHA. An incarnation of Śiva. Āhuka, a forest-dweller and his wife who lived in Arbuda (Abu) mountain were blessed by Yatinātha and as a result of the blessing they were born as Nala and Damayantī in their next birth. (Śiva Purāṇa, Śatarudra Saṁhitā).

YĀTUDHĀNA. One of the sons of Kaśyapa and Surasā. All Rākṣasas who were born in this family are known as "Yātudhānas".

YĀTUDHĀNĪ. A Rākṣasī who was born from the sacrificial fire when King Vṛṣādarbhi performed a yāga. As directed by the king, she proceeded to the forest to destroy the Saptarṣis. She remained there as the owner of the tank in which the sages used to take bath. Seeing her standing alone there, they enquired who she was. She answered that she was guarding the tank. She allowed them to enter into the tank after each of them explained the meaning of his name. Accordingly, the sages Atri, Vasiṣṭha, Kaśyapa, Viśvāmitra, Gautama and Bharadvāja explained the meaning of their names before getting down into the tank. At last when sage Śunassakha's turn came, he said that he was not prepared to explain in detail, the meaning of his name and that she should be satisfied with his statement that he was the sage Śunassakha. Yātudhānī became angry on hearing it and insisted on his giving the meaning of his name. Śunassakha with a single stroke with his "tridaṇḍa" (trident) killed her. Śunassakha was really Indra himself. (M.B. Anuśāsana Parva, Chapter 93).

YĀTUKARṆA. A Devaguru. (See under Guruparamparā).

YAUDHEYA I. A son of Dharmaputra. Mahābhārata. Ādi Parva, Chapter 95, Verse 76, states that this prince was born to Dharmaputra by Devikādevī, daughter of Govāsana, king of Śibi land.

YAUDHEYA II. A native of Yaudheya country. Mahābhārata, Sabhā Parva, Chapter 52, Verse 14, mentions, that the Yaudheyas had participated in Yudhiṣṭhira's Rājasūya.

YAUDHEYA III. A king. According to Matsya Purāṇa, he was the son of Prativindhya.

YAUGANDHARĀYAṆA. Minister of Prince Udayana who is celebrated in the Purāṇas.

YAUNA. A particular caste. Mahābhārata, Śānti Parva, Chapter 207, states that they were Caṇḍālas and were as ignorant as animals and birds.

YAUVANĀŚVA. Māndhātā, the son of Yuvanāśva. (For more information see under Māndhātā).

YAUYUDHĀNI. Son of Sātyaki the Yādava King. This hero who escaped from the ruin of the Yādava dynasty was presented with the region lying in the Sarasvatī river valley, by Yudhiṣṭhira. (M.B. Mausala Parva, Chapter 8, Verse 19).

YAVAKRĪTA I. A sage. (See under Arvāvasu).

YAVAKRĪTA II. Mahābhārata, Śānti Parva, Chapter 208, Verse 26, refers to Yavakrīta who was the son of Aṅgiras and the supporter of the eastern land.

YAVAKṢĀ. A famous river in Bhāratavarṣa (Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 30).

YAVANA.

1) *General.* There are many references to Yavanas and the land of Yavanas in the Purāṇas. There is a statement in Mahābhārata, Ādi Parva, Chapter 85, Verse 34, that the Yavana race takes its source from Turvasu, the son of Yayāti. There is another version in Mahābhārata, Ādi Parva, Chapter 174, Verse 36, that Yavanas were born from the womb and the sides of Nandinī.

2) *Other details.*

(i) Arjuna's brother Sahadeva once conquered the Yavana land. (M.B. Sabhā Parva, Chapter 31, Verse 73).

(ii) Mahābhārata, Sabhā Parva, Chapter 32, Verse 17, mentions that on another occasion, Nakula defeated the Yavanas.

(iii) According to Mahābhārata, Vana Parva, Chapter 188, Verse 35, the world will be filled with Yavanas and other Mleccha (low class) kings.

(iv) In the course of his conquests, Karṇa once subdued the Yavanas. (M.B. Vana Parva, Chapter 254, Verse 8).

(v) Mahābhārata, Udyoga Parva, Chapter 19, Verse 21, mentions that king Sudakṣiṇa of Kāmboja approached Duryodhana with an "Akṣauhiṇī" along with the Yavanas, to take part in Bhārata Yuddha.

(vi) Mahābhārata, Bhīṣma Parva, Chapter 9, Verse 65 states that at the time of Mahābhārata, Yavana land was part of India.

(vii) Originally Yavanas were Kṣatriyas. But they became Śūdras by the curse of Brāhmaṇas. (M.B. Anuśāsana Parva, Chapter 35, Verse 18).

(viii) Once there was a duel between a Yavana king and Mucukunda. (For further details, see under Mucukunda).

YAVASA. A particular region of Plakṣadvīpa. Bhāgavata, 5th Skandha says that Plakṣadvīpa had seven divisions which were - Śivam, Yavasam, Subhadram, Śāntam, Mokṣam, Amṛtam and Abhayam.

YAVĪNARA. A king of the Pūru dynasty. Bāhyāśva was his father. Five sons were born to Bāhyāśva. They were Mukula, Sṛñjaya, Bṛhadiṣṭha, Yavīnara and Kramila. These five persons became famous in later ages under the name of Pāñcālas. (Agni Purāṇa, Chapter 278).

YĀYĀTA. An ancient holy place in India. King Yayāti conducted a Yāga at this place. From that time the place became sacred. (M. B. Śalya Parva, Chapter 41, Verse 32).

YAYĀTI. An eminent king of the Lunar dynasty.

1.) *Genealogy and Birth.* From Viṣṇu were descended in the following order—Brahmā—Atri—Candra—Budha—Purūravas—Āyus—Nahuṣa—Yayāti.

Sage Atri had three sons—Candra, Durvāsas and Dattātreya—by his wife Anasūyā. Candra's son was Budha, Budha's son was Purūravas, Purūravas's son was Āyus, Āyus's son was Nahuṣa who had six sons—Yati, Yayāti, Saṁyāti, Āyāti, Ayati and Dhruva. Yayāti had two wives, Devayānī and Śarmiṣṭhā. Two sons, Yadu and Turvasu, were born to Devayāni. Of them, Yadu became the founder of Yaduvaṁśa. Śarmiṣṭhā had three sons who were Druhyu, Anudruhyu and Pūru. The Puruvaṁśa traces its origin to Puru.

2). *Yayāti's marriage.* Yayāti married Devayānī, the daughter of sage Śukra and Śarmiṣṭhā, the daughter of Vṛṣaparvā.

There is a story behind this marriage, given in Mahābhārata, Ādi Parva, Chapter 76.

Once there was keen rivalry between Devas and Asuras. For achieving victory Devas accepted Bṛhaspati and Asuras accepted Śukra as their preceptors. Although Devas slaughtered all Asuras they were restored to life by Śukra by the power of his mantra. Devas and Asuras resumed their battle. "Mṛtasañjīvanī" (the art of reviving the dead) was then unknown to the gods. Devas sent the handsome youth Kaca to Śukra, to learn Mṛtasañjīvanī from him. There, Kaca fell in love with Devayānī, Śukra's daughter. But after acquiring the knowledge about Mṛtasañjīvanī he returned, without marrying Devayānī. At the time of his departure, Kaca and Devayānī cursed each other. Devayānī's curse was that Kaca's newly acquired knowledge would not produce the desired result, while Kaca's curse was that Devayānī would not be married by any youthful ṛṣi.

Śarmiṣṭhā was the daughter of Vṛṣaparvā, the Daitya king. Devayānī was the daughter of Śukra, the Daitya preceptor. One day they were enjoying a bath in a forest brook with their maids, after leaving their clothes on the bank of the stream. At that time Devendra who came that way, transformed himself into a strong wind and carried all the clothes to a place and put all of them in a heap. Seeing this, the women rushed out of the water and in the hurried confusion in snatching their garments Devayānī and Śarmiṣṭhā happened to put on each other's clothes. A quarrel took place between them on this mistake and the angry Śarmiṣṭhā pushed Devayānī into an unused well. Thinking that Devayānī was dead, Śarmiṣṭhā and her maids went to the palace.

At this time, Yayāti who was a king of the lunar dynasty happened to come there exhausted after his hunting. After rescuing Devayānī from the well and enquiring about her identity and the circumstances in which she fell into the well, he returned to his palace

Devayānī sent her maid Ghūrṇikā to her father and informed him about her mishap. The father, sage Śukra became angry towards Vṛṣaparvā, and came down from Daityaloka and settled down in the forest with his daughter. Afraid of his preceptor's curse and anger, Vṛṣaparvā came to Śukra and offered profuse apologies to him for his daughter's misconduct. But Śukra answered that he would be prepared to forgive only if Śarmiṣṭhā with 1000 maids would go and serve Devayānī. Finding no other way, Vṛṣaparvā yielded to the condition. Soon Śarmiṣṭhā and her 1000 maids went to the forest and began to serve Devayānī. Śukra returned to Daityaloka. Some time after this, Yayāti came to the forest one day for hunting. There he met Devayānī, being attended by many maids. In the conversation that followed, Devayānī was able to recognize Yayāti. She fell in love with him. But Yayāti insisted that he was not prepared to marry her without the consent of Śukrācārya. So she sent one of her maids to her father and informed him of her desire. The sage readily agreed and had their marriage performed. He also presented them 1,000 maids. After the ceremony, Yayāti returned to his palace with his bride. Śarmiṣṭhā and the 2,000 maids also accompanied them. (M.B. Ādi Parva, Chapters 76-81).

3) *Yayāti's domestic Life.* After his arrival in his capital city, Yayāti made arrangements for Devayānī's residence in his own palace while Śarmiṣṭhā took up her residence

in Aśokavanikā. In due course, Devayānī gave birth to a son. The sight of the child roused the motherly instincts of Śarmiṣṭhā who spent a thousand years in heart-burning. One day, while she was brooding alone in her garden, Yayāti happened to come there. As they met, their hearts were moved by tender feelings. Śarmiṣṭhā approached Yayāti and begged for a son. But he tried to evade her by pleading that it was not proper to do anything in violation of Dharma. But in the end, he had to yield to her earnest supplications and philosophical arguments. Thus Śarmiṣṭhā conceived a son in secret.

When the child was born and it grew up, Devayānī's mind was constantly vexed with the thought as to who was the father. Once in an angry mood she questioned Śarmiṣṭhā herself about it. She answered that the child's father was a sage whose identity she could not ascertain in the excitement of her union with him. Any way, this answer satisfied Devayānī.

Soon after, another son was born to Devayānī. The first boy was named Yadu and the second son, Turvasu. As a result of the secret relations between Yayāti and Śarmiṣṭhā, three boys were born to her and they were named Druhyu, Anudruhyu and Pūru, respectively. These boys also grew up in Aśokavanikā.

Once Devayānī was in her garden with her husband and children. Just then, Śarmiṣṭhā's children also happened to come there. Devayānī who somehow had her own suspicions, enquired of them their parentage and the innocent children replied that their mother was Śarmiṣṭhā and their father was Yayāti. Devayānī who became furious, immediately went to Asuraloka and informed her father Śukra about it. On hearing it, the sage who was beside himself with anger owing to his paternal affection, cursed Yayāti so that he fell a victim to the infirmities of old age. Yayāti entreated Śukra to withdraw the curse since he had not enjoyed his youth to the full.

Śukra lifted the curse by assuring him that one of Yayāti's sons would accept his father's old age in exchange for his youth and the son would be crowned King after Yayāti. (M.B. Ādi Parva, Chapters 82 and 83).

4) *Rejuvenation.* Yayāti asked his eldest son Yadu for his youthfulness. But the latter was not prepared to exchange it for his father's old age. Next the father approached his younger sons, Turvasu, Druhyu, and Anudruhyu, with the same request, but all of them in turn refused to oblige him. Even though Yayāti promised to return the youthfulness to them after a thousand years, they refused to exchange it for his old age. Yayāti in his anger, cursed Yadu that his progeny would never become Kings. Turvasu's family would be completely destroyed and Druhyu would float down the river, with unfulfilled desires and faded prosperity. Pūru wholeheartedly accepted his father's old age in exchange for his youth and went to the forest. From that day Yayāti began his reign with a cheerful heart. (M.B. Ādi parva, Chapters 84 and 85).

In Padma Purāṇa, there is a slightly different version about the way in which Yayāti fell a victim to the infirmities of old age. It is as follows:—Seeing the rigorous observance of Yayāti's virtuous life, Devendra began to be alarmed at the thought that he might be dislodged from his place. He called his charioteer Mātali and ordered him to bring Yayāti with him to Indraloka. When Mātali failed in his mission, Devendra sent some Gandharvas to enact the drama of "Vāmanāvatāra" before Yayāti. Enchanted by the charm and performance of Rati on the stage, the King became irresistibly fascinated by the female sex.

Once the Rākṣasī named Jarā and Madana got access to Yayāti's body. While in that state, one day he went to the forest for hunting. There he happened to meet a beautiful girl named "Aśrubindumatī". From her companion-maid, Viśālā, the King came to know of her history. Viśālā said to Yayāti—"Long ago when Kāmadeva was burnt Rati was in deep grief. The gods were moved to pity by her tears and they restored Kāma to life. Rati who was extremely happy, began to shed tears of joy. A beautiful girl was born from the tears which fell from her left eye. This maid who is standing before you is that girl. She is now looking for a suitable person for her Svayaṁvara." On hearing this story the King expressed his desire to marry her. Aśrubindumatī agreed to become his wife on condition that he exchanged his old age with some young person for his youthfulness.

Yayāti returned to his palace and asked each of his sons to give him his youth. Pūru alone fulfilled his father's desire. After this Yayāti married Aśrubindumatī. But he was compelled to submit to another condition also, that he should not maintain any contact with his other wives. Devayānī and Śarmiṣṭhā naturally, became distressed and furious when they saw Yayāti and Aśrubindumatī as husband and wife. So Yayāti asked Yadu to kill both of them. But Yadu refused to obey him. Yayāti who became angry at this, cursed his son that one of his descendants would marry his uncle's daughter and become heir to his mother's wealth.

After some time, on Menakā's advice, Aśrubindumatī urged Yayāti to go on a visit to Heaven. So he entrusted his kingdom to Pūru and went to Vaikuṇṭha.

5) *Yayāti's reign.* The Purāṇas describe Yayāti as a noble and eminent King. Some of the events which took place during his reign and which deserve special praise, are given below:

(i) *Gift of cows.* Once when King Yayāti was in the company of his subjects, a Brāhmaṇa approached him with a request for Gurudakṣiṇā. At once Yayāti gave him a gift of 1,000 cows. (M.B. Vana Parva, Chapter 195).

(ii) *Yayāti and Gālava.* See para 6 under Gālava.

(iii) *His end.* After a thousand years, Yayāti handed over his kingship to Pūru and went to the forest. He spent many years living in Bhṛgutuṅga in the company of sages, and feeding on fruits, roots, etc. and in the end died in the forest and attained Heaven.

(iv) *Yayāti's fall from Heaven.* Yayāti remained in Heaven for many years. Once he insulted the Devas, Indra and other gods and kings in the divine assembly. The gods looked at one another, wondering who this proud fellow was. They asked how this man reached Heaven without renouncing his pride. In the meantime Yayāti lost his balance and fell down from Heaven to the earth. While descending, he prayed that he should fall in the midst of good men.

Just at this time, four kings named Pratardana, Vasumanas, Śibi and Aṣṭaka were performing a Yāga in Naimiṣāraṇya. Yayāti happened to fall head downwards into their midst. But since they caught him in

his fall he did not crash to the ground. He explained his story to them. They allowed him to accept the fruit of their Yajña and to go to Heaven. But since he was a Kṣatriya he told them he had no right to it. Just then, his daughter Mādhavī arrived there. She allowed him to take half of the divine grace which she had earned and with the help of it Yayāti ascended to Heaven again. (M.B. Udyoga Parva, Chapter 120).

6) *Other details.*

(i) Yayāti witnessed the battle between Kauravas and Pāṇḍavas which was fought as a result of the theft of King Virāṭa's cows. (M.B. Virāṭa Parva, Chapter 56, Verse 9).

(ii) In Mahābhārata, Sabhā Parva, Chapter 8, Verse 8, it is stated that King Yayāti continues to be in Yama's assembly.

(iii) Yayāti once gave 1,000 cows to a Brāhmaṇa as "Gurudakṣiṇā". (M.B. Vana Parva, Chapter 195).

(iv) He came riding in Indra's chariot and witnessed the battle between Arjuna and Kṛpācārya, from the sky. (M.B. Virāṭa Parva, Chapter 56, Verse 9).

(v) Mahābhārata, Udyoga Parva, Chapter 115, mentions that Yayāti had conducted 1,000 Yāgas and that he was the leader of all Kings.

YAYĀTIPATANA. A holy place. Mahābhārata, Vana Parva, Chapter 82, Verse 48, mentions that a visit to this place will give the same reward as an Aśvamedha Yāga.

YĀYĀVARA(S). A particular section of Brahmins. Their special feature is that they wander about here and there, following the course of life of the sages. Mahābhārata, Ādi Parva, Chapter 13, mentions that the reputed sage Jaratkāru was a Yāyāvara.

YODHYA. A country in ancient India. In Mahābhārata, Vana Parva, Chapter 254, we read that this country was conquered by Karṇa.

YOGA I. A sage who was the grandson of Svāyambhuva Manu and son of Śraddhā. Yoga was born to Śraddhā by Dharma. (Bhāgavata, 4th Skandha).

YOGA II. It is Jñāna that reveals Brahman. Yoga is the concentration on Brahman. Agni Purāṇa, Chapter 372, mentions that Yoga is the perfect union of Jivātmā and Paramātmā.

In fact Yoga is activity with the body as its basis. It may be doubted how a mere physical karman helps Parabrahmadarśana. But Maharṣis assert that there is an inseparable connection between matter and soul. Matter and soul are merely the two phases of the single "Astitva". The object of Yoga is to achieve union with Parabrahman; in other words, to attain Mokṣa. The recitation of mantras is important in many disciplines connected with the practice of Yoga. The letters and words of mantras are so arranged that their recitation in the proper manner produces profound and favourable effects in the body. The habitual recitation of mantras helps the practice of Yoga.

There are two broad divisions of Yoga—Haṭha Yoga and Rāja Yoga. The two are interconnected and have to be practised simultaneously. Haṭha Yoga is mainly concerned with disciplining the body by various kinds of exercises. Standing in Pañcāgni with the arms held aloft; standing on one leg or standing on the head are some of these exercises. Rāja Yoga aims at arousing Prajñā by control of the senses.

Rāja Yoga involves the practice of eight disciplines. They are :—Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna and Samādhi. An account of each of these is given below :—

i) *Yama.* Yama means refraining from evil courses or sinful things like cruelty or dishonesty. Yama demands the practice of Ahiṁsā, satya, asteya, brahmacarya and aparigraha. (Ahiṁsā = non-violence or not killing any creature. Satya = truth; practising truth in thoughts, words and deeds. Asteya = not stealing. Brahmacarya = sexual continence. Aparigraha = not coveting wealth or pleasures which are not absolutely necessary).

ii) *Niyama.* While Yama is a negative discipline, Niyama is a positive one. It requires the positive practice of virtuous courses. Niyama includes five things :—Śauca (cleanliness), Santoṣa (contentment), Tapas (penance and austerities), Svādhyāya (study of the Vedas and incantations or mantras) and Īśvarapraṇidhāna (prayer and meditating on God). Śauca means not only cleanliness of the body, but also of the mind. The mind must be purged of all 'malas' like kāma, krodha and lobha. Tapas means ability to endure opposites (dvandvas) like heat and cold or joy and sorrow. Svādhyāya is "study of philosophical works." Īśvarapraṇidhāna—dedicating all actions unto God.

iii) *Āsana.* The way of sitting or posture. Different postures have been prescribed for different actions. First of all, the yogī must choose a suitable place. (The place must be level, neat, free from stones, fire or gravel, agreeable to the mind and not causing irritation to the eyes). (Śvetāśvatara).

Different āsanas like Padmāsana, Svastikāsana and Siddhāsana have been prescribed for the practice of Yoga.

Putting the left leg on the right thigh and the right leg on the left thigh, holding the right toe with the left hand and the left toe with the right hand, place the chin on the chest and look at the tip of the nose. This is Padmāsana.

Sitting upright with the feet tucked under the hips is Svastikāsana.

Placing the left leg under the genitals, put the right leg on it. Insert the chin into the pit of the throat; control the senses; with steady eyes look at the point between the eye-brows. This is Siddhāsana which will break open the doors to Mokṣa.

iv) *Prāṇāyāma.* This is regulation of breathing. Inhale air through the left nostril, retain the air in the lungs for a few minutes and then exhale it through the right nostril. The process may be reversed—that is inhalation through the right nostril and exhalation through the left. This is the first step in Prāṇāyāma. Exhaling the breath and then not inhaling for some time is called recaka; the opposite process is called pūraka. The object of prāṇāyāma is to awaken Kuṇḍalinī.

v) *Pratyāhāra.* This is a process of withdrawing the five senses from the outer world. A man who practises Pratyāhāra becomes oblivious of the outer world. This helps the concentration of the mind on the Ātman.

vi) *Dhāraṇā.* Withdrawing the mind from outer objects and concentrating it on the self.

vii) *Dhyāna.* Meditation, concentrating the mind on several places like Bhrūmadhya and nābhīcakra. Repeating the sacred syllable OM is very useful in dhyāna.

viii) *Samādhi.* In Samādhi the soul and mind unite, the mind merging into the soul. Samādhi is defined thus :—

When the mind and soul unite just as salt and water unite, that state is called Samādhi.

YOGAMĀYĀDEVĪ. The form of Devī in the state of Yoga. It was Yogamāyādevī who transferred the seventh child of Devakī (Balabhadrarāma) from her womb to that of Rohiṇī. (Devī Bhāgavata 4th, Skandha).

YOGAVATĪ. Third daughter of Menā. She was the wife of the sage Jaigīṣavya. (Padma Purāṇa, Sṛṣṭi Khaṇḍa).

YOGĪŚVARA (S). A community of famous yogins. Kavi, Hari, Antarikṣa, Prabuddha, Pippalāyana, Āvirhotra, Drumila, Camasa and Karabhojana belonged to this community. They were the sons of the sage Ṛṣabha and used to go about naked, everywhere. This community of yogins participated in the yajña of Nimi, King of Mithilā and gave him advice on Bhāgavatadharma. (Bhāgavata, 4th Skandha).

YONIDVĀRA. A sacred place on the Udaya mountain. (Mahābhārata, Vana Parva, Chapter 84, Verse 95).

YONITĪRTHA. A sacred place in North India. A bath in this place will make a person handsome and he will get the reward of a gift of 1000 cows. (M.B. Vana Parva, Chapter 82, Verse 84).

YOTIMATSAKA (POTIMATSAKA). A King in ancient India. There is a passage in Mahābhārata, Udyoga Parva, Chapter 4, Verse 20, which mentions that the Pāṇḍavas had sent an invitation to this King to take part in the war.

YUDDHA (WAR). (i) In ancient times in India war was considered a "Rājadharma". A war declared under this law was known as "Dharmayuddha"

(ii) It is forbidden to use a weapon describing it falsely as another weapon. The use of arrows heated in fire, is also against Dharmayuddha.

(iii) It is also against the rules of Dharmayuddha to kill a person who gets down from the chariot, a eunuch, one with joined palms, one who squats on the ground, one who seeks refuge, one who is asleep, one who is naked, an unarmed person, one who has come to witness the fight, one who is fighting with another, one whose weapon is broken, one who is bereaved by the death of a son or other relative, one who is vanquished, one who flees from battle, and one who refuses to attack in return etc.

(iv) If a warrior fleeing from battlefield is killed by his enemy, he carries with him his master's sins.

(v) All the grace earned by the young man who flees from battle, passes to his master.

(vi) The soldier himself may take all booty in the battle except chariots, horses, elephants, umbrellas, wealth, corn, cows, women, weapons, silver and gold.

(vii) All costly articles, seized in battle, such as gold, silver, jewels etc. are to be handed over to the King, according to the Vedas. (Manusmṛti, Chapter 7).

YUDHĀJIT I. A Kekaya King. This Yudhājit was the brother of Kaikeyī, Daśaratha's wife, and the uncle of Bharata. Daśaratha's death took place at the time when Bharata was living in Kekaya country, at the invitation of Yudhājit. (Vālmīki Rāmāyaṇa, Bāla Kāṇḍa, 73rd Sarga).

YUDHĀJIT II. A King of Avantī. Līlāvatī, the daughter of Yudhājit was married by Sudarśana of the Ikṣvāku dynasty. In course of time their relations became hostile and they separated. At last Yudhājit exiled Sudarśana from his country and crowned his own brother, Śatrujit as King of Ayodhyā. (See under Dhruvasandhi).

YUDHĀJITA. A Yādava King. In Padma Purāṇa, Sṛṣṭikhaṇḍa and in Matsya Purāṇa, it is stated that Yudhājita was the son of Anamitra by Pṛthvī.

YUDHĀMANYU. A warrior who fought against the Kauravas from the side of the Pāṇḍavas. The following references are made to him in the Mahābhārata.

(i) Yudhāmanyu was a prince of the Pāñcāla royal family. (M.B. Udyoga Parva, Chapter 17, Verse 5).

(ii) He took his position in the battle as the bodyguard of Arjuna. (M.B. Bhīṣma Parva, Chapter 15, Verse 19).

(iii) Yudhāmanyu's war-horse was a wonderful animal, both in spirit and shape. (M.B. Droṇa Parva, Chapter 23, Verse 3).

(iv) In Bhārata Yuddha he fought against Kṛtavarmā, Duryodhana, Kṛpācārya, Citrasena the brother of Karṇa, and Aśvatthāmā. Kṛpācārya defeated him. He (Yudhāmanyu) killed Karṇa's brother Citrasena. (Droṇa Parva, Chapters 92, 130; Karṇa Parva, Chapters 61, 83).

(v) Yudhāmanyu met with his death in his fight against Aśvatthāmā. (M.B. Sauptika Parva, Chapter 8, Verse 38).

YUDHIṢṬHIRA. See under Dharmaputra.

YUGA. See under Manvantara.

YUGANDHARA I (YUGANDHARAS). In the Purāṇas there are references to a mountain called Yugandhara. The inhabitants of that place were known as Yugandharas. In Mahābhārata, Vana Parva, Chapter 129, Verse 9, there is a statement that these people used to drink the milk of camels and donkeys.

YUGANDHARA II. A warrior who fought against the Kauravas from the Pāṇḍava party. He attacked Droṇācārya in the battle and was killed by him in the end. (M.B. Droṇa Parva, Chapter 16, Verse 30).

YUGAPA. A Deva Gandharva. Mahābhārata, Ādi Parva, Chapter 122, Verse 56, mentions that he participated in Arjuna's birth festival.

YUKTĀŚVA. A sage who was a Sāmavedin. There is a story about this sage in Pañcaviṁśa Brāhmaṇa :—

Yuktāśva who was a scholar in Vedas and Śāstras once abducted two new-born babies and killed them. As a result of that sin, he lost all his Vedic knowledge. To recover his lost learning, he started an austere tapas. After many years of tapas, he got back the whole of his Vedic knowledge.

YŪPĀKṢA I. A military commander of Rāvaṇa. In the battle between Śrī Rāma and Rāvaṇa, he was killed by Hanūmān. (Vālmīki Rāmāyaṇa, Sundara Kāṇḍa, 46 : 32).

YŪPĀKṢA II. A Rākṣasa. In the battle between Śrī Rāma and Rāvaṇa, this Rākṣasa was killed by the monkey Mainda. (Vālmīki Rāmāyaṇa, Yuddha Kāṇḍa 76 : 34).

YUTAJIT. A son of King Bhoja of the Yaduvaṁśa. King Bhoja had six sons, who were—Nimroci, Kiṅkaṇa, Vṛṣṇi, Sahasrajit, Śatajit and Yutajit. (Bhāgavata, 9th Skandha).

YUVANĀŚVA I. A King of the Ikṣvāku dynasty.

1) *Genealogy.* From Viṣṇu were descended in the following order :—Brahmā-Marīci-Kaśyapa - Vivasvān-

Vaivasvata Manu-Ikṣvāku-Vikukṣi- Śaśāda - Kakutstha (Purañjaya)-Anenas-Pṛthulāśva-Prasenajit- Yuvanāśva. This Yuvanāśva was the father of Māndhātā.

2) *Other details.*

(i) Yuvanāśva performed many Yāgas. (M.B. Vana Parva, Chapter 126, Verse 5).

(ii) Once he drank water which had been subjected to special mantras (incantations) and as a result he became pregnant. Māndhātā was born by cutting open his belly. (For more details see under Māndhātā).

(iii) Yuvanāśva once received a wonderful sword from King Raivata. He presented that sword to King Raghu. (M.B. Śānti Parva, Chapter 166, Verse 78).

(iv) In Mahābhārata, Anuśāsana Parva, Chapter 115, Verse 61, it is stated that he had received "Parāvaratattva" (ability to know the highest and the lowest) because he had renounced meat-eating.

YUVANĀŚVA II. Another Yuvanāśva was the grandson of Viṣvagaśva of the Ikṣvāku dynasty and the son of Adri. This Yuvanāśva was the father of King Śrāva. (M.B. Vana Parva, Chapter 202, Verse 3).

YUVANĀŚVA III. Mahābhārata, Śānti Parva, Chapter 234, Verse 15, refers to another Yuvanāśva who was the son of Vṛṣadarbha. He attained Heaven by offering gifts of jewels, women and dwelling houses.

YUVANĀŚVA IV. A King of the Ikṣvāku dynasty who was the grandson of Māndhātā. There is reference to him in the Ṛgveda. (Ṛgveda, 10; 134).

YUYUDHĀNA. Another name for Sātyaki. For further details, see under Sātyaki.

YUYUTSU I.

1) *General.* Son of Dhṛtarāṣṭra by a Vaiśya woman. He is not included in the 100 sons of Dhṛtarāṣṭra. Yuyutsu is referred to by another name, "Karaṇa" in Mahābhārata, Ādi Parva, Chapter 68, Verse 113.

2) *Other details.*

(i) It was Yuyutsu who disclosed to the Pāṇḍavas that once Duryodhana gave poisoned food to Bhīmasena. (M.B. Ādi Parva, Chapter 128, Verse 37).

(ii) Yuyutsu was present at the Svayaṁvara of Draupadī. (M.B. Ādi Parva, Chapter 185, Verse 2).

(iii) In Bhārata Yuddha, Yuyutsu joined the Pāṇḍava party. (M.B. Bhīṣma Parva, Chapter 43, Verse 100).

(iv) He was an eminent warrior and an honest and mighty hero. Many Kings attacked him in the city Vāraṇāvata. He was not able to fulfil his desire to kill all of them. (M.B. Droṇa Parva, Chapter 10, Verse 58).

(v) In Bhārata Yuddha he fought with Subāhu and cut off his hands. (Droṇa Parva, Chapter 25, Verse 13).

(vi) The bullocks tied to Yuyutsu's chariot were killed by Bhagadatta's elephant. (M.B. Droṇa Parva, Chapter 26, Verse 56).

(vii) Yuyutsu severely rebuked the Kauravas who rejoiced over the death of Bhagadatta. (M.B. Droṇa Parva, Chapter 72, Verse 60).

(viii) Yuyutsu was defeated in his fight with Ulūka. (M.B. Karṇa Parva, Chapter 25. Verse 11).

(ix) As advised by Śrī Kṛṣṇa and Dharmaputra, Yuyutsu went to Hastināpura with the ladies of the royal family. (M.B. Śalya Parva, Chapter 29, Verse 86).

(x) On his return after the battle, Yuyutsu described the details of the battle to Vidura. (M.B. Śalya Parva, Chapter 29. Verse 21).

(xi) At the suggestion of Dharmaputra, Yuyutsu began to attend on Dhṛtarāṣṭra to serve him. (M.B. Śānti Parva, Chapter 41, Verse 17).

(xii) Yuyutsu was guarding Hastināpura when the Pāṇḍavas went to the Himālayas to get money from Marutta. (Aśvamedha Parva, Chapter 63, Verse 24).

(xiii) Under the leadership of Yuyutsu, the Pāṇḍavas offered Jalāñjali (offering libations of water) to Dhṛtarāṣṭra. (Āśramavāsika Parva, Chapter 39, Verse 12).

(xiv) When the Pāṇḍavas departed on their Mahāprasthāna after handing over the reign of the country to Parīkṣit, it was Yuyutsu who was entrusted with the task of supervising Parīkṣit and the country. (M.B. Mahāprasthāna Parva Chapter 1, Verse 6).

(xv) In Mahābhārata the following names are given for Yuyutsu :—Dhārtarāṣṭra, Dhṛtarāṣṭraja, Dhṛtarāṣṭraputra, Karaṇa, Kauravya, Kaurava and Vaiśyāputra.

YUYUTSU II. There is a reference to another Yuyutsu who was the son of Dhṛtarāṣṭra by his wife Gāndhārī in Mahābhārata, Śānti Parva, Chapter 67, Verse 93.

GENEALOGY

Mahāviṣṇu

Brahmā

The Prajāpatis given below

- Aṅgiras
- Atri (K)
- Pulastya.
- Pulaha.
- Kratu
- Kardama (M)
- Vikrita
- Śeṣa
- Saṁśraya
- Sthāṇu (N)
- Pracetas.
- Dakṣa. (O)
- Vivasvān (P)
- Ariṣṭanemi
- Marīci (Q)
- Bhṛgu (R)
- Vasiṣṭha (S)
- Heti (A.1)
- Praheti.
- Adharma (T)
- Dharma (U)
- Svāyambhuva Manu (V)
- Kaśyapa (W)

AṄGIRAS

- m Smṛti
  - Anumati.
  - Rākā.
  - Kuhū.
  - Sinīvālī.
- m Khyāti
  - Utathya.
  - Bṛhaspati.
  - Saṁvartta.

Agni m Svāhā.

- Pāvaka.
- Pavamāna.
- Śuci.

PULASTYA.

- m Havirbhū.
- m Prīti.
  - Dattoli.
- m Māninī.
  - Viśravas.
    - m Devavarṇinī (Ilabilā)
      - Vaiśravaṇa (Kubera)
    - m Kaikasī.
      - Rāvaṇa m Mandodarī.
        - Meghanāda. (Indrajit)
        - Atikāya.
        - Akṣakumāra
      - Kumbhakarṇa. m Vajramālā
        - Kumbha.
        - Nikumbha.
      - Vibhīṣaṇa. m Saramā.
        - 7 daughters
      - Śūrpaṇakhā

PULAHA m Kṣamā
- Kardama
  - Samrāṭ
  - Kukṣi
  - Virāṭ
- Urvarīyān
- Sahiṣṇu

KRATU m Santati (Kriyā)
- Arundhatī
- Bālakhilyas (Sixty thousand in number)

(K) ATRI (K) m Anasūyā
- Candra
  - Budha
    - Purūravas (A6)
      - Āyus
        - Nahuṣa
          - Yayāti
            - m Śarmiṣṭhā
              - Druhyu
                - Babhru
                  - Setu
                    - Āraṇya
                      - Gandharva
                        - Dharma
                          - Ghṛta
                            - Durdama
                              - Pracetas
                                - Mlecchas
              - Anudruhyu
                - Sabhānara
                  - Kālanara
                    - Sṛñjaya
                      - Janamejaya
                      - Mahāmanas
                      - Uśīnara
                        - Śibi
                          - Bhadra
                          - Suvīra
                          - Kekaya
                            - Kīcaka
                          - Vṛṣadarbha
                          - Kapotaromā
                        - Vena
                        - Kṛmi
                        - Uri
                        - Darpa
                      - Titikṣa
                        - Kṛśadratha
                          - Homa
                            - Sutapas
                              - Bali
                - Cakṣuṣa
                - Parokṣa
              - Pūru (A3)
            - m Devayānī
              - Yadu (H)
              - Turvasu (A5)
          - Āyāti
- Durvāsas m Ajāmukhī
  - Vātāpi
  - Ilvala
- Dattātreya

- Bali
  - Anaghādru
  - Aṅga
    - Dadhivāhana
      - Dravīratha
        - Dharmaratha
          - Citraratha
            - Satyaratha
              - Romapāda (Lomapāda)
                - Caturaṅga
                  - Pṛthu
                    - Campa
                      - Haryaṅga
                        - Bhadraratha (L)
  - Kaliṅga
  - Suhma
  - Puṇḍra
  - Vaṅga
  - Adrūpa

(M) KARDAMA. (M)
m m
Ākūti (A-2) Devahūti

- Kapila
  - Gṛtsapati
    - Brāhmaṇa
      - Dhanvantari
        - Ketumān
          - Aviratha
          - Divodāsa
            - Prataradana
              - Bharga
              - Vatsa
                - Anarka
                  - Kṣemaka
                    - Varṣaketu
                      - Vibhu
                        - Ānarta
                        - Sukumāra
                          - Satyaketu
                - Vatsabhūmi
    - Kṣatriya
    - Vaiśya
    - Śūdra (Dīrghatapas)
- (Devahūti)
  - Kalā m Marīci
    - Kaśyapa
  - Anasūyā m Atri

(A2) ĀKŪTI
m
Ruci (Kardama)
|
Yajña
m
Dakṣiṇā
|
Toṣa. Pratoṣa. Santoṣa. Bhadra. Śānti. Iḍaspati. Idhma. Kavi. Vibhu. Sraghna. Sudeva. Virocana

(N) STHĀṆU (N)

—Mṛgavān
—Nirṛti
—Ahirbudhnya
—Pināki
—Ajaikapāt
—Sarpa
—Dahana
—Īśvara
—Kapālī
—Bharga
—Sthāṇu

(O) Dakṣa

—Aditi
—Diti
—Khaśā
—Danāyus
—Danū
—Siṁhikā
—Krodhā
—Pradhā
—Vinatā
—Kapilā
—Munī
—Kadrū

(Q) MARĪCI
m
Sambhūti
|
Kaśyapa
Paurṇamāsa
|
Viracas
Parvata

(R) BHṚGU

m
Khyātī
|
Lakṣmī
Dhātā m Āyati | Prāṇa | Dyutimān | Rājavān
Vidhātā m Niyati | Mṛkaṇḍu | Mārkaṇḍeya | Vedaśiras

m
Pulomā
|
Cyavana (m)————————Sukanyā
|
Ūrva
|
Ṛcīka
|
Jamadagni
m
Reṇukā
|
Rumaṇvān. Suhotra Vasu Viśvavasu Paraśurāma

Cyavana (m) Sukanyā
|
Pramati (m) Pratāpī
|
Ruru (m) Pramadvarā
|
Śunaka

(P) VIVASVĀN (P)
m Śraddhā (Saṁjñā) — m Chāyā.

- Chāyā:
  - Sāvarṇa
  - Śani
  - Tapatī
- Śraddhā (Saṁjñā):
  - Manu
    - Devabhrāṭ
      - Subhrāṭ
        - Daśajyoti (Ten thousand Sons)
          - Śatajyoti (One lakh of sons)
            - Sahasrajyoti (Ten lakhs of Sons)
  - Yama
  - Yamī
  - Aśvinī Kumāras
  - Revanta
  - Sudyumna
    - Valkala
      - Haya
        - Vimala
  - Ikṣvāku
  - Nṛga
    - Sumati
      - Jyoti
        - Vasu
          - Pratīka
            - Oghavān
              - Sudarśana
            - Oghavatī
  - Śaryāti
  - (B) Diṣṭa
  - (B2) Karūṣa
  - Nariṣyanta
  - (B-3) Nābhāga
  - Pṛṣadhra
  - Kavi

(S) VASIṢṬHA
m Ūrjā. — m Arundhatī.

- Citraketu
- Surajit
- Virajas
- Ulbaṇa
- Vasubhṛt
- Dyumān
- Śakti
  - (m) Adṛśyantī
    - Parāśara
      - Kālī
        - Vyāsa
- Rajas
- Gotra
- Ūrdhvabāhu.
- Savana
- Anila
- Sutapas

(T) ADHARMA (T)
m Hiṁsā

- Anṛta
  - Vedanā m Raurava
    - Duḥkha
  - Bhaya
  - Naraka
  - Māyā m Mṛtyu
    - Vyādhi
    - Jarā
    - Śokā
    - Tṛṣṇā
    - Krodhā
- Nikṛti

(A1) HETI

HETI m Bhayā
- Vidyutkeśa
  - Sālakaṭaṅkaṭā
    - Sukeśa m Devavatī
      - Mālyavān m Sundarī
        - Vajramuṣṭi
        - Virūpākṣa
        - Durmukha
        - Suptaghna
        - Yajñakośa
        - Matta
        - Unmatta
        - Nalā
      - Sumālī m Ketumatī
        - Prahasta
        - Akampana
        - Vikaṭa
        - Kālakāmukha (-Kārmuka)
        - Dhūmrākṣa
        - Supārśva
        - Saṁhrāda
        - Prakvāta
        - Bhāsakarṇa
        - Vekā
        - Puṣpotkaṭā
        - Kaikasī
        - Kumbhīnadī (—nasī)
      - Mālī

(U) DHARMA

DHARMA
- Prabhāsa m Varastrī
  - Viśvakarmā m Surabhi
    - Barhiṣmatī m Priyavrata
    - Rudra
    - Tvaṣṭā
      - Viśvarūpa
    - Ahirbudhnya
    - Ajaikapāt
    - Saṁjñā m Sūrya
      - Aśvinī devas
      - Revanta
        - Manu
      - Yama
      - Yamī
    - Sūrya m Chāyā
      - Śanaiścara
      - Manu
      - Tapatī
- Pratyūṣa
  - Devala
- Agni
  - Kumāra
  - Śākha
  - Viśākha
  - Naigameya
- Anila m Śivā
  - Manojava
  - Avijñātagati
- Dharma
- Soma
  - Varcas
- Dhruva m Manoharā
  - Draviṇa
  - Hutahavya
  - Śiśira
  - Prāṇa
  - Varuṇa
- Kāla
- Āpa
  - Vaitaṇḍa
  - Śrama
  - Śānta
  - Dhvani

(V) SVĀYAMBHUVA MANU m Śatarūpā

- Priyavrata (G)
- Uttānapāda m Suruci - m Sunīti
  - Uttama (of Suruci)
  - Dhruva (of Sunīti) m Śambhū
    - Bhavya
    - Śiṣṭi m Succhāyā
      - Vṛkatejas
      - Vṛkala
      - Vipra
      - Ripuñjaya
      - Ripu m Bṛhatī
        - Cākṣuṣa
          - Puṣkariṇī (Vīraṇī)
            - Cākṣuṣa Manu m Naḍvalā
              - Abhimanyu
              - Sudyumna
              - Atiratha
              - Agniṣṭu
              - Śuci
              - Satyavāk
              - Tapasvī
              - Satadyumna
              - Ūru
              - Kuru. m Ātreyī (Āgneyī)
                - Aṅga m Sunīthā
                  - Vena
                    - Pṛthu
                      - Antardhāna m Śikhaṇḍinī
                        - Havirdhāna m Dhiṣaṇā
                          - Prācīnabarhis m Savarṇā
                          - Śukra
                          - Gaya
                          - Kṛṣṇa
                          - Vraja
                          - Ajina
                      - Vādī
                      - Sūta
                      - Māgadha
                      - Pālita
                - Sumanas
                - Svāti
                - Kratu
                - Aṅgiras
                - Gaya
                - Śibi
              - Pūru
- Ākūti
- Devahūti

(W) KAŚYAPA

Prominent Wives

- Aditi
- Diti (x)
- Danū (A)
- Kālikā (B)
- Tāmrā (C)
- Krodhavaśā (D)
- Manū—Humanity
- Analā—Trees
- Ariṣṭā
- Khaśā
- Surabhi
- Irā
- Surasā

Aditi

Dvādaśādityas (12 sons of Aditi)	Aṣṭavasus (8 Vasus)	Ekādaśa Rudras (11 Rudras)
1 Dhātā	1 Dhara	1 Ajaikapāt
2 Aryaman	2 Dhruva	2 Ahirbudhnya
3 Mitra	3 Soma	3 Virūpākṣa
4 Śakra	4 Ahas	4 Sureśvara
5 Varuṇa	5 Anila	5 Jayanta
6 Aṁśa	6 Pratyūṣa	6 Bahurūpa
7 Bhaga	7 Prabhāsa	7 Aparājita
8 Vivasvān	8 Anala	8 Sāvitra
9 Pūṣā		9 Tryambaka
10 Savitā		10 Vaivasvata
11 Tvaṣṭā		11 Hara
12 Viṣṇu		

(A 6) PURŪRAVAS m Urvaśī

- Āyus m Svarbhānu
  - Nahuṣa
    - Yati
    - Yayāti m Devayānī and Śarmiṣṭhā
    - Saṁyāti
    - Āyāti
    - Viyati
    - Kṛti
  - Kṣatravṛddha
    - Suhotra (A 8)
      - Kārśya
        - Kauśi
        - Rāṣṭra
        - Dīrghatamas
        - Dhanvantari
        - Ketumān
        - Bhīmaratha
        - Divodāsa
        - Pratardana
        - Alarka
        - Santati
        - Sunītha
        - Suketana
        - Dharmaketu
        - Satyaketu
        - Dhṛṣṭaketu
        - Sukumāra
        - Vītihotra
        - Bharga
        - Bhārgabhūmi
      - Kuśa
        - Pratikṣatra
        - Sañjaya
        - Jaya
        - Kṛta
        - Haryaśva
        - Sahadeva
        - Jayatsena
        - Saṅkṛti
        - Jaya
        - Kṣatradharmā
      - Gṛtsamada
  - Raji
    - 500 sons
  - Rambha
    - Rambhasa
    - Kriya
  - Anenas
    - Śuddha
    - Śuci
    - Trikakup
    - Śāntaraya
- Śrutāyus
  - Vasumān
- Satyāyus
  - Śrutañjaya
- Raya
  - Eka
- Vijaya
  - Bhīma
  - Kāñcana
  - Hotraka
    - Jahnu
    - Pūru
    - Balāka
    - Ajaka
    - Kuśa
      - Kuśanābha
      - Asūrtarayas
      - Vasu
      - Kuśāmba
        - Gādhi
        - Satyavatī m Ṛcīka
- Jaya

(A 5 TURVASU
Vahni
Bharga
Bhānu
Tribhānu
Karandhama
Marutta
Duṣyanta (adopted son)
Varūtha
Gāṇḍīra
Gāndhāra
Kerala
Cola
Pāṇḍya
Kola
Druhyu
Babhrusetu
Purovasu
Gāndhāri
Gharma
Ghṛta
Viduṣa
Pracetas

Anabhra — Sabhānara — Cākṣuṣa — Parameṣṭhī

Sabhānara
Kālanara
Sṛñjaya
Purañjaya
Janamejaya
Mahāsāla
Mahāmanas
Uśīnara

m Nṛgā — Nṛga
m Narā — Nara
m Kṛmī — Kṛmi
m Daśā — Suvrata
m Pṛṣadvatī — Śibi, Titikṣu

Śibi
Vṛṣadarpa — Suvīra — Kekaya — Bhadra

(.....Contd.) Ruṣadratha
- Paila
  - Sutapas
    - Mahāyogī
    - Bali
      - Aṅga
      - Vaṅga
      - Kaliṅga
      - Puṇḍra
      - Baleya
      - Bālayogī

Aṅga
- Dadhivāhana
- Draviratha
- Dharmaratha
- Citraratha
- Satyaratha
- Lomapāda
- Caturaṅga
- Pṛthulākṣa
- Campa
- Haryaṅga
- Bhadraratha
- Bṛhatkarmā
- Bṛhadbhānu
- Bṛhadātmā
- Jayadratha
- Bṛhadratha
- Viśvajit
- Karṇa
- Vṛṣasena
- Pṛthusena

(E) IKṢVĀKU

- Daṇḍa
- Vikukṣi
  - Śaśāda
  - Kakutstha (Purañjaya)
  - Anenas
  - Pṛthulāśva
- Nimī

(Contd......)

(.....Contd.)

- Viṣvagaśva
  - Adri
    - Yuvanāśva
      - Śrāvasta
        - Bṛhadaśva (Śatrujit)
          - Kuvalayāśva
- Prasenajit
  - Yuvanāśva
    - Māndhātā
      - Ambarīṣa
      - Mucukunda
      - Purukutsa
        - Trasadasyu
          - Anaraṇya
            - Haryaśva
              - Vasumanas
                - Sutanvā
                  - Trayyāruṇa
                    - Satyavrata (Triśaṅku)
                      - Hariścandra
                        - Rohitāśva
                          - Cuñcu
                            - Sudeva
                              - Bharuka (F)
      - Fifty daughters m Hermit Saubhari

KAŚYAPA.

- (C) Tāmrā
  - Krauñcī
    - Owls
  - Bhāsī
    - Bhāsas
  - Śyenī
    - Hawks and Eagles
  - Dhṛtarāṣṭrī
    - Swans and ruddy geese
  - Śukī
    - Natā
      - Vinatā
        - Aruṇa
          - Sampāti
          - Jaṭāyu
          - Bāli
          - Sugrīva
        - Garuḍa

KAŚYAPA
m
(D) Krodhavaśā

- Mṛgī
  - Animals
- Mṛgamandā
  - Ṛkṣa
  - Sṛmara
  - Camara
- Harī
  - Lions
  - Monkeys
- Bhadramatā
  - Irāvatī
    - Airāvata
- Mātaṅgī
  - Elephants
- Śārdūlī
  - Tigers
  - Leopards
- Śvetā
  - Eight elephants holding the globe
- Surabhi
  - Rohiṇī
    - Cattle
  - Gandharvī
    - Horses
- Surasā
  - Nāgas (Serpents)
- Kadrū
  - Reptiles

(X) KAŚYAPA (m) Diti

The Daityas given below.

- Śūrapadma m Mayasutā
  - Danukopa
    - Agnimukha
      - Vajrabāhu
        - Hiraṇya
- Siṁhavaktra m Vibhūti
  - Mahāśūra
- Vajrāṅga m Varāṅgī
  - Tārakāsura
- Gomukha
- Hiraṇyākṣa
  - Śambara
    - Śakuni
      - Dvimūrdhan
        - Śaṅku
          - Aśva
- Hiraṇyakaśipu
  - Anuhlāda
  - Hrāda
  - Saṁhrāda (Y) See below
  - and Prahlāda (Z) See below.
- Siṁhikā m Vipracitti
  - Rāhu
  - Ketu
- Ajāmukhi

(Y) SAṀHRADA

- Āyuṣmān
- Śibi
- Bāṣkala

(Z)
m
PRAHLĀDA

- Virocana
  - Mahābali
    - Bāṇa
      - Four Crores of Nivātakavacas

KAŚYAPA
m
(A) Danū

- Maya m Hemā — m Madhurā
  - Māyāvī (of Hemā)
    - Dundubhi
  - Mandodarī (of Madhurā)

KAŚYAPA
m
(B) Kālikā

- Naraka
  - Kālaka

(H) YADU

- Sahasrajit
  - Śatajit
    - Mahāhaya
    - Veṇuhaya
    - Hehaya [Ekavīra]
      - Dharma
        - Kuṇi
          - Sadājit
          - Māhiṣmān
          - Bhadrasena
            - Dhanaka
              - Kṛtavīra
                - Kārttavīryārjuna
                  - Jayadhvaja
                    - Tālajaṅgha
                      - Vītihotra
                        - Ananta
                          - Durjaya
                  - Śūrasena
                  - Vṛṣabha
                  - Madhu
                    - Vṛṣṇi (I)
                  - Ūrjita
              - Kṛtāgni
              - Kṛtavarmā
              - Kṛtaujas
          - Durdama
- Kroṣṭa
- Nala (A7)
- Ripu

(I) VṚṢṆI

- Sumitra
- Sudhājit
  - Śini
    - Satyaka
      - Sātyaki (Yuyudhāna)
        - Jaya
          - Kuni
            - Anamitra
              - Pṛśni
                - Citraratha
                - Śvaphalka (J)
  - Nimna
    - Satrājit
    - Prasena
- Vasu
- Sārvabhauma

(Contd.....)

(......Contd.)

- Viḍūratha
  - Śūra
    - Śini
      - Bhoja
        - Hṛdika
          - Devavāha
          - Gadādhanvā
          - Kṛtaparvā
          - Śūra m Māriṣā
            - Vasu
            - Devabhāga
            - Devaśravas
            - Ānaka
            - Sṛñjaya
            - Kākānīka
            - Śvāmaka
            - Vatsa
            - Kavūka
            - Vasudeva m Devakī
              - Kṛṣṇa
                - Pradyumna
                  - Aniruddha
                    - Vajra
- Kukūra
  - Vahni
    - Vilomā
      - Kapotaromā
        - Tumburu
          - Dundubhi
            - Daridra
              - Vasu
                - Nāhuka
                  - Āhuka
                    - Devaka
                      - Sons:—
                        - Devāla
                        - Upadeva
                        - Sudva
                      - Daughters:—
                        - Śrutadevā
                        - Śāntidevā
                        - Upadevā
                        - Śrīdevā
                        - Devarakṣitā
                        - Sahadevā
                        - Deveakī
                    - Ugrasena
                      - Kaṁsa

(J) ŚVAPHALKA

- Akrūra
  - Devaka
  - Upadevaka
- Āsaṅga
- Sārameya
- Mṛdura
- Mṛduvadgiri
- Dharmavṛddha
- Sukarmā
- Kṣatrolekṣa
- Arimardana
- Śatrughna
- Gandhamāda
- Pratibāhu

(G) PRIYAVRATA m Barhiṣmatī

- Agnīdhra m Pūrvacitti
  - Nābhi m Merudevī
    - Ṛṣabha
      - Jayantī
        - (Contd.......)
  - Kimpuruṣa m Pratirūpā
  - Hari m Ugradaṁṣṭrī
  - Ilāvṛta m Latā
  - Ramyaka m Ramyā
  - Hiraṇmaya m Śyāmā
  - Kuru m Nārī
  - Bhadrāśva m Bhadrā
  - Ketumāla m Devāvīthī
- Idhmajihva
- Yajñabāhu
- Mahāvīra
- Hiraṇyaretas
- Ghṛtapṛṣtha
- Savana
- Medhātithi
- Vītihotra
- Kavi
- Ūrjasvatī m Śukra
  - Devayānī m Yayāti
- Uttama
- Tāmasa
- Raivata

(......Contd.)

—Bharata
—Kuśāvartta
—Ilāvṛtta
—Āryāvarta
—Malaya
—Ketu
—Bhadrasena
—Indrasprk
—Vidarbha
—Vikaṭa
—Kīkaṭa
—Kavi
—Hari
—Antarikṣa
—Prabuddha
—Pippalāyana
—Āvirhotra
—Draviḍa
—Camasa
—Karabhājana

Bharata
|
Pañcajanī

Sons: Sumati, Rāṣṭrabhṛt, Sudarśana, Āvaraṇa, Dhūmraketu

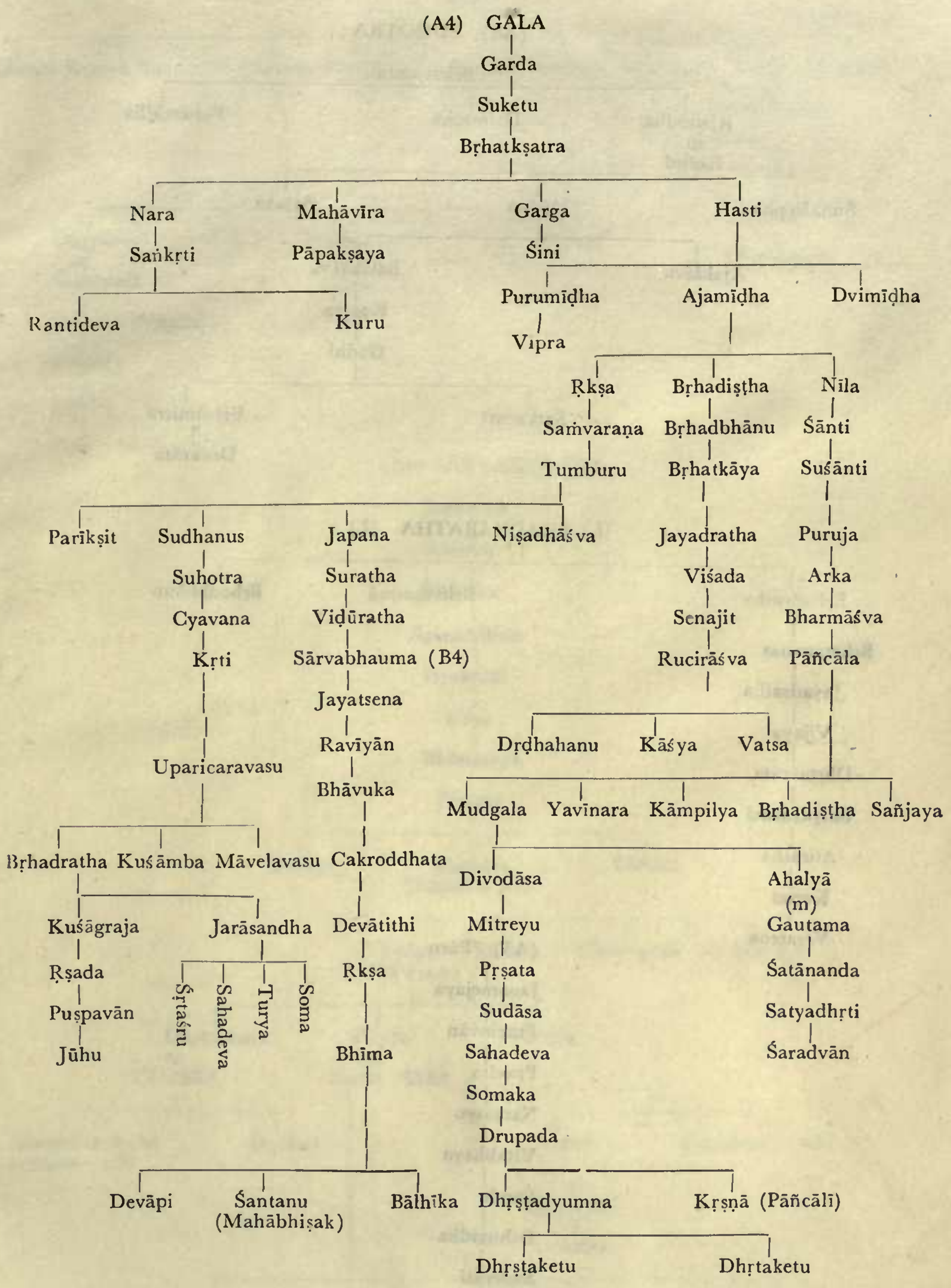
Sumati
|
Indradyumna
|
Devatājit
|
Devadyumna
|
Parameṣṭhī
|
Pratīpa
|
Pratihartā
|
Aja
|
Bhuvā
|
Gīta (Udgītha)
|
Prastotā
|
Vibhu
|
Pṛthuṣeṇa
|
Nakta
|
Gaya

Sons of Gaya: Citraratha, Sugati, Avarodha

Citraratha
|
Samrāṭ
|
Marīci
|
Bindumān
|
Madhu
|
Vīravrata

Sons of Vīravrata: Manthu, Amanthu

Manthu
|
Bhava
|
Tvaṣṭā
|
Vīraja
|
Hundred sons and a daughter


(A4) GALA
Garda
Suketu
Bṛhatkṣatra
Nara
Mahāvīra
Garga
Hasti
Saṅkṛti
Pāpakṣaya
Śini
Rantideva
Kuru
Purumīḍha
Ajamīḍha
Dvimīḍha
Vipra
Ṛkṣa
Bṛhadiṣṭha
Nīla
Saṁvaraṇa
Bṛhadbhānu
Śānti
Tumburu
Bṛhatkāya
Suśānti
Parīkṣit
Sudhanus
Japana
Niṣadhāśva
Jayadratha
Puruja
Suhotra
Suratha
Viśada
Arka
Cyavana
Vidūratha
Senajit
Bharmāśva
Kṛti
Sārvabhauma (B4)
Rucirāśva
Pāñcāla
Jayatsena
Dṛḍhahanu
Kāśya
Vatsa
Raviyān
Uparicaravasu
Bhāvuka
Mudgala
Yavīnara
Kāmpilya
Bṛhadiṣṭha
Sañjaya
Bṛhadratha
Kuśāmba
Māvelavasu
Cakroddhata
Divodāsa
Ahalyā
(m)
Gautama
Kuśāgraja
Jarāsandha
Devātithi
Mitreyu
Ṛṣada
Śṛtaśru
Sahadeva
Turya
Soma
Ṛkṣa
Pṛṣata
Śatānanda
Puṣpavān
Sudāsa
Satyadhṛti
Jūhu
Bhīma
Sahadeva
Śaradvān
Somaka
Drupada
Devāpi
Śantanu
(Mahābhiṣak)
Bālhīka
Dhṛṣṭadyumna
Kṛṣṇā (Pāñcālī)
Dhṛṣṭaketu
Dhṛtaketu

(A8) SUHOTRA

- Bṛhatputra
  - Ajamīḍha m Keśinī
    - Śunaśśepha
    - Japana
      - Ajakāśva
      - Balākāśva
        - Kuśika
          - Gādhi
            - Satyavatī
            - Viśvāmitra
              - Devarāta
    - Aṣṭaka
  - Dvimīḍha
  - Purumīḍha

(L) BHADRARATHA (L)

- Bṛhadratha
  - Bṛhanmanas
    - Jayadratha
      - Vijaya
        - Dhṛtavrata
          - Satyakarmā
            - Atiratha
              - Karṇa
                - Vṛṣasena
- Bṛhatkarmā
- Bṛhadbhānu

(A3) Pūru

- Janamejaya
  - Prācinvān
    - Pravīra
      - Namasyu
        - Vītabhaya
          - Śuṇḍu
            - Bahuvidha
              - Saṁyāti
                - Rahovādī
                  - Raudrāśva m Miśrakeśī

(Contd....)

(....Contd)

Ṛkṣeyu Kṛṣeyu Sannateyu Ghṛteyu Citeyu Sthaṇḍileyu Dharmeyu Sammiteyu Ṛteyu (Anvagdṛṣṭi) (Anvagbhānu) Matināra

Ṛteyu (Anvagdṛṣṭi) (Anvagbhānu):
- Santurodha
  - Duṣyanta m Śakuntalā
    - Bharata (Vitatha)
      - Suhotra
        - Suhotā
          - Gala (A4)
  - Pravīra
  - Sumanta
- Pratiratha
  - Kaṇva
    - Medhātithi

(B4) SĀRVABHAUMA

Jayatsena
- Ravaya
  - Bhāvuka
    - Śakroddhata
      - Devātithi
        - Ṛkṣa
          - Bhīmasena
            - Pratīpa
              - Devāpi
              - Śantanu (Mahābhiṣak)
                - Vyāsa (Wife's son)
                  - Dhṛtarāṣṭra m Gāndhārī
                    - Duryodhana and brothers 100
                    - Duśśalā
                  - Pāṇḍu m Kuntī Mādrī
                    - (Kuntī) Dharmaputra
                      - Devaka
                      - Prativindhya
                    - (Kuntī) Bhīmasena
                      - Ghaṭotkaca
                    - (Kuntī) Arjuna
                      - Abhimanyu
                        - (Contd..)
                    - (Mādrī) Nakula m Reṇumatī
                      - Śatānīka
                    - (Mādrī) Sahadeva (A8)
                  - Vidura
                - Bhīṣma
                - Citrāṅgada
                - Vicitravīrya
              - Bālhīka

(A8) SAHADEVA
- Śrutaśravas
- Ayutāyus
- Naramiśra
- Sunakṣatra
- Bṛhatsena
- Karmajit
- Śrutayajña
- Vipa
- Śuni
- Śṛta
- Dṛḍhasena
- Sumati
- Sunīta
- Satyajit
- Kṣema
- Suvrata
- Viśvajit
- Purañjaya

(A7) KROṢṬĀ
- Vrajinavān
- Śvāhi
- Ruśeku
- Citraratha
- Śaśabindu
- Pṛthuśravas
- Dharma
- Rucaka
- Jyāmala
- Vidarbha
- Kara Kratha Romapāda
- Kuṇi
- Ṛṣi
- Nirṛti
- Daśārha
- Vyoma
- Jīmūta
- Vikṛti
- Bhīmaratha
- Śakuni
- Karambhi
- Devarāta
- Devakṣatra
- Sātvata

(....Contd.)
- Parīkṣit
- Janamejaya
- Śatānīka
- Sahasrānīka
- Aśvamedha
- Anikṛṣṇa
- Gupta
- Citraratha
- Śuciratha
- Dhṛṣamān
- Suṣeṇa
- Sunīta
- Tṛcakṣus
- Nala
- Upariplava
- Medhāvī
- Mṛtiyajña
- Duṣa
- Nimi
- Bṛhadratha
- Śatānīka
- Durdama
- Vibhīnara
- Daṇḍapāṇi
- Nimi
- Kṣemaka

(F) BHARUKA

Bāhuka

Sagara

m

Keśinī — Sumati

Keśinī: Asamañjas

Sumati: 60,000 Sons

Asamañjas

Aṁśumān

Bhagīratha

Śrutanābha

Sindhudvīpa

Ayutāyus

Ṛtuparṇa

Sarvakāma

Sudās

Mitrasakha (Kalmāṣapāda)

Aśmaka

Mūlaka

Khaṭvāṅga

Dilīpa (Dīrghabāhu)

Raghu

Aja

Daśaratha

m Kausalyā — m Kaikeyī — m Sumitrā

Kausalyā: Rāma

Kaikeyī: Bharata

Sumitrā: Lakṣmaṇa, Śatrughna

Rāma: Kuśa, Lava

(B1) DIṢṬA

Nābhāga
|
Bhalandana
|
Vatsaprī
|
Prāṁśu
|
Pramati
|
Khanitra
|
Cakṣuṣa
|
Rambha
|
Khaninetra
|
Karandhama
|
Vīkṣit
|
Marutta
|
Damaya
|
Rājyapravardhana
|
Sudhṛti
|
Nara
|
Kevala
|
Bandhumān
|
Vegavān
|
Tṛṇabindu m Alambuṣā

Children of Tṛṇabindu and Alambuṣā: Ilabilā, Viśāla, Śūnyabandhu, Dhūmraketu

Ilabilā m Viśravas
|
Kubera

Viśāla
|
Hemacandra
|
Dhūmrākṣa
|
Sṛñjaya
|
Sahadeva
|
Kṛśāśva
|
Somadatta
|
Kakutstha
|
Sumati
|
Janamejaya

(B2) NARIṢYANTA

Citrasena
|
Ṛkṣa
|
Mīḍhvān
|
Kūrca
|
Indrasena
|
Vītihotra
|
Srutaśravas
|
Ūruśravas
|
Devadatta
|
Agniveśa
|
Agni

(B3) NĀBHĀGA

Ambarīṣa

Children of Ambarīṣa: Virūpa, Ketumān, Śambhu

Virūpa
|
Pṛṣatāśva
|
Rathītara

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